

*Mano izquierda  
to a path of justice to freedom,  
a pilgrimage to the "Promised Land"*



*Pilgrimage* of the  
*People of God*

# PILGRIMAGE OF THE PEOPLE OF GOD

*la esclava del Señor*

JOSEFINA CHACÍN DUCHARNE

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Translators: Bertha Gonzales, Francis Edward Elmo,  
Giuseppe Napoli

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## Chapter IX

# THE BREACH OF FAITH OF THE PEOPLE PREPARING THE COMING OF THE “WICKED ONE

The “People” begins to act and their initial slops toward a breach of faith. Induced by the spirit of Evil, many of them turn away from God and accept the insinuations of the “Evil One,” thus preparing the coming of the “wicked one”

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- «There is one who holds him back until that restrainer shall be taken away from the scene»

- «God turned away and delivered them up to serve the host of heaven»

## THE TABLETS OF THE LAW

In Egypt God had fulfilled all justice toward the fallen angel; He could, therefore, take man and lead him to his regeneration. At the same time, God the Father was giving humanity a “figure” of the Messiah and the path they should follow in order to be able to recognize him at his coming.

The “people of Israel,” who represented humanity in the sight of Divine Justice, were, by their conduct before God, opening the path for their Redeemer, which would be the path of their own redemption.

Israel also represents the ONLY BEGOTTEN SON of the Father. But in order for them to be able to partake of the divine sonship – *in* the Son of God – they had to identify themselves with the One they represented, by their faith in the word of God, *fulfilling* it, as Abraham did; only then they would be children of Abraham by faith and heirs of the “promise.”

The children of Israel desired the “promise,” but not all of them were willing to offer the sacrifice necessary for obtaining this “promise.” They had set their sights on it, but they had neglected the means On which it was dependent, means that their predecessors had provided, and thanks to which the promise had reached them.

The first sacrifice pleasing to God was offered by Abel, and this sacrifice represented, in the sight of Divine Justice, the holocaust of matter, which was necessary for the start of the first time-span of humanity’s evolution. Abel offered in sacrifice *«the best firstlings of his flock. The Lord looked with favor on Abel and his offering»* (Gn 4:4)

Abraham offered, besides the material holocaust – his sheep and

his cattle – the spiritual holocaust: him whom he “loved so much,” choosing the Creator rather than the creature: *«Take your son Isaac, your only son, whom you love, and go to the land of Moriah. There you shall offer him up as a holocaust on a height that I will point out to you.»* (Gn 22:2)

With this “spiritual sacrifice,” humanity was entering into the second time-span of its human evolution. This sacrifice, offered by Abraham of his only begotten son, Isaac, represented for the Jews what for us Christians – those of us who have come to know Christ in Jesus – is the sacrifice of Jesus; it is not that Abraham’s sacrifice had the same atoning or redemptive value, but through it the Jews were entering into Jesus’s sacrifice, which is the real and true sacrifice, of which the other is a “figure”; but this “figure” would have introduced them into Jesus’ sacrifice if they had abided in the same faith of Abraham by choosing the Giver rather than the “gift.”

But the Jews of that time gave more importance to the *circumcision* than to Abraham’s faith in the fulfillment of God’s Will, which is what gave life to the circumcision, just as today’s Christians have given more importance to the *baptismal rite* than to the fulfillment of God’s Will, which is what took Jesus to the sacrifice (baptism of blood) through which he was declared Son of God, just as Abraham’s faith and obedience to the word of God took him to the circumcision and to the sacrifice of his “only begotten son” and, because of this, he was confirmed in the Promise, which was accomplished in Jesus Christ. Abraham saw from afar the “Promise” accomplished in Christ, and he enjoys it “in” Him.<sup>3</sup>

Both the “Jewish people” and the “Christian people” were dazzled by the “firstfruits” they were allowed to contemplate and, like thieves, they seized of them: *«All who came before me were thieves and robbers* (Jn 10:8) – “thieves” because they have stolen the “firstfruits” of the Promise, appropriating them; and “robbers” because they have attempted to enter through another way, the rational law, and not through the door, which was obedience in faith, as Abraham did. And today, too, the Lord would say that

those who have come after Him have also been “thieves,” “robbers” and “merchants,” who have done nothing but rob, kill and make a business out of Him and His sheep;<sup>4</sup> thus is fulfilled the word of Scripture that says: *«God has imprisoned all in disobedience that He might have mercy on all.»* (Rom 11:32) All of us, absolutely all, in one way or another, have been thieves, robbers, or “merchants” in the Work of God.

On those of us who acknowledge our sin and confess our guilt before God, God will have mercy, wiping away our sin. But the rest – those who do not confess their guilt before God and are not willing to fulfill His Word – will be hardened in the hour of testing, as Scripture also says: *«...and the rest were hardened; just as it is written, “God gave them a spirit of stupor, eyes to see not and ears to hear not, down to this very day.” And David says [of Jews and Christians alike, for Scripture is for all those of all times who find themselves in the same conditions]: «Let their table become a snare and a trap, and a stumbling block and a retribution to them. Let their eyes be darkened to see not, and bend their backs forever.»* (Rom 11:7-10)

*«For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the son of God, and put him to open shame.»* (Heb 6:4-6)

*«For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain terrifying expectation of judgment, and “the fury of a fire which will consume the adversaries.” Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? For we know Him who said, “Vengeance is mine, I will repay.” And again, “The*



*Lord will judge His people.” It is a terrifying thing to fall into the hands of the living God.» (Heb 10:26-31)*

The Jews who believed in Jesus for having seen in him the Christ – the manifestation of the Divine – and the converted Gentiles and saints of that time are the “Firstfruits of Christ,” firstfruits of the two peoples (Jews and Gentiles).

Oh Lord, how perfect are your works, and how just your ways! Who – while deserving to be punished on the day of judgment – will be able to say to you! “Where is my sin?”

The “Gentile people” had to travel the same path as the “Jewish people” in order to receive “the Promise”: to come to know the Law and the precepts as God’s commandment for them (Law of God and ecclesiastical precepts), so that through the Law and the precepts we might know sin and confess our guilt before God and, by finding ourselves incapable of fulfilling the Law on our own, we might recognize our helplessness and search in our hearts for Christ, “the fulfillment of the Law”: *«...for the Law brought nothing to perfection. But a better hope has supervened.»* (Heb 7:19) For the Christians received through Jesus Christ not only the Law *in order to come know themselves as sinners* but also the faith and the first-fruits of the Promise, in addition to the Gospel – the life example of Jesus Christ – which is the fulfillment of the Law.

Jesus Christ would have been “the Promise” for the Jews of that time, but they did not recognize him as the Messiah because they did not follow the path of faith, like their fathers did, but the path of reason, and this is why they delivered him up to the Gentiles to be crucified. They themselves were the ones who delivered up the Messiah they were expecting “into the hands of the sinners” (what the Gentiles were to the Jews), and He still is in the hands of sinners. Together with Him, the “people of God” passed over to “Babylon.” “Christ,” the ONLY BEGOTTEN SON of God the Father, the same genuine “Israel” of that time, is in captivity and waits to be liberated by the “new Moses,” whom the Justice of the Father will send: *«I have witnessed the affliction of my people in Egypt and have heard their cry of complaint against their slave drivers,*

*so I know well what they are suffering.» (Ex 3:7)*

*«Thus says the Lord, “Israel is my son, my Firstborn. Hence I tell you: Let my Son go, that he may serve me. If you refuse to let him go, I warn you, I will kill your son, your firstborn.”» (Ex 4:22-23)*

And they will go through the “desert” (when that day comes, they will finally understand the significance of this “desert” that we are now living). And it is to be hoped that now, oh people!, you will not break faith with God, for you have the example of the past, and your God will go with you....

## THE DECALOGUE

*«I have not come to abolish the Law, but to fulfill it.»*

*«Then God spoke all these words, saying: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery:*

*I. You shall have no other gods before Me.*

*II. You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them: for I am the Lord your God....*

*III. You shall not take the name of the Lord your God in vain, for the Lord will not leave him unpunished who takes His name in vain.*

*IV. Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath of the Lord your God....*

*V. Honor your father and your mother, that your days may be prolonged in the land which the Lord your God gives to you.*

*VI. You shall not kill.*

*VII. You shall not commit adultery.*

*VIII. You shall not steal.*

IX. *You shall not bear false witness against your neighbor.*

X. *You shall not covet your neighbor's house, you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor."*

*And all the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood at a distance.*

*Then they said to Moses, "Speak to us yourself and we will listen; but let not God speak to us, lest we die."» (Ex 20:1-19)*

The children of Israel had turned away from God in Egypt. They did not follow the way of their fathers, Abraham, Isaac, Jacob; that is why they conceive of God as a God of Fear and not as the God of Love that He is in reality. And thus they fear to listen to Him and prefer to listen to a man, proof of the fact that they do not follow the path of Yahweh, but that of men.

Their "bondage" in Egypt turned them away from their conscience, which would have kept them in the presence of God, sheltered in His Love, walking in His presence like their fathers and like Joseph in Egypt.

*«"Teacher, which commandment of the Law is the greatest?" Jesus said to him, 'You shall love the Lord your God with your whole heart, with your whole soul, and with your whole mind.' This is the greatest and first commandment. The second is like it, 'You shall love your neighbor as yourself.' On these two commandments depend the whole Law and the Prophets as well."» (Mt 22:36-40)*

This second commandment cannot be separated from the first; you cannot love your neighbor if you do not love God with your whole heart, with your whole soul, and with your whole mind. In this way, you will be giving to your neighbor what you consider best for yourself: your identification with God in the fulfillment of His Will; you will not give him anything that would not be God's Will, even if it may seem to be to his or your detriment. Everything else is selfishness and turns away from the first two command-

ments. A person loves himself first of all, selfishly, with his whole heart, with his whole soul, and with his whole mind, and he will “love” his neighbor for his own benefit. This is the most refined egoism, which disguises itself as “charity,” “altruism,” philanthropy, and so on.

*«Think not that I have come to abolish the Law and the Prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot will pass from the law until all is accomplished.*

*Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.» (Mt 5:17-20)*

*«You have heard that it was said to the ancients, “You shall not kill; and whoever kills shall be liable to judgment.” But I say to you that every one who is angry with his brother shall be liable to judgment; whoever shall say to his brother, “Raca,” shall be liable to the Sanhedrin, and whoever shall say, “You fool!” shall be liable to the fire of Gehenna. If therefore you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering before the altar, and go first to be reconciled to your brother, and then come and present your offering.*

*Make friends quickly with your opponent at law while you are with him on the way, in order that your opponent may not deliver you to the judge, and the judge to the officer, and you be thrown into prison. Truly I say to you, you shall not come out of there, until you have paid up the last cent.» (Mt 5:21-26)*

*«You have heard that it was said, “You shall not commit adultery”; but I say to you, that every one who looks at a woman to lust for her has committed adultery with her already in his heart....» (Mt 5:27-28)*

*Again, you have heard that the ancients were told, “ You shall*

*not swear falsely, but fulfill your oaths to the Lord.” But I say to you not to swear at all: neither by heaven, for it is the throne of God; nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great King. Neither swear by your head, for you cannot make one hair white or black. But let your speech be, “Yes, yes” or “No, no;” and anything more than this comes from evil.» (Mt 5:33-37)*

*«But above all, my brethren, do not swear, either by heaven or by earth or with any other oath; but let your yes be yes, and your no, no; so that you may not fall under judgment.» (Jas 5:12)*

*«You have heard that it was said, “You shall love your neighbor, and hate your enemy.” But I say to you, love your enemies, and pray for those who persecute you in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward have you?...*

*Therefore, you are to be perfect, as your heavenly father is perfect.» (Mt 5:43-48)*

*«And the Pharisees and the scribes asked him, “Why do your disciples not live according to the tradition of the elders, but eat with hands defiled?” And he said to them, “Well did Isaiah prophesy of you hypocrites, as it is written:*

*‘This people honor me with their lips, but their heart is far away from me; in vain do they worship me, teaching as doctrine the precepts of men.’*

*Neglecting the commandment of God, you hold to the tradition of men.” He was also saying to them, “You nicely set aside the commandment of God in order to keep your tradition!”» (Mk 7:5-9)*

*«Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there will your heart be also.» (Mt 6:19-21)*

*«For this reason I say to you, do not be anxious for your life, as to what you shall eat, or what you shall drink; nor for your body, as to what you shall put on. Is not the life more than food, and the body than clothing? Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they? And which of you by being anxious can add a single cubit to his life's span?*

*And why are you anxious about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, yet I say to you that even Solomon in all his glory did not clothe himself like one of these. But if God so arrays the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more do so for you, O men of little faith? Do not be anxious then, saying, "What shall we eat?" or "What shall we drink?" or "With what shall we clothe ourselves?" For all these things the Gentiles eagerly seek; for your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness; and all these things shall be added to you. Therefore do not be anxious for tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.» (Mt 6:25-34)*

*«Do not judge lest you be judged yourselves. For in the way you judge, you will be judged; and by your standard of measure, it shall be measured to you. And why do you look at the speck in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, "Let me take the speck out of your eye" and behold, the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly enough to take the speck out of your brother's eye. Do not give what is holy to dogs, and do not throw your pearls before swine, lest they trample them under their feet, and turn and tear you to pieces.» (Mt 7:1-6)*

*«Then said Jesus to the crowds and to his disciples, "The scribes and the Pharisees sit on Moses' seat, so practice and observe whatever they tell you, but not what they do; for they preach, but do not practice. They bind heavy burdens, hard to*

*bear, and lay them on men's shoulders; but they themselves will not move them with their finger. They do all their deeds to be seen by men; for they make their phylacteries broad and their fringes long, and they love the place of honor at feasts and the best seats in the synagogues, and salutations in the market places, and being called Rabbi by men. But you are not to be (titled Rabbi, for you have one teacher, and you are all brethren. And call no man your father on earth, for you have one Father, he who is in heaven. Neither be called masters, for you have one Master, the Christ. He who is greatest among you shall be your servant; whoever exalts himself will be humbled and whoever humbles himself will be exalted.*

*But woe to you, scribes and Pharisees, hypocrites! because you shut the kingdom of heaven against men; for you neither enter yourselves, nor allow those who would enter to go in.*

*Woe to you, scribes and Pharisees, hypocrites! for you traverse sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.*

*Woe to you, blind guides, who say, "If anyone swears by the temple, it is nothing; but if anyone swears by the gold of the temple, he is bound by his oath." You blind fools! For which is greater, the gold or the temple that has made the gold sacred. And you say, "If any one swears by the altar, it is nothing; but if any one swears by the gift that is on the altar, he is bound by his oath." You blind men! for which is greater, the gift or the altar that makes the gift sacred? So he who swears by the altar, swears by it and by everything on it; and he who swears by the temple, swears by it and by him who dwells in it; and he who swears by heaven, swears by the throne of God and by him who sits upon it.*

*Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others.*

*You blind guides, straining out a gnat and swallowing a camel!*

*Woe to you, scribes and Pharisees, hypocrites! for you cleanse the outside of the cup and of the plate, but inside they are full of extortion and self-indulgence. You blind Pharisees! first cleanse the inside, of the cup and of the plate, that the outside also be clean.*

*Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones and all uncleanness. So you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and iniquity.*

*Woe to you, scribes and Pharisees, hypocrites! for you build the tombs of the prophets and adorn the monuments of the righteous, saying, "If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets. " Thus you witness against yourselves, that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers.*

*You serpents, you brood of vipers, how are you to escape being sentenced to hell!» (Mt 23:1-33)*

## THE GOLDEN CALF

*«We have no king but Caesar»*

*«Now when the people saw that Moses delayed to come down from the mountain, the people assembled about Aaron, and said to him, "Come, make us a god who will go before us; as for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him." And Aaron said to them, "Tear off the gold rings which are in the ears of your wives, your sons, and your daughters, and bring them to me." Then all the people tore off the gold rings which were in their ears, and brought them to Aaron. And he took this from their hand, and fashioned it with a graving tool, and made it into a molten calf, and they said, "This is your god, O Israel, who brought you up from the land of Egypt." Now when Aaron saw this, he built an altar before it; and Aaron made proclamation and said, "Tomorrow shall be a feast to the*



*Lord.” So the next day they rose early and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.» (Ex 32:1-6)*

The spirit of evil, Lucifer, saw the propitious moment to infiltrate the “chosen people” and to draw out of them a “people” on whom he could lean in order to realize his ambition to be King of Creation and to reign over men.

Out of Justice, God permits him to tempt the people, since they have preferred to listen to man, “the creature,” rather than to God, the Creator: *«Speak to us yourself and we will listen; but let not God speak to us....»*

Aaron grants the people’s request, and the result is the golden calf, which is a figure of the king that they will later on request of Samuel:

*«”Give us a king to judge us,” and Samuel prayed to the Lord, and the Lord said in answer, “Grant the people’s every request. It is not you they reject, they me rejecting me as their King. As they have treated me constantly from the day I brought them up from Egypt to this day deserting me and worshipping strange gods, so do they treat you too. Now grant then request; but at the same time, warn them solemnly and inform them of the rights of the king who Will rule them”» (1 Sam 8:6-9)*

And this is the same “king” whom later on they chose instead of Christ: *«We have no king but Caesar.»*

*«They led Jesus from the house of Caiaphas to the Praetorium. It was early. They themselves did not enter the Praetorium, so that they might not be defiled, but might eat the Passover. So Pilate went out to them and Mini, “What accusation do you bring against this man?” They answered him, “If this man were not an evildoer, we would not have handed him over.” Pilate told to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put any man to death.” This was to fulfill the word which Jesus had spoken to show by what death he was to die.*

*Pilate entered the Praetorium again and called Jesus, and said*

to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?" Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." Pilate said to Him, "What is truth?" After he had said this, he went out to the Jews again, and told them, "I find no crime in him. But you have a custom, that I should release one man for you at the Passover; will you have me release for you the King of the Jews? They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

Pilate, then, took Jesus, and had him scourged. And the soldiers, plaiting a crown of thorns, put it upon his head, and arrayed him in a purple cloak. And they kept coming to him and saying: "Hail, King of the Jews!" and striking him. Pilate therefore again went outside and said to them, "Behold, I bring him out to you, that you may know that I find no guilt in him."

Jesus therefore came forth, wearing the crown of thorns and the purple cloak. And Pilate said to them, "Behold, the man!" When, therefore, the chief priests' and the attendants saw him, they cried out, saying, "Crucify him! crucify him!"

Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." The Jews answered him, "We have a Law, and according to that Law he must die, because he has made himself Son of God."

Now when Pilate heard this statement, he feared the more and he again went back into the Praetorium, and said to Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "You do not speak to me? Do you not know that I have authority to release you, and I have authority to crucify you?"

*Jesus answered, "You would have no authority over me, unless it had been given you from above; for this reason he who delivered me up to you has the greater sin."*

*As a result of this Pilate made efforts to release him, but the Jews cried out, saying, "If you release this man,*

*you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."*

*Pilate therefore, when he heard these words, brought Jesus outside and sat down on the judgment-seat, at a place called Lithostrotos, but in Hebrew, Gabbatha. Now it was the preparation day for the Passover, about the sixth hour. And he said to the Jews, "Behold, your King!" But they cried out, "Away with him! Away with him! crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.» (Jn 18:28-19:16)*

#### THE "PEOPLE OF GOD" AND THE "PEOPLE OF THE WICKED ONE" *(The Wheat and the Weeds)*

God's Justice is perfect. The liberty of His free creatures is untouchable for Him. And so the "people of the wicked one" walks along with the "people of God," relying on all those souls who accept him, as did those sons of Israel by giving priority to "Caesar" – the things of this world – rather than to Christ. It is the weeds in the midst of the wheat: «*Sir, did you not sow good seed in your field? Where are the weeds coming from?*»

*«The reign of God may be likened to a man who sowed good seed in his field. While everyone was asleep, his enemy came and sowed weeds through his wheat, and then made off. When the crop began to mature and yield grain, the weeds made their appearance as well. The owner's slaves came to him and said, "Sir, did you not sow good seed in your field? Where are the weeds coming from?" He answered, "I see an enemy's hand in this. " His slaves said to him, "Do you want us to go out and pull them up?" "No," he*

*replied, “pull up the weeds and you might take the wheat along with them. Let them grow together until harvest; then at harvest time I will order the harvesters, “First collect the weeds and bundle them up to burn, then gather the wheat into my barn.”» (Mt 13:24-30)*

Moses is a figure of Jesus the Christ, the mediator between men and the people – and Yahweh.

The sons of Israel represented the “people of God” in the dimension of Time.

It was Aaron whom Moses left in charge of the people.

Simon, son of John, the Apostle, who recognized in Jesus the son of the living God, received the name of “Rock” because of his granite-like faith: «...*you are Peter [petra = rock], and on this rock, I will build my church.*» This revelation of the Father’s along with the Apostles’s faith is the foundation for the building of the Church of Christ in each member: «...*flesh and blood has not revealed this to thee, but my Father in heaven.*» It is the sign of election that Jesus Christ receives for choosing the members of his Church: «*No one comes to me, unless the Father brings him.*»

When Simon Peter admonished Jesus against going to Jerusalem, because they were seeking his life, Jesus answered him: «*Get behind me, Satan! You are a stumbling block to me; for you are not judging by God’s standards but by men’s.*» Nevertheless, Simon, son of John, the disciple who loved Jesus so much, gave his life for his Master. But “Peter” – constituted by men as a juridical entity with “authority” to govern the Church of Jesus Christ – has become a prey of the enemy, Satan, in order to make for the people its “golden calf,” like Aaron, molding images representative of the Divinity, worshiping the human, even in the person of Jesus, “judging by men’s standards and not by God’s.” By disregarding the living Christ – the activity of the Divine, which manifested itself in Jesus by his renunciation of his human needs in order to give priority to the Will of the Father – this juridical entity constituted a humanistic people, a humanistic church, rendering worship to man and not to God. The Gospel, written by Jesus’

apostles by Divine Revelation, has been the living example of the life of Jesus for all generations that choose God rather than the creatures: *«The word which I say to you, I do not say it on my own; rather, the Father, who dwells in me, He Himself does His works;» «I do not seek my own glory....» «If a man wishes to come after me, he must deny his very self, take up his cross, and begin to follow in my footsteps.»*

*«And the Lord said to Moses, “Go down; for your people whom you brought up out of the land of Egypt, have corrupted themselves; they have quickly turned aside from the way which I commanded them. They have made for themselves a molten calf, and have worshiped it, and have sacrificed to it, and said, ‘This is your god, O Israel, who brought you up out of the land of Egypt!’”*

*And the Lord said to Moses, “I have seen this people, and behold, it is a stiff-necked people; now therefore let me alone, that my wrath may burn hot against them and I may consume them; but of you I will make a great nation.”*

*But Moses besought the Lord his God, and said, “O Lord, why does thy wrath burn hot against thy people, whom thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, ‘With evil intent did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth?’ Turn from thy fierce wrath and repent of this evil against thy people. Remember Abraham, Isaac, and Jacob, thy servants to whom thou didst swear by thine own self, and didst say to them, ‘I will multiply your descendants as the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it forever.’” And the Lord repented of the evil which he thought to do to his people.» (Ex 32:7-14)*

It is not that God has repented; only someone who commits an error can repent. Error pertains to man, not to God. God granted Moses what he asked for: it is the work of His Permission. And Moses, as instrument of God's Permission, continues to commit errors, as do the people, believing that he is fulfilling God's Will,

when, in fact, it is God Who fulfills his, acceding to his choice of the creatures, the opinion of men, the Egyptians, and so on, instead of God's Will, which was to exterminate the stiff-necked people and bring out of him a new people. Moses sees the sin of the people, but he is not aware of his own. That is why, now, God leads Moses and his people through the angel and not directly. *«But now go, lead the people to the place of which I have spoke to you; behold, my angel shall go before you....»* (Ex 32:34)

*«And Moses turned, and went down from the mountain with the two tablets of the testimony in his hands, tablets that were written on both sides: on one side and on the other were they written. And the tablets were God's work, and the writing was God's writing, engraved on the tablets.*

*When Joshua heard the noise of the people as they shouted, he said to Moses. "There is a noise of war in the camp."*

*But he said, "It is not the sound of the shouting for victory or the sound of the cry of defeat, but the sound of singing that I hear."*

*And as soon as he came near the camp and saw the calf and the dancing, Moses' anger burned hot, and he threw the tablets from his hands and shattered them at the foot of the mountain. And he took the calf which they had made, and burned it with fire, and ground it to powder, and scattered it over the surface of the water, and made the sons of Israel drink it.*

*And Moses said to Aaron, "What did this people do to you that you have brought a great sin upon them?" And Aaron said, "Let not the anger of my lord burn hot; you know the people, that they are prone to evil. For they said to me, 'Make a god for us who will go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.' And I said to them, 'Let any who have gold take it off'; so they gave it to me, and I threw it into the fire, and out came this calf."*

*Now when Moses saw that the people had broken loose (for Aaron had let them break loose, to their shame among their enemies), then Moses stood in the gate of the camp, and said, "Who is on the Lord's side? Come to me!" And all the sons of Levi*

*gathered themselves together to him. And he said to them, "Thus says the Lord God of Israel, 'Put every man his sword on his side, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.'" And the sons of Levi did according to the word of Moses; and there fell of the people that day about three thousand men. And Moses said, "Today you have ordained yourselves for the service of the Lord, each one at the cost of his son and of his brother, that he may bestow a blessing upon you this day."*

*On the morrow Moses said to the people, "You have sinned a great sin. And now I will go up to the Lord; perhaps I can make atonement for your sin."*

*So Moses returned to the Lord and said, "Alas, this people have sinned a great sin; they have made for themselves a god of gold. But now, if thou wilt forgive their sin – and if not, blot me, I pray thee, out of the book which thou has written!"*

*But the Lord said to Moses, "Whoever has sinned against me, him will I blot out of my book. But now go, lead the people to the place of which I have spoken to you; behold, my angel shall go before you. Nevertheless, in the day when I visit, I will visit their sin Upon them."*

*Thus the Lord smote the people for having had Aaron make the calf for them.» (Ex 32:15-35)*

*And the sixth angel sounded the trumpet, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet. "Loose the four angels who are bound at the great river Euphrates." And the four angels were who had been kept ready for the hour and day and month and year, that they might kill the third part of mankind. And the number of the armies of the horsemen was twenty thousand times ten thousand; I heard the number of them. And this is how I saw the horses in the vision; they who sat upon them had breastplates like to fire and to hyacinth and to sulphur, and the heads of the horses are like the heads of lions, and from their mouths issue fire and*

*smoke and sulphur. By these three plagues the third part of mankind was killed by the fire and the smoke and the sulphur which issued from their mouths. For the power of the horses is in their mouths and in their tails. For their tails are like serpents, and have heads, and with them they do harm.*

*And the rest of mankind, they who were not killed by these plagues, did not repent of the works of their hands so as not to worship demons and the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk. And they did not repent of their murders or of their sorceries or of their immorality or of their thefts.» (Apoc 9:13-21)*

*«And I saw another mighty angel coming down out of heaven, clothed with a cloud; and the rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire; and he had in his hand a little book which was open. And he placed his right foot on the sea and his left on the land; and he cried out with a loud voice, as when a lion roars; and when he had cried out, the seven peals of thunder uttered their voices. And when the seven peals of thunder had spoken, I was about to write; and I heard a voice from heaven saying, “Seal up the things which the seven peals of thunder have spoken, and do not write them.”*

*And the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven, and swore by Him who lives forever and ever, who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there shall be delay no longer, but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, and He preached to His servants the prophets.*

*And the voice which I heard from heaven, I heard again speaking with me, and saying, “Go, take the book which is open in the hand of the angel who stands on the sea and on the land.” And I went to the angel, telling him to give me the little book. And he said to me, “Take it, and eat it, and it will make your stomach bitter, but in your mouth it will be sweet as honey.” And I took the little book out of the angel’s hand and ate it, and it was in my*



*mouth sweet as honey; and when I had eaten it, my stomach was made bitter. And they said to me, "You must prophesy again concerning many peoples and nations and tongues and kings."» (Apoc 10:1-11)*

*«And there was given me a measuring rod like a staff; and someone said, "Rise and measure the temple of God, and the altar, and those who worship in it. And leave out the court which is outside the temple, and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for forty-two months. And I will grant authority to my two witnesses, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth." There are the two olive trees and the two lampstands that stand before the Lord of the earth. And if any one desires to harm them, fire proceeds out of their mouth and devours their enemies; and if any one would desire to harm them, in this manner he must be killed. These have the power to shut up the sky, in order that rain may not fall during the days of their prophesying; and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they desire. And when they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them. And their dead bodies will lie in the street of the great city which mystically is called Sodom and Egypt, where also their Lord was crucified.*

*And those from the peoples and tribes and tongues and nations will look at their dead bodies for three days and a half, and will not permit their dead bodies to be laid in a tomb. And those who dwell on the earth will rejoice over them and make merry; and they will send gifts to one another, because these two prophets tormented those who dwell on earth. And after three days and a half the breath of life from God came into them, and they stood on their feet, and great fear fell upon those who were beholding them.*

*And they heard a loud voice from heaven saying to them, "Come up here." And they went up into heaven in the cloud, and their enemies beheld them. And in that hour there was a great earthquake, and a tenth of the city fell; and seven thousand people were*

*killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.*

*The second Woe is past; behold, the third Woe is coming quickly.» (Apoc 11:1-14)*

«THERE IS ONE WHO HOLDS HIM BACK  
UNTIL THAT RESTRAINER  
SHALL BE TAKEN FROM THE SCENE»

*«Let no one deceive you in any way; for that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of perdition, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God.*

*Do you not remember that when I was still with you I told you this? And you know what is restraining him now so that he may be revealed in his time. The secret force of lawlessness is already at work, mind you, but there is one who holds him back until that restrainer shall be taken from the scene. Thereupon the lawless one will be revealed, and the Lord Jesus will destroy him with the breath of his mouth and annihilate him by manifesting his own presence.*

*This lawless one will appear as part of the workings of Satan, accompanied by all the power and signs and wonders at the disposal of falsehood – by every seduction the wicked can devise for those destined to ruin because they have not opened their hearts to the truth in order to be saved. Therefore God sends them a misleading influence, that they may believe falsehood, that all may be judged who have not believed the truth, but have preferred wickedness.» (2 Thes 2:3-12)*

*«Therefore, behold, I am sending you prophets and wisemen and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple*

*and the altar. Truly I say to you, all these things shall come upon this generation.*

*O Jerusalem, Jerusalem, who kills the prophets and stones those who were sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. Behold, your house is being left to you desolate! For I tell you, you will not see me again, until you say, "Blessed is he who comes in the name of the Lord!"» (Mt 23:34-39)*

*«Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints. For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.*

*Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe. And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day. Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.» (Jude 3-7)*

*«Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour. They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, in order that it might be shown that they are not of us.» (1 Jn 2:18-19)*

*«But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying [with their deeds] the Master who bought them, bringing swift destruction upon themselves. And*

*many will follow their sensuality, and because of them the way of the truth will be maligned; and in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep.*

*For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly thereafter; and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day with their lawless deeds), then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, and especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties, whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord. But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed, suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deception, as they carouse with you, having eyes full of adultery and that never cease from sin; enticing unstable souls, having a heart trained in greed, accursed children. Forsaking the right way they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness, but he received a rebuke for his own transgression; for a dumb donkey, speaking with a voice of a man, restrained the madness of the prophet. These are springs without water, and mists driven by a storm, for whom the black darkness has been reserved. For speaking out arrogant words of vanity they*

*entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error, promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved. For if after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first.*

*For it would be better for them not to have known (the way of righteousness, than having known it, to turn away from the holy commandments delivered to them. It has happened to them according to the true proverb: "A dog returns to its own vomit," and, "A sow, after washing, returns to wallowing in the mire."» (2 Pet 2:1-22)*

*«Whence do wars and quarrels come among you? Is it not from this, from your passions, which wage war in your members? You covet and do not have; you kill and envy, and cannot obtain. You quarrel and wrangle, and you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it upon your passions. Adulterers, do you not know that the friendship of this world is enmity with God? Therefore, whoever wishes to be a friend of this world becomes an enemy of God. Or do you think that the Scripture says in vain, "The Spirit • which dwells in you covets unto jealousy"? But He gives a greater grace. For this reason it says, "God resists the proud, but gives grace to the humble."»*

*Be subject therefore to God, but resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. Be sorrowful, and mourn, and weep; let your laughter be turned into mourning, and your joy into sadness.*

*Humble yourselves in the sight of the Lord, and He will exalt you. Brethren, do not speak against one another. He who speaks against a brother, or judges his brother, speaks against the law and judges the law. But if thou judgest the law, thou art not a doer of the law, but a judge. There is one Lawgiver and Judge, He who*

*is able to destroy and to save. But thou who judgest thy neighbor, who art thou?» (Jas 4:1-12)*

*«If any one advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and the doctrine conforming to godliness, he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain. But godliness actually is a means of great gain, when accompanied by contentment.*

*For we have brought nothing into the world, so we cannot take anything out of it either. And if we have food and covering, with these we shall be content. But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang.» (1 Tim 6:3-10)*

*«Now the Spirit expressly says that in after times some will depart from the faith, giving heed to deceitful spirits and doctrines of devils, speaking lies hypocritically and having their conscience branded. They will forbid marriage, and will enjoin abstinence from foods, which God has created to be partaken of with thanksgiving by the faithful and by those who know the truth. For every creature of God is good, and nothing is to be rejected that is accepted with thanksgiving. For it is sanctified by the word of God and prayer.» (1 Tim 4:1-5)*

*«But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God; holding to a form of godliness, although they have denied its power; and avoid such men as these. For*

*among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, always learning and never able to come to the knowledge of the truth. And just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected as regards the faith. But they will not make further progress; for their folly will be obvious to all, as also that of those two came to be.»*  
(2 Tim 3:1-9)

«GOD TURNED AWAY  
AND DELIVERED THEM UP  
TO SERVE THE HOST OF HEAVEN»

*«Then the Lord spoke to Moses, “Depart, go up from here, you and the people whom you have brought up from the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, ‘To your descendants I will give it.’ And I will send an angel before you and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite. Go up to the land flowing with milk and honey, but I will not go up among you lest I consume you on the way, for you are a stiff-necked people.”*

*When the people heard this sad word, they went into mourning, and none of them put on his ornaments.*

*For the Lord had said to Moses, “Say to the sons of Israel, ‘You are a stiff-necked obstinate people; if for a single moment I should go up among you, I would consume you. Now therefore put off your ornaments from you, that I may know what I will do with you!’”»*  
(Ex 33:1-5)

Yahweh turned away from His people and sent them His angel to lead them. And “through the ministry of the angels” the people received all the other laws.

*«This is the Moses who said to the sons of Israel, “God shall raise up for you a prophet like me from your brethren.” This is the one who was in the congregation in the wilderness together with the angel who was speaking to him on Mount Sinai, and who was*

*with our fathers; and he received living oracles to pass on to you. And our fathers were unwilling to be obedient to him, but repudiated him and their hearts turned back to Egypt, saying to Aaron, "Make for us gods who will go before us; for this Moses who led us out of the land of Egypt - we do not know what happened to him." And at that time they made a calf and brought a sacrifice to the idol, and were rejoicing in the works of their hands. But God turned away and delivered them up to serve the host of heaven; as it is written in the book of the prophets:*

*Did you bring me sacrifices and offerings  
for forty years in the desert,  
O house of Israel?  
Not at all!*

*You also took along the tabernacle of Moloch and the altar of the god Rompha, the images which you made to worship them. I also will remove you beyond Babylon."» (Act 7:37-43)*

*«Which one of the prophets did your fathers not persecute? And they killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; you who received the law as ordained by angels, and yet did not keep it.» (Act 7:52-53)*

*«...and I brought him to your disciples, and they could not cure him." And Jesus answered and said, "O unbelieving and perverted generation, how long shall I be with you? How long shall I put up with you?"» (Mt 17:16-17)*

*«This generation is a wicked generation; it seeks for a sign, and yet no sign shall be given to it but the sign of Jonah. For just as Jonah became a sign to the Ninevites, so shall the Son of Man be to this generation. » (Lk 11:29-30)*

*«Again he said to them, "I go away, and you will seek me and die in your sin; where I am going, you cannot come." Then said the Jews, "Will he kill himself, since he says, 'Where I am going, you cannot come'?" He said to them, "You are from below, I am from above; you are of this world, I am not of this world. I told you that you would die in your sins, for you will die in your sins unless*



*you believe that I am he.” They said to him, “Who are you?” Jesus said to them, “Even what I have told you from the beginning. I have much to say about you and much to judge, but he who sent me is true, and I declare to the world what I have heard from him.” They did not understand that he spoke to them of the Father.» (Jn 8:21-27)*

*«Who were they that heard, and yet were rebellious? Was it not all those who left Egypt under the leadership of Moses? And with whom was he provoked forty years? Was it not with those who sinned, whose bodies fell in the wilderness? And to whom did he swear that they should never enter his rest, but to those who were disobedient? So we see that they were unable to enter because of unbelief.*

*Therefore, while the promise of entering his rest remains, let us fear lest any of you be judged to have failed to reach it. For good news came to us just as to them; but the message which they heard did not benefit them, because it did not meet with faith in the hearers. For we who have believed enter that rest, as he has said, “As I swore in my wrath, ‘they shall never enter my rest,’” although his works were finished from the foundation of the world. For he has somewhere spoken of the seventh day in this way, “And God rested on the seventh day from all his works.” And again in this place he said, “They shall never enter my rest.” Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, again he set a certain day, “Today,” saying through David so long afterward in the words already quoted:*

*“Today, when you hear his voice,  
do not harden your hearts!”*

*For if Joshua had given them rest, God would not speak later of another day. So then, there remains a sabbath rest for the people of God; for whoever enters God’s rest also ceases from his labors as God did from his.*

*Let us therefore strive to enter that rest, that no one fall by the same sort of disobedience.*

*For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. Nothing is concealed from him; all lies bare and exposed to the eyes of him to whom we must render an account.*

*Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us holdfast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.*

*Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.»*  
(Heb 3:16-4:16)

## Chapter X

# REDEMPTION AS GOD'S MERCY

The “People of God” and the Redemption. The Mercy of God before the coming of His Justice.

*Drawing 7 - After the Flood (continuation)*

- The Bronze Serpent. *Crucifixion of Jesus Christ*
- «He must increase, while I must decrease»
- «Are thou he who is to come, or shall we look for another?»
- “Mercy” and “Justice”
- Joshua
- Esau

## THE BRONZE SERPENT

### *Crucifixion of Jesus Christ*

*«Then they set out from Mount Hor by the way of the Red Sea, to go around the land of Edom; and the people became impatient because of the journey. And the people spoke against God and Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this miserable food.” And the Lord sent fiery serpents among the people and they bit the people, so that many people of Israel died. So the people came to Moses and said, “We have sinned, because we have spoken against the Lord and you; intercede with the Lord, that He may remove the serpents from us.” And Moses interceded for the people. Then the Lord said to Moses, “Make a fiery serpent, and set it on a standard; and if anyone who has been bitten looks at it, he will recover.” And Moses made a bronze serpent and set it on the standard; and whenever anyone who had been bitten by a serpent looked at the bronze serpent, he recovered.» (Num 21:4-9)*

The serpent is a symbol of sin, “Evil,” because Lucifer availed himself of it in order to tempt the woman in Paradise. This bronze serpent lifted up by Moses in the desert symbolizes the Crucified Jesus, crucified for the sins of men. It was the sin of Humanity lifted on the Cross – the Crucifixion of the “old man,” “body of sin.” For just as the serpent was the *body* of which the spirit of evil availed himself in order to tempt the woman, so also has he availed himself of the human “body,” introducing himself into it, into the human body, though not into the immortal soul, which can only be solicited from without, as long as the soul does not freely surrender itself to “evil.”

*«For we know that our old self has been crucified with him, in order that the body of sin may be destroyed, that we may no longer be slaves to sin.» (Rom 6:6)*

Jesus took upon himself Humanity's sin in order to atone for Humanity in the sight of Divine Justice by offering himself as expiatory Victim.

Like the bronze serpent in the desert, Jesus Christ was lifted up so that men, upon looking at Him, might see in Him the Son of God crucified for their own sins, and might recognize in Him their Savior and Redeemer.

He is the Light that came to enlighten the world – the souls. These souls, who by being in darkness, in the unconsciousness, could not “see” the origin of their sin – the egocentric action of the spirit of evil, which had seized their body – and even less so could they redeem themselves from this evil; neither could the Law accomplish this “in that it was weak through the flesh,” which was subjected, enslaved, to “Evil.”

*«And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more, that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.» (Rom 5:20-21)*

*«Did that which is good, then, bring death to me? By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. We know that the Law is spiritual; but I am carnal, sold under sin. I do not understand my own actions for I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the Law is good. So then it is no longer that I do it, but sin which dwells within me.» (Rom7:13-17)*

*«For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.» (Rom 8:3-4)*

Out of Justice, God condemned “sin” in the flesh. It is the fulfillment of the sentence that God pronounced at the time of the flood: *«My spirit shall not remain in man forever, since he is but flesh.»* (Gn 6:3) Thus, “in the flesh,” the spirit of Evil, “sin,” will be condemned. He had wanted to be “Man,” to supplant Christ – the activity of the Divine in the human being – and to reign over men. Men were accepting (his spirit, and Lucifer’s desire was going to be fulfilled but only in those human beings who would accept him. Christ would come to accomplish *His Work* by redeeming from Evil all those souls who would adhere to Him.

*«Christ redeemed us from the curse of the law, having become a curse for us – for it is written, “Cursed be everyone who hangs on a tree” – in order that in Christ Jesus the blessing of Abraham might come upon the Gentiles, so that we might receive the promise of the Spirit through faith.»* (Gal 3:13-14)

*«And no one has ascended into heaven except him who has descended from heaven: the Son of Man who is in heaven. And as Moses lifted up the serpent in the desert, even so the Son of Man must be lifted up, that those who believe in him may not perish, but may have life everlasting. For God so loved the world that he gave his Only-Begotten Son, that those who believe in him may not perish, but may have life everlasting. For God did not send his Son into the world in order to judge the world; but that the world might be saved through him. He who believes in him is not judged; but he who does not believe is already judged; because he does not believe in the name of the Only-Begotten Son of God.»* (Jn 3:13-18)

Only Christ descended from heaven and ascended into heaven; and no one will ascend into heaven or descend from it except “through” Him and “in” Him.

It is not possible to “believe” in Christ and attain eternal life if in the Cross we have not recognized our own sins. Christ in Jesus – Jesus Christ – is not there, on the cross, to be an object of our admiration or compassion. If anyone, upon looking at Jesus Christ Crucified, sees “the sinners” and those who were instruments of His crucifixion, putting the blame on the Jews, and does not see himself among those sinners – does not see the evil that his liberty

has accepted – it is because the Light has not reached him, or he has not reached the Light; he has remained in darkness and sees only the reflection of the light that illuminates others.

To believe in the Son of God is to identify oneself with Him in the Will of the Father. The devils believe in the Son of God and tremble before Him; nevertheless, they remain in darkness. A person can believe in the Son of God and carry Christ like one who carries a flashlight in his hand, lighting up others while he remains in darkness.

*«Now this is the judgment: The Light has come into the world, yet men have loved the darkness rather than the light, for their works were evil. For everyone who does evil hates the light and does not come to the light, that his deeds may not be exposed. But he who acts in the truth comes to the light that his deeds may be made manifest, for they have been performed in God.» (Jn 3:19-21)*

*«...but they were troubled for a short time for their correction, having a sign of salvation to put them in remembrance of the commandment of thy law. For he that turned to it was healed, not by what he saw, but by thee, the Savior of all.» (Wis 16:6-7)*

*«...but thy sons were not conquered  
even by the teeth of venomous serpents,  
for thy mercy came to their help and healed them.  
To remind them of thy oracles they were bitten,  
and then were quickly delivered,  
lest they should fall into deep forgetfulness  
and become unresponsive to thy kindness.  
For neither herb nor poultice cured them,  
but it was thy word, O Lord,  
which heals all men!*

*For thou hast power over life and death;  
thou dost lead men down to the gates of Hades  
and back again.*

*A man in his wickedness kills another,  
but he cannot bring back the departed spirit,  
nor set free the imprisoned soul.  
To escape from thy hand is impossible.»*



(Wis 16:10-15)

*«Who has believed our message?  
And to whom  
has the arm of the Lord been revealed?  
For he grew up before him like a tender shoot,  
and like a root out of parched ground:  
he has no stately form or majesty  
that we should look upon him,  
nor appearance  
that we should be attracted to him.  
He was despised and forsaken of men,  
a man of sorrow and acquainted with grief;  
and like one from whom men hide their faces,  
he was despised, and we did not esteem him.  
Surely our griefs he himself bore,  
and our sorrow he carried;  
yet we ourselves esteemed him stricken,  
smitten of God, and afflicted.  
But he was pierced through  
for our transgressions,  
he was crushed for our iniquities;  
the chastening for our well-being fell upon him.  
And by his scourging we are healed.  
All of us like sheep have gone astray.  
Each of us has turned to his own way;  
but the Lord has caused  
the iniquity of us all to fall on him.  
He was oppressed and he was afflicted,  
yet he did not open his mouth;  
like a lamb that is led to slaughter,  
and like a sheep that is silent before its shearers,  
so he did not open his mouth.  
By oppression and judgment he was taken away;  
and as for his generation,  
who considered that he was cut off  
out of the land of the living,  
for the transgression of my people*

*to whom the stroke was due?  
 A grave was assigned him among the wicked  
 and a burial place with evildoers,  
 though he had done no wrong  
 nor spoken any falsehood.  
 But the Lord was pleased  
 to crush him in infirmity.  
 If he gives his life as an offering for sin,  
 he shall see his descendants in a long life,  
 and the will of the Lord  
 shall be accomplished through him.  
 Because of his affliction  
 he shall see the light in fullness of days;  
 through his suffering,  
 my servant shall justify men  
 and their guilt he shall bear.  
 Therefore I will give him his portion among the great,  
 and he shall divide the spoils with the mighty,  
 because he surrendered himself to death  
 and was counted among the wicked;  
 and he shall take away the sins of many,  
 and win pardon for their offenses.» (Is 53:1-12)  
 «Behold, my servant, whom I uphold;  
 my chosen in whom my soul delights,  
 I have put my Spirit upon him,  
 he will bring forth justice to the nations.  
 He will not cry out or lift up his voice,  
 nor make it heard in the street.  
 A bruised reed he will not break,  
 and a dimly burning wick he will not extinguish;  
 he will faithfully bring forth justice.  
 He will not be disheartened or crushed,  
 until he has established justice in the earth;  
 and the coastlands will wait expectantly  
 for his law.  
 Thus says God, the Lord,  
 who created the heavens and stretched them out,*

*who spread forth the earth  
and what comes from it,  
who gives breath to the people upon it,  
and spirit to those who walk in it:  
“I am the Lord,  
I have called you in righteousness,  
I have taken you by the hand and kept you;  
I have given you as a covenant to the people,  
a light to the nations,  
to open the eyes that are blind,  
to bring out the prisoners from the dungeon,  
from the prison those who sit in darkness.  
/ am the Lord, that is My name;  
My glory I give to no other,  
nor My praise to graven images.*

*Behold, the former things have come to pass,  
and new things I now declare;  
before they spring forth  
I tell you of them.”» (Is 42:1-9)  
«Behold, My servant shall prosper,  
he shall be exalted and lifted up,  
and shall be very high.*

*As many were astonished at him  
– so shall he startle many nations;  
kings shall shut their mouths because of him;  
for that which has not been told them  
they shall see,  
and that which they have not heard  
they shall understand.» (Is 52:13-15)*

*«Now when all the people were baptized, and when Jesus also  
had been baptized and was praying, the heaven was opened, and  
the Holy Spirit descended upon Him in bodily form, as a dove, and  
a voice came from heaven, “Thou art my beloved Son, with thee I  
am well pleased.”» (Lk 3:21-22)*

*«And he came to Nazareth, where he had been brought up; and  
he went to the synagogue, as his custom was, on the sabbath day.  
And he stood up to read and there was given to him the book of the*

*prophet Isaiah. He opened the book and found the place where it was written:*

*“The Spirit of the Lord is upon me,  
because He has anointed me  
to preach the good news to the poor.  
He has sent me to proclaim release to the captives  
and recovery of sight to the blind,  
to set at liberty those who are oppressed,  
to proclaim the acceptable year of the Lord.”*

*And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, “Today this Scripture has been fulfilled in your hearing.”» (Lk4:16-21)*

**«HE MUST INCREASE,  
WHILE I MUST DECREASE\***

*«The next day he [John the Baptist] saw Jesus coming to him, and he said, “Behold, the Lamb of God who takes away the sin of the world! This is he of whom I said, ‘After me there comes one who has been set above me, because he was before me.’ And I did not know him, but in order that he might be known to Israel, for this reason have I come baptizing with water.” And John bore witness, saying, “I beheld the Spirit descending as a dove from heaven, and it abode upon him. And I did not know him. But He who sent me to baptize with water said to me, ‘He upon whom thou wilt see the Spirit descending, and abiding upon him, he it is who baptizes with the Holy Spirit.’ And I have seen, and have borne witness that this is the Son of God.”» (Jn 1:29-34)*

*«A controversy about purification arose between John’s disciples and a certain Jew. So they came to John, saying, “Rabbi, the man who was with you across the Jordan – the one about whom you have been testifying – is baptizing now, and everyone is flocking to him.” John answered: “No one can lay hold on anything unless it is given him from on high. You yourselves are witnesses to the fact that I said: I am not the Messiah; I am sent before him’. It is the groom who has the bride. The groom’s best*

*man waits there listening for him and is overjoyed to hear his voice. That is my joy, and it is complete.*

*He must increase, while I must decrease. The One who comes from above is above all; the one who is of the earth is earthly, and he speaks on an earthly plane. The One who comes from heaven, who is above all, testifies to what he has seen and heard, but no one accepts his testimony. Whoever does accept his testimony certifies that God is truthful. For the One whom God has sent speaks the word of God; he does not ration his gift of the Spirit. The Father loves the Son and has given everything over to him. Whoever believes in the Son has eternal life. Whoever disobeys the Son will not see life, but must endure the wrath of God. “» (Jn 3:25-36)*

«ART THOU HE WHO IS TO COME,  
OR SHALL WE LOOK FOR ANOTHER?»

*«And John’s disciples brought him word of all these things. And John summoned two of his disciples and sent them to the Lord, saying, “Art thou he who is to come, or shall we look for another?” And when the men had come to him, they said, “John the Baptist has sent us to thee, saying, ‘Art thou he who is to come, or shall we look for another?’” In that very hour he cured many of diseases, afflictions and evil spirits, and to many who were blind he granted sight. And he answered and said to them, “Go and report to John what you have heard and seen: the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have the gospel preached to them. And blessed is he who is not scandalized in me”» (Lk 7:18-23)*

The children of Israel, those faithful to the Promise, were expecting God’s Justice, which would bring about the manifestation of His Kingdom – Christ as King Messiah, whom the Prophets had also announced. They had not realized that before God’s “Justice,” His “Mercy” had to come, “Mercy” which Christ as Redeemer Messiah was bringing.

John had seen the two stages of God’s Love: the activity of the Divine in the Human Nature – Christ – manifesting His Justice and

His Mercy, but John had put the two together in such a way that he had come to believe that both were to take place in the same moment of history. This is how the prophets had seen it and how he had preached it:

*«Behold, the Lamb of God Who takes away the sins of the world.»* – He was beholding Christ as God’s Mercy, the Messiah as Redeemer (the Word of God).

*«For even now the axe is laid at the root of the trees; every tree, therefore, that is not bringing forth fruit is to be cut down and thrown into the fire.... His winnowing fan is in his hand, and he will clean out his threshing floor, and will gather the wheat into his barn; but the chaff he will burn up with unquenchable fire.»* (Lk 3:9-17) – Now he was beholding Christ as God’s Justice, the Messiah as Judge and King of Creation (the Action of God, the Holy Spirit).

The works of Christ in Jesus are not in conformity with this latter prophecy, which corresponds to the “JUSTICE,” and so John asks: *«Art thou he who is to come, or do we look for another?»*

Only John could understand the profound meaning of Jesus’ answer: *«Go and report to John what you have heard and seen: the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have the gospel preached to them. And blessed is he who is not scandalized in me.»* – Blessed is he who is not scandalized in the Redeemer-Messiah.

## “MERCY” AND “JUSTICE”

As long as the time of Mercy lasts – according to Divine Justice – Jesus Christ is there, giving sight to (he “blind,” making the “lame” walk, cleansing the “lepers,” opening the ears of the “deaf,” raising the “dead,” and preaching the gospel to the poor. All those who acknowledge before Him that they are “sick” and needy receive the remedy for curing their “diseases” and also all that is necessary to meet their needs. They are attracted by Him, and He Himself “evangelizes” them for the time of His Justice. But (here are also many who continue to be scandalized in the Crucified

Messiah, the Redeemer, despising His Sacrifice.

Jesus Christ, the manifestation of God's Mercy, came to bring peace to the souls, not to the world. The peace of the world will be the work of God's Justice. *«Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me.*

*And he who does not take up his cross and follow me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake shall find it.»* (Mt 10:34-39)

By this Jesus means that everything that is opposed to man's *regeneration* must be set aside, even if it involves his dearly beloved ones; the "new life" that man is to obtain *in* Christ and *with* Christ must be his only concern. This is how man will attain the desired peace; this peace will be the fruit of a living faith in Him.

*«And he said to her, "Thy sins are forgiven.... Thy faith has saved thee; go in peace."»* (Lk 7:48-50)

*«But he said to her, "Daughter, thy faith has saved thee. Go in peace, and be thou healed of thy affliction. "»* (Mk 5:34)

*«And the work of Justice shall be peace,  
and its fruit quietness  
and confidence forever.»* (Is 32:17)

*«In his days Judah shall be saved, Israel shall dwell in security. This is the name they shall give him: "The Lord our justice."»* (Jer 23:6)

*«"Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit. He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal.*

*If anyone serves me, he must follow me; and where I am, there shall my servant be also; if anyone serves me, the Father will*

*honor him.*

*Now is my soul troubled. And what shall I say, 'Father, save me from this hour'? No, for this purpose I have come to this hour. Father, glorify thy name!"*

*Then a voice came from heaven, "I have glorified it and will glorify it again." The crowd standing by heard it and said that it had thundered. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not for mine. Now is the judgment of this world, now shall the ruler of this world be cast out; and I, when I am lifted up from the earth, will draw all men to myself." He said this to show by what death he was to die.» (Jn 12:24-33)*

God's "Mercy" is there, like a Light held aloft in the midst of the darkness of this world, in order to draw all the souls who belong to the Light, while the judgment of this world is taking place and the "prince of this world" is being cast out of all those souls who are attracted by the Light.

After all justice has been fulfilled toward His free creatures – the spirit of wickedness and those human beings who have accepted him – the manifestation of God's Justice in the world will take place.

*«Then the king will do as he pleases, and he will exalt and magnify himself above every god, and will speak monstrous things against the God of gods; and he will prosper until the indignation is finished, for that which is decreed will he done.» (Dan 11:36)*

*«The crowd answered him, "We have heard from the Law that the Christ remains forever. How can you say that the Son of man must be lifted up? Who is this Son of man?" Jesus said to them,*

*"The light is with you for a little longer,  
walk while you have the light,  
lest the darkness overtake you;  
he who walks in darkness  
does not know where he goes.  
While you have the light,  
believe in the light,*



*that you may become sons of light.”*

*When Jesus had said this, he departed and hid himself from them.*

*Though he had done so many signs before them, yet they did not believe in him; it was that the word spoken by the prophet Isaiah might be fulfilled:*

*“Lord, who has believed our report,  
and to whom  
has the arm of the Lord been revealed?  
Therefore, they could not believe.*

*For Isaiah again said,*

*“He has blinded their eyes,  
he has hardened their heart,  
for fear they should see with their eyes  
and understand with their heart,  
and turn to me for healing.”*

*These things Isaiah said, because he saw his glory, and he spoke of him. Nevertheless many even of the rulers believed in him, but because of the Pharisees, did not acknowledge it, lest they should be put out of the synagogue. For they loved the glory of men more than the glory of God.» (Jn 12:34-43)*

God’s word is life, eternal life! It is prolonged throughout time and the generations. Isaiah prophesied in his day; his prophecy had its fulfillment at the time St. John was speaking, and it continues to be fulfilled in our days. The Son of God – “Mercy” – is still acting in the world and in souls. The world does not see Him, but those who are “His own” do see Him. Jesus Christ continues to preach through His life contained in the Gospel and, above all, through each individual’s conscience. Many believe in His word, but there are also many who do not confess Him “because of the Pharisees,” fearing to be excluded from their “society,” and this is so because the glory of men is loved more than the glory of God. *«How can you believe, who receive glory from one another and do not seek the glory that comes from the one and only God?» (Jn 5:44)*

*«And Jesus cried out and said, “He who believes in me, believes not in me but in him who sent me. And he who sees me, sees him*

*who sent me. I have come as light into the world, that whoever believes in me may not remain in darkness. And if anyone hears my words, and does not keep them, it is not I who judge him; for I have not come to judge the world, but to save the world. He who rejects me, and does not accept my words, has a judge; the word that I have spoken will be his judge on the last day. For I have not spoken on my own authority, but he who sent me, the Father, has commanded me what to say and what to declare. And I know that his commandment is eternal life. What I say, therefore, I say as the Father has bidden me.» (Jn 12:44-50)*

*«"Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many dwelling places; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way where I am going."*

*Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him, and have seen him."*

*Philip said to him, "Lord, show us the Father and we shall be satisfied." Jesus said to him, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; or else believe for the sake of the works themselves."*

*Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it."*

*If you love me, you will keep my commandments. And I will ask*

*the Father, and he will give you another Advocate to be with you for ever, that Spirit of Truth, whom the world can never receive, since it neither sees nor knows him; you know him, because he is with you, he is in you. I will not leave you orphans; I will come back to you. Yet a little while, and the world will see me no more, but you will see me; because I live and you will live. On that day you will understand that I am in my Father and you in me and I in you.*

*He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him."*

*Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?" Jesus said to him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. He who does not love me does not keep my words; and the word which you hear is not mine but the Father's who sent me. These things I have spoken to you, while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you.*

*Peace I leave with you; my peace I give to you; not as the world gives, do I give to you. Let not your hearts be troubled, neither let them be afraid. You heard me say to you, I go away, and I will come to you.' If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you before it takes place, so that when it does take place, you may believe. I will no longer talk much with you, for the ruler of this world is coming, and in me he has nothing; but that the world may know that I love the Father, and as the Father gave commandment, even so I do. Arise, let us go from here.'"» (Jn 14:1-31)*

*«But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send*

him to you.

*And when he comes, he will convince the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no more; concerning judgment, because the ruler of this world is judged.*

*I have yet many things to say to you, but you cannot bear them now. When the Spirit of Truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears, he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you.*

*All that the Father has is mine; therefore I have said that he will take what is mine and declare it to you.» (Jn 16:5-15)*

*The Spirit of truth will take the Human Nature and reveal it: «He will glorify me, for he will take what is mine and declare it to you.»*

*«Islands, keep silence before me,  
let the people renew their strength.  
Let them come forward and speak,  
let us appear together for judgment.  
Who roused from the east  
him that victory hails at every step?  
Who presents him with nations,  
subdues kings to him?  
His sword makes dust of them  
and his bow scatters them like straw.  
He pursues them and advances unhindered,  
his feet scarcely touching the road.  
Who is the author of this deed  
if not he who calls the generations  
from the beginning?  
I, Yahweh, who am the first  
and shall be with the last.  
The islands see him and take fright,  
the limits of the earth tremble:  
they approach, they are here.*

*Men help one another,  
they say to each other, "Take heart!"  
The craftsman encourages the goldsmith,  
the man who beats out with the hammer  
encourages the man who strikes the anvil.  
Of the soldering he says,  
"It is sound,"  
and fastens the idol with nails to keep it steady.  
You, Israel, my servant,  
Jacob whom I have chosen,  
descendant of Abraham my friend.  
You whom I brought from the confines  
of the earth  
and called from the ends of the world;  
you to whom I said, "You are my servant,  
I have chosen you, not rejected you."  
Do not be afraid, for I am with you;  
do not be dismayed; I am your God.  
I give you strength, I bring you help,  
I uphold you with my victorious right hand.  
Yes, all those who raged against you  
shall be put to shame and confusion;  
they who fought against you  
shall be destroyed, and perish.  
You will seek but never find them,  
those enemies of yours.  
They shall be destroyed and brought to nothing,  
those who made war on you.  
For I, Yahweh, your God,  
I am holding you by the right hand;  
I tell you, "Do not be afraid, I will help you."  
Do not be afraid, Jacob, poor worm,  
Israel, puny mite.  
I will help you – it is Yahweh who speaks –  
the Holy One of Israel is your redeemer.  
See, I turn you into a threshing sled,  
new, with doubled teeth;*

*you shall thresh and crush the mountains,  
 and turn the hills to chaff.  
 You shall winnow them,  
 and the wind will blow them away,  
 the gale will scatter them.  
 But you yourself will rejoice in Yahweh,  
 and glory in the Holy One of Israel.  
 The poor and needy ask for water,  
 and there is none,  
 their tongue is parched with thirst.  
 I, Yahweh, will answer them,  
 I, the God of Israel, will not abandon them.  
 I will make rivers well up on barren heights,  
 and fountains in the midst of valleys;  
 turn the wilderness into a lake,  
 and dry ground into watersprings.  
 In the desert I will plant juniper,  
 plant tree and cypress side by side;  
 so that men may see and know,  
 may all observe and understand  
 that the hand of Yahweh has done this,  
 that the Holy One of Israel has created it.  
 "Produce your defense," says Yahweh,  
 "present your case," says Jacob's King.  
 "Let them come forward and tell us  
 what is going to happen next.  
 What could they tell us of the past  
 to make it worth our notice?  
 Or will you discourse to us of future things  
 and let us know their outcome?  
 Tell us what is to happen in the future,  
 and so convince us you are gods.  
 Do something, good or evil,  
 that will put us in awe and in fear.  
 No, you are nothing  
 and your works are nothingness;  
 to choose you would be an outrage."*

*I roused him from the north to come,  
from the rising sun I summoned him by name.  
He has trampled the satraps like mortar,  
like a potter treading clay.  
Who predicted this from the beginning  
so we might know it,  
who foretold it long ago  
so we might say, "It is right?"  
No one predicted it,  
no, no one proclaimed it,  
no, no one heard you speak.  
I had said in Zion beforehand,  
"Here they come!"  
I had sent a bearer of good news to Jerusalem.  
I looked, but there was no one.  
There was not a single counselor among them  
who, if I asked, could give an answer.  
Taken together they are nothing;  
their works are nothingness,  
their images wind and emptiness.» (Is 41:1-29)*

## JOSHUA

*(No. 28 in the Drawing, yellow area)*

Moses represented the "son of man," Jesus. Moses views the "promised land" from the mount, but it is not he who brings the people into it but, rather, Joshua, to whom he has given part of his authority, so that the children of Israel might obey him and he might bring the people into the promised land, as Yahweh commanded him.

*«Then the Lord commissioned Joshua, son of Nun, and said to him, "Be brave and steadfast, for it is you who must bring the Israelites into the land which I promised them on oath. I myself will be with you." When Moses had finished writing out on a scroll the words of the law in their entirety, he gave the Levites who carry the ark of the covenant of the Lord this order, "Take this scroll of the law and put it beside the ark of the covenant of the*

*Lord, your God, that there it may be a witness against you. For I already know how rebellious and stiff-necked you will be. Why, even now, while I am alive among you, you have been rebels against the Lord! How much more, then, after I am dead! Therefore, assemble all your tribal elders and your officials before me, that I may speak these words for them to hear, and so may call heaven and earth to witness against them. For I know that after my death you are sure to become corrupt and to turn aside from the way along which I directed you, so that evil will befall you in some future age because you have done evil in the Lord's sight, and provoked him by your deeds."*

*Then Moses recited the words of this song from the beginning to end, for the whole assembly of Israel to hear:*

#### **Canticle of Moses**

*«Give ear, O heavens, while I speak  
let the earth hearken to the words of my mouth!  
May my instruction soak in like the rain,  
and my discourse permeate like the dew,  
like a downpour upon the grass,  
like a shower upon the crops:  
For I will sing the Lord's renown.  
Oh, proclaim the greatness of our God!  
The Rock – how faultless are his deeds,  
how right all his ways!  
A faithful God, without deceit,  
how just and upright he is!  
Yet basely has he been treated  
by his degenerate children,  
a perverse and crooked race!  
Is the Lord to be thus repaid by you,  
O stupid and foolish people?  
Is he not your father who created you?  
Has he not made you and established you?  
Think back on the days of old,  
reflect on the years of age upon age.  
Ask your father and he will inform you,  
ask your elders and they will tell you:*



*When the Most High assigned the nations  
their heritage,  
when he parceled out the descendants of Adam,  
he set up the boundaries of the peoples  
after the number of the sons of God;  
while the Lord's own portion was Jacob,  
his hereditary share was Israel.  
He found them in a wilderness,  
a wasteland of howling desert.  
He shielded them and cared for them,  
guarding them as the apple of his eye.  
As an eagle incites its nestlings forth  
by hovering over its brood,  
so he spread his wings to receive them  
and bore them up on his pinions.  
The Lord alone was their leader,  
no strange god was with him.  
He had them ride triumphant  
over summits of the land  
and live off the products of its fields,  
giving them honey to suck from its rocks  
and olive oil from its hard stony ground;  
butter from its cows and milk from its sheep,  
with the fat of its lambs and rams;  
its Basan bulls and its goats,  
with the cream of its finest wheat;  
and the foaming blood of its grapes you drank.  
So Jacob ate his fill,  
the darling grew fat and frisky;  
you became fat and gross and gorged.  
They spurned the God who made them  
and scorned their saving Rock.  
They provoked him with strange gods  
and angered him with abominable idols.  
They offered sacrifice to demons, to "no-gods,"  
to gods whom they had not known before,  
to newcomers just arrived,*

*of whom their fathers had never stood in awe.  
 You were unmindful of the Rock that begot you,  
 you forgot the God who gave you birth.  
 When the Lord saw this,  
 he was filled with loathing and anger  
 toward his sons and daughters.  
 "I will hide my face from them," he said,  
 "and see what will then become of them.  
 What a fickle race they are,  
 sons with no loyalty in them!  
 Since they have provoked me  
 with their 'no-gods'  
 and angered me with their vain idols,  
 I will provoke them with a 'no-people';  
 with a foolish nation I will anger them.  
 For by my wrath a fire is enkindled  
 that shall rage to the depths of the nether world,  
 consuming the earth with its yield,  
 and licking with flames  
 the roots of the mountains.  
 I will spend on them woe upon woe  
 and exhaust all my arrows against them:  
 Emaciating hunger and consuming fever  
 and bitter pestilence,  
 and the teeth of wild beasts  
 I will send among them,  
 with the venom of reptiles gliding in the dust.  
 Snatched away by the sword in the street  
 and by sheer terror at home  
 shall be the youth and the maiden alike,  
 the nursing babe as well as the hoary old man.  
 I would have said, I will make an end of them  
 and blot out their name from men's memories,  
 had I not feared the insolence of their enemies,  
 feared that these foes would mistakenly boast,  
 'Our own hand won the victory;  
 the Lord had nothing to do with it.' "*

*For they are a people devoid of reason,  
having no understanding.  
If they had insight  
they would realize what happened,  
they would understand their success and say:  
'How could one man rout a thousand,  
or two men put ten thousand to flight,  
unless it was because their rock sold them  
and the Lord delivered them up?'  
Indeed, their "rock" is not like our Rock,  
and our foes are under condemnation.  
They are a branch of Sodom's vinestock,  
from the vineyards of Gomorrah.  
Poisonous are their grapes  
and bitter their clusters.  
Their wine is venom of dragons  
and the cruel poison of cobras.  
Is not this preserved in my treasury,  
sealed up in my storehouse,  
against the day of vengeance and requital,  
against the time they lose their footing?  
Close at hand is the day of their disaster,  
and their doom is rushing upon them!  
Surely, the Lord shall do justice for his people;  
on his servants he shall have pity.  
When he sees their strength failing,  
and their protected  
and unprotected alike disappearing,  
He will say: "Where are their gods  
whom they relied on as their 'rock'?"  
Let those who ate the fat of your sacrifices  
and drank the wine of your libations  
rise up now and help you!  
Let them be your protection!  
Learn then that I, I alone, am God,  
and there is no god besides me.  
It is I who bring both death and life,*

*I who inflict wounds and heal them,  
and from my hand there is no rescue.  
To the heavens I raise my hand and swear:  
As surely as I live forever,  
I will sharpen my flashing sword,  
and my hand shall lay hold of my quiver.  
With vengeance I will repay my foes  
and requite those who hate me.  
I will make my arrow drunk with blood,  
and my sword shall gorge itself with flesh  
– with the blood of the slain and the captured,  
flesh from the heads of the enemy leaders.”  
Exult with him, you heavens,  
glorify him, all you angels of God;  
for he avenges the blood of his servants  
and purges his people’s land.”*

*So Moses, together with Joshua, son of Nun, went and recited all the words of this song for the people to hear.*

*When Moses had finished speaking all these words to all Israel, he said, “Take to heart all the warnings which I have now given you and which you must impress on your children, that you may carry out carefully every word of this law. For this is no trivial matter for you; rather, it means your very life, since it is by this means that you are to enjoy a long life on the land which you will cross the Jordan to occupy.”*

*On that very day the Lord said to Moses, “Go up on Mount Nebo, here in the Abarim Mountains (it is the land of Moab facing Jericho), and view the land of Canaan, which I am giving to the Israelites as their possession. Then you shall die on the mountain you have climbed, and shall be taken to your people, just as your brother Aaron died on Mount Hor and there was taken to his people; because both of you broke faith with me among the Israelites at the waters of Meribath-Kadesh in the desert of Zin by failing to manifest my sanctity among the Israelites. You may indeed view the land at a distance, but you shall not enter that land which I am giving to the Israelites.”» (Dt 31:23-32:52)*

*«This is the blessing which Moses, the man of God, pronounced*

*upon the Israelites before he died. He said:*

*“The Lord came from Sinai  
and dawned on his people from Seir;  
He shone forth from Mount Paran  
and advanced from Meribath-Kadesh,  
while at his right hand a fire blazed forth  
and his wrath devastated the nations.  
But all his holy ones were in his hand;  
they followed at his feet  
and he bore them up on his pinions.  
A law he gave to us;  
he made the community of Jacob his domain,  
and he became king of his Jeshurun  
when the chiefs of the people assembled  
and the tribes of Israel came together.*

*“May Reuben live and not die out,  
nor let his men be few.”  
The following is for Judah. He said:  
“Hear, O Lord, the cry of Judah;  
and bring him to his people.  
With thy hands contend for him;  
and mayest thou be a help against his foes.”*

*Of Levi he said:  
“Give to Levi thy Thummim,  
and thy Urim to thy godly one,  
whom thou didst test at Massah,  
with whom thou didst strive  
at the waters of Meribah;  
who said of his father and mother,  
I regard them not;  
he disowned his brothers,  
and ignored his children.  
For they observed thy word,  
and kept thy covenant.  
They shall teach Jacob thy ordinances,  
and Israel thy law;  
they shall put incense before thee,*

*and whole burnt offering upon thy altar.  
 Bless, O Lord, the work of his substance,  
 and accept the work of his hands.  
 Crush the loins of his adversaries  
 of those that hate him,  
 that they rise not again.”*  
*Of Benjamin he said,  
 “The beloved of the Lord,  
 he dwells in safety by him;  
 he encompasses him all the day long,  
 and makes his dwelling between his shoulders.”*  
*And of Joseph he said,  
 “Blessed by the Lord be his land,  
 with the choicest gifts of heaven above,  
 and of the deep that couches beneath,  
 with the choicest fruits of the sun,  
 and the rich yield of the months,  
 with the finest produce of the ancient mountains  
 and the abundance of the everlasting hills,  
 with the best gifts of the earth and its fullness,  
 and the favor of him that dwelt in the bush.  
 Let these come upon the head of Joseph,  
 and upon the crown of the head of him  
 that is prince among his brothers.  
 His firstling bull has majesty,  
 and his horns are the horns of a wild ox;  
 with them he shall push the peoples,  
 all of them, to the ends of the earth;  
 such are the ten thousands of Ephraim,  
 and such are the thousands of Manasseh.”*  
*And of Zebulun he said,  
 “Rejoice, O Zebulun, in your going out;  
 and, Issachar, in your tents.  
 They shall call people to their mountain;  
 there they offer right sacrifice;  
 for they suck the affluence of the seas  
 and the hidden treasures of the sand.”*

*And of Gad he said,  
 "Blessed be he who enlarges Gad!  
 Gad couches like a lion,  
 he tears the arm, and the crown of the head.  
 He chose the best of the land for himself,  
 for there a commander's portion was reserved;  
 and he came to the heads of the people,  
 with Israel he executed the commands  
 and just decrees of the Lord.  
 And of Dan he said,  
 "Dan is a lion's whelp,  
 that leaps forth from Bashan."  
 And of Naphtali he said,  
 "O Naphthali satisfied with favor,  
 and full of the blessing of the Lord,  
 possess the lake and south."  
 And of Asher he said,  
 "Blessed above sons be Asher;  
 Let him be the favorite of his brothers,  
 and let him dip his foot in oil.  
 Your bars shall be iron and bronze;  
 and as your days, so shall your strength be."  
 "There is none like the God of Jeshurun,  
 who rides through the heavens to your help,  
 and in his majesty through the skies.  
 The eternal God is your dwelling place,  
 and underneath are the everlasting arms.  
 And He thrust out the enemy before you,  
 and said, "Destroy!"  
 So Israel dwelt in safety,  
 the fountain of Jacob alone,  
 in a land of grain and wine;  
 yea, his heavens drop down dew.  
 How fortunate you are, O Israel!  
 Where else is a nation victorious in the Lord?  
 The Lord is your saving shield,  
 and his sword is your glory.*

*Your enemies fawn upon you,  
as you stride upon their heights.» (Dt 33:1-29)*

*«Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. For if you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?» (Jn 5:45-52)*

Moses and Joshua are “figures” who represent this “eternal reality” of God’s; it is what He sees, and it is because of this “eternal reality” – Manifestation of the Trinity on earth, God’s “Thought,” “Word,” and “Action” – that everything else has its reason for being, because it is an IMAGE of the “eternal reality” that is projected in “time.” And this “image” has different “figures”: Moses, besides representing the “son of man,” also represents the Word of God, the “Logos”; and Joshua represents the “Action” of the Word of God. As we will see further on,<sup>1</sup> Peter represents Joshua in the New Testament, inasmuch as it is he who receives from Jesus – as Joshua did from Moses – “part of his authority” for guiding the people and confirming his brothers in the faith; but as for ushering the people into the “Promised Land,” as Joshua did, Peter no longer represents him.

The second time-span of “the Times” ends with the death of Moses, and with Joshua begins the third and last span of “the Times,” which is prolonged up to our days.

These “spans of Time” that Divine Justice has allotted to the free creatures – angel and man – are counted not by the number of years, centuries or millenniums, but according to humanity’s evolution.

Humanity would have been able to evolve long before this, but the time of its “captivity” under the yoke of the “prince of this world” (prince of darkness) has been prolonged because of the human beings’ disobedience to the Divine Will, especially because of the irresponsibility of those souls who, belonging “officially” to the “people of God,” have not, because of their lack of faith, given importance to the graces that are at their disposal, graces which would redound to the benefit of all the people; instead they live



like irrational brutes, for they reason as would an animal with a minimum degree of reflection, and they sell the eternal goods of their soul in order to satisfy the appetites of their body, like Esau, who sold his birthright for a bowl of lentils.

## ESAU

*(No. 30 in the Drawing, purple area)*

«"Look," said Esau. "I am on the point of dying of hunger. What good will any birthright do me?" ... Jacob then gave him some bread and the lentil stew; and Esau ate, drank, got up, and went his way. Esau cared little for his birthright.» (Gn 25:32-34)

«...that there be among you no fornicator or godless person like Esau, who sold his birthright for a meal. You know that afterward he wanted to inherit his father's blessing, but he was rejected because he had no opportunity to alter his choice, even though he sought the blessing with tears.» (Heb 12:16-17)

Because of this irresponsibility of the people's, and men's disobedience to the Divine Will, the number of the "elect" – the number of souls who are to be assigned to the angels that are confirmed in grace – has not been completed, so that "the Promise," of which the entry of the people of Israel into Canaan was a "figure," may be fulfilled. This is not a quantitative number but, rather, a complementarity that must take place between the characteristic that is manifested in each soul and in each angel (Thought and Action), attaining to the Unity in their Being, the Will, in the Only Begotten Son, Who represents the Word.

«After Moses, the servant of the Lord, had died, the Lord said to Moses' aide Joshua, son of Nun: "My servant Moses is dead. So prepare to cross the Jordan here, with all the people, into the land I will give the Israelites.

As I promised Moses, I will deliver to you every place where you set foot. Your domain is to be all the land of the Hittites, from the desert and from Lebanon east to the great river Euphrates and west to the Great Sea. No one can withstand you while you live. I will be with you as with Moses: I will not leave you nor forsake you."» (Jos 1:1-5)

*«Turning around, Peter saw following them the disciple who Jesus loved, the one who, at the supper, had leaned back upon his breast and said, “Lord, who is it that will betray thee?” Peter therefore, seeing him, said to Jesus, “Lord, and what of this man?” Jesus said to him, “If I wish him to remain until I come, what is it to thee? Do thou follow me.”» (Jn 21:20-22)*

This is another “figure,” an image of the reality, which will take place as follows:

*«Blow the trumpet in Sion,  
sound the alarm on my holy mountain!  
Let all who dwell in the land tremble,  
for the day of the Lord is coming;  
yes, it is near,  
a day of darkness and of gloom,  
a day of clouds and somberness!  
Like dawn spreading over the mountains,  
a people numerous and mighty!  
Their like had not been from of old,  
nor will it be after them,  
even to the years of distant generations.  
Before them a fire devours,  
and after them a flame enkindles;  
like the garden of Eden  
is the land before them,  
and after them a desert waste;  
for them there is no escape.  
Their appearance is that of horses;  
like steeds they run.  
As with the rumble of chariots  
they leap on the mountaintops;  
as with the crackling of a fiery flame  
devouring stubble;  
like a mighty people arrayed for battle.  
Before them peoples are in torment,  
every face blanches.  
Like warriors they run,  
like soldiers they scale the wall;*

*they advance, each in his own lane,  
without swerving from their paths.  
No one crowds another,  
each advances in his own track,  
though they fall into the ditches,  
they are not checked.  
They assault the city,  
they run upon the wall,  
they climb into the houses.  
In at the windows they come like thieves.  
Before them the earth trembles,  
the heavens shake;  
the sun and the moon are darkened,  
and the stars withhold their brightness.  
The Lord raises his voice  
at the head of his army;  
for immense indeed is his camp,  
yes, mighty, and it does his bidding.  
For great is the day of the Lord,  
and exceedingly terrible;  
who can bear it?  
Yet even now, says the Lord,  
return to me with your whole heart,  
with fasting, and weeping, and mourning;  
rend your hearts, not your garments,  
and return to the Lord, your God.  
For gracious and merciful is he,  
slow to anger, rich in kindness,  
and relenting in punishment.  
Perhaps he will again relent  
and leave behind him a blessing,  
offerings and libations for the Lord, your God.  
Blow the trumpet in Sion!  
proclaim a fast, call an assembly;  
gather the people, notify the congregation;  
assemble the elders,  
gather the children and the infants at the breast;*

*let the bridegroom quit his room,  
and the bride her chamber.  
Between the porch and the altar  
let the priests, the ministers of the Lord,  
weep and say, "Spare, O Lord, your people,  
and make not your heritage a reproach,  
with the nations ruling over them!  
Why should they say among the peoples,  
'Where is their God?'"» (Joel 2:1-17)*

This has been a call for all the men of good will – from the time the prophet spoke even up to our day – and those who have responded will be with Yahweh on the great day.

## Chapter XI

### MAN'S COLLABORATION IN THE WORK OF GOD

Future predictions for the People and the behavior of the human beings who have been instruments in the Work of God.

Drawing 7 - After the Flood (*continuation*)

- Blessings and Predictions of the Prophet Balaam for the People of God

*Third Time-Span of “the Times”*

- Figures of the “Two Peoples”

- Judges

- Sacrilegious and Illegitimate Cult of Dan

- Samuel

- Saul

- Amalek’s «end shall be destruction»

Saul Rejected by God as King

- For the Second Time David Respects Saul’s Life

Because Saul is the “Lord’s Anointed”

- «Behold, the Lord sends a strong and mighty one»

- David Reigns over All of Israel

- David, Solomon, the Temple

Promise of the Everlasting Throne

- Solomon and the Temple

- The Prophets

BLESSINGS AND PREDICTIONS OF THE PROPHET  
BALAAM FOR THE PEOPLE OF GOD

*«Then Balaam said to Balak, “Build seven altars for me here, and prepare seven bulls and seven rams for me here.” And Balak did just as Balaam had spoken, and Balak and Balaam offered up a bull and a ram on each altar.*

*Then Balaam said to Balak, “Stand beside your burnt offering, and I will go; perhaps the Lord will come to me, and whatever He shows me I will tell you.” So he went to a bare hill. Now God met Balaam, and he said to him, “I have set up the seven altars, and I have offered up a bull and a ram on each altar.” Then the Lord put a word in Balaam’s mouth and said, “Return to Balak, and you shall speak thus.” So he returned to him, and behold, he was standing beside his burnt offering, he and all the leaders of Moab. And he took up his discourse and said:*

*“From Aram Balak has brought me,  
Moab’s king from the mountains of the East:  
Come curse Jacob for me,  
and come, denounce Israel!  
How shall I curse,  
whom the Lord has not denounced?  
As I see him from the top of the rocks,  
and I look at him from the hills;  
behold a people who dwells apart,  
and shall I not be reckoned among the nations?  
Who can count the dust of Jacob,  
or number the fourth part of Israel?  
Let me die the death of the upright,  
and let my end be like his!”*

*Then Balak said to Balaam, “What have you done to me? I took*

*you to curse my enemies, but behold, you have actually blessed them!" And He answered and said, "Must I not be careful to speak what the Lord puts in my mouth?"*

*Then Balak said, "Please come with me to another place from where you may see them, although you will only see the extreme end of them, and will not see all of them; and curse them for me from there."» (Num 23:1-13)*

Balaam is beholding the "people of the just," the true people of God, in a vision of the future that the Lord gives him. Balak thinks that by taking the prophet to a place from where he can have a better view of the people of Israel, he will be able to curse them so that they will not be able to attack him:

*«So he took him to the field of Zophim, to the top of Pisgah, and built seven altars and offered a bull and a ram on each altar. And he said to Balak, "Stand here beside your burnt offering, while I myself meet the Lord yonder." Then the Lord met Balaam and put a word in his mouth and said, "Return to Balak, and thus you shall speak." And he came to him, and behold, he was standing beside his burnt offering, and the leaders of Moab with him. And Balak said to him, "What has the Lord spoken?" Then he took up his discourse and said:*

*"Arise, O Balak, and hear;  
give ear to me, O son of Zipper!  
God is not a man, that He should lie,  
nor a son of man, that He should repent.  
Has He said, and will He not do it?  
Or has He spoken,  
and will He not make it good?  
Behold, I have received a command to bless.  
When He has blessed, then I cannot revoke it.  
He has discovered no iniquity in Jacob  
and has seen no mischief in Israel.  
The Lord his God is with him,  
and the shout of a king is among them.  
God brings them out of Egypt,  
He is for them like the horns of the wild ox,*



*for there is no omen against Jacob,  
nor is there any divination against Israel;  
at the proper time  
it shall be said to Jacob and to Israel,  
what God has done.*

*Behold, a people rises like a lioness,  
and as a lion it lifts itself;  
it shall not lie down until it devours the prey,  
and drinks the blood of the slain."*

*"Even though you cannot curse them," said Balak to Balaam,  
"at least do not bless them." But Balaam answered Balak, "Did I  
not warn you that I must do all that the Lord tells me?"*

*Then Balak said to Balaam, "Please come, I will take you to  
another place; perhaps it will be agreeable with God that you  
curse them for me from there." So Balak took Balaam to the top of  
Peor which overlooks the wasteland. And Balaam said to Balak,  
"Build seven altars for me here and prepare seven bulls and seven  
rams for me here." And Balak did just as Balaam had said, and  
offered up a bull and a ram on each altar.» (Num 23:14-30)*

*«When Balaam saw that it pleased the Lord to bless Israel, he  
did not go as at other times to seek omens but he set his face  
toward the wilderness. And Balaam lifted up his eyes and saw  
Israel camping tribe by tribe; and the Spirit of God came upon  
him. And he took up his discourse and said,*

*"The oracle of Balaam the son of Beor,  
and the oracle of the man  
whose eye is opened;  
the oracle of him who hears the words of God,  
who sees the vision of the Almighty,  
falling down, yet having his eyes uncovered.  
How far are your tents, O Jacob,  
your dwellings, O Israel!  
Like valleys that stretch out,  
like gardens beside the river,  
like aloes planted by the Lord,  
like cedars beside the waters.  
Water shall flow from his buckets,*

*and his seed shall be by many waters,  
and his king shall be higher than Agag,  
and his kingdom shall be exalted.  
God brings him out of Egypt,  
he is for him, like the horns of the wild ox,  
he shall devour the nations  
who are his adversaries,  
and shall crush their bones in pieces,  
and shatter them with his arrow.  
He couches, he lies down as a lion,  
and as a lion, who dares rouse him?  
Blessed is everyone who blesses you,  
and cursed is everyone who curses you.”*

*Then Balak’s anger burned against Balaam, and he struck his hands together; and Balak said to Balaam, “I called you to curse my enemies, but behold, you have persisted in blessing them these three times! Therefore, flee to your place now. I said I would honor you greatly, but behold, the Lord has held you back from honor.” And Balaam said to Balak, “Did I not tell your messengers whom you had sent me, saying, ‘Though Balak were to give me his house full of silver and gold, I could not do anything contrary to the command of the Lord, either good or bad, of my own accord. What the Lord speaks, that I will speak’? And now behold, I am going to my people; come, and I will advise you what this people will do to your people in the days to come.” And he took up his discourse and said:*

*“The oracle of Balaam the son of Beor,  
and the oracle of the man  
whose eye is opened,  
the oracle of him who hears the words of God,  
and knows the knowledge of the Most High,  
who sees the vision of the Almighty,  
falling down, yet having his eyes uncovered.  
I see him, but not now;  
I behold him, but not near.  
A star shall come forth from Jacob,  
and a scepter shall rise from Israel,*

*and shall crush through the forehead of Moab,  
 and tear down all the sons of Sheth.  
 And Edom shall be a possession,  
 Seir, its enemies, also shall be a possession,  
 while Israel performs valiantly.  
 One from Jacob shall have dominion,  
 and shall destroy the remnant from the city.”*  
*And he looked at Amalek and took up his discourse and said:*  
*“Amalek was the first of the nations,  
 But his end shall be destruction.”*  
*And he looked at the Kenite, and took up his discourse and said,*  
*“Your dwelling place is enduring,  
 and your nest is set in the cliff.  
 Nevertheless Kain shall be consumed.  
 How long shall Asshur keep you captive?”*  
*And he took up his discourse and said,*  
*“Alas, who can live except God has ordained it?  
 But ships shall come from the coast of Kittim,  
 and they shall afflict Asshur  
 and shall afflict Eber;  
 so they also shall come to destruction.”*  
*Then Balaam arose and departed and returned to his place, and  
 Balak also went his way.» (Num 24:1-25)*

This prediction is a prophecy for the end-times when the Son of God, Christ, will have “drawn to Himself” the souls, reducing to nothing the kingdoms of this world.

### *Third Time-Span of “the Times”*

As we have said, with the entry of the sons of Israel into the land of Canaan, the third span of “the Times” begins; this was the “figure” for the Jewish people in order to bring to fulfillment the “REALITY” of the Promise that had to be attained by means of man’s faith in the word of God and its FULFILLMENT. God had kept His word to bring them into the land of Canaan; now man had to respond by his obedience to the word he had heard. This is how Moses had announced it to him:

*«If you continue to heed the voice of the Lord, your God, and are careful to observe all his commandments which I enjoin on you today, the Lord, your God, will raise you high above all the nations of the earth. When you hearken to the voice of the Lord, your God, all these blessings will come upon you and overwhelm you.*

*May you be blessed in the city,  
and blessed in the country!  
Blessed be the fruit of your womb,  
the produce of your soil  
and the offspring of your livestock,  
the issue of your herds  
and the young of your flocks!  
Blessed be your grain bin  
and your kneading bowl!  
May you be blessed in your coming in,  
and blessed in your going out!*

*The Lord will beat down before you the enemies that rise up against you; though they come out against you from but one direction, they will flee before you in seven. The Lord will affirm his blessing upon you, on your barns and on all your undertakings, blessing you in the land that the Lord, your God, gives you, provided that you keep the commandments of the Lord, your God, and walk in his ways, he will establish you as a people sacred to himself, as he swore to you; so that, when all the nations of the earth see you bearing the name of the Lord, they will stand in awe of you. The Lord will increase in more than goodly measure the fruit of your womb, the offspring of your livestock, and the produce of your soil, in the land which he swore to your fathers he would give you. The Lord will open up for you his rich treasure house of the heavens, to give your land rain in due season, blessing all your undertakings, so that you will lend to many nations and borrow from none. The Lord will make you the head, not the tail, and you will always mount higher and not decline, as long as you obey the commandments of the Lord, your God, which I order you today to observe carefully; not turning aside to the right or to the left from any of the commandments which I now give you, in order to follow other gods and serve them.*

*But if you do not hearken to the voice of the Lord, your God, and are not careful to observe all his commandments which I enjoin on you today, all these curses shall come upon you and overwhelm you:*

*May you be cursed in the city,  
and cursed in the country!  
Cursed be your grain bin  
and your kneading bowl!  
Cursed be the fruit of your womb,  
the produce of your soil  
and the offspring of your livestock,  
the issue of your herds  
and the young of your flocks!  
May you be cursed in your coming in,  
and cursed in your going out!*

*The Lord will put a curse on you, defeat and frustration in every enterprise you undertake, until you are speedily destroyed and perish for the evil you have done in forsaking me.» (Dt 28:1-20)*

*«Truly I assure you:  
Whoever does not enter the sheepfold  
through the gate  
but climbs in some other way  
is a thief and a marauder.  
The one who enters through the gate  
is shepherd of the sheep;  
the keeper opens the gate for him.  
The sheep hear his voice  
and he calls his own by name  
and leads them out.  
When he has brought out  
all those that are his,  
he walks in front of them,  
and the sheep follow him  
because they recognize his voice.  
They will not follow a stranger;  
such a one they will flee,  
because they do not recognize*

*a stranger's voice. "*

*Even though Jesus used this figure with them, they did not grasp what he was trying to tell them. He therefore said to them again:*

*"My solemn word is this:*

*I am the sheepgate.*

*All who came before me  
were thieves and marauders  
whom the sheep did not heed.*

*I am the gate.*

*Whoever enters through me will be safe. He will go in and out,  
and find pasture.*

*The thief comes only to steal  
and slaughter and destroy.*

*I came that they might have life  
and have it to the full.*

*I am the good shepherd;  
the good shepherd lays down his life  
for the sheep.*

*The hired hand – who is no shepherd  
nor owner of the sheep –  
catches sight of the wolf coming  
and runs away,  
leaving the sheep to be snatched  
and scattered by the wolf.*

*That is because he works for pay;  
he has no concern for the sheep.*

*I am the good shepherd.*

*I know my sheep and my sheep know me,  
in the same way that the Father knows me  
and I know the Father;  
for these sheep I will give my life.*

*I have other sheep  
that do not belong to this fold.*

*I must lead them, too,  
and they shall hear my voice.*

*There shall be one flock then,  
one shepherd.» (Jn 10:1-16)*

*«Thus the word of the Lord came to me: Son of man, say now to the rebellious house: Do you not understand what this means? It means this: The King of Babylon came to Jerusalem and took away its king and princes with him to Babylon. Then he selected a man of the royal line with whom he made a covenant, binding him under oath, while removing the nobles of the land, so that the kingdom would remain a modest one, without aspirations, and would keep his covenant and obey him. But this man rebelled against him, sending envoys to Egypt to obtain horses and a great army. Can he prosper? Can he who does such thing escape? Can he break a covenant and still go free? As I live, says the Lord God, in the home of the king who set him up to rule, whose oath he spurned, whose covenant with him he broke, there in Babylon I swear he shall die! When ramps are cast up and siege towers are built for the destruction of many lives, he shall not be saved in the conflict by Pharaoh with a great army and numerous troops. He spurned his oath, breaking his covenant. Though he gave his hand in pledge, he did all these things. He shall not escape!*

*Therefore say: Thus says the Lord God: As I live, my oath which he spurned, my covenant which he broke, I swear to bring down upon his head. I will spread my net over him, and he shall be taken in my snare. I will bring him to Babylon, and enter into judgment with him there over his breaking faith with me. All the crack troops among his forces shall fall by the sword, and the survivors shall be scattered in every direction. Thus you shall know that I, the Lord, have spoken.*

*Therefore, thus says the Lord God:  
I, too, will take from the crest of the cedar,  
from its top most branches tear off  
a tender shoot,  
and plant it on a high and lofty mountain;  
on the mountain heights of Israel I will plant it.  
It shall put forth branches and bear fruit,  
and become a majestic cedar.  
Birds of every kind shall dwell beneath it,  
every winged thing in the shade of its boughs.  
And all the trees of the field*

*shall know that I, the Lord,  
bring low the high tree,  
lift high the lowly tree,  
wither up the green tree,  
and make the withered tree bloom.  
As I, the Lord, have spoken,  
so will I do» (Ez 17:11-24)*

*«Here I stand, knocking at the door. If anyone hears me calling  
and opens the door, I will enter his house and have supper with  
him, and he with me. I will give the victor the right to sit with me  
on my throne, as I myself won the victory and took my seat beside  
my Father on the throne.*

*Let him who has ears heed the Spirit's word to the Churches.»  
(Apoc 3:20-22)*

## FIGURES OF THE “TWO PEOPLES”

Caleb and Joshua, of the tribes of Judah and Ephraim respectively, also represented in “figure” the “two peoples” who, as we have said, entered heaven as the “firstfruits of Christ.”

*«Then the lamb appeared in my vision. He was standing on Mount Sion, and with Him were the hundred and forty-four thousand who had His name and the name of His Father written on their foreheads. I heard a sound from heaven which resembled the roaring of the deep, or loud peals of thunder; the sound I heard was like the melody of harpists playing on their harps. They were singing a new hymn before the throne, in the presence of the four living creatures and the elders. This hymn no one could learn except the hundred and forty-four thousand who had been ransomed from the world. These are men who have never been defiled by immorality with women. They are pure and follow the Lamb wherever he goes. They have been ransomed as the firstfruits of mankind for God and the Lamb. On their lips no deceit has been found; they are indeed Without flaw. » (Apoc14:1-5)*

The souls of the saints are waiting “in” Christ, and in Him they partake of His very Spirit, the Holy Spirit, as the firstfruits, but this is not yet the Wedding; the souls are “reserved” until the Bride –



the whole Church – is presented by the Spirit to the Lamb.

*«Again the Lord said to me: Give your love to a woman beloved of a paramour, an adulteress; even as the Lord loves the people of Israel, though they turn to other gods and are fond of raisin cakes. So I bought her for fifteen pieces of silver and a homer and a lethech of barley. Then I said to her: “Many days you shall wait for me; you shall not play the harlot or belong to any man; I in turn will wait for you. For the people of Israel shall remain many days without king or prince, without sacrifice or sacred pillar, without ephod or household idols. Then the people of Israel shall turn back and seek the Lord, their God, and David, their king; they shall come trembling to the Lord and to his bounty, in the last days.» (Hos3:1-5)*

All souls have been adulterous by their acceptance of the egocentric spirit, the “spirit of the world,” spirit of evil, and Christ, in Jesus, has bought them, ransoming them with His Blood.

When all of this is accomplished as it is said in Scripture, which cannot fail, then we will enter into “God’s rest,” which will be when Christ delivers up all things to God the Father.

*«Therefore, let us fear lest, while a promise remains of entering His rest, any one of you should seem to have come short of it. For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.*

*For we who have believed enter that rest, just as He has said,  
“As I swore in my wrath,  
they shall not enter my rest,”  
although His works were finished from the foundation of the world.  
For He has thus said somewhere concerning the seventh day.*

*“And God rested on the seventh day from all His works”; and again in this passage,*

*“They shall not enter my rest.” Since therefore it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience, He again fixes a certain day, “Today,” saying through David after so long a time*

*just as has been said before, "Today if you hear His voice, do not harden your hearts." For if Joshua had given them rest, He would not have spoken of another day after that. There remains therefore a Sabbath rest for the people of God. For the One who has entered His rest has himself also rested from his works, as God did from His.*

*Let us therefore be diligent to enter that rest, lest anyone fall through following the same example of disobedience. For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. And there is no creature hidden from his sight, but all things are open and laid bare to the eyes of him to whom we must render an account.» (Heb4:1-13)*

## JUDGES

*«After the death of Joshua, the Israelites consulted the Lord, asking, "Who shall be first among us to attack the Canaanites and to do battle with them?" The Lord answered, "Judah shall attack: I have delivered the land into his power." Judah then said to his brother Simeon, "Come up with me into the territory allotted to me, and let us engage the Canaanites in battle. I will likewise accompany you into the territory allotted to you." So Simeon went with him» (Jgs 1:1-3)*

Of the sons of Israel, it was Judah who received the right of firstborn, passing ahead of his elder brothers Reuben, Simeon and Levi, because of their sins. And it is the tribe of Judah that distinguishes itself during the journey through the desert by always taking the first place ahead of the other tribes of Israel; it represents, then, the "first-born" among the tribes of Israel. It is from the tribe of Judah that Jesus descends.

We have said that everything that happens in "time" has its reason for being inasmuch as it represents a "figure" of the eternal Work of the Creator. However insignificant a deed may seem to us, if it has existed, it is because of what it represents in its eternal projection. Judah and his brother Simeon are representing, in this

deed narrated in Judges, the same thing we saw previously in the two angels who went to Sodom and Gomorrah, and who represented the second and third Person of the Holy Trinity – “Word” and “Action” of God – who work jointly but *manifest* themselves in two distinct Persons. In Jesus Christ, who is represented in Judah, the “Word,” the Logos of God, manifested Himself: «*Judah then said to his brother Simeon, “Come up with me into the territory allotted to me, and let us engage the Canaanites in battle. I will likewise accompany you into the territory allotted to you.” So Simeon went with him.*» (Jgs 1:3)

Jesus acted in union with the Holy Spirit, but it was the Word who “*manifested*” Himself in him.... At the end of the times, when He will come to judge the world, the Word will also act, but it is the Holy Spirit, the “Action” of God, who “*will manifest*” Himself in order to put an end to wickedness, after the “manifestation” of the wicked one, when all justice toward the free creatures – angel and man – will have been fulfilled.<sup>1</sup>

In the Work of the Creator, this is the eternal reality: the *manifestation* of the Trinity on Earth. In the works of the creatures in time, this REALITY presents itself to us like a multi-faceted precious stone, so that a single deed can represent diverse aspects of this eternal Work; everything depends on the angle that the light of the Spirit has illuminated so that we might see the figure of what He wants to show us. At a superficial glance, it would seem that we are bent on looking for figures everywhere – nothing could be further from the truth! A “figure” should not be looked for with one’s reason. It must be presented by God, as He wants it and when He wants it, and not by us. Only in this way will it be a living figure; otherwise, it will be a dead figure that will leave only weariness and boredom in the souls – with the danger of our falling into hardheartedness – instead of vivifying our faith; this would be the mission of every “figure,” and if it is not, it should be rejected because this means that it is not for us.

Everything that is gathered together in Sacred Scripture has been written because it contains a “figure” for the generations that were to follow.<sup>2</sup> If a certain deed does not tell us anything, it is because we do not need this “figure” in order to fulfill the mission that is up

to us to carry out in “time,” but others will see it according to their own mission. We can say the same thing about these writings. It is, then, the Holy Spirit who presents the image upon illuminating this facet of the “Cornerstone” upon which every deed leans. By faith, we see the image of this “Cornerstone” (which is the Word of God) in the figure that is presented to us. *«Faith is confident assurance concerning what we hope for, and conviction about things we do not see.»* (Heb 11:1)

*«At once I was caught up in ecstasy. A throne was standing there in heaven, and on the throne was seated One whose appearance had a gemlike sparkle as of jasper and carnelian. Around the throne was a rainbow as brilliant as emerald.»* (Apoc 4:2-3)

*«Listen, O Joshua, high priest! You and your associates who sit before you are men of good omen. Yes, I will bring my servant the Shoot. Look at the stone that I have placed before Joshua, one stone with seven facets. I will engrave its inscription, says the Lord of hosts, and I will take away the guilt of the land in one day. On that day, says the Lord of hosts, you will invite one another under your vines and fig trees.»* (Zech3:8-10)

If the children of Israel had abided in their faith, fulfilling the word of the Lord, they would have been able to discover, in the deeds that their fathers had accomplished and in those that were accomplished in their own time, the figure of the Messiah whom they were awaiting; but they were unfaithful and inconstant with their God, setting aside faith for reason.

*«Then the sons of Israel did evil in the sight of the Lord, and served the Baals, and they forsook the Lord, the God of their fathers, who had brought them out of the land of Egypt, and followed other gods from among the gods of the peoples who were around them, and bowed themselves down to them; thus they provoked the Lord in anger. So they forsook the Lord and served Baal and the Astartes. And the anger of the Lord burned against Israel, and He gave them into the hands of plunderers who plundered them; and He sold them into the hands of their enemies around them, so that they could no longer stand before their enemies.»* (Jgs 2.11-14)

The same “figures” and the same deeds have taken place in the “Christian people” – according to the age and customs of the environment – and the Christians, like the Israelites of old, have been unfaithful, chasing after other gods, living like “Gentiles” and not like Israelites or Christians.

*«These serve to put Israel to the test, to determine whether they would obey the commandments the Lord had enjoined on their fathers through Moses.» (Jgs 3:4)*

But both Israelites and Christians have identified themselves with idolatrous peoples (worshippers of creatures, of themselves and of everything that can afford them well-being in this world), losing faith in their God. And even the priests, God’s chosen portion from among the people, have made and continue to make a business out of the sacred ministry that God has entrusted to them, for they have lost faith in Divine Providence.

*«There was a young Levite who had resided within the Tribe of Judah at Bethlehem of Judah. From that city he set out to find another place of residence. On his journey he came to the house of Micah in the mountain region of Ephraim. Micah said to him, “Where do you come from?” He answered him, “I am a Levite from Bethlehem in Judah, and am on my way to find some other place of residence.” “Stay with me,” Micah said to him. “Be father and priest to me, and I will give you ten silver shekels a year, a set of garments, and your food.” So the young Levite decided to stay with the man, to whom he became as one of his own sons. Micah consecrated the young Levite, who became his priest, remaining in his house. Therefore Micah said, “Now I know the Lord will prosper me, since the Levite has become my priest.” At that time, there was no king in Israel.» (Jgs 17:7-13)*

And it was because of this Levite that, later on, the tribe of Danites had a priest for their sacrilegious and illegitimate cult: *«Moreover, the tribe of Danites were in search of a district to dwell in, for up to that time, they had received no heritage among the tribes of Israel.» (Jgs 18:1) «When they had gone in and taken the ephod, the household idols, and the carved idol overlaid with silver, the priest said to them, “What are you doing?” They said to*

*him, "Be still: put your hand over your mouth. Come with us and be our father and priest. Is it better for you to be priest for the family of one man or to be priest for a tribe and a clan of Israel?" The priest, agreeing, took the ephod and the teraphim and the carved idol, and went off in the midst of the band.» (Jgs 18:18-20) «Having taken what Micah had made, and the priest he had had, they attacked Laish, a quiet and trusting people; they put them to the sword and destroyed their city by fire.» (Jgs 18:27)*

## SACRILEGIOUS AND ILLEGITIMATE CULT OF DAN

*«The Danites set up the carved idol for themselves, and Jonathan, son of Gershom, the son of Moses, and his descendants were priests for the tribe of the Danites until the day of the captivity of the land. They maintained the carved idol Micah had made as long as the house of God was in Shiloh.» (Jgs 18:30-31)*

Because of these sins and many others, the people of Israel were unable to recognize the day of God's visitation, and the Christian people, for the same reason, are not expecting to be visited by Him.

The apostles of Jesus lived in the expectation of the Second Coming of the Lord and believed it to be imminent according to His promise. And this is how it would have been had we "Christians" responded by living the Gospel, the word of Jesus Christ, which is *life* for those who believe in it. For just as Jesus Christ lives by the Word of the Father, all the rest of us will live by the word of the Son, Jesus Christ.

*«...so Christ was offered up once to take away the sins of many; he will appear a second time not to take away sin but to bring salvation to those who eagerly await him.» (Heb 9:28)*

It is true, as we have said before, that the "Christian people" had to travel the same path that the people of Israel had traveled with respect to the knowledge of the Law, but this could have been accomplished immediately, since humanity was then in the plenitude of its evolution, the "third time-span," not like the past generation of Israel, whose lot had been to live the moment of the exodus and the time following their entry into the Promised Land. We are, therefore, more accountable before God than the former,

and it is not because of a lack of knowledge that this has happened. St. Paul says it very clearly:

*«I say this now to you Gentiles: Inasmuch as I am the apostle of the Gentiles, I glory in my ministry, trying to rouse my fellow Jews to envy and save some of them. For if their rejection has meant reconciliation for the world, what will their acceptance mean? Nothing less than life from the dead! If the firstfruits are consecrated, so too is the whole mass of dough, and if the root is consecrated, so too are the branches. If some of the branches were cut off and you, a branch of the wild olive tree, have been grafted in among the others and have come to share in the rich root of the olive, do not boast against the branches. If you do boast, remember that you do not support the root; the root supports you. You will say, "Branches were cut off that I might be grafted in." Well and good. They were cut off because of unbelief and you are here because of faith. Do not be haughty on that account, but fearful. If God did not spare the natural branches, he will certainly not spare you.*

*Consider the kindness and the severity of God -severity toward those who fell, kindness toward you, provided you remain in his kindness. If you do not, you too will be cut off.»* (Rom 11:13-22)

We Christians become "conceited" over God's choice of us, instead of humbling ourselves. And *«they sat down to eat and drink, and rose up to revel.»* The Christian people, like the people of Israel, have also fashioned their golden calf. And in due time the voice will let itself be heard: *«Whoever is for the Lord, let him come to me,»* for *«you cannot serve two masters.»*

*«Joshua gathered together all the tribes of Israel at Shechem, summoning their elders, their leaders, their judges, and their officers. When they stood in ranks before God, Joshua addressed all the people: "Thus says the Lord, the God of Israel: In times past your fathers, down to Terah, father of Abraham and Nahor, dwelt beyond the River and served other gods....*

*Now, therefore, fear the Lord and serve him completely and' sincerely. Cast out the gods your fathers served beyond the River and in Egypt, and serve the Lord. If it does not please you to serve*

*the Lord, decide today whom you will serve, the gods your fathers served beyond the River or the gods of the Amorites in whose country you are dwelling. As for me and my household, we will serve the Lord.”*

*But the people answered, “Far be it from us to forsake the Lord for the service of other gods. For it was the Lord, our God, who brought us and our fathers up out of the land of Egypt, out of the state of slavery. He performed those great miracles before our very eyes and protected us along our entire journey and among all the people through whom we passed.”» (Jos 24:1-2,14-17)*

## SAMUEL

*(No. 29 in the Drawing, yellow area)*

*«Therefore all the elders of Israel came in a body to Samuel at Ramah and said to him, “Now that you are old, and your sons do not follow your example, appoint a king over us, as other nations have, to judge us.*

*“Samuel was displeased when they asked for a king to judge them. He prayed to the Lord, however, who said in answer: “Grant the people’s every request. It is not you they reject, they are rejecting me as their king. As they have treated me constantly from the day I brought them up from Egypt to this day, deserting me and worshiping strange gods, so do they treat you too. Now grant their request; but at the same time, warn them solemnly and inform them of the rights of the king who will rule them.”» (1 Sam 8:4-9)*

In Egypt, God had begun to liberate “His people” from their slavery to other creatures; but their liberation from themselves, their total liberation, depended on their obedience to the word of God. But the impatient people did not have the faith to be able to see the INVISIBLE ONE, nor the patience to wait, placing their hope in Him Who was lovingly leading them toward their redemption. Oh, Lord, how this attitude is repeated in each one of us!

No sooner out of Egypt and they broke faith with Yahweh, fashioning for themselves a golden calf: *«for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him.»* They had set their sights on the instrument,



the man, and not on God, because they were oriented to themselves – the “self” – and not to God, their Being. Everything else is a consequence of this: they looked to the creature and not to the Creator. The same thing is repeated when they asked Samuel for a king: *«Now that you are old, and your sons do not follow your example, appoint a king over us to judge us....»*

This is the temptation of the egocentric spirit, Lucifer, a temptation that is prolonged even to our days. The people of God reject the Creator in order to serve the creature. The Christian people, like the people of Israel, have not wanted to be different from the rest of the peoples; this is why they reject God in order to serve the “prince of this world”: “Caesar.”

## SAUL

*(No. 30 in the Drawing, purple area)*

*«You have been foolish.... Obedience is better than the holocaust....»*

*«Saul, however, held out at Gilgal, although all his followers were seized with fear. He waited seven days – the time Samuel had determined. When Samuel did not arrive at Gilgal, the men began to slip away from Saul. He then said, “Bring me the holocaust and peace offerings,” and he offered up the holocaust.» (1 Sam 13:7-9)*

It is the temptation that took place in Paradise – *«You will be like God (gods, angels), knowers of good and evil»* – which is repeated throughout the generations in each man and in those men who represent an “authority” over the people, and into which all the human beings after Adam have fallen. It was also the temptation of the people of Israel in the wilderness: *«Come, make us a god who will go before us.»* Aaron fell; later on Moses also fell: *«You were unfaithful to me among the Israelites at the waters of Meribath-Kadesh in the wilderness of Zin, when you did not uphold my holiness among the Israelites.» (Dt 32:51)* Moses did not have enough faith in the Lord, who was guiding him, and accepted Jethro’s advice; all those who have come afterwards have likewise fallen. Only Jesus, the “son of man,” remained faithful *to the end* in the fulfillment of the Will of the Father, who is in heaven, and

because of this, he saw the Promise fulfilled in himself: *«...made Son of God in power according to the Spirit of Holiness, by his resurrection from the dead: Jesus Christ, our Lord. Through him we have been favored with apostleship, that we may spread his name and bring to obedient faith all the Gentiles.»* (Rom 1:4-5) And after Jesus Christ, his apostles were no exception to this fall, neither were those who came after them, nor all the Christian people who have come later on.

*«He had just finished this offering when Samuel arrived. Saul went out to greet him, and Samuel asked him, “What have you done?” Saul replied: “When I saw that the men were slipping away from me, since you had not come by the specified time, and the Philistines assembled at Michmash, I said to myself, ‘Now the Philistines will come down against me at Gilgal, and I have not yet sought the Lord’s blessing.’ So in my anxiety I offered up the holocaust.»* (1 Sam 13:10-12)

The reasons suggested to Saul by the tempter are just as convincing as those that the same tempter suggested to Peter so that he would try to dissuade Jesus from going to Jerusalem, where he would have to *«suffer greatly at the hands of the elders, the chief priests, and the scribes»* and, later on, would choose the apostle who was to take the place of Judas, before he, Peter, had been confirmed in his “authority” by the “Power from on High,” the Holy Spirit.

These are convincing reasons for men who still “judge by man’s standards and not by God’s,” who are ruled by their reason and not by *pure faith*; but they do not convince those who know IN FAITH what is the Will of God: *«Samuel said to Saul: “You have been foolish! You have not kept the commandment of the Lord your God, which he commanded you; for now the Lord would have established your kingdom over Israel for ever. But now your kingdom shall not continue; the Lord has sought out a man after his own heart; and the Lord has appointed him to be prince over his people, because you have not kept what the Lord commanded you.” And Samuel arose, and went up from Gilgal to Gibeah of Benjamin.*

*And Saul numbered the people who were present with him about six hundred men.» (1 Sam 13:13-15)*

## AMALEK'S «END SHALL BE DESTRUCTION» SAUL REJECTED BY GOD AS KING

Amalek represents the “people of wickedness”: his *«end shall be destruction.»*

*«Remember what Amalek did to you along the way when you came out from Egypt, how he met you along the way and attacked among you all the stragglers at your rear when you were faint and weary; and he did not fear God. Therefore it shall come about when the Lord your God has given you rest from all your surrounding enemies, in the land which the Lord your God gives you as an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you must not forget.» (Dt 25:17-19)*

*«Samuel said to Saul: “It was I the Lord sent to anoint you king over his people Israel. Now, therefore, listen to the message of the Lord. This is what the Lord of hosts has to say: I will punish what Amalek did to Israel when he barred his way as he was coming up from Egypt. Go, now, attack Amalek, and deal with him and all that he has under the ban. Do not spare him, but kill men and women, children and infants, oxen and sheep, camels and asses.”*

*Saul alerted the soldiers, and at Telaim reviewed two hundred thousand foot soldiers and ten thousand men of Judah. Saul went direct to the city of Amalek, and after setting an ambush in the wadi, warned the Kenites. “Come! Leave Amalek and withdraw, that I may not have to destroy you with them, for you were kind to the Israelites when they came up from Egypt.” After the Kenites left, Saul routed Amalek from Havilah to the approaches of Shu, on the frontier of Egypt. He took Agag, king of Amalek alive, but on the rest of the people he put into effect the ban of destruction by the sword. He and his troops spared Agag and the best of the fat sheep and oxen, and the lambs. They refused to carry out the doom on anything that was worthwhile, dooming only what was worthless and of no account.*

*Then the Lord spoke to Samuel: “I regret having made Saul*

*king, for he has turned from me and has not kept my command."*

*At this Samuel grew angry and cried out to the Lord all night. Early in the morning he went to meet Saul, but was informed that Saul had gone to Carmel, where he erected a trophy in his own honor, and that on his return he had passed on and gone down to Gilgal. When Samuel came to him, Saul greeted him: "The Lord bless you! I have kept the command of the Lord." But Samuel asked, "What, then, is the meaning of this bleating of sheep that comes to my ears, and the lowing of oxen that I hear?" Saul replied: "They were brought from Amalek. The men spared the best sheep and oxen to sacrifice to the Lord, your God, but we have carried out the ban on the rest."*

*Samuel said to Saul: "Stop! Let me tell you what the Lord said to me last night." "Speak!" he replied. Samuel then said: "Though little in your own esteem, are you not leader of the tribes of Israel? The Lord anointed you king of Israel and sent you on a mission, saying, 'Go and put the sinful Amalekites under a ban of destruction. Fight against them until you have exterminated them.' Why then have you disobeyed the Lord? You have pounced on the spoil, thus displeasing the Lord." Saul answered Samuel. "I did indeed obey the Lord and fulfill the mission on which the Lord sent me. I have brought back Agag, and I have destroyed Amalek under the ban. But from the spoil the men took sheep and oxen, the best of what had been banned, to sacrifice to the Lord their God in Gilgal."*

*But Samuel said:*

*"Does the Lord so delight in holocausts  
and sacrifices*

*as in obedience to the command of the Lord?*

*Obedience is better than sacrifice,  
and submission than the fat of rams.*

*For rebellion is as the sin of superstition,  
and insubordination is as iniquity and idolatry.*

*Because you have rejected  
the command of the Lord,  
he, too, has rejected you as ruler."*

*Saul replied to Samuel: "I have sinned; I have indeed trans-*

*gressed the command of the Lord and your instructions, because I feared the people and listened to their voice. Now forgive my sin, and return with me, that I may worship the Lord.”*

*But Samuel said to Saul, “I will not return with you, because you rejected the command of the Lord, and the Lord rejects you as king of Israel.”*

*As Samuel turned to go, Saul seized a loose end of his mantle, and it tore off. So Samuel said to him: “The Lord has torn the kingdom of Israel from you this day, and has given it to a neighbor of yours, who is better than you. The Glory of Israel neither retracts nor repents, for he is not man that he should repent.*

*But he answered: “I have sinned, yet honor me now before the elders of my people and before Israel. Return with me that I may worship the Lord your God.” And so Samuel returned with him, and Saul worshiped the Lord. Afterward Samuel commanded, “Bring Agag, king of Amalek, to me.” Agag came to him struggling and saying, “So it is bitter death!” And Samuel said, “As your sword has made women childless, so shall your mother be childless among women.” Then he cut Agag down before the Lord in Gilgal. Samuel departed for Ramah, while Saul went up to his home in Gibeah of Saul. Never again, as long as he lived, did Samuel see Saul. Yet he grieved over Saul, because the Lord regretted having made him king of Israel.» (1 Sam 15:1-35)*

Because Saul followed the way of reason – acting out of “convenience” – and not the way of faith – obedience to the Will of God, the “conscience” – he did not receive the light to see what he should do with Amalek, and he spared the life of Agag, its king, and reserved for himself the booty in order to offer it in sacrifice to the Lord in Gilgal: *«Obedience is better than sacrifice, and submission than the fat of rams. For rebellion is as the sin of superstition, and insubordination is as iniquity and idolatry. Because you have rejected the command of the Lord, he, too, has rejected you as ruler.»* And Saul did not exterminate Agag, king of Amalek; this was carried out by Samuel, God’s envoy.

Even though the Lord’s command to exterminate King Agag seems cruel according to reason, by faith, in God’s Will, one

understands that Agag's dying by Will of God was more beneficial to his soul than continuing to live while committing actions against the Divine Will, depriving so many mothers of their children. It was for Agag a work of mercy and not of cruelty. Everything that God permits redounds to the good of the souls that resort to God's Will. Saul rebels against God's Will when he offers the sacrifice out of fear – superstition – and is insubordinate in not declaring his sin before the people in order to protect his image, falling into a self-idolatry. *«For rebellion is as the sin of superstition, and insubordination is as iniquity and idolatry.»*

Amalek represented in the sight of God the “spirit of iniquity”; God orders Saul to exterminate everything that belongs to Amalek's kingdom, putting into effect the ban of destruction. Amalek, then, represents the “prince of this world” with all his works opposed to the Work of God. And when Amalek dies by Will of God, his soul is liberated from this spirit.

But Saul did not carry out the command of Yahweh, and not only did he spare Amalek, but he reserved the best of his sheep and best oxen “to offer in sacrifice to the Lord.” Here again we have the “tempter” convincing man through his reasonings: “It is better to offer the sacrifice to God, giving Him ‘the best,’ than to destroy what could serve as an offering.” And Saul fell in the temptation woven by the “enemy” with very fine reasonings “of faith” in order to arouse man's good *sentiments* and thus to oppose God's Will: *«But from the spoil the men took sheep and oxen, the best of what had been banned, to sacrifice to the Lord their God in Gilgal,»* Saul said to Samuel.

Saul admits his sin, but he justifies himself before Samuel by blaming the people: *«I have sinned; I have indeed transgressed the command of the Lord and your words, because I feared the people and listened to their voice....»* (I Sam 15:24) He does not want to lose face in the eyes of men; the glory he receives from men has blinded him from seeing the One who is above the world and men, God, to whom he should turn in order to obtain His forgiveness: *«Then Saul said: “I have sinned; yet honor me now before the elders of my people and before Israel. Return with me that I may worship the Lord your God.” And so Samuel returned with him,*

*and Saul worshiped the Lord.»* (1 Sam 15:30-31)

Saul does not want to lose his honor, his image, before men, and even this God grants him!

This is how God acts toward His free creatures; and in the eyes of the world and men who have their doubts about Him, He continues to pass Himself off as powerless, because He wants to manifest His Love to us, for He has all of an eternity to manifest His Power.

And Saul was rejected as king, though he reigned over Israel as God's anointed for a long time afterwards, yet the Spirit of the Lord no longer assists him directly, but transmits to him His orders through the "ministry of His angels" at the service of His PERMISSION, as it happened with the people of Israel in the desert after they made the golden calf<sup>(1)</sup> and were delivered up by the Lord to the ministry of the angels: *«My angel will go before you...»*; "all justice" toward the people who had asked for a king was being fulfilled.

This behavior of those "chosen" as "heads" of the people" has its consequences for "the people." It is the temptation that took place in Paradise which is repeated throughout time with each and every human being: *«You will be like God, knowers of good and evil.»* And it is man who, like Adam, falls in the temptation by seeking to know "good" and "evil" before being *confirmed* in the "GOOD" – the power of the Holy Spirit; and this is God's Justice allowing His free creatures to act.

After a soul has received a grace – be it a "personal" grace or a grace to carry out a ministry for the sake of "the people" – she is left "free" before being confirmed in this grace, that is to say, the "power" of the Holy Spirit withdraws in order to give an opportunity to the creatures, both angel and man. It is the "test" to which Adam was submitted. This is the moment for putting into practice the deepest humility conceivable in a rational creature: to relinquish all of one's faculties, submitting one's reason, intelligence and will to the Supreme Reason, God; it means relinquishing all the gifts that one has received from God, so that it may be God who uses them in the way that pleases His Divine Will, accepting

beforehand whatever He determines: *«Father, if it is possible, let this cup pass from me; yet not as I will, but as thou wilt.»* (Mt 26:39)

*«...the Lord would now establish your kingship over Israel as lasting, but as things are, your kingdom shall not endure.»* (1 Sam 13:13) God does not take away the grace from the soul, but since the soul is not *confirmed* in this grace – for this depends on the orientation she gives to her liberty – and being a fragile creature, the “enemy” prevails, causing the creature to accept in some way an “impulse” contrary to the Divine Will, as we see in the case of Saul.

David, after having been “anointed” king, acts in “conscience,” and does not get ahead of himself, but respects the life of Saul as “the Lord’s anointed.” Even though Saul pursues him in order to kill him, David knows, because of the anointing he has received from the hands of Samuel, that he is the Lord’s chosen in the place of Saul. And David’s kingdom receives the promise of perpetuity, in representation of the eternal kingdom of Christ.

God is faithful to His own gifts and does not withdraw them;<sup>11</sup> He leaves them to man so that man may act with them; He continues to protect man so that he may finish his “work,” but no longer is it God’s Work but man’s, though God continues His Work in the interior of man’s work, relying on those souls who, denying themselves, follow the path of faith and thus fulfill His Divine Will.

Men are not judged personally for this temptation and fall. Otherwise, no one would be saved. Moreover, temptation is “permitted” by God because it hides a good for the soul, so long as it is not accepted *consciously*; therefore, it becomes a grace that illuminates the littleness of man before his Creator, and he acknowledges his inability to judge good and evil, thus rejecting the original temptation: *«...your eyes will be opened, and you will be like God, knowers of good and evil.»*

Ever since then, the “eyes of man’s reason” were opened but the “eyes of his faith” remained closed. The tempter knew very well what he was saying; it was there, in man’s reason, where he could



tempt him. Man's reason was in "darkness" because of the egocentric action of the tempter himself – "Evil" – and man could know the "Good," God, not through reason but through faith.

The men whose eyes of faith have not opened have only been *unconscious instruments* of that egocentric spirit, which, ever since the fall of the angel, Lucifer, prince of this "spirit of iniquity," has been pursuing man (the Work of God) even before man's "appearance" on earth. Lucifer and the spirits who follow him pursue man in order to achieve their primary ambition: to occupy the place of the Only Begotten Son, the God-made-man, to "move" the SOUL of "MAN."

The Only Begotten Son of God – the Divine Nature, substantially united to the Human Nature – when it is active in the human being, the living Christ, redeems fallen man. And through this man redeemed from the egocentric action, He founds "His Church," which is represented in "the woman," the "helpmate" of man; it was what happened in Jesus Christ after His Resurrection, on Pentecost. Satan, as in Paradise, goes after "the woman," for she represents the Work of God which he has coveted ever since the beginning: the BRIDE, she who had been taken out of the WORD of God, the ONLY BEGOTTEN SON. But what Satan does not know, or does not want to believe, is that She, the genuine CHURCH, the BRIDE of the ONLY BEGOTTEN SON has been *confirmed* in grace.

*«I will put enmity between you and the woman...»*; here, the CHURCH is represented in Mary, the woman par excellence.

*«...your descendants shall take possession of the gates of their enemies.»* Here, the CHURCH is represented by Abraham's descendants – the children of faith.

*«...and on this rock I will build my church, and the gates of hell shall not prevail against it.»* The CHURCH is represented at this moment in the soul of Peter.

*«I will entrust to you the keys of the kingdom of heaven. Whatever you declare bound on earth shall be bound in heaven; whatever you declare loosed on earth shall be loosed in heaven.»*  
(Mt 16:19)

Satan “sees” “Peter” – the “authority” that the Lord was promising him: *«I will entrust to you the keys of the kingdom...»* – and loses no time suggesting to Peter that he can already use his “authority” “to save the life of his Lord” *«At this, Peter took him aside and began to remonstrate with him. “May you be spared, Master! God forbid that any such thing ever happen to you!” Jesus turned on Peter and said, “Get behind me, Satan! You are a stumbling block to me; for you are not judging by God’s standards but by man’s”»* (Mt 16:22-23)

Jesus sees the ground on which Peter is treading – reason – which orients him to the creature, to what is human, to Jesus – and not faith – which would orient him to the Son of God, the Living Christ, whom he himself recognized in Jesus, and so he addresses the tempter directly, for he knows the innocence of his apostle: *«Get behind me, Satan....»*

*«Simon, Simon, behold, Satan has desired to have you, that he may sift you like wheat. But I have prayed for you, that your faith may not fail, and you, when once you have turned again, strengthen your brothers.»* (Lk 22:31-32)

The Father, who is in heaven, had set His gaze on the soul of Peter, revealing to him the divinity of Jesus: *«Thou art the Christ, the Son of the living God....»* It was the sign that Jesus was awaiting from his Father in order to choose the *first* soul, “living rock,” of the Church he had come to build. *«And Jesus answered and said to him: “Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but my Father who is in heaven.”»* And the soul of Simon Peter now has the guarantee of the steadfastness of the Word for becoming the “first living rock” of the visible Church of Christ: *«I have prayed for you that your faith may not fail....» «And I say to you that you are Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.»*

The gates of hell shall not prevail against the soul of Simon Peter nor against any of the souls who, like him, are confirmed in faith, giving their lives for Christ, the Word of God, as Simon Peter did.

But Peter's "authority" was going to be "shifted like wheat" by Satan: *tell you, Peter* [it is the second time that Jesus calls Simon, "Peter," after having promised him "the keys of the kingdom of heaven"] *the cock will not crow today until you have denied three times that you know me.*» (Lk 22:34)

*«Simon, son of John, do you love me more than these?» He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my lambs." He said to him again a second time, "Simon, son of John, do you love me? He said to him, "Yes, Lord; you know that I love you." He said to him, "Shepherd my sheep." He said to him a third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him a third time, "Do you love me?" And he said to him, "Lord, you know all things; you know that I love you." Jesus said to him, "Tend my sheep. Truly, truly, I say to you, when you were younger, you used to gird yourself, and walk wherever you wished; but when you grow old, you will stretch out your hands, and someone else will gird you, and bring you where you do not wish to go." Now this he said, signifying by what kind of death he would glorify God. And when he had spoken this, he said to him, "Follow me!"» (Jn 21:15-19)*

And Simon, son of John, followed his Lord, giving his life for him. But "Peter" in his authority is not immune to the assaults of the enemy, "not judging by God's standards but by men's" – the way of reason, the humanism that is unmindful of God. In his choosing of the apostle who was to take the place of Judas, "Peter" still continues "to judge by men's standards": *«It is entirely fitting, therefore, that one of those who was of our company while the Lord Jesus moved among us, from the baptism of John until the day that he was taken up from us, should be named as witness with us to his resurrection.» (Acts 1:21-22)*

And the Lord does not prevent him from doing so, rather he assists him in his work, and Peter chooses Matthias *«who was added to the eleven apostles.»*

But it is no longer exclusively the perfect Work of God, but the work of man, permitted by God, and He, in the interior of man's work, as in the soul of Simon Peter, is accomplishing the perfect

## Work of His Will.

From among His persecutors, Jesus chooses for Himself a new apostle who became a “witness to His resurrection” along the road to Damascus: *«Saul, Saul, why are you persecuting me?» And he said, “Who are thou, Lord?” And He said, “I am Jesus whom you are persecuting, but rise, and enter the city, and it shall be told you what you must do.”*» (Acts 9:4-5) *«Paul, an apostle not sent from men, nor through the agency of man, but through Jesus Christ, and God the Father, who raised him from the dead.»* (Gal 1:1)

And Jesus then says to Ananias: *«Go, for he is a chosen instrument of mine, to bear my name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer for my name’s sake.»* (Acts 9:15-16)

Jesus had *promised* Peter the keys of the kingdom of heaven: *«I “will give you” the keys of the kingdom of heaven; whatever you shall bind on earth shall be bound in heaven....»* And this is what he does; but he gives “the keys of the kingdom,” not only to Peter but to the eleven, who represent the Church, to all those souls who will acknowledge the divinity, the Son of God, the Living Christ, in the Human Nature, and form part of “Man”: *«Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.»* (Jn 20:23)

These are the “keys” for opening or closing the kingdom of heaven to the souls entrusted to them. *«Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.»* And he also said to them, *«...but you are to stay in the city until you are clothed with the power from on high.»* (Lk 24:49)

Judas, together with the other apostles, received the power to preach, perform miracles, expel demons, cure sicknesses, etc., but he did not receive the power to forgive sins, for he was not confirmed with “the power from on high,” but rather he received Satan, becoming “son of perdition.”

The apostles were “clothed with power from on high” on the day of Pentecost when the gift, which Jesus had given them in His first appearance while they were all together, became an effective

reality: *«Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained.»* (Jn 20:22-23)

Everyone who acknowledges the Divinity, the Son of the living God in the Human Nature, and receives the power from on high, the Holy Spirit, is “Church” and has the power to forgive the sins of the souls who have repented, sins which will be forgiven by the Holy Spirit in them, and will be retained to those to whom He will retain them.

The “Antichrist” will be able to do everything that Judas did and will perform even more miracles; but he will not be able to forgive or retain sins. This is why miracles are not God’s signs for the end-times but only signs that Divine Justice will place at the disposal of the Antichrist and his own in order to pass himself of as Messiah before those souls who have lost faith and need such “signs in order to believe.”

If God permitted and still permits “Peter” to be “sifted like wheat” by Satan, it is because of His Justice toward his free creatures; and also because it will redound to the benefit of those souls who do not CONSCIOUSLY accept the temptation. This “being sifted like wheat” is, then, an instrument of purification and sanctification for the “people of God.”

*«After taking over the kingship of Israel, Saul waged war on all their surrounding enemies: Moab, the Ammonites, Aram, Bethrehab, the king of Zobah, and the Philistines. Wherever he turned, he was successful and fought bravely. He defeated Amalek and delivered Israel from the hands of those who were plundering them.»* (1Sam 14:47-48) (But Saul also persecuted David, God’s chosen one to be the King of the people; against him, he was unable to succeed.)

Thus Saul reigned under Divine Protection, despite the fact that it was no longer the Work of God’s Will but the work of His Permission. This is true of all authority like that of Saul’s which is ruled by human reason. God assists “his anointed” to the extent that His Justice allows. And Samuel, the envoy of the Lord, continues to transmit His orders to Saul, thus giving him an

opportunity for “repentance.”

*«David then went up from there and stayed in the refuges behind Engedi. And when Saul returned from the pursuit of the Philistines, he was told that David was in the desert near Engedi. So Saul took three thousand picked men from all Israel and went in search of David and went in the direction of the wild goat crags. When he came to the sheep folds along the way, he found a cave, which he entered to ease nature. David and his men were occupying the inmost recesses of the cave. David’s servants said to him, “This is the day of which the Lord said to you, I will deliver your enemy into your grasp: do with him as you see fit.” So David moved up and stealthily cut off an end of Saul’s mantle. Afterward, however, David regretted that he had cut off an end of Saul’s mantle. He said to his men, “The Lord forbid that I should do such a thing to my master, the Lord’s anointed, as to lay a hand on him”» (1 Sam24:1-7)*

Because David remained unbribeable in his mission *as king*, he was able to receive the promise of perpetuity in the reign of “his household”; this “household” represented all of God’s “chosen ones,” those who, like David, remain faithful to the Divine Will and do not get ahead of themselves by carrying out, on their own, the mission entrusted to them by God, but wait for God Himself to carry it out, as Abraham did when God offered him the land: *«How shall I know when to possess it?»* The personal sins of the man, David, are something else; these do not bring about any consequences for the “people,” but only for David.

#### FOR THE SECOND TIME DAVID RESPECTS SAUL’S LIFE BECAUSE SAUL IS THE “LORD’S ANOINTED”

*«So David and Abishai went among Saul’s soldiers by night and found Saul lying asleep within the barricade, with his spear thrust into the ground at his head and Abner and his men sleeping around him.*

*Abishai whispered to David: “God has delivered your enemy into your grasp this day. Let me nail him to the ground with one thrust of the spear. I will not need a second thrust!” But David*

said to Abishai, “Do not harm him, for who can lay hands on the Lord’s anointed and remain unpunished? As the Lord lives,” David continued, “it must be the Lord himself who will strike him, whether the time comes for him to die, or he goes out and perishes in battle. But the Lord forbid that I touch his anointed! Now take the spear which is at his head and the water jug, and let us be on our way.”» (1 Sam 26:7-11)

The example of David is seen reenacted at times in the relations between the saints and the “ecclesiastical authority,” an authority that is not exempt from turning out to be the work of God’s PERMISSION, for it lives more by reason than by faith; *«By their fruits you shall know them»*; they are the works of human reason devoid of the Spirit, very different from what the apostles of Jesus Christ and the primitive Church of Christ lived.<sup>19</sup>

*«And there arose also a dispute among them as to which was regarded to be the greatest. And he said to them, “The kings of the Gentiles lord it over them; and those who have authority over them are called Benefactors. But not so with you, but let him who is greatest among you become as the youngest, and the leader as the servant.”»* (Lk 22:24-26)

Only God knows when His Justice can put an end to the work of His Permission so that the Work of His Will – which will be the works of faith – may “manifest” Itself. In the meantime, God Himself sustains that “authority” because this is what His Justice requires, in accordance with the choice of his free creatures; and the souls who *live by faith* become sanctified while submitted to the “authority” for the sake of the *Will of God*, as long as He does not ask the contrary of them. *«“As the Lord lives,” David continued, “it must be the Lord himself who will strike him, whether the time comes for him to die, or he goes out and perishes in battle. But the Lord forbid that I touch his anointed.”»*

Even if the soul of faith should see herself persecuted by the authority, as David was by Saul, she will place her trust in God, but she will not take justice into her own hands, following, in this way, the path of the Redeemer: *«Father, if it is possible, let this cup pass from me; yet not as I will, but as thou wilt.»* (Mt 26:39; Lk

22:42)

*«And having arrested him, they led him away, and brought him to the house of the high priest; but Peter was following at a distance. And after they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them. And a certain servant-girl, seeing him as he sat in the firelight, and looking intently at him, said, "This man was with him too." But he denied it, saying, "Woman, I do not know him." And a little later, another saw him and said, "You are one of them too!" But Peter said, "Man, I do not know what you are talking about." And immediately, while he was still speaking, a cock crowed, and the Lord turned and looked at Peter, and Peter remembered the word of the Lord, how he had told him, "Before a cock crows today, you will deny me three times." And he went outside and wept bitterly.» (Lk 22:54-62)*

In the Church of Christ, all those who judge more by man's standards – humanism (all the collective egos: socialism, globalism, etc.) – than by God's standards, His Divine Will, are to be found in the moment of Peter's temptation, when the Lord said to him: *«Get behind me, Satan; you are a stumbling block to me, for you are not judging by God's standards but by man's!»* (Mt 16:23) and are in danger of denying Christ and His Church in the moment of the test, not only by their words, like Peter, but also by their deeds. The "living word" of Christ, on which His Church is founded, continues on its way as it is decreed, relying on those souls who, like Peter, become converted and are confirmed in faith and in love, giving their lives for their Lord. These souls are the ones that form the Church, of whom Jesus said: *«The gates of hell shall not prevail against her,»* for they partake of the promises to Simon Peter.<sup>21</sup>

Many of the men who have in their hands the authority of the Church, are they not in danger of treating the things of God with the same criterion and the same aspirations of those who, at the time of Christ's manifesting Himself in Jesus, were arrogating to themselves the exclusive interpretation of the Law of God?

*«The high priest therefore questioned Jesus about his disciples,*



*and about his teachings. Jesus answered him, "I have spoken openly to the world; I always taught in the synagogues, and in the temple, where all the Jews come together; and I spoke nothing in secret. Why do you question me? Question those who have heard what I spoke to them; behold, these know what I said." And when he had said this, one of the officers standing by gave Jesus a blow, saying, "Is that the way you answer the high priest?" Jesus answered him, "If I have spoken wrongly, bear witness of the wrong; but if rightly, why do you strike me?" Annas therefore sent him bound to Caiaphas the high priest.» (Jn 18:19-24)*

*«After hearing his words, many of his disciples remarked, "This sort of talk is hard to endure! How can anyone take it seriously?" Jesus was fully aware that his disciples were murmuring in protest at what he had said. "Does it shake your faith?" he asked them. "What then if you were to see the Son of Man ascend to where he was before? It is the Spirit that gives life; the flesh is useless. The words I spoke to you are spirit and life. Yet among you there are some who do not believe." Jesus knew from the start, of course, the ones who refused to believe, and the one who would hand him over. He went on to say: "This is why I have told you that no one can come to me, unless it is granted him by the Father." From this time on many of his disciples broke away and would not remain in his company any longer. Jesus then said to the twelve, "Do you want to leave me too?" Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life. We have come to believe; we are convinced that you are God's holy one."» (Jn 6:60-69)*

*«But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. And all the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left. Then the King will say to those on His right, "Come you who are blessed of My Father, inherit the kingdom prepared for you from the creation of the world. For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was*

*sick, and you visited Me; I was in prison, and you came to Me.” Then the righteous will answer Him, saying, “Lord, when did we see You hungry, and feed You, or thirsty, and give You drink? And when did we see You a stranger, and invite You in, or naked, and clothe You? And when did we see You sick, or in prison, and come to You?” And the King will answer and say to them, “Truly, I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.*

*Then He will also say to those on His left, “Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.” Then they themselves also will answer, saying, “Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?” And then He will answer them, saying, “Truly, I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.” And they will go away into eternal punishment, but the righteous into eternal life.» (Mt 25:31-46)*

Just as the kingdom of God was prepared for the souls, the human beings, ever since the creation of the world: «... *inherit the kingdom prepared for you from the creation of the world*», so too “eternal fire” was prepared for the devil and his angels ever since the fall of Lucifer: «*Depart from me, accursed ones, into the eternal fire which has been prepared for the devil and his angels....*»

It is very sad that so many souls, who were created in the “image” of God in order to receive His “likeness” and delight in His Kingdom eternally, have *by their own will* chosen the “eternal fire” “prepared for the devil and his angels,” because they followed the egocentric inspiration of the spirit of Evil, the devil, and not the inspirations of the Holy Spirit, God, which lead to the denial of self. It is the Creator’s most perfect Justice in the free choice of His creatures: these souls, by accepting the inspirations of evil, which oriented them to themselves (their egoism), accepted the rebellious

spirits, becoming “temples of demons” and not “temples of the living God,” for which purpose they were created. Out of Justice, they must go to the “eternal fire” prepared for the devil and his angels – the spirits that they have accepted.

*«The path of the righteous is straight;  
straight the way thou openest to the just.  
In the path of thy judgments, O Lord,  
we wait for thee;  
thy name, thy memory are all my soul desires.  
With all my heart I long for thee in the night,  
and my spirit searches for thee within me.  
For when thy judgments come upon the earth,  
men shall learn righteousness.  
If favor is shown to the wicked,  
he does not learn righteousness,  
and in the land of uprightness he deals perversely.  
May he not see the majesty of the Lord. O Lord, thy hand is  
lifted up, but they see it not.  
Let them see thy zeal for thy people,  
and be ashamed;  
and let fire devour thy enemies.  
Bestow on us thy peace, O Lord;  
for in truth all our works are thy doing.  
O Lord, our God,  
other lords than thou have been our masters,  
but thee alone do we invoke by name.  
Dead they are, they have no life,  
shades that cannot rise;  
for thou has punished and destroyed them,  
and wiped out all memory of them.  
Enlarge the nation, O Lord, enlarge it;  
show thyself glorious.  
Extend all the confines of the land.  
In our distress, O Lord, we sought thee out,  
we poured out a prayer  
when thy chastening was upon us.  
As a woman with child,*

*when her time is near,  
is in labor and cries out in her pains,  
so were we in thy presence, O Lord.  
We conceived and writhed in pain,  
giving birth to wind.  
Salvation we did not achieve for the earth;  
and inhabitants were not born.  
Thy dead shall live,  
their bodies shall rise.  
Awake and sing,  
you who lie in the dust,  
for your dew is a dew of light,  
and the earth will bring those long dead  
to birth again.  
Come, my people, thy chambers  
and shut thy doors behind thee;  
hide thyself for a little while  
until the wrath is passed.  
For behold,  
the Lord is coming forth out of his place  
to punish the inhabitants of the earth  
for their iniquity,  
and the earth will disclose  
the blood shed upon her,  
and will not more hide her slain.» (Is 26:7-21)*

*«In that day the Lord will punish  
Leviathan the fleeing serpent,  
with His fierce and great and might sword,  
even Leviathan the twisted serpent;  
and He will kill the dragon who lies in the sea.  
In that day, “A vineyard of wine, sing of it!  
I, the Lord, am its keeper;  
I water it every moment.  
Let anyone damage it,  
I guard it night and day.  
I have no wrath.*

*Should someone give Me briars  
 and thorns in battle,  
 then I would step on them,  
 I would burn them completely,  
 or let him rely on My protection,  
 let him make peace with Me,  
 let him make peace with Me.”*  
*In the days to come Jacob will take root,  
 Israel will blossom and sprout  
 and will fill the world with fruit.  
 Has He smitten them  
 as He smote those who smote them?  
 Or have they been slain  
 as their slayers were slain?  
 Thou didst contend with them by banishing them,  
 by driving them away.  
 With His fierce wind He has expelled them  
 on the day of the east wind.  
 Therefore through this,  
 Jacob’s iniquity will be forgiven;  
 and this will be the full price  
 of the pardoning of his sin;  
 when he makes all the altar stones  
 like pulverized chalk stones;  
 when Asherim and incense altars will not stand.  
 For the fortified city is isolated,  
 a homestead forlorn and forsaken like the desert;  
 there the calf will graze,  
 and there it will lie down  
 and feed on its branches.  
 When the leaves are dry, they are broken off;  
 women come and make a fire with them.  
 For they are not a people of discernment,  
 therefore their Maker  
 will not have compassion on them.  
 And their Creator will not be gracious to them.  
 And it will come about in that day, that the Lord will start His*

*threshing from the flowing stream of the Euphrates to the brook of Egypt; and you will be gathered up one by one, O sons of Israel.*

*It will come about also in that day that a great trumpet will be blown; and those who were perishing in the land of Egypt will come and worship the Lord in the holy mountain at Jerusalem.» (Is 27:1-13)*

«BEHOLD, THE LORDS SENDS  
A STRONG AND MIGHTY ONE»

*«Woe to the haughty crown  
of Ephraim's drunkards,  
to the fading flower of its proud splendor  
overlooking the lush valley,  
to those prostrated by wine!  
Behold, the Lord sends a strong and mighty one  
like a storm of hail, a destroying tempest,  
like a storm of torrential, overflowing waters;  
with his hand he throws them to the ground.  
There will be trampled underfoot  
the haughty crown of Ephraim's drunkards,  
and the faded flower of its proud splendor  
overlooking the lush valley.  
Just like a fig before summer comes:  
whoever notices it, picks it,  
no sooner in the hand than swallowed.  
That day, Yahweh Sabaoth  
will be a crown of glory  
and a diadem of splendor  
for the remnant of his people,  
a spirit of justice  
for him who sits in judgment,  
and a spirit of courage for him  
who thrusts back the attacker to the gate.  
These, too, are reeling with wine,  
stagging from strong drink.  
Priest and prophet are reeling from strong drink,  
they are muddled with wine;*

*strong drink makes them stagger,  
 they stumble when they are giving judgment.  
 Yes, all the tables are covered with vomit,  
 not a place left clean.  
 "Who does he think he is lecturing?  
 Who does he think his message is for?  
 Babies just weaned?  
 Babies just taken from the breast?  
 With his  
 sav lasav, sav lasav,  
 kav lakav, kav lakav,  
 zeer sham, zeer sham!  
 Yes, certainly with stammering lips  
 and in a foreign language,  
 he will talk to this nation,  
 he who once told them: Here is rest;  
 let the weary rest.  
 Here is repose.  
 But they would not listen.  
 That is why Yahweh now says:  
 sav lasav, sav lasav,  
 kav lakav, kav lakav,  
 zeer sham, zeer sham.  
 So that when they walk  
 they may fall over backward  
 and be broken, snared and made captive.  
 Listen to the word of Yahweh,  
 you scoffers,  
 rulers of this people in Jerusalem.  
 You say, "We have made a covenant with Mot,  
 and with Sheol we have made a pact.  
 The destructive whip, as it goes by,  
 will not catch us,  
 for we have made lies our refuge,  
 and falsehood our shelter."  
 That is why the Lord Yahweh says this:  
 See how I lay in Zion a stone of witness,*

*a precious cornerstone,  
a foundation stone:  
The believer shall not stumble.  
And I will make justice the measure,  
integrity the plumb line.  
But hail will sweep away the refuge of lies  
and floods overwhelm the shelter;  
your covenant with Mot will be broken  
and your pact with Sheol annulled.  
When the destructive whip goes by  
it will crush you;  
each time it goes by,  
it will seize you.  
It will go by, morning after morning,  
both day and night;  
what panic there would be  
if you were to understand what it meant!  
The bed is too short to stretch in,  
the blanket too narrow for covering.  
Yes, as Yahweh did on Mount Perazim,  
he is going to rise,  
as he did in the Valley of Gibeon  
he is going to stir himself to do the deed,  
his extraordinary deed,  
to work the work, his mysterious work.  
Stop scoffing, then,  
or your bonds will be tightened further;  
for I have listened to the warrant of destruction  
issued against the whole country  
by the Lord Yahweh Sabaoth.  
Listen closely to my words,  
be attentive and understand what I am saying.  
Does the plowman do nothing  
but plow and turn the soil and harrow it?  
Will he not, after he has leveled it,  
scatter fennel, sow cummin,  
put in wheat and barley*



*and, on the edges, spelt?  
He has been taught this discipline  
by his God who instructs him.  
For fennel must not be crushed,  
nor a drag be rolled over cummin;  
fennel must be beaten with a stick,  
and cummin with a flail.  
Does a man crush wheat? No;  
he does not thresh it endlessly.  
When he has rolled the drag over it,  
he winnows it without crushing it.  
This too comes from Yahweh Sabaoth,  
whose advice is always admirable,  
whose deeds are very great.» (Is 28:1-29)*

*«The Lord said to Samuel: "How long will you grieve for Saul, whom I have rejected as king of Israel? Fill your horn with oil, and be on your way. I am sending you to Jesse of Bethlehem, for I have chosen my king from among his sons." But Samuel replied, "How can I go? Saul will hear of it and kill me." To this the Lord answered: "Take a heifer along and say, 'I have come to sacrifice to the Lord.' Invite Jesse to the sacrifice, and I myself will tell you what to do; you are to anoint for me the one I point out to you."*

*Samuel did as the Lord had commanded him. When he entered Bethlehem, the elders of the city came trembling to meet him and inquired, "Is your visit peaceful, O Seer?" He replied: "Yes! I have come to sacrifice to the Lord. So cleanse yourselves and join me today for the banquet." He also had Jesse and his sons cleanse themselves and invited them to the sacrifice.*

*As they came, he looked at Eliab and thought, "Surely the Lord's anointed is here before him." But the Lord said to Samuel: "Do not judge from his appearance or from his lofty stature, because I have rejected him. Not as man sees does God see, because man sees the appearance, but the Lord looks into the heart." Then Jesse called Abinadab, and presented him before Samuel, who said, "The Lord has not chosen him." Next Jesse present Shammah, but Samuel said, "The Lord has not chosen this one either." In the same way Jesse presented seven sons to Samuel,*

*but Samuel said to Jesse, "The Lord has not chosen any one of these." Then Samuel asked Jesse, "Are these all the sons you have?" Jesse replied, "There is still the youngest, who is tending the sheep." Samuel said to Jesse, "Send for him; we will not begin the sacrificial banquet until he arrives." Jesse sent and had the young man brought to them. He was ruddy, a youth handsome to behold and making a splendid appearance. The Lord said, "Rise and anoint him! This is the man." Then Samuel, with the horn of oil in his hand, anointed him in the midst of his brothers; and from that day on the spirit of the Lord rushed upon David. When Samuel took his leave, he went to Ramah.*

*The spirit of the Lord had departed from Saul, and he was tormented by an evil spirit sent by the Lord. So the servants of Saul said to him, "Please! An evil spirit from God is tormenting you. If your lordship will order it, we, your servants here in attendance, will look for a man skilled in playing the harp. When the evil spirit from God comes over you, he will play and you will feel better." Saul then told his servants, "Find me a skillful harpist and bring him to me." A servant spoke up to say: "I have observed that one of the sons of Jesse of Bethlehem is a skillful harpist. He is also a stalwart soldier, besides being an able speaker, and handsome. Moreover, the Lord is with him."*

*Accordingly, Saul dispatched messengers to ask Jesse to send him his son David, who was with the flock. Then Jesse took five loaves of bread, a skin of wine, and a kid, and sent them to Saul with his son David. Thus David came to Saul and entered his service. Saul became very fond of him, made him his armor-bearer and sent Jesse the message, "Allow David to remain in my service, for he meets with my approval." Whenever the spirit from God seized Saul, David would take the harp and play, and Saul would be relieved and feel better, for the evil spirit would leave him.» (1 Sam 16:1-23)*

Saul, for his works in opposition to the Divine Will, because of having separated himself from the spirit of the Good by disobeying God, accepting the temptation, receives out of Justice, the assistance of "an evil spirit." Those servants of Saul's were God's instruments for taking David to the side of the king whom he, by

God's plan, was to supplant later on. David is assisted by the "spirit of the Lord" upon being anointed by Samuel to take the place of Saul. But before being "confirmed" in the "spirit of the Lord," in order to fulfill his mission as king of Israel, David had to undergo many tests, and according to his obedience to the "spirit of the Lord," he would receive the confirmation of his reign. David was faithful, and when the time came in which "all justice" had been fulfilled in him, he ruled instead of Saul.

Saul knows that David has been chosen by the Lord to take his place, and he pursues him unto death. As his reason becomes ever more darkened, he gradually becomes Satan's instrument, obeying his inspirations, and he has the priests of the Lord killed, destroying the "priestly city" of Nob.

*« "Turn around and put the priests of the Lord to death, because their hand also is with David and because they knew that he was fleeing and did not reveal it to me." But the servants of the king were not willing to put forth their hands to attack the priests of the Lord. Then the king said to Doeg, "You turn around and attack the priests," and Doeg the Edomite turned around and attacked the priests, and he killed that day eighty-five men who wore the linen ephod. And he struck Nob the city of the priests with the edge of the sword, both men and women, children and infants; also oxen, donkeys, and sheep, he struck with the edge of the sword.» (1 Sam 22:17-19)*

What Saul did not do with Amalek, disobeying the command of the Lord, he now does with those who belong to the Lord, obeying the inspiration of the evil one.

While Saul pursues David and take "justice" into his own hands by obeying the spirit of evil, David respects the life of his enemy, Saul, because of the fact that Saul is the "Lord's anointed," letting God be the One to deal out justice to him.

Thus, the Work of God and the work of wickedness continue along in "time," and at the end of time God's Justice in LOVE and God's Justice in POWER will be manifested.

## DAVID REIGNS OVER ALL OF ISRAEL

*«Then all the tribes of Israel came to David at Hebron and said, “Behold, we are your bone and your flesh. Previously, when Saul was king over us, you were the one who led Israel out and in. And the Lord said to you, ‘You will shepherd my people Israel, and you will be ruler over Israel.’” So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before the Lord at Hebron; then they anointed David king over Israel. David was thirty years old when he became king, and he reigned forty years. At Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.*

*Now the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, and they said to David, “You shall not come in here, but the blind and lame shall turn you away,” thinking, “David cannot enter here.” Nevertheless, David captured the stronghold of Zion, which is the city of David. And David said on that day, “Whoever would strike the Jebusites, let him reach the lame and the blind, who are hated by David’s soul, through the water tunnel.” Therefore they say, “The blind or the lame shall not come into the house.”» (2 Sam 5:1-8)*

*«... and there shall not enter into it anything defiled, nor he who practices abomination and falsehood, but those only who are written in the book of life of the Lamb.» (Apoc 21:27)*

*«Now while the Pharisees were gathered together, Jesus asked them a question, saying, “What do you think about the Christ, whose son is he?” They said to him, “The son of David.” He said to them, “How is it then that David, inspired by the Spirit, calls him Lord, saying, ‘The Lord said to my Lord, Sit at my right hand, until I put thine enemies beneath thy feet’? If David thus calls him Lord, how is he his son?” And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions. » (Mt 22:41-46)*

*«And as Jesus passed on from there, two blind men followed him, crying aloud, “Have mercy on us, Son of David!” When he entered the house, the blind men came to him; and Jesus said to*

*them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord." Then he touched their eyes, saying, "According to your faith be it done to you"» (Mt 9:27-29)*

*«And when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tied and a colt with her; untie them and bring them to me. If anyone says anything to you, you shall say, 'The Lord has need of them,' and he will send them immediately." This took place to fulfill what was spoken by the prophet, saying:*

*"Tell the daughter of Zion,  
Behold, your king is coming to you, humble,  
and mounted on an ass and on a colt,  
the foal of an ass."*

*The disciples went and did as Jesus had directed them; they brought the ass and the colt, and put their garments on them, and he sat thereon. Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him shouted, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" And when he entered Jerusalem, all the city was stirred, saying, "Who is this?" And the crowds said, "This is the prophet Jesus from Nazareth of Galilee."» (Mt 21:1-11)*

*«Once again Yahweh spoke to Ahaz and said, "Ask Yahweh your God for a sign for yourself coming either from the depths of Sheol or from the heights above." "No," Ahaz answered, "I will not put Yahweh to the test." Then he said:*

*"Listen now, House of David:  
are you not satisfied  
with trying the patience of men  
without trying the patience of my God, too?  
The Lord himself, therefore, will give you a sign.  
It is this: the maiden is with child  
and will soon give birth to a son  
whom she will call Immanuel.*

*On curds and honey will he feed  
until he knows how to refuse evil  
and choose good.  
For before this child knows how to refuse evil  
and choose good,  
the land whose two kings terrify you  
will be deserted.  
Yahweh will bring times for you  
and your people and your father's House,  
such as have not come  
since Ephraim broke away from Judah.  
That day Yahweh will whistle up mosquitoes  
from the Delta of the Egyptian Niles,  
and bees from the land of Asyria,  
to come and settle on the steep ravine,  
on the rocky cleft, on the thorn bush  
and on every pasture.  
On that day the Lord will shave with a blade  
hired from beyond the River,  
the head and hairs of the body,  
and take off the beard, too.  
That day each man will raise one heifer  
and two sheep,  
and because of the abundance of milk they give,  
all who are left in the country  
will feed on curds and honey.  
That day, where a thousand vines used to be,  
worth one thousand pieces of silver,  
all will be briar and thorn.  
Men will enter it with arrows and bow,  
since the whole country will revert  
to briar and thorn.  
On any hillside hoed with the hoe  
no one will come for fear of briars and thorns;  
it will be pasture for cattle  
and grazing for sheep.» (Is 7:10-25)*

*« "Woe to the shepherds who are destroying and scattering the sheep of my pasture!" declares the Lord. Therefore thus says the Lord God of Israel concerning the shepherds who are tending my people: "You have scattered my flock and driven them away, and have not attended to them; behold, I am about to attend to you for the evil of your deeds," declares the Lord. "Then I myself shall father the remnant of my flock out of all the countries where I have driven them and shall bring them back to their fold; and they will be fruitful and multiply. I shall also raise up shepherds over them and they will tend them; and they will not be afraid any longer, nor be terrified, nor will any be missing," declares the Lord.*

*"Behold the days are coming," declares the Lord,*

*"when I shall raise up for David*

*a righteous Branch;*

*and he will reign as King and act wisely*

*and do justice and righteousness in the land.*

*In his days Judah will be saved,*

*and Israel will dwell securely;*

*and this is his name by which he will be called,*

*'The Lord our righteousness.' »*

*"Therefore behold, the days are coming," declares the Lord, "When they will no longer say, 'As the Lord lives, who brought up the sons of Israel from the land of Egypt,' but, 'As the Lord lives, who brought up and led back the descendants of the household of Israel from the north land and from all the countries where I have driven them.' Then they will live on their own soil." » (Jer 23:1-8)*

*« And I will set up over them one shepherd, my servant David, and he shall feed them; he shall feed them and be their shepherd. And I, the Lord, will be their God, and my servant David shall be prince among them; I, the Lord, have spoken. I will make with them a covenant of peace and banish wild beasts from the land, so that they may dwell securely in the wilderness and sleep in the woods.*

*And I will make them and the places round about my hill a blessing; and I will send down the showers in their season; and they shall be showers of blessing. And the trees of the field shall yield their fruit, and the earth shall yield its increase, and they will*

*be secure in their land; and they shall know that I am the Lord, when I break the bonds of their yoke and deliver them from the hand of those who enslaved them.*

*They shall no longer be a prey to the nations, nor shall the beasts of the land devour them; they shall live securely, and none shall make them afraid.*

*And I will provide for them prosperous plantations so that they shall no more be consumed with hunger in the land, and no long suffer the reproach of the nations. And they shall know that I, the Lord their God, am with them, and that they, the house of Israel, are my people,” says the Lord God.*

*“And you are my sheep, the sheep of my pasture, and I am your God,” says the Lord God.» (Ez 34:23-31)*

*«In that day I will make the clans of Judah like a firepot among pieces of wood and a flaming torch among sheaves, so they will consume on the right hand and on the left all the surrounding peoples, while the inhabitants of Jerusalem again dwell on their own sites in Jerusalem. The Lord also will save the tents of Judah first in order that the glory of the house of David and the glory of the inhabitants of Jerusalem may not be magnified above Judah. In that day the Lord will defend the inhabitants of Jerusalem, and the one who is feeble among them in that day will be like David, and the house of David will be like God, like the angel of the Lord before them.*

*And it will come about in that day that I will set about to destroy all the nations that come against Jerusalem.*

*And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of Grace and of supplication, so that they will look on me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.*

*In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo. And the land will mourn, every family by itself; the family of David by itself, and their wives by themselves; the family of Nathan by itself, and their*



wives by themselves; the family of the house of Levi by itself, and their wives by themselves; the family of the Shimeites by itself, and their wives by themselves; all the families that remain, every family by itself, and their wives by themselves.» (Zech 12:6-14)

«And to the angel of the church in Philadelphia write:

“He who is holy, who is true  
who has the key of David,  
who opens and no one will shut,  
and who shuts and no one opens....”» (Apoc 3:7)

«And I saw in the right hand of Him who sat on the throne a book written inside and on the back, sealed up with seven seals. And I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the book, and to break its seals?” And no one in heaven or on the earth, or under the earth, was able to open the book, or to look into it. And I began to weep greatly because no one was found worthy to open the book, or to look into it; and one of the elders said to me, “Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals.”» (Apoc 5:1-5)

«Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God, which He promised beforehand through His prophets in the Holy Scriptures, concerning His Son, who was born of the seed of David according to the flesh, who was constituted Son of God in power according to the spirit of holiness by his resurrection from the dead, Jesus Christ our Lord.» (Rom 1:1-4)

«I, Jesus, have sent my angel to you with this testimony for the churches. I am the root and the offspring of David, the bright morning star.» (Apoc22:16)

## DAVID, SOLOMON, THE TEMPLE PROMISE OF THE EVERLASTING THRONE (No. 31 in the Drawing, yellow area)

With David, Solomon, and the Temple, the work of God with the human beings on earth is consummated in FIGURE. This work begins to become a REALITY with the birth of Jesus, and this

“reality” is consummated “in” Him in the Resurrection and Ascension into heaven. There remains to be accomplished that which is lacking in the rest of the souls who must be saved in order to complete the number of those who “are written in the book of life,” so that this Reality may MANIFEST ITSELF.

David’s reign is a “figure” of the reign of Jesus Christ, “the son of man” constituted Son of God.

*«When King David was settled in his palace, and the Lord had given him rest from his enemies on every side, he said to Nathan the prophet, “Here I am living in a house of cedar, while the ark of God dwells in a tent!” Nathan answered the king, “Go, do whatever you have in mind, for the Lord is with you.” But that night the Lord spoke to Nathan and said, “Go tell my servant David, ‘Thus says the Lord: Should you build me a house to dwell in? I have not dwelt in a house from the day on which I led the Israelites out of Egypt to the present, but I have been going about in a tent under cloth. In all my wanderings everywhere among the Israelites, did I ever utter a word to anyone of the judges whom I charged to tend my people Israel, to ask: Why have you not built me a house of cedar? Now then, speak thus to my servant David. The Lord of hosts has this to say: It was I who took you from the pasture and from the care of the flock to be commander of my people Israel. I have been with you wherever you went, and I have destroyed all your enemies before you. And I have made you famous like the great ones of the earth. I have fixed a place for my people Israel; I have planted them so that they may dwell in their place without further disturbance. Neither shall the wicked continue to afflict them as they did of old, since the time I first appointed judges over my people Israel. I have given you rest from all your enemies. The Lord also reveals to you that he will establish a house for you. And when your time comes and you rest with your ancestors, I will raise up your heir after you, sprung from your loins, and I will make his kingdom firm. It is he who shall build a house for my name. And I will make his royal throne firm forever. I will be a father to him, and he shall be a son to me. And if he does wrong, I will correct him with the rod of men and with human chastisements; but I will not withdraw my favor from*

*him as I withdrew it from your predecessor Saul, whom I removed from my presence. Your house and your kingdom shall endure forever before me; your throne shall stand firm forever. ”» (2 Sam 7:1-16)*

The “house” of the “son of man” was built and his reign confirmed “in” Jesus Christ, upon his being «*constituted Son of God in power according to the spirit of holiness, by his resurrection from the dead*» (Rom 1:4) (This “son of man” includes all the human beings who, like Jesus Christ and with Jesus Christ, identify themselves in the Will of the Father.)

But the “Temple” – the house that God fills completely and in which He is all in all things – is the work of “Another” who is represented in Solomon, in whom the ACTION of God “*manifests*” Himself, in the same way that the Logos, the WORD of God, manifested Himself in Jesus. «*Are you not aware that you are the temple of God, and that the Spirit of God dwells in you? If anyone destroys God’s temple God will destroy him. For the temple of God is holy, and you are that temple.*» (1 Cor 3:16-17)

*«As the Jewish Passover was near, Jesus went up to Jerusalem. In the temple precincts he came upon people engaged in selling oxen, sheep and doves, and others seated changing coins. He made a kind of whip of cords and drove sheep and oxen alike out of the temple area, and knocked over the money-changers’ tables, spilling their coins. He told those who were selling doves: “Get them out of here! Stop turning my Father’s house into a marketplace.” His disciples recalled the words of Scripture: “Zeal for your house consumes me.”*

*At this the Jews responded, “What sign can you show us authorizing you to do these things?” “Destroy this temple,” was Jesus’ answer, “and in three days I will raise it up.” They retorted, “This temple took forty-six years to build, and you are going to raise it up in three days!” Actually he was talking about the temple of his body. Only after Jesus had been raised from the dead did his disciples recall that he had said this, and came to believe the Scripture and the word he had spoken.» (Jn 2:13-22)*

*«Then he called for his son Solomon and commanded him to*

*build a house for the Lord, the God of Israel. But this word of the Lord came to me: "You have shed much blood, and you have waged great wars. You may not build a house in my honor, because you have shed too much blood upon the earth in my sight."» (1 Chr 22:6-8)*

The kingdom of the "son of man" has been won by dint of wars and bloodshed, before Jesus Christ, in Jesus Christ, and after Him. Starting from the blood of the righteous Abel, passing through the wars of the people of Israel, first to conquer the promised land and then to remain in it, and through the religious persecution,<sup>24</sup> before and after Christ, beginning with the holy innocents, the first martyrs of the "New Testament," up to our days, every human being who gives his life to defend the TRUTH *in which he believes* is giving his life for the kingdom of the "son of man," for the total Christ, the head with its members.

*«Then when Herod saw that he had been tricked by the magi, he became very enraged and sent and slew all the children who were in Bethlehem and in its environs, from two years old and under, according to the time which he had ascertained from the magi.» (Mt 2:16)*

*«Do not think that I came to bring peace on the earth; I did not come to bring peace, but the sword. For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law and a man's enemies will be the members of his household. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me. And he who does not take his cross and follow after me is not worthy of me. And he who has found his life shall lose it, and he who lost his life for my sake shall find it.» (Mt 10:34-39)*

*«Brother will hand over brother to death, and the father his child; children will turn against parents, and have them put to death. You will be hated by all on account of me. But whoever holds out till the end will escape death. When they persecute you in one town, flee to the next. I solemnly assure you, you will not have covered the towns of Israel before the Son of Man comes.»*

(Mt 10:21-23)

The “towns of Israel” are the souls who are to be assigned to the angels; they are being “evangelized” by the “word” of God, and as the Lord says: *«I solemnly assure you, you will not have covered the towns of Israel before the Son of Man comes.»*

*«Do not fear those who deprive the body of life but cannot destroy the soul. Rather, fear him who can destroy both body and soul in Gehenna.»* (Mt 10:28)

*«I have come to cast fire upon the earth; and how I wish it were already kindled! But I have a baptism to undergo, and how distressed I am until it is accomplished! Do you suppose that I came to grant peace on earth? I tell you, no, but rather division; for from now on five members in one household will be divided, three against two, and two against three. They will be divided father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.»* (Lk 12:49-53)

Jesus Christ has been completely disfigured by the men who claimed to bear the name of “Christians,” without having been baptized with the baptism of Christ: *«If a man wishes to come after me, he must deny his very self...»*; *«But I have a baptism to undergo, and how distressed I am until it is accomplished!»* – the baptism by which His apostles and disciples were baptized: *«Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized? And they said to him, “We are able,” and Jesus said to them, “The cup that I drink you shall drink, and you shall be baptized with the baptism with which I am baptized. But to sit on my right or on my left, this is not mine to give, but it is for those for whom it has been prepared.”»* (Mk 10:38-40)

In order to live in connivance with the “prince of this world” men have confused the “meekness” of the Son of God with the foolishness characteristic of the category of human beings that Genesis 6:2 would call “sons of men” They have had greater pretensions than the sons of Zebedee: to sit at the right hand of

Jesus Christ, calling themselves “sons of God,” unwilling to deny themselves, to “drink the cup” and be baptized with His baptism of blood. If the Gospel of Jesus Christ has not been LIVED by “Christians,” it is not because of ignorance, and much less so because the Gospel, the word of Jesus Christ, lacks power, but because the Gospel would separate man from the world and from his purely human tendencies, and man is unwilling to make this renunciation.

Jesus Christ loved sinners but was uncompromising with their sin. The shepherd cannot defend the sheep and, at the same time, eat from the same plate with the wolf. The shepherd who defends his sheep must be ready to give his life for them, rather than arrange a peace with his adversary. Herein lies the “meekness” of the “son of God,” and this was what Jesus Christ did for all souls: *«All these things will I give you, if you fall down and worship me,»* the tempter suggested to Jesus, and he answered: *«You shall worship the Lord your God, and serve him alone.» «Command that these stones become bread....» «Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.»* And at a later moment Jesus said, *«Get behind me, Satan! You are a stumbling block to me, for you are not judging by God’s standards, but by man’s.»*(Mt 16:23)

*«Then David said, “This is the house of the Lord God, and this is the altar of burnt offering for Israel.»* (1 Chr 22:1)

*«And I also say to thee, thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.»* (Mt 16:18)

*«So David gave order to gather the foreigners who were in the land of Israel, and he set stonecutters to hew out stones to build the house of God.»* (1 Chr 22:2) This is how the building of the “figure” is prepared, and the building of the REALITY is prepared as follows:

*«Jesus, having summoned his twelve disciples, gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness....*

*These twelve Jesus sent out after instructing them, saying, “Do*

*not go in the way of the Gentiles, and do not enter any city of the Samaritans; but rather go to the lost sheep of the house of Israel, and as you go, preach, saying: 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely you received, freely give.» (Mt 10:1,5-8)*

*«All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and, behold, I am with you all days, even unto the consummation of the world. “» (Mt 28:18-20)*

*«Go and report to John what you have seen and heard. The blind recover their sight, cripples walk, lepers are cured, the deaf hear, dead men are raised to life, and the poor have the good news preached to them. Blessed is that man who finds no stumbling block in me.» (Lk 7:22-23)*

*«...and David prepared large quantities of iron to make the nails for the doors of the gates [«I will give you the keys to the kingdom of heaven...» and «Whose sins you shall forgive, they are forgiven them...»] and for the clamps, and more bronze than could be weighed; and timbers of cedar logs beyond number... [«Go, then, teach all the nations...»], which the Sidonians and Tyrians brought to David in large quantities.*

*And David said, “My son Solomon is young and inexperienced, and the house that is to be built for the Lord shall be exceedingly magnificent, famous and glorious throughout all lands. Therefore I will make preparations for it.” So David made ample preparations before his death.» (1 Chr 22:3-5)*

All that Jesus did in his public life, his death, and his resurrection, were the foundations for the building of the TEMPLE, the Church that would be “built” by the ACTION of God, the Holy Spirit.

*«These things I have spoken to you while yet dwelling with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your mind whatever I have said to you.» (Jn 14:25-26)*

*«But when the Advocate has come, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness concerning me. And you also bear witness, because from the beginning you are with me.» (Jn 15:26-27)*

Since the day of Pentecost, the building of the Church, the Temple of God, has been entrusted to the Holy Spirit because of His action in the souls. Before the Redemption, God manifested Himself to men who believed in His word, but He did not “dwell” in their souls: *«I have not dwelt in a house from the day on which I led the Israelites out of Egypt to the present, but I have been going about in a tent under cloth. » (1 Chr 17:5)*

Let us try to express this in a way that can be understood by us creatures who live in faith, under the veils proper to this world, where nothing can be understood in all its purity, as it really is in God, and who are ever susceptible of falling into error. There is, however, an *obligation* (if we want to be faithful to the “heeded word”) to express what is understood, when God so commands it, always leaving to God the last word, for He can reveal it to someone else, and this person can receive it with a greater clarity than we have. This is how all that is written here should be considered.

We have said in the explanation of the drawing of the angels that it was to the angels at the service of God’s “Permission” that God entrusted the physical evolution of man and of the world. It was man, elevated to the supernatural order, who was to bring to the earth the Holy Spirit, so that the Holy Spirit might replace in “the earth” (the natural life of man) the action of those angels, egocentric spirits at the service of God’s Permission, with the action of the angels, “holy spirits,” at the service of His Will,<sup>30</sup> thus passing from the darkness to the light. When the man, Adam, after having been elevated to the supernatural order, fell because of his sin, he lost the “power” of the Holy Spirit that had been given him, which was granting him the likeness of God.

Let us compare this “power” of the Holy Spirit with electricity. God is Spirit. He is the Source of all energy. The “energy” or participation of the Holy Spirit, which was to “move” each soul



that was to come, was conditioned on Adam's corresponding to the "energy" of the Spirit that he had received and which, through his own fault, he lost for himself and for the rest of us.

Man, therefore, after the sin, lost the "likeness" of God upon losing the "power" of the Holy Spirit. But God does not take away from man the opportunity of recuperating this "energy" that he has lost, which he will be able to do by means of faith, through obedience to His word.

When the descendants of "man" (Adam), the human beings, contributed to Divine Justice the necessary sacrifice, God sent that soul, Mary, upon whom the Holy Spirit could descend in order to bring about the Incarnation of the Word of God in the "man" who was coming to redeem the souls from their sin of disobedience, so that they might receive the "power" of the Spirit.

On Pentecost, the nascent Church received the "Firstfruits" of the Holy Spirit, "Firstfruits" corresponding to the masculine aspect of the Total Man; that is to say, the redeemed humanity began to enjoy "eternal life" through the possession of the Holy Spirit received by Jesus Christ, who represents "man," the Human Nature.

Without yet taking into consideration the decisive merits of Jesus Christ, all those generations that had responded to the energy of the Spirit in a positive way (yellow strip in the drawing) had made their contribution in order to merit these "firstfruits." *«And David said, "My son Solomon is young and inexperienced, and the house that is to be built for the Lord shall be exceedingly magnificent, famous and glorious throughout all lands. »* (What men had obtained, according to their response to the graces received, were no more than "firstfruits.")

Upon being constituted Son of God, Jesus Christ received in all its fullness the effects of the Spirit, and from Christ all the souls receive Him. But the Spirit has to be accepted through our obedience to Christ – the activity of the Divine in our human being – in order for us to be able to be *confirmed* in Him.

The Holy Spirit is acting in souls, building the Church – feminine aspect of Man – but the time has not yet come when God

will fill everything and be all in all; this will happen when the Work, the Total Man, will have been consummated. But this depends on the souls' fulfilling, by their free and prompt acceptance of the Spirit, the conditions for the consummation of the Work by means of their obedience to the Divine Will, as was done by Jesus Christ. All the just, who by their contribution have merited for the Church the "firstfruits" of the Spirit, abide "in" Christ and in Him, they partake of the Spirit. *«I will also appoint a place for my people Israel and will plant them, that they may live in their own place and not be disturbed again, nor will the wicked afflict them any more as formerly, even from the day that I commanded judges to be over my people Israel.»* (1 Sam 7:10-11)

*«Indeed we know that when the earthly tent in which we dwell is destroyed, we have a solid house provided for us by God, a dwelling not made by human hands, eternal in the heavens.»* (2 Cor 5:1)

When men have fulfilled the conditions necessary for obtaining the full gift of the Spirit, then the ACTION of God will manifest Himself in all His splendor and will put an end to sin. Then He will crown the "building" of the Temple, the house of the Lord, which will be the Total Man, the Work.

*«Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies on every side; for his name shall be Solomon, and I will give peace and quiet to Israel in his days. He shall build a house for my name, and he shall be a son to me, and I will be a father to him; and I will establish the throne of his kingdom over Israel forever. Now, Solomon, my son, the Lord be with you! May you prosper and build the house of the Lord your God, as he promised you should. But may the Lord grant you wisdom and discretion, so that when he gives you authority in Israel, you may keep the law of the Lord your God. Then you shall prosper, if you are careful to observe the statutes and the ordinances which the Lord commanded Moses concerning Israel. Be strong and courageous, do not fear nor be dismayed.*

*Now, behold, with great pains I have prepared for the house of the Lord 100,000 talents of gold and 1,000,000 talents of silver,*

*and bronze and iron beyond weight, for they are in great quantity; also timber and stone I have prepared, and you may add to them. Moreover, there are many workmen with you, stone-cutters and masons of stone and carpenters, and all men who are skillful in every kind of work. Of gold, the silver and the bronze and the iron, there is no limit. Arise and work, and may the Lord be with you.» (1 Chr 22:9-16)*

*«Now that I go back to him who sent me, not one of you asks me, “Where are you going?” Because I have had all this to say to you, you are overcome with grief. Yet I tell you the sober truth: It is much better for you that I go. If I fail to go, the Advocate will never come to you, whereas if I go, I will send him to you. When he comes, he will prove the world wrong about sin, about justice, about condemnation. About sin – in that they refuse to believe me; about justice – from the fact that I go to the Father and you can see me no more; about condemnation for the prince of this world has been condemned.*

*I have much more to tell you, but you cannot bear it now. When he comes, however, being the Spirit of Truth, he will guide you to all truth. He will not speak on his own, but will speak what he hears, and will announce to you the things to come. In doing this, he will give glory to me because he will have received from me what he will announce to you. All that the Father has belongs to me. That is why I said that what he will announce to you he will have from me.» (Jn 16:5-15)*

*«I am the Alpha and the Omega, says the Lord God, who is and who was and who is to come, the Almighty.»(Apoc 1:8)*

*«And I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands, and in the middle of the lampstands one like a son of man, clothed in a robe reaching to the feet, and girded across his breasts with a golden girdle. And his head and his hair were white like white wool, like snow; and his eyes were like a flame of fire; and his feet were like burnished bronze, when it has been caused to glow in a furnace, and his voice was like the sound of many waters.*

*And in his right hand he held seven stars; and out of his mouth*

*came a sharp two-edged sword; and his face was like the sun shining in its strength. And when I saw him, I fell at his feet as a dead man. And he laid his right hand upon me, saying, "Do not be afraid; I am the first and the last, and the living One, and I was dead<sup>32</sup> and, behold, I am alive forevermore, and I have the keys of death and of Hades."» (Apoc 1:12-18)*

*«And I saw heaven opened; and behold, a white horse, and he who sat upon it is called Faithful and True; and in righteousness he judges and wages war. And his eyes are a flame of fire, and upon his head are many diadems; and he has a name written upon him which no one knows except himself. And he is clothed with a robe dipped in blood; and his name is called the Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following him on white horses. And from his mouth comes a sharp sword, so that with it he may smite the nations; and he will rule them with a rod of iron; and he treads the wine press of the fierce wrath of God, the Almighty. And on his robe and on his thigh he has a name written, "King of kings and Lord of lords."» (Apoc 19:11-16)*

This is the One of whom St. Peter says that *«the angels long to contemplate.»* (1 Pet 1:12)

Everything that was done in the temple built by Solomon and all that has been done materially in the Church is a FIGURE that hides in its interior the LIVING REALITY: that which happens spiritually in those souls who have worked and are working in this "figure" through their faith in the word of God. These souls are "living stones" of the city of God: *«And I saw no temple in it, for the Lord God, the Almighty, and the Lamb, are its temple.»* (Apoc 21:22)

### The Trinity on Earth!

There would still be much to say in regard to all of this, but what has been said up to now is enough for each one to come to see his "little piece of open heaven," where he will be able to discover the "sign" for understanding everything else in Scripture.

*«And the temple of God which is in heaven was opened; and the ark of his covenant appeared in his temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake*

*and a great hail-storm.*

*And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and she was with child; and she cried out, being in labor and in pain to give birth....*

*And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to his throne.*

*And the woman fled into the wilderness where she had a place prepared by God, so that there she might be nourished for one thousand two hundred and sixty days.» (Apoc 11:19; 12:1-2,5-6)*

Whoever does not discover the “sign” in his soul’s “little piece of heaven” *through faith* in the “heeded” word, will not be able to recognize this “sign” when it manifests, and will go against it.

## SOLOMON AND THE TEMPLE

*«Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the father’s households of the sons of Israel, to King Solomon in Jerusalem, to bring up the ark of the covenant of the Lord from the city of David, which is Zion. And all the men of Israel assembled themselves to King Solomon at the feast, in the month Ethanim, which is the seventh month. Then all the elders of Israel came, and the priests took up the ark.*

*And they brought up the ark of the Lord and the tent of meeting and all the holy utensils, which were in the tent, and the priests and the Levites brought them up. And King Solomon and all the congregation of Israel, who were assembled to him, were with him before the ark, sacrificing so many sheep and oxen that they could not be counted or numbered. Then the priests brought the ark of the covenant of the Lord to its place, into the inner sanctuary of the house, to the most holy place, under the wings of the Cherubim. For the cherubim made a covering over the ark and its poles from above....*

*There was nothing in the ark except the two tablets of stone which Moses put there at Horeb, where the Lord made a covenant*

*with the sons of Israel, when they came out of the land of Egypt.*

*And it came about when the priests came from the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord filled the house of the Lord. Then Solomon said, "The Lord has said that he would dwell in the thick cloud. I have surely built Thee a lofty house, a place for Thy dwelling forever."*

*Then the king faced about and blessed all the assembly of Israel, while all the assembly of Israel was standing. And he said, "Blessed be the Lord, the God of Israel, who spoke with His mouth to my father David and has fulfilled it with His hand, saying, 'Since the day that I brought my people Israel from Egypt, I did not choose a city out of all the tribes of Israel in which to build a house that my name might be there, but I chose David to be over my people Israel.' But the Lord said to my father David, 'Because it was in your heart to build a house for my name, you did well that it was in your heart. Nevertheless you shall not build the house, but your son who shall be born to you, he shall build the house for my name.' Now the Lord has fulfilled His word which He spoke; for I have risen in place of my father David and sit on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord, the God of Israel, and there I have set a place for the ark, in which is the covenant of the Lord, which he made with our fathers when He brought them from the land of Egypt."» (1 Kgs 8:1-21)*

*«Our fathers had the tent of witness in the wilderness, even as he who spoke to Moses directed him to make it, according to the pattern that he had seen. Our fathers in turn brought it in with Joshua when they dispossessed the nations which God thrust out before our fathers. So it was until the days of David, who found favor in the sight of God, and asked leave to find a habitation for the God of Jacob. But it was Solomon who built a house for him.*

*Yet the Most High does not dwell in houses made with hands; as the prophet says,*

*"Heaven is my throne, and earth my footstool.  
What house will you build for me, says the Lord,*

*or what is the place of my rest?*

*Did not my hand make all these things?» (Acts 7:44-50)*

*«Do you not know that you are a temple of God, and that the Spirit of God dwells in you? If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are.» (1 Cor 3:16-17)*

*«Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price; therefore glorify God in your body.» (1 Cor 6:18-20)*

*«Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said,*

*“I will dwell in them and walk among them;*

*and I will be their God,*

*and they shall be my people.*

*Therefore, come out from their midst*

*and be separate, says the Lord.*

*“And do not touch what is unclean;*

*and I will welcome you.*

*And I will be a Father to you,*

*and you shall be sons and daughters to me,”*

*says the Lord Almighty.» (2 Cor 6:16-18)*

## THE PROPHETS

*No. 32 in the Drawing, yellow area)*

In the drawing, we can see that the purple strip which winds in and out between good and evil – “convenience” – prevails over conscience (yellow strip), seeking to block the flow of evil (black strip). This indicates the spiritual state in which humanity – represented here in the people of Israel – was to be found after having come to *know and enjoy* the “figure” of the Promise. This is what happens in all the souls when they appropriate the graces received from God: coming to know, *by faith*, the Work of God, and receiving the grace for the “building up” of this Work, which

must be accomplished *in each soul* by God Himself, these souls, appropriating the grace received, pass from faith to reason in order to carry out *on their own* what belongs to God to accomplish, thus accepting the temptation (in the sense of appropriation) suggested by Satan: «*You will be LIKE God.*» The graces that were bestowed upon them for establishing in them the Kingdom of God are placed by them at the service of the “prince of this world,” and in this way they themselves pass on to be the “figure” of the “Reality” that God had wanted to build in them.

For it is one thing to “work” in the “figure” and quite another to be a building stone for the “figure”; the latter are dead stones. He who “works” in the “figure” is passing from death to life, traveling the *necessary* path for arriving at the reality of the figure for which he is working. This is the human being who is still evolving in his “natural” life and must cooperate with the evolutionary forces of his human nature in order to be able to “evolve” in his supernatural Life. He must first live according to reason (doing the works of his reason) so that he can then move on to live according to faith (letting God accomplish His Work in him). The former, too, is a path of faith, but it is an “intellectual” faith. The latter would be a supernatural faith: the human being submits his reason, or the judgments of his reason, to the Supreme REASON, GOD. This is when he encounters the activity of the Divine in himself – Christ, the Redeemer – and can be redeemed.

A “building stone” for the “figure” is the man who, having evolved in his natural life and *receiving the grace to live by faith*, abandons his faith for his reason out of love for the things of the prince of this world (egoism), seeking what he thinks is most “convenient,” in order to live better off in this world and to be in accord with the opinion of men. In a word, this is the man who is unwilling to die to himself and reaffirms himself in “self.”

This is what is *represented* by the people of Israel *who failed to recognize Jesus Christ at that time* and is also what is represented by the Christian people who Ignore Him today because they have appropriated the “figure” achieved by them and do not want the “figure” to disappear in order to make way for the REALITY: «*The chief priests and the Pharisees therefore gathered together a*



council, and said, "What are we to do? For this man is working many signs. If we let him go on like this, everyone will believe in him, and the Romans will come and TAKE AWAY BOTH OUR HOLY PLACE AND OUR NATION.» (Jn 11:47-48) And the reaction of ecclesiastical institutions in face of a similar circumstance would not, at times, seem to be very different: "What is at stake is the prestige of the church, or of the order, and so on." This "people" is formed by those persons who reveal the same spiritual condition as that of the "people" of Israel with respect to Jesus Christ, the "son of man" who was going to his death in order to overcome sin through death (death-to-self, annihilation of the self), thus enabling him to be born as the Son of God.

The unfaithful Israelites of whom we speak, following the way of "convenience," hardened their hearts and became blind for seeing, and deaf for hearing the word of God that was calling them to their regeneration. In vain did the prophets preach this "regeneration," for the Israelites kept only what was convenient for their selfish interests, using the word of God as a pedestal to raise themselves up in order to make for themselves a glorious name in this world and to dominate others. This is why they were unable to recognize the Messiah, who had come to redeem their souls from "Sin," so that the King whom they were expecting might manifest Himself among them.

And the Christian people, as we have said, have not been in this respect any different from the people of Israel. The people of Israel did not listen to the prophecies regarding the Messiah: *«spurned and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not...»* (Is 53:3); rather, they gave their full attention to those prophecies that were expedient for their ambitions of worldly glory.

*«But you, Israel, my servant,  
Jacob, whom I have chosen,  
offspring of Abraham, my friend,  
-you whom I have taken  
from the ends of the earth  
and summoned from its far-off places,*

*you whom I have called my servant,  
 whom I have chosen and will not cast off –  
 fear not, I am with you;  
 be not dismayed; I am your God.  
 I will strengthen you, and help you  
 and uphold you with my right hand of justice.  
 Yes, all shall be put to shame and disgrace  
 who vent their anger against you;  
 those shall perish and come to nought  
 who offer resistance.  
 You shall seek out, but shall not find  
 those who strive against you;  
 they shall be as nothing at all  
 who do battle with you.  
 For I am the Lord, your God,  
 who grasped your right hand;  
 it is I who say to you,  
 “Fear not, I will help you.”  
 Fear not, O worm Jacob,  
 o maggot Israel;  
 I will help you, says the Lord;  
 your redeemer is the Holy One of Israel.  
 I will make of you a threshing sledge,  
 sharp, new, and double-edged,  
 to thresh the mountains and crush them,  
 to make the hills like chaff.  
 When you winnow them,  
 the wind shall carry them off  
 and the storm shall scatter them.  
 But you shall rejoice in the Lord,  
 and glory in the Holy One of Israel.» (Is 41:8-16)*

The people of Israel had no eyes to see their “redeemer, the Holy One of Israel,” in whom they would have received the glory they were seeking apart from Him; they had set their sights on the “fruits or results” of their redemption. This people of Israel to whom we are referring now is the people unfaithful to God, for there also exists the faithful people of Israel to whom the promises

were made and who will enjoy their FULFILLMENT.

The former group is composed of the “marauders,” “thieves,” and “merchants” of these “promises,” who, as we have said before, have appropriated “the Promises,” failing to identify themselves with the life of those men to whom the promises were made.

In the same way, the unfaithful “Christian people” have forgotten the Crucified One and have remained with the Resurrection.<sup>35</sup> They have appropriated “the promises” but have failed to identify themselves with the life of those to whom the promises were made: *«And I also say to you that you are Peter, the Rock, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.»* They have made “the rock” a footstool in order to raise themselves up and to make for themselves a glorious name in this world, thinking that they will also enjoy the promise: *«the gates of hell shall not prevail against it.»*

As with the unfaithful people of Israel, their eyes have closed to the fact that one cannot live with the glorious Messiah if one does not first live with the suffering Messiah.

*«Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel, for which I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned. For this reason I endure all things for the sake of those who are chosen, that they also may obtain the salvation which is in Christ Jesus and with it eternal glory.*

*It is a trustworthy statement: For if we died with him, we shall also live with him; if we endure, we shall also reign with him. If we deny him, he also will deny us; if we are faithless, he remains faithful; for he cannot deny himself.»* (2 Tim 2:8-13)

*«How shall we who died to sin still live in it? Or do you know that all of us who have been baptized into Christ Jesus have been baptized into his death? Therefore we have been buried with him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.*

*For if we have become united with him in the likeness of his*

*death, certainly we shall be also in the likeness of his resurrection.» (Rom 6:2-5)*

It would be a mistake to think that baptism mechanically saves the Christian. The Israelites, too, were baptized in their own manner, but this baptism did not free them from incurring divine wrath and from arriving – many of them – at total destruction. Baptism, through faith, implants in man a seed of life, which the Christian must personally foster and develop so that the divine sonship that the Father grants him may come to be realized in all its fullness.

*«And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. But God, being rich in mercy, because of his great love with which he loved us, even when we were dead in our transgressions, made us alive together with Christ....» (Eph 2:1-5)*

The false “Christian,” like the false “Israelite,” has taken from Scripture what suits him and as it suits him in order to live better off in this world, expecting to enjoy the freedom of the children of God, without having renounced the paternity of the devil – “Sin” – thus confusing the words of Scripture.

*«Our hope being such, we act with full confidence. We are not like Moses, who used to hide his face with a veil so that the Israelites could not see the final fading of that glory. Their minds, of course, were dulled. To this very day, when the old covenant is read the veil remains unlifted; it is only in Christ that it is taken away. Even now, when Moses is read a veil covers their understanding. But whenever he turns to the Lord, the veil will be removed.» (2 Cor 3:12-16)*

The apostle means to say that when Moses would come down from the mountain, after having been talking to God, his face was so lit up with the glory of Him with whom he talked, that in order to keep the sons of Israel from setting their sights on the instrument

– the man – attributing to him the glory that belonged to God, he would veil his face so that they would not remain with the “figure,” which fades away: *«so that the Israelites could not see the final fading of that glory.»*

Even so, they still set their sights on Moses, the “figure,” and did not come to know the Reality of the Spirit that he represented: *«Their minds, of course, were dulled. To this very day, when the old covenant is read the veil remains unlifted»* because they remained with the “letter” and did not discover the Spirit, which is the life of the word they read. The same thing happens with the Christian people in relation to the New and Old Testaments; the veil remains unlifted for those who have not identified themselves with Christ, for only by their identification with Christ – the activity of the Divine in themselves – does the veil disappear. For those who turn to the Lord, the veil is removed. *«The Lord is Spirit, and where the Spirit of the Lord is, there is freedom. We all, with faces unveiled, behold the glory of the Lord, as in a mirror, and are being transformed into his very image, from glory to glory, as the Spirit of the Lord works in us.»* (2 Cor 3:17-18)

One cannot enjoy this true “freedom” if one has not attained an identification with the Spirit of Christ, “moved entirely by Him.” *«It is no longer I who live, but Christ lives in me.»* This is why St. Paul could with certainty say: *«we»*; *«we have been begotten\*»*; *«our old man is dead»*; *«we...behold the glory of the Lord, as in a mirror»*, and so on. But the same cannot be said by him who is a “Christian” in name only, simply because he has been baptized. The Spirit received in baptism is of no help to him if he does not cooperate with Him by allowing Him to display the fullness of His energies.

This false Christian people to whom we refer think that all the veils have been removed from them; that they have no need for further “revelation” because they possess the Holy Spirit; that they have no reason to “turn to the Lord” so that “the veil that lies over their hearts may be removed,” for they consider themselves in possession of all the promises, seated with Christ at the right hand of the Father, who is in heaven, even though they are living a well-settled life here on earth, in opposition to the life that Jesus Christ

lived here. If the “Christian people” persist in this way, as they are today, they will have the same fate as the people of Israel, and the Kingdom of God will not manifest itself among them. They are the ones of whom St. Paul says: *«...men who have gone astray from the truth, saying that the resurrection has already taken place and thus they upset the faith of some. Nevertheless, the firm foundation of God stands, having this seal, “The Lord knows those who are his,” and, “Let every one who names the name of the Lord abstain from wickedness. “»* (2 Tim 2:18-19)

*«Be irresolute, stupefied;  
blind yourselves and stay blind!  
Be drunk, but not from wine,  
stagger, but not from strong drink!  
For the Lord has poured out on you  
a spirit of deep sleep.  
And the prophets have shut your eyes,  
and the seers veiled your heads.*

*For you the revelation of all this has become like the words of a sealed scroll. When it is handed to one who can read, with the request, “Read this,” he replies, “I cannot; it is sealed.” When it is handed to one who cannot read, with the request, “Read this,” he replies, “I cannot read.”*

*The Lord said:  
Since this people draw near with words only  
and honors with their lips alone,  
though their hearts are far from me,  
and their reverence for me has become  
routine observance of the precepts of men,  
therefore I will again deal with this people  
in surprising and wondrous fashion:  
The wisdom of its wise men shall perish  
and the understanding of its prudent men be hid.  
Woe to those who would hide their plans  
too deep for the Lord!  
Who work in the dark, saying,  
“Who sees us, or who knows us?”  
Your perversity is as though the potter*

*were taken to be the clay:  
as though what is made should say of its maker,  
“He made me not!”  
Or the vessel should say of the potter,  
“He does not understand.”» (Is 29:9-16)*

*«Woe to the rebellious children,  
declares the Lord,  
who execute a plan, but not mine,  
and make an alliance, but not of my spirit,  
in order to add sin to sin;  
who proceed down to Egypt,  
without consulting me,  
to take refuge in the safety of Pharaoh,  
and to seek shelter in the shadow of Egypt!» (Is 30:1-2)*

The word of God is sealed for those human beings who live of the “world” and for the world, and also for those who “live off” the word of God but whose identification is with the “spirit of the world.” They are the ones who *«proceed down to Egypt... to take refuge in the safety of Pharaoh, and to seek shelter in the shadow of Egypt,»* since they take refuge in the safety of those who are powerful according to the world because they have lost trust in God. For such people the prophecies of the past or of the present are useless.

*«Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.*

*Truly I say to you, all these things shall come upon this generation.* [The “generation” of which Jesus speaks has not passed away. It belongs to the “third time-span,” which corresponds to the fullness of man’s natural evolution in which we are still living and to which each soul belongs who attains the fullness of her natural

life and receives the “grace of God’s election” so that she may be able to *live* her supernatural life. They are represented in “Jerusalem,” the chosen land.]

*Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you are unwilling. Behold, your house is being left to you desolate! For I say to you, from now on you shall not see me until you say: “Blessed is he who comes in the name of the Lord!”» (Mt 23:34-39)*

This Jerusalem, “rebellious to the grace of God,” represents both the unfaithful people of Israel and the unfaithful Christian people of all times. We all have a share in it, for who can say he has not been unfaithful to God? Every time we have accepted Satan’s temptation, we have committed an act of infidelity against the Holy Spirit. And the purification required by Divine Justice in order to receive the fullness of the Holy Spirit cannot take place until “all justice” is fulfilled in a free creature who accepts to drink for all the Cup of Divine Justice. Just as the Bridegroom drank it, so too the Bride (representing the Church) will have to drink it.

*«Thus the word of the Lord came to me: Son of man, there were two women, daughters of the same mother, who even as young girls played the harlot in Egypt. There the Egyptians caressed their bosoms and fondled their virginal breasts. Oholah was the name of the elder, and the name of her sister was Oholibah. They became mine and bore sons and daughters. As for their names: Samaria is Oholah, and Jerusalem is Oholibah....*

*Therefore, Oholibah, thus says the Lord God: I will now stir up your lovers against you, those with whom you are disgusted, and I will bring them you from every side....*

*Thus says the Lord, God: The cup of your sister you shall drink, so wide and deep, which holds so much, filled with destruction and grief, a cup of dismay, the cup of your sister.*

*You shall drain it dry, and gnaw at the very sherds of the cup, and you shall tear out your breasts; for I have spoken, says the Lord God. Therefore thus says the Lord God: Because you have*



*forgotten me and cast me behind your back, it is for you to bear the penalty of your lewdness and harlotry....» (Ez 23:1-4,22,32-35)*

*«For thus says the Lord:  
Incurable is your wound,  
grievous your bruise;  
there is none to plead your cause,  
no remedy for your running sore,  
no healing for you.  
All your lovers have forgotten you,  
they do not seek you.  
I struck you as an enemy would strike,  
punished you cruelly.  
Why do you cry out over your wound?  
your pain is without relief.  
Because of your great guilt,  
your numerous sins,  
I have done this to you.  
Yet all who devour you shall be devoured,  
all your enemies shall go into exile.  
All who plunder you shall be plundered,  
all who pillage you I will hand over to pillage.  
For I will restore you to health;  
of your wounds I will heal you, says the Lord.  
“The outcast,” they have called you,  
“with no avenger.”  
Thus says the Lord:  
See! I will restore the tents of Jacob,  
his dwellings I will pity;  
city shall be rebuilt upon hill,  
and palace restored as it was.  
From them will resound songs of praise,  
the laughter of happy men.  
I will make them not few, but many;  
they will not be tiny, for I will glorify them.  
His sons shall be as of old,  
his assembly before me shall stand firm;  
I will punish all his oppressors.*

*His leader shall be one of his own,  
and his. rulers shall come from his kin.  
When I summon him, he shall approach me;  
how else should one take the deadly risk  
of approaching me? says the Lord.  
You shall be my people,  
and I will be your God.  
[And for those who remain  
in their rebelliousness, it says:]  
See, the storm of the Lord!  
His wrath breaks forth in a whirling storm  
that burst upon the heads of the wicked.  
The fierce anger of the Lord will not turn back,  
until he has performed,  
and until he has accomplished  
the intent of his heart;  
in the latter days  
you will understand this.» (Jer 30:12-2)*

*«Woe, O Ariel, Ariel,  
the city where David once camped!  
Add year to year,  
observe your feasts on schedule,  
and I will bring distress to Ariel,  
and she shall be a city  
of mourning and lamenting;  
and she shall be like an Ariel to me.  
And I will camp against you encircling you,  
and I will set siegeworks against you,  
and I will raise up battle towers against you.  
Then you shall be brought low;  
from the earth you shall speak,  
and from the dust where you are prostrate,  
your words shall come.  
Your voice shall also be like that  
of a spirit from the ground,  
and your speech shall whisper from the dust.*

*But the multitude of your enemies  
 shall become like fine dust,  
 and the multitude of the ruthless ones  
 like the chaff which blows away;  
 and it shall happen instantly, suddenly,  
 from the Lord of hosts you will be punished  
 with thunder and earthquake and loud noise,  
 with whirlwind and tempest  
 and the flame of a consuming fire.  
 And the multitude of all the nations  
 who wage war against Ariel,  
 even all who wage war against her  
 and her stronghold,  
 and who distress her,  
 shall be like a dream,  
 a vision of the night.  
 And it will be as when a hungry man dreams  
 and behold, he is eating;  
 but when he awakens,  
 his hunger is not satisfied.  
 Or as when a thirsty man dreams  
 and behold, he is drinking,  
 but when he awakens, behold, he is faint,  
 and his thirst is not quenched.  
 Thus the multitude of all the nations shall be,  
 who wage war against Mount Zion.» (Is 29:1-8)*

*«And the disciples came and said to him, “Why do you speak to them in parables?” And he answered and said to them, “To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. For whoever has, to him shall more be given, and he shall have abundance; but whoever does not have, even what he has shall be taken away from him. Therefore, I speak to them in parables: because while seeing they do not see, and while hearing they do not hear, nor do they understand. And in their case the prophecy of Isaiah is being fulfilled, which says,  
 ‘You will keep on hearing,  
 but will not understand;*

*and you will keep on seeing,  
but you will not perceive;  
for the heart of this people has become dull,  
and with their ears they scarcely hear,  
and they have closed their eyes  
lest they should see with their eyes,  
and hear with their ears,  
and understand with their heart and turn again,  
and I should heal them.'*

*But blessed are your eyes, because they see; and your ears, because they hear. For truly I say to you, that many prophets and righteous men desired to see what you see, and did not see it; and to hear what you hear, and did not hear it.»* (Mt 13:10-17)

The people of Israel as well as the Christian people – the two peoples who have represented the “Son of God” – will be treated with greater severity on judgment day, for the love of God has been poured forth abundantly on them and they will have to give an account before Divine Justice for the graces received. For even though the “chosen peoples” have been unfaithful to their God, He has remained faithful, since He cannot contradict Himself, nor has He ceased to pour forth His grace constantly, but these graces can only be received by the souls who, because of their good will, are favorably disposed.

John was the last prophet of the Old Testament and the first of the new, but one cannot speak of the “last prophet,” for the spirit of prophecy is never exhausted, and God raises up prophets at all times; moreover, the prophets will increase in the end times, the false as well as the true: the true for announcing the coming of the “manifestation” of the kingdom of God (the end of Time), and the false for misleading *«if it were possible, even the elect.»* By their fruits, you will know them.

*«And it will come about after this that I will pour my spirit on all mankind; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. And even on the male and female servants I will pour out my spirit in those days.»* (Joel 2:28-29)

*«But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, by means of the hypocrisy of liars seared in their own conscience as with a branding iron, men who forbid marriage and advocate abstaining from foods, which God has created to be gratefully shared in by those who believe and know the truth.» (1 Tim 4:1-3)*

*«Pursue love, yet desire earnestly spiritual gifts, but especially that you may prophesy. For one who speaks in a tongue does not speak to men, but to God; for no one understands, but in his spirit he speaks mysteries. But one who prophesies speaks to men for edification and exhortation and consolation. One who speaks in a tongue edifies himself; but one who prophesies edifies the church. Now I wish that you all spoke in tongues, but even more that you would prophesy; greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive edification....*

*And the spirit of prophets are subject to prophets; for God is not a God of confusion but of peace.» (1 Cor 14:1-5,32-33)*

*«And the Pharisees and Sadducees came up, and testing him asked him to show them a sign from heaven. But he answered and said to them, “When it is evening, you say, ‘It will be fair weather, for the sky is red.’ And in the morning, ‘There will be a storm today, for the sky is red and threatening.’” You then know how to discern the appearance of the sky, but cannot discern the signs of the times! An evil and adulterous generation seeks after a sign: and a sign will not be given it, except the sign of Jonah.” And he left them, and went away.» (Mt 16:1-4)*

Those who have not seen in their soul their little piece of opened heaven, and in their hearts the “sign” of “the times,” will be unable to recognize the sign of Jonah which will put an end to the “figure” and which also announces the end of “the times”:

*«And as he was going out of the temple, one of his disciples said to him, “Teacher, behold what wonderful stones and what wonderful buildings!” And Jesus said to him, “Do you see these great buildings? Not one stone shall be left upon another which*

*will not be torn down.”» (Mk 13:1-2)*

With John the Baptist, the last of the prophets of what we call Old Testament, this Testament ends, and there begins the New Testament, which is really another aspect of the one same REALITY, the Work of God in the dimension of Time.

The time elapsed from the birth of Jesus to his crucifixion, death, resurrection, and ascension into heaven is the consummation of the Work of God on Earth. It is the fullness of “the times” that God has given man for his evolution in the knowledge of good and evil, Time which Divine Mercy has “brought to a halt,” so that the “fullness of the nations” may enter, just like the waters of the Jordan were brought to a halt so that all the people might cross over.

The Cross (as we can see in the drawing that follows) is the “three days” of the works of Christ: *«Go tell that fox, “Today and tomorrow I cast out devils and perform cures, and on the third day my purpose is accomplished.”» (Lk 13:32)*

## Chapter XII

# BEHAVIOR OF THE HUMAN BEINGS BEFORE BEING CONFIRMED IN THE HOLY SPIRIT

God makes known to “His” People – the human beings who deny themselves in order to identify themselves with the Divine Will – that upon them He will build His Work; and He also lets them know how the human beings act before they are confirmed in the Holy Spirit.

*Drawing 8 - The New Testament*

- Mary: the Will of God (*the Way*)

*Drawing 9 - God’s Mercy in “Time”*

- The Election of Joshua «*Thou art Peter, the Rock and upon this rock I will build my Church*»

- «Get behind me, Satan!

You are a stumbling block to me...»

- The Disastrous End of Judas

, and the Election of Matthias in His Place

- «Oh you of little faith, why did you doubt?»

- Peter’s Triple Confession:

«*Simon, son of John, do you love me...?*»

- The Cross (*after Christ*)

- The Word: Light and Life of the World

- I Am the Way

- The Church and Pentecost

- Peter, after Pentecost



## The New Testament

MARY: THE WILL OF GOD (*the Way*)

(No. 33 in the Drawing, yellow area)

«*Fiat Voluntas tua*» (Mt 6:10; Lk 1:38)

«*And the Word became flesh, and dwelt among us*» (Jn 1:14)

(No. 34 in the Drawing, yellow area)

«*Behold, I have come to do thy Will, O God*»

(No. 35 in the Drawing, yellow area)

When the Word of God took flesh in the womb of Mary, the Virgin – she whose will had not been defiled by the egocentric spirit, evil – it was because the “word of God” had already taken form in Mary’s heart, by means of her faith in the word she heard from God:

«*Blessed are you because you have believed what has been told to you by God*» (Lk 1:45), Elizabeth says to her. And Mary, moved by the Holy Spirit, sang the *Magnificat*, praising the Lord, her God, as Hannah did when God gave her the son she had requested of Him: Samuel.

«*My soul magnifies the Lord,  
and my spirit rejoices in God my Savior.  
Because he has regarded  
the lowliness of his handmaid;  
for, behold, henceforth all generations*

*shall call me blessed.  
Because he who is mighty  
has done great things for me,  
and holy is his name;  
and his mercy is from generation to generation  
on those who fear him.  
He has shown might with his arm,  
he has scattered the proud  
in the conceit of their hearts.  
He has put down the mighty from their thrones,  
and has exalted the lowly.  
He has filled hungry ones with good things,  
and rich ones he has sent away empty.  
He has given help to Israel, his servant,  
mindful of his mercy,  
even as he spoke to our fathers,  
to Abraham and to his posterity forever.» (Lk 1:46-55)*

This “power” of the word of God came forth from Paradise in the heart – mouth of the soul – of the first couple, and thus it passed from heart to heart until it reached the heart of Mary where it took COMPLETE FORM in order to become “Man.” This is why Mary was the one who marked the “fullness of time.”

This “power” of the Divine word, which is “the Promise,” passed from Adam to Abel, because it was Abel who had faith in it. From Abel, it passed to Seth and his descendants, down to Noah. Noah, because of his faith, bore the Son of God in his heart, upon believing the word he had “heard” from God, and this is why he is saved in the ark with his own – those who had believed in the word of Noah.

From Noah, the “power” passed on to Shem and his descendants – «*Blessed be Yahweh, God of Shem*» – until it reached Abraham, in whom this “power” becomes the “germ” of life.

*«And Melchizedek, Salem, brought out bread and wine; for he was a priest of God Most High. And he blessed him and said:*

*“Blessed be Abram by the Most High God,  
Creator of heaven and earth.  
Blessed be the Most High God,  
who has delivered your enemies into your hand.”*

*Then Abram gave him a tenth of all.» (Gn 14:18-20)*

The “power” of God’s word, upon becoming the “germ” of life, receives “human paternity” from Abraham, traveling later on, in his descendants, the way of the “son of man,” thus fulfilling all justice, passing through the baptism of penance of John the Baptist and up to the death on Calvary. This divine “germ” of life passed from Abraham to Isaac, from Isaac to Jacob, from Jacob to Joseph.

*«These are the records of the generations of Jacob. Joseph, when seventeen years of age, was pasturing the flock with his brothers while he was still a youth, along with the sons of Bilhah and the sons of Zilpah, his father’s wives. And Joseph brought back a bad report about them to their father. Now Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a varicolored tunic.*

*And his brothers saw that their father loved him more than all his brothers; and so they hated him and could not speak to him on friendly terms. Then Joseph had a dream, and when he told it to his brothers, they hated him even more. And he said to them, “Please listen to this dream which I have had; for behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect; and behold, your sheaves gathered around and bowed down to my sheaf.” Then his brothers said to him, “Are you actually going to reign over us? Or are you really going to rule over us?” So they hated him even more for his dreams and for his words.*

*Now he had still another dream, and related it to his brothers, and said, "Lo, I have had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me." And he related it to his father and to his brothers; and his father rebuked him and said to him, "What is this dream that you have had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground? And his brothers were jealous of him, but his father kept the saying in mind.» (Gn 37:2-11)*

This "germ" of God's word passed from Joseph to Moses and is received by means of man's faith in the word of God and his fulfillment of it.

*«Now the Lord said to Moses in Midian, "Go back to Egypt, for all the men who were seeking your life are dead." So Moses took his wife and his sons and mounted them on a donkey, and he returned to the land of Egypt. Moses also took the staff of God in his hand.*

*And the Lord said to Moses, "When you go back to Egypt see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart so that he will not let the people go. Then you shall say to Pharaoh, Thus says the Lord, Israel is my son, my first-born. So I said to you, Let my son go, that he may serve me; but you have refused to let him go. Behold, I will kill your son, your first-born."*

*On the journey, at a place where they spent the night, the Lord came upon Moses and would have killed him. But Zipporah took a piece of flint and cut off her son's foreskin and, touching his person, she said, "You are a spouse of blood to me." Then God let Moses go. At that time she said, "A spouse of blood," in regard to the circumcision.» (Ex 4:19-26)*

From Moses, the "germ" of life of the divine word passed

on to the Ark of the Covenant: “the testimony.”

*«And you shall put into the ark the testimony which I shall give you. And you shall make a mercy seat of pure gold, two and a half cubits long and one and a half cubits wide. And you shall make two cherubim of gold, make them of hammered work at the two ends of the mercy seat. And make one cherub at one end and one cherub at the other end; you shall make the cherubim of one piece with the mercy seat at its two ends. And the cherubim shall have their wings spread upward, covering the mercy seat with their wings and facing one another; the faces of the cherubim are to be turned toward the mercy seat. And you shall put the testimony which I shall give to you. And there I will meet with you, and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel.»*  
(Ex 25:16-22)

What a great mystery this is!

The Ark of the covenant, as we have said, is a figure of Mary, the heart that kept the word of God alive through her faith, until it conceived in her womb the Logos in Person, the LIVING Word of God the Father.

This “germ of life” of the word of God passed from the Ark of the Covenant to David, and from David to Solomon. It did not leave the Tribe of Judah, the House of David until it took “form” in the heart of Mary, finally becoming man in Jesus.

*«The scepter shall not depart from Judah,  
nor the staff from between his feet,  
until he comes to whom it belongs.  
To him shall be the obedience of the nations.  
He ties his foal to the vine,  
and his donkey's colt to the choice vine;  
he washes his garments in wine,*

*and his robes in the blood of grapes.*

*His eyes shall be red with wine,*

*and his teeth white with milk.» (Gn 49:10-12)*

Mary, from the first instant that she “heard” in her heart the word of God regarding the Messiah, when she was still a little girl, “conceived” it in her heart through a living and active faith. Ever since then, this “word,” with all the exigencies that “spiritual maternity” entails, began to take “form” in her heart, and she embraced these exigencies wholly and unconditionally, without yet knowing that she would be the mother of Him whom she had conceived in her heart through faith.

When this “being” was “formed” through her faith and could be born of her, then her corporeal maternity was announced to her: *«Hail, full of grace, the Lord is with you.»* (Lk 1:28)

“The Lord,” the living Word of God, resided in her heart; this is why she was “full of grace.”

Since the Son of God had been “born” in her heart through faith, He could be “conceived” corporeally in her womb.

*«Do not be afraid, Mary; for thou hast found grace with God. Behold, thou shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of David his father; and he shall be king over the house of Jacob forever; and of his kingdom there shall be no end.»* (Lk 1:30-33)

The angel tells her that the name of the Child shall be Jesus; Mary knew from Scripture that the son of “the virgin” would be called “Immanuel”: *«Therefore the Lord Himself will give you a sign: Behold a virgin will be with child and bear a son, and she will call his name Immanuel.»* (Is7:14) But Mary’s faith in Scripture does not reside in the “letter.” The life of this “letter” is carried in her heart, where she discovers “the

sign” that the “Lord Himself” gives to her. This is why she does not question nor consider important this change in name. She is only interested in knowing how this will happen “for she does not know man.”

*«But Mary said to the angel, “How can this be, since I do not know man?”»*

And the angel gives her the answer which she keeps in her heart:

*«The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; and therefore the Holy One to be born shall be called the Son of God.»* (Lk 1:34-35)

Believing in the word of God does not consist in wanting to make, on our own, a reality of the word we have heard, but rather in OBEYING the Holy Spirit so that the power of the Most High may overshadow us and He Himself may give this “word” the “form” of His Will.

Neither does believing in the word of God consist in our remaining with the “word” that is “heard,” appropriating it, but rather in *obeying* each word of God that follows. It is to fulfill the Will of God without stopping to consider whether the last word we heard be for or against the first word we have heard. In the very instant that we remain with the first word, without fulfilling the word that follows, we are imprisoning a “dead” word,” for its life has escaped into the one that followed. It has gone on its way as is decreed, and we will have remained with the shell, the “letter,” upon which we will be able to build many beautiful works, but they will not be the works of God’s Will; therefore, they lack eternal life. The “builders” build in vain if the one who builds is not God.

If Mary had made a “vow of virginity,” it was because this is how she “heard” it from God, who was asking it of her. Now the angel announces to her that she will be a mother; she

does not stop to consider that she is going to break the “vow”; she only wants to know “how this is to be.” And thus she continues to fulfill the last word she has heard from God, her Lord.

*«Behold, the handmaid of the Lord; be it done to me according to your word.» (Lk 1:38)*

This is why Mary became the mother of the “son of God,” not only of Jesus Christ, but of all those who follow after Him, identifying themselves with the Word of God.

If by the word of the Father, Mary conceived the Son, by the word of the Son she conceived in her heart all the human beings redeemed by his blood.

*«Why is it that you were looking for me? Did you not know that I must be about my Father’s business? And they did not understand the word that he spoke to them. And he went down with them, and came to Nazareth, and was subject to them; and his mother kept all these things carefully in her heart» (Lk 2:49-51)* Thus Mary’s heart began to receive the “power” of the word of the Son, word from which all the “sons of God” were to be born.

*«But to as many as received him,  
he gave the power of becoming sons of God;  
to those who believe in his name,  
who are born not of blood,  
nor of the will of the flesh,  
nor of the will of man,  
but of God.» (Jn 1:12-13)*

And this “generation” of the sons who are born of God will continue until Christ is complete with the last member – “son of God” – who will be born in his “Body,” in whom the Action of God will become manifest in all His power, thus putting an end to “Time.”



*«And the Word was made flesh,  
and dwelt among us. And we saw his glory  
– glory as of the only-begotten of the Father –  
full of grace and of truth.*

*John bore witness concerning him,  
and cried, “This was he of whom I said,  
He who is to come after me  
has been set above me,  
because he was before me.”*

*And of his fullness we have all received,  
grace for grace.*

*For the Law was given through Moses;  
grace and truth came through Jesus Christ.*

*No one has at any time seen God.*

*The only-begotten Son,  
who is in the bosom of the Father,  
he has revealed him» (Jn 1:14-18)*

The “word” of the Father found its “human paternity” in Abraham. *«Abraham believed and it was reputed to him in justice.»* But it did not find its “maternity” in Sarah:

*«Now the Lord appeared to him by the oaks of Mambre,  
while he was sitting at the tent door in the heat of the day.  
And when he lifted up his eyes and looked, behold, three men  
were standing opposite him; and when he saw them, he ran  
from the tent door to meet them, and bowed himself to the  
earth, and said, “My Lord, if now I have found favor in your  
sight, please do not pass your servant by. Please let a little  
water be brought and wash your feet, and rest yourselves  
under the tree; and I will bring a piece of bread, that you may  
refresh yourselves; after that you may go on, since you have  
visited your servant.” And they said, “So do, as you have  
said.”*

*So Abraham hurried into the tent to Sarah, and said,  
“Quickly, prepare three measures of fine flour, knead it, and*

*make bread cakes.” Abraham also ran to the herd, and took a tender and choice calf, and gave it to the servant; and he hurried to prepare it. And he took curds and milk and the calf which he had prepared, and placed it before them; and he was standing by them under the tree as they ate. Then they said to him, “Where is Sarah your wife?” And he said, “Behold, in the tent.” And one of them said, “I will surely return to you at this time next year; and behold, Sarah your wife shall have a son.” And Sarah was listening at the tent door, which was behind him.*

*Now Abraham and Sarah were old, advanced in age; Sarah was past childbearing. And Sarah laughed to herself, saying, “After I have become old, shall I have pleasure, my lord being old also?” And the Lord said to Abraham, “Why did Sarah laugh, saying, ‘Shall I indeed bear a child, when I am so old?’ Is anything too difficult for the Lord?” At the appointed time I will return to you, at this time next year, and Sarah shall have a son.”» (Gn 18:1-14)*

Sarah became the mother of the “son of man,” Isaac, but not of the “son of God.” Thus, the “sons of Abraham,” in order to become sons of God, must be born of the Heart of Mary. In Mary’s Heart, the “two peoples” will unite.<sup>8</sup>

This “son of man” – the human being in whom the Word would become incarnate – is represented by many from Abel on until he receives, in Jesus, the Word of God, the ONLY BEGOTTEN SON of the Father, who is in heaven.

## God's Mercy in "Time"

### THE ELECTION OF JOSHUA

*«Thou art Peter, the Rock,  
and upon this rock I will build my Church»*

*«Then the Lord said to Moses, "Go up to this mountain of Abarim, and see the land which I have given to the sons of Israel. And when you have seen it, you too shall be gathered to your people, as Aaron your brother was; for in the wilderness of Zin, during the strife of the congregation, you both rebelled against my order to manifest my sanctity to them by means of the water." These are the waters of Meribah of Kadesh in the wilderness of Zin. Then Moses spoke to the Lord, saying, "May the Lord, the God of the spirits of all flesh, appoint a man over the congregation, who will go out and come in before them, and who will lead them out and bring them in, that the congregation of the Lord may not be like sheep which have no shepherd." So the Lord said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him; and have him stand before Eleazar the priest and before all the congregation; and commission him in their sight. And you shall put some of your authority on him, in order that all the congregation of the sons of Israel may obey him. Moreover, he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the Lord. At his command they shall go out and at his command they shall come in, both he and the sons of Israel with him, even all the congregation." And Moses did*

*just as the Lord commanded him; and he took Joshua and set him before Eleazar the priest, and before all the congregation. Then he laid his hand on him and commissioned him, just as the Lord had spoken through Moses.» (Num 27:12-23)*

*«When Jesus came to the neighborhood of Caesarea Philippi, he asked his disciples this question: “Who do people say that the Son of Man is?” They replied, “Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets.” “And you,” he said to them, “who do you say that I am?” “You are the Messiah,” Simon Peter answered, “the Son of the living God!” Jesus replied, and said “Blest art thou, Simon son of Jonah! For flesh and blood did not reveal this to you, but my Father, who is in heaven. I for my part declare to you, you are Peter, the Rock, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will entrust to you the keys of the kingdom of heaven. Whatever you declare bound on earth shall be bound in heaven; whatever you declare loosed on earth shall be loosed in heaven.” Then he strictly ordered his disciples not to tell anyone that he was the Messiah.» (Mt 16:13-20)*

*«You are the Messiah, the Son of the Living God!» Peter was impelled by the Spirit to make this confession; it was the sign from the Father that Jesus was awaiting in order to choose the first “living stone” of the Church that he had come to build with the “people of God,” so that the gates of hell might not prevail against them; for they would be “living temples” of God. «I for my part declare to you, you are Peter, the Rock, and on this rock I will build my church, and the gates of hell shall not prevail against it.»*

It is the fulfillment of the promise that God had made to Abraham when he went to sacrifice Isaac, his son: *«...and your descendants shall possess the gates of their enemies.» (Gn 24:60)*

The Father had set His gaze on Peter; His Spirit had rested upon him in that moment in order to reveal to him the Divine origin of the Son of man: *«You are the Messiah, the Son of the Living God!»*; and Jesus confers on Peter some of his Authority, as Moses had done with Joshua: *«You shall put some of your authority on him, in order that all the congregation of the sons of Israel may obey him.»* Moses was carrying out in “figure” what the Son of God would do later on. *«I will entrust to you the keys of the kingdom of heaven; whatever you declare bound on earth shall be bound in heaven; whatever you declare loosed on earth shall be loosed in heaven.»*

Jesus gives Peter the Authority to resolve according to conscience the problems of the people of God; he authorizes him to “permit” or “forbid” the people whatever he deems necessary for the benefit of their souls in order to attain the kingdom of heaven. But Jesus Christ, the Master, will continue to be the representative of “His” people before God, the Cornerstone of the Church that he will build in the person of Peter.

This “authority” conferred by the Son of God on Peter entails a great responsibility for the Apostle, who must live immersed in Christ so that he can come to know the Divine Will in each case and not “bind” what he should not bind, nor “loose” what should not be “loosed.” For the Lord will indeed fulfill His promise, and whatever he “binds” on earth will be “bound” in heaven; and whatever he “looses” on earth will be “loosed” in heaven; but as for the “consequences” of his ministry in the midst of the “People,” he will have to render an account to the Master of the People.

This “primacy” in the building of the Church of Christ situates Peter in the lowliest position in this world, since he must be a living example and servant of all the apostles and

of all those who receive the Word of God, and in this way “upon” this first stone will be united the rest of the “little stones” that will form the “Building,” which is the Total Man, Temple of the living God.

Peter’s participation in the Administration of the kingdom of heaven (because he holds the keys) gives him authority to direct the People, but this does not mean that Jesus Christ, in giving this “authority” to Peter, has tied His own hands and cannot “administer” in His Kingdom the Church He came to build. Each “little stone” is chosen and shaped by Christ Himself; He alone knows the “form,” lustre and color that correspond to each one, according to the place that each is to occupy in the Work, the “Building,” His Church. And He demonstrated this shortly after having ascended into heaven, when He chose Saul on the road to Damascus.

*«A dispute arose also among them, which of them was to be regarded as the greatest. And He said to them, “The kings of the Gentiles lord it over them; and those who have authority over them are called “Benefactors.” But not so with you, but let him who is the greatest among you become as the youngest, and the leader as the servant. For who is greater, the one who reclines at table, or the one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.*

*You are those who have continued with me in my trials; and I assign to you, as my Father assigned to me, a kingdom, that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.”» (Lk 22:24-30)*

*«I wrote to the church, but Diotrephes, who loves to be first, will have nothing to do with us. So if I come, I will call attention to what he is doing, gossiping maliciously about us. Not satisfied with that, he refuses to welcome the brothers. He also stops those who want to do so and puts them out of the*

*church.» (3 Jn 9-10)*

«GET BEHIND ME, SATAN! YOU ARE  
A STUMBLING BLOCK TO ME...»

Satan also wants to take part in the Church that Christ is going to build, as he has done with the “chosen people,” Israel, and he addresses him who has been chosen as the first stone (Rock), Peter, just as he addressed Aaron in the desert.

Peter mistakes his mission, assuming prerogatives that do not pertain to him, and he accepts the insinuation of the evil spirit, Satan, who opposes the Will of God, “remonstrating” with Jesus so that he might not go to Jerusalem where he had said he would be killed.

For the sake of Justice with the angel, God permits the temptation, inasmuch as the angel has been accepted by the “chosen people of God,” Israel; and He also permits it for Peter’s benefit, so that Peter might not believe himself infallible for having previously received the revelation from the Father and might remain humble.

*«From then on Jesus started to indicate to his disciples that he must go to Jerusalem and suffer greatly there at the hands of the elders, the chief priests, and the scribes, and to be put to death, and raised up on the third day. At this, Peter took him aside and began to remonstrate with him. “May you be spared, Master! God forbid that any such thing ever happen to you.” But he turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me. You are not judging by God’s standards, but by man’s.”» (Mt 16:21-23)*

Just as Jesus had previously told Peter that his having confessed Him “Son of the Living God” had not come from himself but from the Father, who is in heaven, He now makes Peter understand that he is being moved by Satan, for he is

“not judging by God’s standards, but by man’s.” Man’s standards seem very reasonable, but as Jesus also said: *«What is thought highly of by men is abominable in the sight of God.»* (Lk 16:15)

*«"Simon, Simon, behold, Satan has demanded permission to sift you like wheat, but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers."*

*And he said to him, "Lord, with you I am ready to go both to prison and to death!" And he said, "I tell you, Peter, the cock will not crow today until you have denied three times that you know me."»* (Lk 22:31-34)

Satan seeks out Peter because he is interested in the “Authority” that Peter has received from Jesus Christ, which will enable him to carry out his desires to become “king” and reign over men, taking the place of Christ. He knows that he will not be able to defeat Peter, but there is someone else among the apostles of the Lord who will serve him as a basis for introducing himself into the Church, just as he introduced himself into the people of Israel; this apostle is Judas. For the moment, the important thing for Satan is to slip into the “apostolic college”; the rest will come later on.

*«"But behold, the hand of him who betrays me is with me on the table. For the Son of Man indeed goes his way, as it has been determined; yet woe to that man by whom he will be betrayed!" And they began to inquire among themselves which one of them it might be that was about to do this.»* (Lk 22:21-23)

*«But Satan entered into Judas, surnamed Iscariot, one of the Twelve. And he went away and discussed with the chief priests and the captains, how he might betray him to them. And they were glad, and agreed to give him money. He accordingly promised, and sought out an opportunity to*



*betray him without a disturbance.» (Lk 22:3-6)*

*«"Do you also wish to go away?" Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life; and we have believed, and have come to know, that you are the Holy One of God." Jesus answered them, "Did I not choose you, the twelve, and yet one of you is a devil? He spoke of Judas the son of Simon Iscariot, for he, one of the Twelve, was to betray him.» (Jn 6:67-71)*

*«And during supper, when the devil had already put it into the heart of Judas Iscariot, the son of Simon, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come forth from God, and was going back to God, rose from supper, laid aside his garments, and taking a towel, he girded himself about. Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. He came to Simon Peter, and Peter said to him, "Lord, do you wash my feet?" Jesus answered him, "What I am doing you do not know now, but afterward you will understand." Peter said to him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part in me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "He who has bathed needs only to wash his feet but he is clean all over, and you are clean, but not all of you." For he knew who was to betray him: for this reason he said, "You are not all clean.»*

*When he had washed their feet, and taken his garments, and reclined at table again, he said to them, "Do you know what I have done to you. You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and the Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example that you also should do as I have done to you. Truly, truly, I say to you, a*

*servant is not greater than his master; neither is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them. I do not speak of all of you. I know whom I have chosen; it is that the Scriptures may be fulfilled, 'He who ate my bread has lifted his heel against me!' I tell you this now before it takes place, that when it does take place you may believe that I am he.*

*Truly, truly, I say to you, he who receives anyone whom I send receives me; and he who receives me receives him who sent me."*

*When Jesus had said this, he was troubled in spirit, and testified, "Truly, truly, I say to you, one of you will betray me." The disciples began looking at one another, at a loss to know of which one he was speaking. There was reclining at Jesus' breast one of his disciples, whom Jesus loved. Simon Peter therefore gestured to him and said to him, "Tell us who it is of whom he is speaking." He, leaning back thus on Jesus' breast, said to him, "Lord, who is it?" Jesus therefore answered, "That is the one for whom I shall dip the morsel and give it to him." So when he had dipped the morsel, he took and gave it to Judas, the son of Simon Iscariot. And after the morsel, Satan entered into him, Jesus therefore said to him, "What you are going to do, do quickly." Now no one of those reclining at the table knew for what purpose he had said this to him. For some thought that because Judas held the purse, Jesus had said to him, "Buy the things we need for the feast"; or he should give something to the poor. When, therefore, he had received the morsel, he went out quickly. Now it was night.» (Jn 13:2-30)*

*«While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him, but Jesus said to him, "Judas, would you betray the Son of Man with a kiss?"» (Lk 22:47-*

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*«While I was with them, I kept them in thy name which thou has given me; I have guarded them, and none of them is lost but the son of perdition, that the Scripture might be fulfilled.»*  
(Jn 17:12)

*«Judas was called to be son of God; but he freely chose Satan for his father, becoming “son of perdition, “ Scripture thus becoming fulfilled. »*

#### THE DISASTROUS END OF JUDAS AND THE ELECTION OF MATTHIAS IN HIS PLACE

*«At one point during those days, Peter stood up in the center of the brothers; there must have been a hundred and twenty gathered together. “Brothers,” he said, “the saying in Scripture uttered long ago by the Holy Spirit through the mouth of David was destined to be fulfilled in Judas, the one who guided those that arrested Jesus. He was one of our number and he had been given a share in this ministry of ours. That individual bought a piece of land with his unjust gains, and fell headlong upon it. His body burst wide open, all his entrails spilling out. This event came to be known by the inhabitants of Jerusalem, who named the property Field of Blood – ‘Akeldama’ in their own language. It is written in the Book of Psalms:*

*‘Let his encampment be desolate.*

*May no one dwell on it.’*

*And again,*

*‘May another take his office.’*

*It is entirely fitting, therefore, that one of those who was of our company while the Lord Jesus moved among us, from the baptism of John until the day he was taken up from us, should be named as witness with us to his resurrection.”*

*At that they nominated two, Joseph (called Barsabbas, also*

*known as Justus), and Matthias. Then they prayed: "O, Lord, you read the hearts of men. Make known to us which of these two you choose for this apostolic ministry, replacing Judas, who deserted the cause and went the way he was destined to go." They then drew lots between the two men. The choice fell to Matthias who was added to the eleven apostles.» (Acts 1:15-26)*

Peter had not yet received the Holy Spirit, but he thinks it "entirely fitting" that an apostle be chosen to fill the vacancy left by Judas. This is how Peter begins to carry out his ministry.

On the other hand, Jesus, the Master, chooses for Himself an apostle from among His *persecutors* – Paul. Thus, it is Jesus who continues to choose and give "form" to the "little stones" of His Church, from that time till the end.

*«Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem. And it came about that as he journeyed, he was approaching Damascus, and suddenly a light from heaven flashed around him; and he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting me?" And he said, "Who art Thou, Lord?" And He said, "I am Jesus whom you are persecuting, but rise, and enter the city, and it shall be told you what you must do." And the men who traveled with him stood speechless, hearing the voice, but seeing no one. And Saul got up from the ground, and though his eyes were open, he could see nothing; and leading him by the hand, they brought him into Damascus. And he was three days without sight, and neither ate nor drank.*

*Now there was a certain disciple at Damascus, name*

*Ananias; and the Lord said to him in a vision, “Ananias.” And he said, “Behold, here am I, Lord.” And the Lord said to him, “Arise and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for behold, he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight.” But Ananias answered, “Lord, I have heard from many about this man, how much harm he did to thy saints at Jerusalem; and here he has authority from the chief priests to bind all who call upon thy name.” But the Lord said to him, “Go, for he is a chosen instrument of mine, to bear my name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer for my name’s sake.” And Ananias departed and entered the house, and after laying his hands on him, said, “Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight, and be filled with the Holy Spirit. And immediately there fell from his eyes something like scales, and he regained his sight, and he arose and was baptized, and he took food and was strengthened.*

*Now for several days he was with the disciples who were at Damascus, and immediately he began to proclaim Jesus in the synagogues, saying, “He is the Son of God.” And all those hearing him continued to be amazed, and were saying, “Is this not he who in Jerusalem destroyed those who called on His name, and who had come here for the purpose of bringing them bound before the chief priests?” But Saul kept increasing in strength and confounding the Jews who lived in Damascus by proving that this Jesus is the Christ.» (Act 9:1-22)*

*«For I would have you know, brethren, that the gospel preached by me is not according to man. For I neither received it from man, nor was I taught it, but I received it*

*through a revelation of Jesus Christ. For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure, and tried to destroy it; and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions.*

*But when he who had set me apart, even from my mother's womb, and called me through His grace, was pleased to reveal His Son to me, that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus. Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days, and I did not see any other of the apostles except James, the Lord's brother. (Now in what I am writing to you, I assure you before God that I am not lying.) Then I went into the regions of Syria and Cilicia. And I was still unknown by sight to the churches of Judea which were in Christ; but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy." And they were glorifying God because of me.» (Gal 1:1-24)*

*«Then after an interval of fourteen years, I went up again to Jerusalem with Barnabas, taking Titus along also. And it was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain. But not even Titus who was with me, though he was a Greek, was compelled to be circumcised. But it was because of the false brethren who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. But we did not yield in subjection to them for even an hour, so that the truth of the gospel might remain with you. But from those who were of*

*high reputation (what they were makes no difference to me; God shows no partiality) – well, those who were of reputation contributed nothing to me. But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter with the gospel to the circumcised (for he who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles), and recognizing the grace that had been given to me,*

*James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we might go to the Gentiles, and they to the circumcised. They only asked us to remember the poor, the very thing I also was eager to do.*

*But when Cephas came to Antioch, I directly withstood him, because he was clearly in the wrong. He had been taking his meals with the Gentiles before others came who were from James. But when they arrived he drew back to avoid trouble with those who were circumcised. The rest of the Jews joined in his dissembling, till even Barnabas was swept away by their pretense. As soon as I observed that they were not being straightforward about the truth of the gospel, I had this to say to Cephas in the presence of all: “If you who are a Jew are living according to Gentile ways rather than Jewish, by what logic do you force Gentiles to adopt Jewish ways?” (Gal 2:1-14)*

*«Bear in mind that our Lord’s patience with us is our salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, as also in all his letters, speaking in them of those things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction. » (2 Pet 3:15-16)*

«O YOU OF LITTLE FAITH, WHY DID YOU DOUBT?»

*«Then he made the disciples get into the boat, and go before him to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, but the boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them.*

*And in the fourth watch of the night he came to them, walking on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately Jesus spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered him, "Lord, if it is you, bid me come to you on the water." And he said, "Come!" And Peter got out of the boat and walked on the water and came toward Jesus; but when he saw the wind, he was afraid, and beginning to sink, he cried out, saying, "Lord, save me!" And immediately Jesus reached out his hand and took hold of him, and said to him, "O you of little faith, why did you doubt?" And when they got into the boat, the wind stopped. And those who were in the boat worshiped him, saying, "You are certainly the Son Of God. "» (Mt 14:22-33)*

Peter is the man of reason, his faith is a rational one, and reason rouses doubt, and doubt rouses fear. Peter, seeing the strong wind, reasoned, became afraid and began to sink; he then asks Jesus for help, *«Lord, save me!»* Jesus says to him: *«O you of little faith, why did you doubt?»*

Reason, when not submitted to faith but rather the other way around, turns into pride. Man considers himself a knower of what is best in the path of faith, and without realizing it, he goes against God's Will. When Jesus tells Peter that he must go to Jerusalem, where they were looking for him in order to



kill him, it seems very reasonable to Peter that the Lord should not go because it would mean putting his life in danger. And Jesus tells him that he is being led by Satan because he is not judging by God's standards but by man's. And Satan continues to tempt Peter. When in the Garden of Gethsemani Jesus is taken prisoner, Peter, in order to defend him, takes out his sword and wounds a servant of the High Priest, cutting off his ear. And Jesus says to Peter: *«Put your sword back into its place, for all those who take up the sword shall perish by the sword. Or do you think that I cannot appeal to my Father, and He will at once put at my disposal more than twelve legions of angels? How then shall the Scriptures be fulfilled, that it must happen this way?»* (Mt 26:52-54) And he healed the ear of the servant. And it still seems to Peter that he should follow Jesus in order to defend him from his enemies. He loves his Master and wants to save the life of Jesus at all costs; he continues to judge by man's standards and not by God's, thus opposing the Justice of the Father, for it was necessary that all Justice be fulfilled according to the choice of the people, whom Christ, in the man Jesus, had come to redeem from original sin and He had to do it in the body of Jesus. Peter had seen in Jesus the Christ: *«You are the Christ, – the Son of the living God,»* but by dint of judging by man's standards and not by God's, he forgot about Christ and stayed with Jesus, thus fulfilling the prophecy of Jesus: *«Before a cock crows today, you will deny me three times.»*

Our faith will not be totally pure until we have died to our humanistic tendencies in order to give the primacy to God, to His Divine Will; and while egoism – the orientation to our “self” – exists in us, the human will prevail in us. Only Jesus lived this radicalness in the fulfillment of the Will of the Father, because he had died to himself, and this is why the Word, the living Christ in him, could say: whoever loves

father, mother, husband, wife, children, etc., more than Me, is not worthy of Me.

*«Then they seized him and let him away, bringing him into the house of the high priest. Peter followed at a distance. And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a maid, seeing him as he sat in the firelight, and looking intently at him, said, "This man also was with him." And a little later someone else saw him and said, "You also are one of them!" But Peter said, "Man, I am not!" And after about an hour had passed, still another insisted, saying, "Certainly this man also was with him; for he is a Galilean. " But Peter said, "Man, I do not know what you are talking about." And immediately, while he was still speaking, a cock crowed. And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how he had told him, "Before a cock crows today, you will deny me three times." And he went outside and wept bitterly.» (Lk 22:54-62)*

*«Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb. And so she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him." Peter therefore went forth, and the other disciple, and they were going to the tomb. And the two were running together; and the other disciple ran ahead faster than Peter, and came to the tomb first; and stooping and looking in, he saw the linen wrappings lying there; but he did not go in. Simon Peter therefore also came, following him, and entered the tomb, and he beheld the linen wrappings lying there, and the facecloth, which had been on his head, not lying with the linen wrapping, but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and*

*believed; for as yet they did not understand the Scripture, that he must rise from the dead. Then the disciples went back to their homes.» (Jn 20:1-10)*

#### **PETER'S TRIPLE CONFESSION:**

*«Simon, son of John, do you love me...?»*

*«When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these? He said to Him, “Yes, Lord; you know that I love you.” He said to him, “Tend my lambs.” He said to him again a second time, “Simon, son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Shepherd my sheep.” He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time: “Do you love me.” And he said to Him, “Lord, you know all things; you know that I love you.” Jesus said to him, “Tend my sheep. Truly, truly, I say to you, when you were younger, you used to gird yourself, and walk wherever you wished; but when you grow old, you will stretch out your hands, and someone else will gird you, and bring you where you do not wish to go.” Now this he said, signifying by what kind of death he would glorify God. And when he had spoken this, he said to him, “Follow me!”*

*Peter, turning around, saw the disciple whom Jesus loved following them; the one who also had leaned back on his breast at the supper, and had said “Lord, who is the one who betrays you?” Peter therefore seeing him said to Jesus, “Lord, and what about this man?” Jesus said to him, “If I want him to remain until I come, what is that to you? You follow me!” This saying therefore went out among the brethren that that disciple would not die; yet Jesus did not say to him that he would not die, but only, “If I want him to remain until I come, what is that to you?» (Jn 21:15-23)*

“Simon, son of John,” made his triple confession of love to the Lord and followed Him to the end, giving his life for Him. But Peter, as the “authority,” continues to deny Jesus Christ because he judges by man’s standards and not by God’s. Whoever remains with the human does not discover in himself or in others the activity of the Divine in the human – the living Christ – Who is the One who redeems man from the slavery to the “self.” This liberation from the “self” in each soul can only be given by the Holy Spirit, independently of any authority, and this is what we see in Simon Peter after Pentecost.

### THE CROSS (*after Christ*)

The time of the “cross of Jesus Christ” is the “second day” of the action in the world of the souls of God’s Word become man,<sup>1</sup> the Mercy of God in

“Time,” *«the year of the Lord’s favor»* announced by Isaiah, (Is 61:2)

*«Go tell that fox: “Today and tomorrow I cast out devils and perform cures, and on the third day my work is accomplished”»* (Lk 13:32) was Jesus’ reply to the Pharisees who had come to him to tell him that Herod was looking for him in order to kill him.

The Word of God came into the world to accomplish *on earth* the Work that the Father had done in eternity – “MAN” – Work that had been started on earth, in Paradise, but which was interrupted by the sin of the first couple.

When the Word of God was speaking through the mouth of Jesus, it was “today”; He was defeating sin in the sinful flesh of the “son of man.” After the crucifixion, death, and resurrection of the “son of man” – Jesus Christ, constituted “son of God,” “Man” – the second day, “tomorrow,” had its begin-

ning.

On the first day, “today,” “Man” was vivified; on the second day, “tomorrow,” which is prolonged up to our days, God is taking the Woman out of the Man; He is creating the Bride, Man’s “helpmate,” of which the Church is a “figure.” And on the “third day,” with the last one of the redeemed, He will consummate His Work, and His ACTION in all its power will be manifested.

The first “redeemed body” was that of Jesus Christ, who is the “firstborn of the dead”; he was resurrected by the Holy Spirit, he ascended into heaven, and is seated at the right hand of the Father awaiting what is missing: *«Sit at my right hand while I make your enemies a footstool for your feet.»* But his “living word” continues to work in the world until it consummates the Work entrusted to him by the Father, who is in heaven.

These are the seventy weeks of Daniel, which are prolonged, assuming different figures. The age that is ours to live also belongs to those seventy weeks, which is a REALITY for those who are saved, as it was also for those who lived *in faith* before us.

*«Seventy weeks are decreed for your people and for your holy city: the transgression will stop and sin will end, guilt will be expiated, everlasting justice will be introduced, vision and prophecy ratified, and a Most Holy will be anointed. Know and understand this: from the utterance of the word that Jerusalem was to be rebuilt until one who is anointed and a leader, there shall be seven weeks. During sixty two weeks it shall be rebuilt, with streets and trenches, in time of affliction.»* (Dan 9:24-25)

We are still in the period of the sixty-two weeks in which *«streets and trenches* [heaven and hell, states which become eternalized in the human beings according to the consumma-

tion of their choice] *in time of affliction are being “rebuilt”*». The foregoing is in

Because of the resurrection, Christ Jesus was the first in whose body the power of death – consequence of the sin – was overcome, and his body was rescued, “redeemed.” relation to the REALITY. The “figure” is the history that comes about in time. After the sixty-two weeks, Daniel says, *«an anointed without blame will be cut down.»* An “anointed” is one who receives the unction of the spirit to fulfill a mission determined by the Will of God or by His Permission, in relation to a people or to humanity. This *«anointed without blame who will be cut down»* is the holocaust offered by the human being who dies because of his witness to the word of God in fulfilling his mission, obeying his conscience; and the cutting down of the anointed is the self-affirmation of the human being who accepts the egocentric spirit, spirit of iniquity that rejects the Spirit of the Word of God who manifests Himself in the conscience of the human being.

*«. ..and the people of the prince who is to come will destroy the city and the Sanctuary [“prince” in this case are the spirits of iniquity, “prince of this world,” accepted by man], prince who is to come, and his end will be in a torrent [a torrent of evil]; and until the end there shall be war [war between good and evil], the desolation that is decreed. For one week he shall make a firm covenant with the many [these “many” are the human beings who accept his spirit], and in the middle of the week [we can see it in the explanation of Drawing No. 10: The Consummation of “the Times”], he shall put a stop to sacrifice and oblation [self-sacrifice, oblation which the human being offers to God] and on the temple wing shall be the horrible abomination [let him who reads, understand] until the ruin that is decreed is poured out upon the horror. »* (Dan 9:26-27)

For ever since the crucifixion and death of Jesus Christ, the “mystery of iniquity” is in action, being accepted by Judas and by all those human beings who become affirmed in self. Before the redemption, the spirit acted in the human beings, but it could not remain in them. No soul, before Christ, could be fully possessed (confirmed) in this possession by Satan; nor could it be “fully possessed” – with all its effects, confirmed – by the Holy Spirit. Those human beings whose will had decided for the Holy Spirit, God, were awaiting the REDEMPTION in the “bosom of Abraham,” a state of consciousness affirmed in God through faith, and those human beings whose will had decided for the spirit of iniquity, Satan, were awaiting their condemnation in “hell,” a state of consciousness affirmed in the “self” through their reason.<sup>16</sup> Jesus in his agony lived this state of condemnation, which is the total absence of God: *«My God, my God, why have you abandoned me?»* (Mk 15:34); he lived in fullness that state of abandonment by God; he descended into hell in order to give those souls the opportunity of recognizing in him the word of Life, the Logos of God, thus fulfilling all justice toward them; but in the state in which they were to be found, affirmed in themselves – willful “hardheartedness,” proper to “the darkness” – they did not receive him. It is the same attitude that we have seen in the drawing of the angels, when the Light (the Word) penetrated them but was rejected by the angel’s pride and by all those angels who had rebelled against the Will of God, the Word of God in “man,” the Human Nature. In their pride, they could not accept the fact that the Only Begotten Son would take on a Nature inferior to their own Angelic Nature.

*«For to what angel did God ever say, “Thou are my Son, today I have begotten thee”? Or again, “I will be to him a father, and he shall be to me a son”? And again, when he brings the firstborn into the world, he says, “Let all God’s*

angels worship him.” Of the angels he says, “Who makes his angels winds, and his servants flames of fire.” But of the Son he says, “Thy throne, O God, is for ever and ever, the righteous sceptre is the sceptre of thy kingdom....» (Heb 1:5-8)

*«There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man’s table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham’s bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, “Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.” But Abraham said, “Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us. And he said, “Then I beg you, father, to send him to my father’s house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.” But Abraham said, “They have Moses and the prophets; let them hear them.” And he said, “No, father Abraham; but if someone goes to them from the dead, they will repent.” He said to him, “If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.» (Lk 16:19-31)*

The Word of God was in the world, and it was for Him that the World was made, the World as God’s Creation and not as the spirit of the world. He came into the world, “to His own”



– the human beings who have his image – but they did not receive Him; and for this reason, the Son of God, Jesus Christ, was unable to remain in the world, for the human beings had placed the world under the direction of the egocentric spirit – in the hands of the wicked one – when their will decided for the creature rather than the Creator, and Divine Justice allowed this, as Satan himself said in offering these kingdoms to Jesus in order to tempt him: *«Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them; I will give you all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish. Therefore if you worship before me, it shall all be yours.»* (Lk 4:5-7) Jesus did not accept the temptation and remained faithful to the Word of God who resided in Him; this is why he could not remain in the world and was returning to the Father. But upon returning to the Father, “who is in heaven,” Jesus left his “living word” in the world, so that all who would believe in Him, in His word, the Word, fulfilling it, might receive eternal life.

*«He was in the world,  
and the world was made through him,  
and the world knew him not.  
He came unto his own,  
and his own received him not.  
But to as many as received him,  
he gave the power of becoming sons of God;  
to those who believe in his name....»* (Jn 1:10-12)

His name is the Word of God, the First and the Last, the Alfa and the Omega.

*«In the beginning was the Word,  
and the Word was with God,  
and the Word was God.  
He was in the beginning with God.*

*All things were made through him,  
and without him  
was made nothing that has been made.  
In him was life,  
and the life was the light of men.  
And the light shines in the darkness,  
and the darkness grasped it not.» (Jn 1: 1-5)*

*«See, he comes amid the clouds!  
Every eye shall see him,  
even of those who pierced him.  
All the peoples of the earth  
shall lament him bitterly.  
So it is to be! Amen!*

*The Lord God says, “I am the Alpha and the Omega, the One who is and who was and who is to come, the Almighty!”» (Apoc 1:7-8)*

*«And I saw heaven opened; and behold, a white horse, and He who sat upon it is called Faithful and True; and in righteousness He judges and wages war. And His eyes are a flame of fire, and upon His head are many diadems; and He has a name written upon Him which no one knows except Himself. And He is clothed with a robe dipped in blood; and His name is called the Word of God.» (Apoc 19:11-13)*

Jesus says: *«If a man wishes to come after me, he must deny his very self, take up his cross each day, and follow in my footsteps.»* A man must deny his very self, as Jesus (the son of man) denied himself in order to make way for the Word (the Son of God), renouncing his own human will in order to fulfill the Will of God.

The “cross” consists in this denial of one’s very self in order to fulfill the word of God, but this is only the “vertical” reality, a self-denial which becomes a joy when one receives

the light of the Spirit who lets man see for Whom he is denying himself – the Creator – and the littleness that he himself is – the creature. The “horizontal” portion, which converts the path toward God into a “cross,” consists in the fact that the Word of God has been and is being rejected by the “egocentric spirit of the world”; and everyone who receives this “living word” will be a sign of contradiction for the world in which he lives, and a stumbling block and a scandal for those who love the world, and the spirit of the world will persecute and kill him in any way whatsoever. But those who are not of the world will receive life from this death, because God will hear the “voice of the blood” of him who dies for the Word, and He will see to it that the Word is received by them, like Saul who was converted after Stephen’s martyrdom, in which he himself had participated.

*«Behold, this child is destined for the fall and for the rise of many in Israel, and for a sign that shall be contradicted. And thy own soul a sword shall pierce, that the thoughts of many hearts may be revealed. “» (Lk 2:34-35)*

While the “living word” of God is in action in the world, the thoughts of many hearts are being revealed, during which time the sword announced by Simeon is piercing the soul of Mary.

How is the sword of Simeon piercing the soul of Mary if she is in heaven? In this sense, “Mary” is each soul that receives in her heart the “living word” of God; and this soul will feel the sorrow of the Mother like a sword that wounds her deeply when she becomes aware of what men are doing to “the Son,” the Word of God that the soul has “conceived” in her heart by a living and active faith. If she does not feel this sorrow that moves her to offer her life for the outraged Word, it is because the Word, the Logos of God, does not yet “live” in her; she has not “conceived” the “new life” of God in

Christ.

Mary carried in her heart the Word of her Son. She has ascended into heaven, but the divine reality of her Heart – “living ark” of God – has remained on earth and will “manifest” itself at the end of time, when *«God gathers His people together again and shows mercy on them.»* Then the sword announced by Simeon will have had complete fulfillment. This “Heart of Mary” that has remained on earth is not the heart of flesh, which forms part of the human body and can be located and transplanted by man, but is a spiritual reality – imperceptible to the eyes of reason - which conceives the *life* of the divine word, up to taking “form,” in order to be “born” in works. This would be the “eternal feminine” that exists in God, from which the works of His Will are born. This “Immaculate Heart” that was manifested in Mary, and is represented or “figured” in the ark of the covenant, is a “divine reality” (spiritual) unknown by men, and will not be known by them until God gathers His people together again and all the veils of the soul are taken away.

*«The same document also tells how the prophet, following a divine revelation, ordered that the tent and the ark should accompany him and how he went off to the mountain which Moses climbed to see God’s inheritance. When Jeremiah arrived there, he found a room in a cave in which he put the tent, the ark, and the altar of incense; then he blocked up the entrance. Some of those who followed him came up intending to mark the path, but they could not find it. When Jeremiah heard of this, he reproved them: “The place is to remain unknown until God gathers his people together again and shows them mercy. Then the Lord will disclose these things, and the glory of the Lord will be seen in the cloud, just as it appeared in the time of Moses and when Solomon prayed that the temple might be gloriously sanctified. » (2 Mac 2:4-8)*

## THE WORD: LIGHT AND LIFE OF THE WORLD

*«I have come as light into the world, that everyone who believes in me may not remain in darkness.*

*And if anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world.» (Jn 12:46-47)*

The Word of God “in” Jesus came to save the world – the Creation – and is in the world, even though his body is in heaven.<sup>19</sup> When the time of “salvation,” which is God’s Mercy in “Time,” has come to an end, the “living word” of Jesus Christ, His Word, will give evidence of all His potentiality, and then the Justice of God will manifest by judging the world and putting an end to sin. *«He shall glorify me, for he shall take of mine and shall disclose it to you.» (Jn 16:14)* *«He who overcomes, I will make him a pillar in the temple of God, and he will not go out from it any more; and I will write upon him the name of my God, and the name of the city of God, the new Jerusalem, which comes down out of heaven from my God, and my new name. He who has an ear, let him hear what the Spirit says to the churches.» (Apoc 3:12-13)*

*«He who rejects me, and does not receive my words, has one who judges him; the word I spoke is what will judge him at the last day. For I did not speak on my own initiative, but the Father himself who sent me has given me commandment, what to say, and what to speak. And I know that His commandment is eternal life, therefore the things I speak, I speak just as the Father has told me.» (Jn 12:48-50)*

*«For the mystery of lawlessness is already at work, only he who now restrains it will do so until he is taken out of the way. And then that lawless one will be manifested....» (2 Thes2:7-8)*

The LIFE of the Word of God, incarnated in those who live by faith, is what restrains the manifestation of the lawless one. This “living word,” the Word, is the only light that illumines the darkness of this world. *«While I am in the world, I am the light of the world.»* (Jn 9:5)

*«Come to me, all who labour and are heavy laden, and I will give you rest.»* (Mt 11:28)

The Word of God *interiorly* frees the man who believes in it and fulfills it, but it implies a “yoke” with respect to the world, for the person who receives the LIFE of the Word of God submits himself, *by Will of God*, to those who rule in this world – he submits his body, not his spirit; this means that he “cannot” take justice into his own hands but leaves it up to God to do it for him. These human beings do not live in time, for they see all things from the standpoint of eternity, and with a view to eternity, seeking the soul’s liberation and rest, which consists in the fulfillment of the Will of the Father, who is in heaven, even if it is in detriment to their body. This is the “easy yoke” that Jesus offers us – a temporal yoke of the flesh in order to free us from the eternal yoke of the spirit: *«Take my yoke upon you, and learn from me, for I am meek and humble of heart; and you will find rest for your souls. For my yoke is easy, and my burden light.»* (Mt 11:29-30)

This is what meekness, humility, and *charity* of the servants of Christ consists in: not defending themselves, and submitting themselves to the Truth, the Word of God, fulfilling all that the Will of the Father, who is in heaven, determines, even to giving up their life in any way whatsoever, similar to the way Jesus Christ gave His, in order for them to be redeemed from the egocentric action, Evil, and to contribute to the redemption of our brothers: *«Love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his friends.»* (Jn 15:12-13)

*«Therefore I ask you not to lose heart at my tribulations on your behalf, for they are your glory. For this reason, I bow my knees before the Father, from whom every family in heaven and on earth derives its name, that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man: so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know the Love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.» (Eph 3:13-19)*

It is a serious error to think that love for God or love for our brothers is manifested by “preventing” and even less so, by “providing” suffering and pain for our brothers. Love for God and for our brothers is manifested by one’s self-offering to unite with the Redeemer for the redemption of our brothers. This is charity. This is what Jesus did all of his life and what Mary did by uniting herself to him. Mary, at the foot of the cross, did not think to alleviate the sufferings of Jesus but rather was offering herself to Divine Justice in order to partake of his very sufferings, fulfilling together with him the Will of the Father. This is why she is the Co-redeemer of humanity, and everyone who does likewise can be both co-redeemer and redeemed at the same time. This is what all the Apostles of Jesus did, except for Judas, the betrayer, who, by *remaining* on the path of “convenience” between good and evil, the creature and the Creator, between the demands of the Word of God and his human interests, ended up in the moment of the decision, sinking into the darkness, as we can see in the drawing, under the base that sustains the cross: *«And after the morsel, Satan then entered into him. Jesus therefore said to him, “What you are going to do, do quickly.”»* And he went to deliver up his Master into the

hands of him who was lying in wait for his heel, the word of God to the serpent thus becoming fulfilled: *«And I will put enmity between you and the woman, and between your offspring and her offspring; he shall crush your head, and you shall lie in wait for his heel.»* (Gn 3:15)

The spirit of evil, figured in the serpent, will not be able to triumph over the soul of the “sons of God,” the offspring of the woman, but will have the power “to lie in wait” for his body, man’s sensible nature, his “heel.” And thus all justice toward the fallen angel becomes fulfilled: death overcame the body, and the soul (the Life) overcame death; death’s victory became decay, and the soul took on a glorified body. And in the decay, “Sin” was condemned.

And it is Jesus Christ, the firstfruits of the resurrected, who receives this glorified body, from whom all the others will receive it, those who identify themselves with Him through the denial of self and the fulfillment of the Will of the Father, who is in heaven.

*«So we now bring you the good news that the promise made to our fathers, God has fulfilled to our children [in our day], in raising up Jesus, as also it is written in the second Psalm, “Thou art my son, this day have I begotten thee.” And to show that he has raised him up from the dead, never again to return to decay, he said thus, “I will give you the holy and sure promise of David.” Because he says also in another Psalm, “Thou will not let thy Holy One undergo decay.”*

*For David, after he had in his own generation served God’s purposes, fell asleep and was laid among his fathers and did undergo decay; but he whom God raised to life did not undergo it. Be it known therefore to you, brethren, that through him forgiveness of sins is proclaimed to you, and in him everyone who believes is acquitted of all the things of which you could not be acquitted by the law of Moses.*



*Beware, therefore, that what is said in the prophets may not prove true of you:*

*“Behold, you scoffers, and marvel and perish,  
for I am accomplishing a work in your days,  
a work which you will never believe,  
though someone  
should describe it to you.”» (Acts 13:32-41)*

## I AM THE WAY

We see in the drawing that Jesus breaks this path of “convenience” in order to fulfill to the very end the Will of the Father: *«My father, if it is possible, let this cup pass from me; yet not as I will, but as thou wilt.»* (Mt 26:39; Lk 22:42)

But God’s Justice, as we have said, is irrevocable: not even His love for the Son, in whom the Father is well pleased, can revoke this Divine Justice toward his free creatures, permitting them to have what they have chosen. The Son knows this and submits himself unconditionally to the Will of the Father, so that the Father may accomplish in Him all justice, making, through his obedience, a path of salvation out of an ignominious path: *«Cursed is everyone who hangs on a tree.»* (Gal 3:13)

But the path of “convenience,” traveled by Judas (between the Logos, the Word of God, and the world), and broken by Jesus, does not disappear, because it is the free choice of the traitor-apostle, and Divine Justice *permits* it to continue leaning on the word of Jesus Christ, for otherwise this path could not exist. This is the path traveled by those who imitate Judas, thus prolonging the cup of the Son of God: *«Father, if it is possible, let this cup pass from me....»* Jesus saw it in his prayer in Gethsemani in the following manner: he saw all the “Judases” who were to travel the same path, and all the “sons of God” who were to drink the same cup, up to seeing the

completion of the Mystical Body of the Word, the Only Begotten Son of God, Body of which Jesus himself was the head.

Judas belongs to the apostles of Jesus; his infidelity cannot make the Son of God, the Word, unfaithful, for the Son of God cannot contradict Himself. The traitor-apostle has chosen this “path of convenience” in order to place in the hands of the “prince of this world” the “heel” of the Only Begotten Son of God. From Judas on, ever since his first steps in following Jesus, this “path of convenience” is marked by seven sins, like the rungs of a ladder, which lead to hardheartedness, sinking, as Judas did, into Evil. These precursor rungs to hardheartedness are a consequence of the affirmation of the egocentric action in the human beings: betrayal, lying, deceit, hypocrisy, human respect, egoism, and vainglory, and they are indicated in the drawing by the purple-colored strip that zigzags the cross in which the “living word” of God is represented. This strip indicates the path followed by Judas, and Divine Justice, because of the choice of His free creature, the human being, permits its extension until the end of time in all those who, like the traitor-disciple, choose convenience, the creature, above conscience, the voice of God. These are the souls who, after having been chosen by God, and *after having known and followed Christ* (the “living word” that they heard from God), because of their greater love for the things of the “prince of this world,” abandon Christ, that is to say, the demands of the Word of God, for the things of this world, or in order to be in accord with men: *«No one can serve two masters.» «If anyone wishes to come after me, HE MUST DENY HIS VERY SELF....»* Infidelity to this “living word” of God – which, as St. Paul says, *«living and effective, sharper than any two-edged sword. It penetrates and divides soul and spirit, joints and marrow; it judges the reflections and thoughts of the heart.»* (Heb 4:12) – is. the sin that Jesus

speaks of, which cannot be forgiven in this age nor in the age to come, because this “living word” penetrates under the action of the Holy Spirit.

*«Whoever shall speak a word against the son of man, that one can be forgiven.»* The “son of man” represents the human, the natural conscience, and it is represented by the path (yellow band) that starts out from Paradise and goes as far as the break in the purple strip (Drawing No. 8). *«But whoever shall speak against the Holy Spirit, that one shall not be forgiven either in this age or in the age to come.»* (Mt 12:31)

Judas had come to know the Spirit in Jesus, and this Spirit had acted in him when Jesus sent out his apostles with power to heal the sick, to cast out unclean spirits, etc.

This “knowledge” of the Spirit is not an intellectual knowledge but an experience lived in the soul, and only God knows the soul’s degree of responsibility for having gone *«against the Spirit»* so that she *«shall not be forgiven either in this age or in the age to come.»* Even the soul can be mistaken in this evaluation. We know about Judas because the Lord himself calls him “son of perdition.”

This hardheartedness that rejects the Holy Spirit occurs when the egocentric spirit, Evil, the opposite of God’s Will, is chosen in the full light and consciousness that one is opposing God; it is not a matter of the force of a passion superior to man’s will, but of a cold, conscious, premeditated, and resolved determination against all the warnings of his conscience.

*«And the fifth angel poured out his bowl upon the throne of the beast; and his kingdom became darkened; and they gnawed their tongues because of pain, and they blasphemed the God of heaven because of their pains and their sores; and they did not repent of their deeds.»* (Apoc 16:10-11)

We see that the purple-colored strip stops at the extreme end of the seven tongues of fire that emanate from the Holy Spirit. This indicates the moment in which Divine Justice puts an end to the human being's flirtation between the "world" and the Word (between the "spirit of the world" and the Spirit of Jesus); it is the moment of the morsel of Judas, when man must decide for the Creator or for the creature: *«What you are going to do, do quickly.»* This purple strip over the cross represents all the souls who take the path of Judas, and it is on these souls that the wicked one relies in order to achieve his work.

The path of "convenience" had its beginning in an apparent good – while the human being was still evolving in his natural life – when he accepted what he *reasonably* considered "good" or "convenient" for his good works – his positive ascendant ego (note in the previous drawings that this path starts out from the good, the yellow strip). This path ended up sinking into Evil along with Judas, and because it is now rooted in Evil, it leads to hardheartedness. This goes to show what the human being does with the graces that God gives them for the purpose of establishing in him His kingdom; by appropriating these graces, the human being becomes a thief, placing them in the hands of his enemy, thus cooperating in his own condemnation.

St. John says that Judas became scandalized when Mary Magdalene anointed the feet of the Savior, because he held the purse and used to steal from it.

*«Judas Iscariot, one of his disciples (the one about to hand him over), protested: "Why was not this ointment sold? It could have bought three hundred silver pieces, and the money have been given to the poor?" (He did not say this out of concern for the poor, but because he was a thief. He held the purse, and used to help himself to what was deposited there.)»*

(Jn 12:4-6)

Here we see Judas going up the steps that took him to the condemnation of his soul: deceit, lying, hypocrisy, etc.

Satan, the wicked one, is already judged, and in him all justice has been fulfilled, but he will use the power that Divine Justice places at the disposal of the human beings who have chosen the creature, by accepting the temptation: *«You will be like God...»*, for the human beings have delivered this power to him upon doing the same thing he did.

*«And the seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name.” And he said to them, “I was watching Satan fall from heaven like lightning. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall injure you. Nevertheless, do not rejoice in this that the spirits are subject to you, but rejoice that your names are recorded in heaven.»* (Lk 10:17-20)

*«When they met again in Galilee, Jesus said to them, “The son of man is going to be delivered into the hands of men who will put him to death, and he will be raised up on the third day.” At these words they were overwhelmed with grief.»* (Mt 17:22-23)

This was fulfilled in Jesus Christ and becomes prolonged even to our day in all those who identify themselves with the “son of man,” receiving the word of God. The “son of man”<sup>26</sup> was delivered up and is in the hands of “men” (the sinners) so that the work of the wicked one – the son of perdition – may be consummated; and in this way, the Work of the Son of God also becomes consummated, that is to say, what is lacking of His sacrifice in His members; and also so that the covenant of which Daniel speaks may be consolidated, both in those who are to receive the spirit of iniquity and in those who are to be confirmed in the Holy Spirit: *«...and he will be*

*raised up on the third day.»* The “third day” as ultimate reality is the manifestation of the ACTION of God in *all its potentiality*, making all things new.

## THE CHURCH AND PENTECOST

The foot of the cross represents Mary and the apostles of Jesus Christ, upon whom the “living word” of God leans. This is the Church of the day of Pentecost, which grows through time in those souls who live by faith in the Word of God, fulfilling the Will of the Father, who is in heaven, and in them the sacrifice of Jesus Christ is continued: *«Do this in memory of me.»* If these souls, “victim-hosts fully consecrated” to the Will of the Father, were to be missing on earth, in that very instant the time of mercy would come to an end, and the full weight of Divine Justice would be unleashed upon the “world of the wicked one” and the egocentric system that sustains it.

Those souls consecrated to the Will of the Father are the “living stones” of which Jesus said: *«The gates of hell shall not prevail against it.»* (Mt 16:18)

With regard to the tongues of fire that we see in the upper part of the cross that proceed from the Holy Spirit, more details will be given in the next drawing. Suffice it to say for now that they manifest the action of the Holy Spirit in those souls who are in God’s grace, because *they live in conformity with his Word*; be they Christians or not, if they are faithful to the word they “hear” from God, they are in Christ (the Word) and receive the Holy Spirit. This is how the apostles of Jesus experienced it, and this is how God continues to act.

## PETER, AFTER PENTECOST

*«But Peter, taking his stand with the eleven, raised his voice and declared to them: “Men of Judea, and all of you who live in Jerusalem, let this be known to you, and give heed*

*to my words. For these men are not drunk, as you suppose, for it is only the third hour of the day; but this is what was spoken of through the prophet Joel:*

*‘And it shall be in the last days,’ God says,  
‘that I will pour forth my Spirit  
upon all mankind:  
and your sons and your daughters  
shall prophesy.’» (Acts 2:14-17)*

*«Now Peter and John were going up to the temple at the ninth hour, the hour of prayer. And a certain man who had been lame from his mother’s womb was being carried along, whom they used to set down every day at the gate of the temple which is called Beautiful, in order to beg alms of those who were entering the temple. And when he saw Peter and John about to go into the temple, he began asking to receive alms. And Peter, along with John, fixed his gaze upon him and said, “Look at us!” And he began to give them his attention, expecting to receive something from them. But Peter said, “I do not possess silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene walk! Immediately his feet and his ankles were strengthened. And with a leap, he stood upright and began to walk, and he entered the temple with them, walking and leaping and praising God.» (Acts 3:1-8)*

*«And it came about on the next day, that their rulers and elders and scribes were gathered together in Jerusalem; and Annas the high priest was there, and Caiaphas and John and Alexander, and all who were of high-priestly descent. And when they had placed them in the center, they began to inquire, “By what power, or in what name, have you done this?” Then Peter, filled with the Holy Spirit, said to them: “Rulers and elders of the people, if we are on trial today for a benefit done to a sick man, as to how this man has been made well, let it be known to all of you, and to all the people*

*of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead, by this name this man stands here before you in good health.*

*He is the stone which was rejected by you, the builders, but which became the very corner stone. And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved.”*

*Now as they observed the confidence of Peter and John, and understood that they were uneducated and untrained men, they were marveling, and began to recognize them as having been with Jesus. And seeing the man who had been healed standing with them, they had nothing to say in reply. But when they had ordered them to go aside out of the council, they began to confer with one another, saying, “What shall we do with these men. For the fact that a noteworthy miracle has taken place through them is apparent to all who live in Jerusalem, and we cannot deny it. But in order that it may not spread any further among the people, let us warn them to speak no more to any man in this name.” And when they had summoned them, they commanded them not to speak or teach at all in the name of Jesus. But Peter and John answered and said to them:*

*“Whether it is right in God’s sight for us to obey you rather than God, you be the judge; for we cannot stop speaking what we have seen and heard.”» (Acts 4:5-20)*

*«But a certain man named Ananias, with his wife Sapphira, sold a piece of property, and kept back some of the price for himself, with his wife’s full knowledge, and bringing a portion of it, he laid it at the apostles’s feet. But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back some of the price of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you*



*have conceived this deed in your heart? You have not lied to men, but to God.” And as he heard these words, Ananias fell down and breathed his last; and great fear came upon all who heard of it. And the young men arose and covered him up, and after carrying him out, they buried him.*

*Now there elapsed an interval of about three hours, and his wife came in, not knowing what had happened. And Peter responded to her, “Tell me whether you sold the land for such and such a price?” And she said, “Yes, that was the price.” Then Peter said to her, “Why is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who have buried your husband are at the door, and they shall carry you out as well.” And she fell immediately at his feet, and breathed her last; and the young men came in and found her dead, and they carried her out and buried her beside her husband. And great fear came upon the whole church, and upon all who heard of these things.» (Acts 5:1-11)*

*«And at the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon’s portico. But none of the rest dared to associate with them; however, the people held them in high esteem. And all the more believers in the Lord, multitudes of men and women, were constantly added to their number, to such an extent that they even carried the sick out into the streets, and laid them on cots and pallets, so that when Peter came by, at least his shadow might fall on any one of them. And also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits; and they were all being healed.*

*...And the high priest questioned them, saying, “We gave you strict orders not to continue teaching in this name, and behold, you have filled Jerusalem with your teaching, and*

*intend to bring this man's blood upon us."*

*But Peter and the apostles answered and said, "We must obey God rather than men.*

*The God of our father raised up Jesus, whom you had put to death by hanging him on a cross. He is the one who God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins. We testify to this. So too does the Holy Spirit, whom God has given to those that obey him."*

*When the Sanhedrin heard this, they were stung to fury and wanted to kill them. Then a member of the Sanhedrin stood up, a Pharisee named Gamaliel, a teacher of the law highly regarded by all the people. He had the accused ordered out of court for a few minutes, and then said to the assembly: "Fellow Israelites, think twice about what you are going to do with these men. Not long ago a certain Theudas came on the scene and tried to pass himself off as someone of importance. About four hundred men joined him. However he was killed, and all those who had been so easily convinced by him were disbanded. In the end it came to nothing. Next came Judas the Galilean at the time of the census. He too built up quite a following, but likewise died, and all his followers were dispersed. And so in the present case, I say to you, stay away from these men and let them alone, for if this plan or action should be of men, it will be overthrown; but if it is of God, you will not be able to overthrow them; or else you may even be found fighting against God."*

*This speech persuaded them. In spite of it, however, the Sanhedrin called in the apostles and had them whipped. They ordered them to speak no more in the name of Jesus, and then released them.*

*So they went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer*

*shame for his name.*

*And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ.» (Acts 5:12-42)*

*«Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John, who came down and prayed for them, that they might receive the Holy Spirit. For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus. Then they began laying their hands on them, and they were receiving the Holy Spirit.*

*Now when Simon (a man who practiced magic in Samaria) saw that the Spirit was bestowed through the laying on of the apostles hands, he offered them money, saying, “Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit.” But Peter said to him, “May your silver perish with you, because you thought you could obtain the gift of God with money! You have no part or portion in this matter, for your heart is not right before God. Therefore repent of this wickedness of yours, and pray to the Lord that if possible, the intention of your heart may be forgiven you. For I see that you are in the gall of bitterness and in the bondage of iniquity. But Simon answered and said, “Pray to the Lord for me yourselves so that nothing of what you have said may come upon me.” And so, when they had solemnly testified and spoken the word of the Lord, they started back to Jerusalem, and were preaching the gospel to many villages of the Samaritans.» (Act 8:14-25)*

*«And when it came about that Peter entered, Cornelius met him, and fell at his feet and worshiped him. But Peter raised him up, saying: “Stand up, I too am just a man.”*

*...And opening his mouth, Peter said: “I most certainly understand now that God is not one to show partiality, but in*

*every nation the man who fears Him and does what is right, is welcome to Him. You know the word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)....” While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. And all the circumcised believers who had come with Peter were amazed, because the gift of the Holy Spirit had been poured out upon the Gentiles also. For they were hearing them speaking with tongues and exalting God. Then Peter answered, “Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?” And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days.» (Act 10:25-48)*

*«Now about that time Herod the king laid hands on some who belonged to the church, in order to mistreat them. And he had James the brother of John put to death with a sword. And when he saw that it pleased the Jews, he proceeded to arrest Peter also. Now it was during the days of the feast of the Unleavened Bread. And when he had seized him, he put him in prison, delivering him to four squads of soldiers to guard him, intending after the Passover to bring him out before the people. So Peter was kept in the prison, but prayer for him was being made fervently by the church to God. And on the very night when Herod was about to bring him forward, Peter was sleeping between two soldiers, bound with two chains; and guards in front of the door were watching over the prison. And behold, an angel of the Lord suddenly appeared, and a light shone in the cell; and he struck Peter’s side and roused him, saying, “Get up quickly.” And his chains fell off his hands. And the angel said to him, “Gird yourself and put on your sandals.” And he did so. And he said to him, “Wrap your cloak around you and follow me.” And he went out and continued to follow, and he did not know that what was being*

*done by the angel was real, but thought he was seeing a vision.*

*And when they had passed the first and second guard, they came to the iron gate that leads into the city, which opened for them by itself; and they went out and went along one street; and immediately the angel departed from him. And when Peter came to himself, he said "Now I know for sure that the Lord has sent forth His angel and rescued me from the hand of Herod and from all that the Jewish people were expecting." And when he realized this, he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were praying. And when he knocked at the door of the gate, a servant girl name Rhoda came to answer. And when she recognized Peter's voice, because of her joy she did not open the gate but ran in and announced that Peter was standing in front of the gate. And they said to her, "You are out of your mind." But she kept insisting that it was so. And they kept saying, "It is his angel." But Peter continued knocking; and when they had opened, they saw him and were amazed. But motioning to them with his hand to be silent, he described to them how the Lord had led him out of the prison. And he said, "Report these things to James and the brethren." And he departed and went to another place.*

*Now when day came, there was no small disturbance among the soldiers as to what could have become of Peter. And when Herod had searched for him and had not found him, he examined the guards and ordered that they be led away to execution. And he went down from Judea to Caesarea and was spending time there.*

*Now he was very angry with the people of Tyre and Sidon, and with one accord they came to him, and having won over Blastus the king's chamberlain, they were asking for peace,*

*because their country was fed by the king's country. And on an appointed day Herod, having put on his royal apparel, took his seat on the rostrum and began delivering an address to them. And the people kept crying out, "The voice of a god and not of a man!" And immediately an angel of the Lord struck him because he did not give God the glory, and he was eaten by worms and died.» (Acts 12:1-23)*

The upper part of the sphere will be explained in the drawings that follow.

The lower part, which appears all in black, represents the "mystery of iniquity" in action: *«but there is one who holds him back until that restrainer [the Cross, self-denial, action of Christ in the souls] shall be taken from the scene,»* so that the wicked one may manifest himself and consummate the wickedness of his works.

## Chapter XIII

# CONDITIONS FOR THE CASTING OUT OF THE SPIRIT OF EVIL AND FOR MAN'S CONFIRMATION IN THE HOLY SPIRIT

God makes known to “His” People – the human beings who deny themselves in order to identify themselves with the Divine Will – how they are to behave in order to be able to cast out the action of the spirit of evil and thus be confirmed in the Holy Spirit.

*Drawing 9 - God’s Mercy in “Time” (continuation)*

- How the People Are to Behave  
in Relation to the Canaanites and Their Cult
- The Casting Out of Unclean Spirits
- There Is No Fellowship  
Between the Light and the Darkness
- God Calls His People for the Last Time
- «Fear God and give Him glory,  
because the hour of His judgment has come»
- Judgment Against “Babylon the Great, the Great Harlot”



## God's Mercy in "Time"

### HOW THE PEOPLE ARE TO BEHAVE IN RELATION TO THE CANAANITES AND THEIR CULT

*«When the Lord, your God, brings you into the land which you are to enter and occupy, and dislodges great nations before you,. the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites: seven nations more numerous and powerful than you, and when the Lord, your God, delivers them up to you and you defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them.*

*Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons. For they will turn your sons away from following me to serving other gods; then the anger of the Lord will be kindled against you, and he will quickly destroy you.*

*But this is how you must deal with them: you shall tear down their altars and smash their sacred pillars, and hew down their Asherim, and burn their graven images with fire. For you are a holy people to the Lord your God....» (Dt 7:1-6)*

These peoples represented the kingdom of the egocentric spirit, spirit of the world, evil, Lucifer, and for this reason God commands that they be utterly destroyed. It is a "figure" of how the "people of God" – every human being who decides for God – should behave in the face of the action of the

egocentric spirit, spirit of evil, above all individually, each soul in itself, by destroying in itself through the power of Christ everything that belongs to this spirit.

*«When the Lord, your God, brings you into the land which you are to enter and occupy, and dislodges great nations before you....»* The “people of God” has been virtually introduced into Christ through the Redemption: *«redeeming you from the house of bondage.»* Christ, in Jesus, has redeemed Humanity from the original fault, from its bondage to the angel accepted through the disobedience of “man,” Adam. The Son of God has come to *«dislodge great nations before you,»* the kingdoms of the egocentric spirit of Evil, *«seven nations more numerous and powerful than you,»* as He did in the human person of Jesus. These kingdoms of Evil are in the hands of the “people of God,” and on *each soul* depends their total defeat in themselves, utterly destroying them through the denial of self and their fidelity to conscience, as God commands, in order to become a “living stone” of the Church that Christ came to build, and thus be able to enjoy the promises of God, *«by keeping and observing his commandments ... putting them into practice.»*

*«The Lord your God has chosen you to be a people for his own possession, out of all the peoples that are on the face of the earth. It was not because you were more in number that the Lord set his love upon you and chose you, for you were the fewest of all the peoples; but it is because the Lord loves you, and is keeping the oath which he swore to your fathers, that the Lord has brought you out by a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt. Know, therefore, that the Lord your God is God, the faithful God who keeps his covenant and steadfast love down to the thousandth generation with those who love him and keep his commandments, and requites to their face those who hate him, by destroying them; he will not*

*be slack with him who hates him, he will requite him to his face. You are, therefore, to keep and observe the commandments and statutes and ordinances that I lay down for you today.*

*As your reward for heeding these decrees and observing them carefully, the Lord your God will keep with you the covenant and the steadfast love which he swore to your fathers to keep; he will love you, bless you, and multiply you; he will also bless the fruit of your womb and the fruit of your ground, your grain and your new wine and your oil, the increase of your herd and the young of your flock, in the land which he swore to your fathers to give you.*

*You shall be blessed above all peoples; there shall be no male or female barren among you or among your cattle. And the Lord will remove from you all sickness; and he will not put on you any of the harmful diseases of Egypt which you have known, but he will lay them on all who hate you.*

*And you shall destroy all the peoples that the Lord your God will deliver to you; your eye shall not pity them, neither shall you serve their gods, for that would be a snare to you.*

*If you should say in your heart, "These nations are greater than I; how can I dispossess them?" You shall not be afraid of them; you shall well remember what the Lord your God did to Pharaoh and to all Egypt: the great testings which your eyes saw and the signs and the wonders and the mighty hand and the outstretched arm by which the Lord your God brought you out. So will the Lord your God do to all the peoples of whom you are afraid. Moreover, the Lord your God will send hornets against them, until the survivors who have hidden from you are destroyed. Therefore, do not be terrified by them, for the Lord, your God, who is in your midst, is a great and awesome God. He will dislodge these nations before you little by little. You cannot exterminate*

*them all at once, lest the wild beasts become too numerous for you. The Lord your God will deliver them up to you and will rout them utterly until they are annihilated. He will deliver their kings into your hands so that you shall make their names perish from under the heavens; no man will be able to stand up against you, till you have put an end to them.*

*The graven images of their gods you are to burn with fire; you shall not covet their silver or the gold that is on them, nor take it for yourselves, lest you be ensnared by it, for it is an abomination to the Lord, your God. You shall not bring any abominable thing into your house, lest you be doomed with it; loathe and abhor it utterly as a thing that doomed.» (Dt 7:6-26)*

And if you shall say in your heart, “How will I ever be able to subdue the tendencies to evil which are, as it were, rooted in me through ‘original sin’?”, fear not, and trust, denying in yourself all forms of egoism, because the “spirit of evil,” who is the one who throws your passions into disorder, leans on your egoistic self, inducing you to sin, but when you do not accept this egoism, he will be “dislodged” by Christ if you cling to Him with your whole heart, with your whole mind, and with your whole will; for the Father has given Christ dominion over all things and has placed Him above the angels, and He will give you a pure spirit.

He will wipe out the tendencies to evil that are in you little by little. You will not see yourself free of them all at once, lest you become spiritually proud, the remedy turning out to be worse than the sickness: *«The Lord your God will dislodge these nations before you little by little. You cannot exterminate them all at once, lest the wild beasts become too numerous for you.»*

*«God, after He spoke long ago to the fathers in the prophets in fragmentary and varied ways, in these last days has*

*spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.*

*And He is the radiance of His glory and the exact representation of His Nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, having become as much better than the angels, as He has inherited a more excellent name than they. For to which of his angels did He ever say, "Thou art my Son. Today I have begotten Thee"? And again, "I will be a Father to Him, and He shall be a Son to me"? And when He again brings the first-born into the world, He says, "And let all the angels of God worship Him." And of the angels He says, "Who makes His angels winds, and His ministers a flame of fire." But of the Son He says, "Thy throne, O God, is forever and ever. And the righteous scepter is the scepter of your kingdom. Thou hast loved righteousness and hated lawlessness; therefore God, Thy God, hath anointed Thee with the oil of gladness above thy companions." And, "Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands; they will perish, but Thou remainest; and they all will become old as a garment, and as a mantle Thou wilt roll them up; as a garment they will also be changed. But Thou art the same, and Thy years will not come to an end." But to which of the angels has He ever said, "Sit at my right hand, until I make Thine enemies a footstool for Thy feet?" Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?» (Heb 1:1-14)*

*«We must pay more careful attention, therefore, to what we have heard, so that we do not drift. For if the message spoken by the angels is binding, and every violation and disobedience received its just punishment, how shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who*

*heard him. God also testified to it by signs and wonders and various miracles, and gifts of the Holy Spirit distributed according to His will.*

*It is not to angels that he has subjected the world to come, about which we are speaking. But there is a place where someone has testified, "What is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the angels; you crowned him with glory and honor and put everything under his feet."*

*In putting everything under his feet, God left nothing that is not subject to him. Yet at present we do not see everything subject to him. But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.*

*In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering. For both the one who sanctifies and those who are sanctified are all from one Father, for which reason he is not ashamed to call them brothers, saying, "I will declare your name to my brothers, in the presence of the congregation I will sing your praises." And again, "I will put my trust in him." And again he says, "Here am I, and the children God has given me."*

*Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death – that is, the devil – and free those who all their lives were held in slavery by their fear of death. For surely it is not angels he helps, but Abraham's descendants. For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself*

*suffered when he was tempted, he is able to help those who are tempted.» (Heb 2:1-18)*

## THE CASTING OUT OF UNCLEAN SPIRITS

*«Then Jesus summoned his twelve disciples and gave them authority to expel unclean spirits and to cure sickness and disease of every kind.» (Mt 10:1)*

*«...and he cast out many demons, and he was not permitting the demons to speak, because they knew who he was.» (Mk 1:34)*

*«And whenever the unclean spirits beheld him, they would fall down before him and cry out, saying, “You are the Son of God!” And he strictly ordered them not to make him known.» (Mk 3:1-12)*

*«Summoning them, he then began to speak to them by way of examples: “How can Satan expel Satan? If a kingdom is torn by civil strife, that kingdom cannot last. If a household is divided according to loyalties, that household will not survive. Similarly, if Satan has suffered mutiny in his ranks and is torn by dissension, he cannot endure; he is finished. No one can enter a strong man’s house and despoil his property unless he has first put him under restraint. Only then can he plunder his house.*

*I give you my word, every sin will be forgiven mankind and all the blasphemies men utter, but whoever blasphemes against the Holy Spirit will never be forgiven. He carries the guilt of his sin without end.” He spoke thus because they had said, “He is possessed by an unclean spirit.”» (Mk 3:23-30)*

*«Beware of the leaven of the Pharisees and of the leaven of Herod.» (Mk 8:15)*

*«He summoned the crowd with his disciples and said to them: “If a man wishes to come after me, he must deny his*

*very self, take up his cross, and follow in my steps. Whoever would preserve his life will lose it, but whoever loses his life for my sake and the gospel's will preserve it. What profit does a man show who gains the whole world and destroys himself in the process? What can a man offer in exchange for his life? If anyone in this faithless and corrupt age is ashamed of me and my doctrine, the Son of Man will be ashamed of him when he comes with the holy angels in his Father's glory."» (Mk 8:34-38)*

*«And when they came up to the multitude, a man came up to him, falling on his knees before him, and saying, "Lord, have mercy on my son, for he is a lunatic, and is very ill; for he often falls into the fire, and often into the water. And I brought him to your disciples, and they could not cure him." And Jesus answered and said, "Oh unbelieving and perverted generation, how long shall I be with you? How long shall I put up with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was cured at once. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" And he said to them, "Because of the littleness of your faith: for truly I say to you, if you have faith as a mustard seed, you shall say to this mountain, 'Move from here to there,' and it shall move; and nothing shall be impossible to you. But this kind does not go out except by prayer and fasting."» (Mt 17:14-21)*

*«And they came to the other side of the sea, into the country of the Gerasenes. And when he had come out of the boat, immediately a man from the tombs with an unclean spirit met him, and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain; because he had often been bound with shackles and chains, and the chains had been torn apart by him, and the shackles broken in pieces, and no one was strong enough to subdue him. And constantly night and day, among the tombs and in the*



*mountains, he was crying out and gashing himself with stones. And seeing Jesus from a distance, he ran up and bowed down before him; and crying out with a loud voice, he said, "What do I have to do with you, Jesus, Son of the Most High God? I implore you by God, do not torment me." For he had been saying to him, "Come out of him, you unclean spirit!" And he was asking him, "What is your name?" And he said to him, "My name is Legion, for we are many." And he began to entreat him earnestly not to send them out of that district.*

*Now there was a big herd of swine feeding there on the mountain. And the demons entreated him, saying, "Send us into the swine so that we may enter them." And he gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea.» (Mk 5:1-13)*

Christ, in Jesus, came to free the souls from the slavery in which they were held by the spirit of Evil, as a consequence of "original sin." In baptism, one chooses to identify oneself with the life of Jesus Christ – the denial of self in order to fulfill the Will of the Father – and the soul receives this grace, as the possessed in the Gospel received it from Jesus. But the soul, being free, while she has not died to self through the self-denial, can again fall into the slavery of the "self" by accepting the insinuations of

I lie spirit of Evil; this "slavery" turns out to be worse than the first, for in the former, the soul had no knowledge of Evil, but in the latter it does.

The soul's works reveal to which spirit she is inclined, for the soul gives of what she has received; of herself she can give nothing, because she has "nothing," except her liberty. But, oh, how much the soul can do with this liberty!

The Gospel story of the possessed man of Gerasa and the two thousand swine which, unable to contain the “legion” of devils, threw themselves headlong into the sea, is an example that one should meditate on deeply: a man lived for a long time with such hideous guests – according to St. Luke: «... *a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but among the tombs*» (Lk 8:27) – whereas “two thousand swine” could not tolerate them for a single moment and threw themselves headlong into the sea. Just as a man can become “one with God” by identifying himself with His Holy Spirit, by means of his liberty, so too he can become a devil by identifying himself with the devil through the misuse of his liberty.

The “legion” of devils that was living in that man, *«catching sight of Jesus from a distance, ran up and fell at his feet and cried out at the top of his voice, “What do you want with me, Jesus, Son of the Most High God? I implore you by God, do not torture me!”»* That a person recognize Jesus as the Son of the Most High God, that he fall at his feet, imploring him, and that he converse with God is no guarantee that he is not an unclean spirit’s “possession.” Devils know and fear God better than men do. What they cannot do is to love; and the manifestation of love for God involves conformity with His Will, as Jesus did from all eternity: *«Behold, I come to fulfill Your Will, my God...»*; and after Him, Mary in the dimension of time: *«Behold the handmaid of the Lord; be it done unto me according to thy word.»*

Only such a love is a guarantee to the soul that she is being moved by a pure spirit. As long as a personal desire exists – however “holy” and “pure” it may be, but which deviates from this one and only desire: “TO FULFILL THE WILL OF GOD” – it is because something of the egocentric spirit still remains, the evil that “moves” the soul to desire what “is not”; because everything that departs from the Divine Will

ceases to be of God, even though He may permit it and it may be apparently very “good” and very much “of God.”

Devils rely on the soul to carry out their destructive work, because without the soul’s cooperation, they could do nothing.

The devils who were in that man of Gerasa were many, and they “earnestly” entreated Jesus not to send them out of that district. Why? Continuing the narration of his Gospel, St Mark says:

*«And their herdsmen ran away and reported it in the city and out in the country. And the people came out to see what had happened. And they came to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had had the “legion,” and they became frightened. And those who had seen it described to them how it had happened to the demon-possessed man, and all about the swine. And they began to entreat him to depart from their region.*

*And as he was getting into the boat, the man who had been demon-possessed was entreating him that he might accompany him. And he did not let him, but he said to him, “Go home to your people and report to them what great things the Lord has done for you, and how he had mercy on you.” And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone marveled.» (Mk 5:14-20)*

St. Mark himself has given us the answer as to why the demons “earnestly” entreated Jesus not to send them out of that district, for it was there that they had “their possessions.” It was not just that man from whom the demons had been driven out; all those men who entreated Jesus *«to depart from their district,»* for fear of losing their swine, did not run around “naked,” nor did they “dwell in tombs,” but they were

no less devils by the fact that there were fewer devils in each one, nor were they any less offensive. The “possessed” man was “fortunate” that a whole “legion” had settled within him, causing him to go out of his mind, and thus the demons were discovered sooner, and as a result the man’s soul was freed. Those who were probably considered as very sensible and reasonable men, “good providers for the future,” were not very likely to be liberated – they had not “gone out of their minds.”

Jesus does not accept the company of the possessed man who had been liberated, for he had come to enkindle a small light in the darkness of that place, and since the darkness had rejected the Light, he did not want to take away from them the “little light” that was now enkindled.

This soul would be the support for the Light that later on his Apostles would bring. Or, better said, Jesus had made an apostle of that possessed man: *«And he went away and began to proclaim in Decapolis what Jesus had done for him; and everyone marveled.»*

*«And there was a man in the synagogue possessed by the spirit of an unclean demon, and he cried out with a loud voice, “Ha! What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God!” And Jesus rebuked him, saying, “Be quiet and come out of him!” And when the demon had thrown him down in their midst, he came out of him without doing him any harm. And amazement came upon them all, and they began discussing with one another, saying, “What is this message? For with authority and power he commands the unclean spirits, and they come out.” And the report about him was getting out into every locality in the surrounding district.»* (Lk 4:33-37)

*«And the seventy-two returned with joy, saying, “Lord,*

*even the demons are subject to us in your name.” And he said to them, “I was watching Satan fall from heaven like lightning. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall injure you. Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven.» (Lk 10:17-20)*

*«Then he began to reproach the cities in which most of his miracles were done, because they did not repent.*

*“Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes. Nevertheless I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And you, Capernaum, will you be exalted to heaven? You shall descend to Hades, for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day. Nevertheless I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you.”» (Mt 11:20-24)*

## THERE IS NO FELLOWSHIP BETWEEN THE LIGHT AND THE DARKNESS

*«Do not yoke yourselves in a mismatch with unbelievers. After all, what do righteousness and lawlessness have in common, or what fellowship can light have with darkness? What accord is there between Christ and Belial, what common lot between believer and unbeliever? Tell me what agreement there is between the temple of God and idols. You are the temple of the living God, just as God has said:*

*“I will dwell with them and walk among them.  
I will be their God  
and they shall be my people.*

*Therefore, 'Come out from among them  
and separate yourselves from them,'  
says the Lord;*

*'and touch nothing unclean.*

*I will welcome you and be a father to you  
and you will be my sons and daughters,'  
says the Lord Almighty."*

*Since we have these promises, beloved, let us purify  
ourselves from every defilement of flesh and spirit, and in the  
fear of God strive to fulfill our consecration perfectly.» (2 Cor  
6:14-7:1)*

*«I declare and solemnly attest in the Lord that you must no  
longer live as the pagans do, their minds empty, their under-  
standing darkened. They are estranged from a life in God  
because of their ignorance and their resistance; without  
remorse they have abandoned themselves to lust and the  
indulgence of every sort of lewd conduct. That is not what you  
learned when you learned Christ! I am supposing, of course,  
that he has been preached and taught to you in accord with  
the truth that is in Jesus: namely, that you must lay aside your  
former way of life and the old self which deteriorates through  
illusion and desire, and acquire a fresh, spiritual way of  
thinking. You must put on that new man created in God's  
image, whose justice and holiness are born of truth.*

*See to it, then, that you put an end to lying; let everyone  
speak the truth to his neighbor, for we are members of one  
another. If you are angry, let it be without sin. The sun must  
not go down on your wrath; do not give the devil a chance to  
work on you. The man who has been stealing must steal no  
longer; rather, let him work with his hands at honest labor so  
that he will have something to share with those in need. Never  
let evil talk pass your lips; say only the good things men need  
to hear, things that will really help them. Do nothing to  
sadden the Holy Spirit with whom you were sealed against*

*the day of redemption. Get rid of all bitterness, all passion and anger, harsh words, slander and malice of every kind. In place of these, be kind to one another, compassionate, and mutually forgiving, just as God has forgiven you in Christ.»* (Eph 4:17-32)

The Apostle does not tell us not to get angry but, rather, that even in our anger, we should not sin, nor should the sun go down on our wrath. For our getting angry does not depend on us, since it is a consequence of the egocentric action that we bring with us, kneaded into our very nature; therefore, it is not imputed to us as sin. But the consequences that do depend on us – such as our words and actions against others – are certainly imputed to us as sin. We let in the devil by our acceptance of them.

On the contrary, we must denounce him so that his action, once uncovered, may become light and not darkness. *«If you are angry, let it be without sin. The sun must not go down on your wrath. Do not give the devil a chance to work on you.» «Get rid of all bitterness, all passion and anger, harsh words, slander and malice of every kind. In place of these, be kind to one another, compassionate, and mutually forgiving, just as God has forgiven you in Christ.»«Be imitators of God as his dear children. Follow the way of love, even as Christ loved you. He gave himself for us an offering to God, a gift of pleasing fragrance.*

*As for lewd conduct or promiscuousness or lust of any sort, let them not even be mentioned among you; your holiness forbids this. Nor should there be any obscene, silly, or suggestive talk; all that is out of place. Instead, give thanks. Make no mistake about this: no fornicator, no unclean or lustful person, in effect an idolater, has any inheritance in the kingdom of Christ and of God. Let no one deceive you with worthless arguments. These are sins that bring God's wrath*

*down on the disobedient; therefore have nothing to do with them.*

*There was a time when you were darkness, but now you are light in the Lord. Well, then, live as children of light. Light produces every kind of goodness and justice and truth. Be correct in your judgment of what pleases the Lord. Take no part in vain deeds done in darkness; rather, condemn them. It is shameful even to mention the things these people do in secret; but when such deeds are condemned, they are seen in the light of day, and all that then appears is light. That is why we read:*

*“Awake, O sleeper, arise from the dead,  
and Christ will give you light.”*

*Keep careful watch over your conduct. Do not act like fools, but like thoughtful men. Make the most of the present opportunity, for these are evil days. Do not continue in ignorance, but try to discern the will of the Lord. Avoid getting drunk on wine; that leads to debauchery. Be filled with the Spirit, addressing one another in psalms and hymns and inspired songs. Sing praise to the Lord with all your hearts. Give thanks to God the Father always and for everything in the name of our Lord Jesus Christ. Defer to one another out of reverence to Christ.» (Eph 5:1-21)*

*«Finally, draw your strength from the Lord and his mighty power. Put on the armor of God so that you may be able to stand firm against the tactics of the devil. Our battle is not against human forces but against the principalities and powers, the rulers of this world of darkness, the evil spirits in regions above. You must put on the armor of God if you are to resist on the evil day; do all that your duty requires, and hold your ground. Stand fast, with the truth as the belt around your waist, justice as your breastplate, and zeal to propagate the gospel of peace as your footgear. In all circumstances,*



*hold faith up before you as your shield; it will help you extinguish the fiery darts of the evil one. Take the helmet of salvation and the sword of the spirit, the word of God.*

*At every opportunity pray in the Spirit, using prayers and petitions of every sort. Pray constantly and attentively for all in the holy company. Pray for me that God may put his word on my lips, that I may courageously make known the mystery of the gospel...» (Eph 6:10-19)*

## **GOD CALLS HIS PEOPLE FOR THE LAST TIME**

*“Come now, let us talk this over, says Yahweh.*

*Though your sins are like scarlet,  
they shall be as white as snow;*

*though they are red as crimson,  
they shall be like wool.*

*If you are willing to obey,  
you shall eat the good things of the earth.*

*But if you persist in rebellion,  
the sword shall eat you instead.”*

*The mouth of Yahweh has spoken.*

*What a harlot she has become  
the faithful city,*

*Zion, that was all justice!*

*Once integrity lived there,  
but now assassins.*

*Your silver has turned into dross,  
your wine is watered.*

*Your princes are rebels,  
accomplices of thieves.*

*All are greedy for profits  
and chase after bribes.*

*They show no justice to the orphan,  
the cause of the widow is never heard.*

*Therefore it is the Lord Yahweh Sabaoth  
who speaks, the Mighty One of Israel,  
“Ah, I will outdo my enemies,  
avenge myself on my foes.  
I will turn my hand against you,  
I will smelt away your dross in the furnace,  
I will remove all your base metal from you.  
I will restore your judges as of old,  
your counselors as in bygone days.  
Then you will be called City of Integrity,  
Faithful City.”  
Zion will be redeemed by justice,  
and her penitents by integrity.  
Rebels and sinners together will be shattered  
and those who abandon Yahweh will perish.  
Yes, you will be ashamed of the terebinths  
which give you such pleasure;  
you will blush for the gardens that charm you  
Since you will be like a terebinth  
with faded leaves,  
like a garden without water.  
The man of high estate will be tinder,  
his handiwork a spark.  
Both will burn together  
and there shall be none  
to quench the flame.» (Is 1:18-31)*

*«Yes, see how the Lord Yahweh Sabaoth  
is taking away from Jerusalem and Judah  
support of every kind  
(support of bread and support of water):  
hero, man-at-arms, judge, prophet,  
diviner, elder, captain, noble,  
counselor, sorcerer, soothsayer.*

*“I give them boys for princes,  
 raw lads to rule over them.”  
 The people bully each other,  
 neighbor and neighbor;  
 a youth can insult his elder,  
 a lout abuse a noble,  
 so that everyone tries to catch his brother  
 in their father’s house, to say,  
 “You have a cloak, so you be leader,  
 and rule this heap of ruins.”  
 When that day comes  
 the other will protest,  
 “I am no doctor,  
 in my house is neither bread nor cloak;  
 do not make me leader of the people.”  
 Yes, Jerusalem is falling into ruins  
 and Judah is in collapse,  
 since their words and their deeds  
 affront the Lord,  
 insulting his glory.  
 Their insolent airs  
 hear witness against them,  
 they parade their sin like Sodom.  
 To their own undoing, they do not hide it,  
 they are preparing their own downfall  
 Tell them, “Happy is the virtuous man,  
 for he will feed on the fruit of his deeds;  
 woe to the wicked, evil is on him,  
 he will be treated as his actions deserve.”  
 O my people, oppressed by a lad,  
 ruled by women.  
 O my people, your rulers mislead you  
 and destroy the road you walk on.  
 Yahweh rises from his judgment seat,*

*he stands up to arraign his people.  
Yahweh calls to judgment  
the elders and the princes of his people.  
“You are the ones who destroy the vineyard  
and conceal what you have stolen from the poor.  
By what right do you crush my people  
and grind the faces of the poor?”  
It is the Lord Yahweh Sabaoth who speaks.»  
(Is 3:1-15)*

*«At that time Jesus exclaimed, “I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children. Yes, Father, for that is what is pleased you to do. Everything has been entrusted to me by my Father; and no one knows the Son except the Father, just as no one knows the Father except the Son and those to whom the Son chooses to reveal him.*

*Come to me all you who labor and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light.”» (Mt 11:25-30)*

**«FEAR GOD AND GIVE HIM GLORY, BECAUSE THE HOUR OF HIS JUDGMENT HAS COME»**

*«And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people, and he said with a loud voice:*

*“Fear God and give him glory,  
because the hour of his judgment has come;  
and worship him who made the heaven  
and the earth and the sea and springs of water.”  
And another angel, a second one, followed, saying,*

*“Fallen, fallen is Babylon the great,  
she who has made all the nations drink  
of the wine of the passion of her immorality.”*

*And another angel, a third one, followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives a mark on his forehead or upon his hand, he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of his anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up forever and ever; and they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.”*

*Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus.*

*And I heard a voice from heaven, saying, “Write, Blessed are the dead who die in the Lord from now on!” “Yes,” says the Spirit, “that they may rest from their labors, for their deeds follow with them.”*

*And I looked, and behold, a white cloud, and sitting on the cloud was one like a son of man, having a golden crown on his head, and a sharp sickle in his hand.*

*And another angel came out of the temple, crying out with a loud voice to him who sat on the cloud, “Put in your sickle and reap, because the hour to reap has come, because the harvest of the earth is ripe.”*

*And he who sat on the cloud swung his sickle over the earth; and the earth was reaped.*

*And another angel came out of the temple which is in heaven, and he also had a sharp sickle. And another angel, the one who has power over fire, came out from the altar; and he called in the loud voice to him who had the sharp sickle,*

saying, "Put in your sharp sickle, and gather the clusters from the wine of the earth, because her grapes are ripe." And the angel swung his sickle to the earth and gathered the clusters from the vine of the earth, and threw them into the great wine press of the wrath of God. And the wine press was trodden outside the city, and blood came out from the wine press, up to the horses' bridles, for a distance of two hundred miles.» (Apoc 14:6-20)

«And I saw another sign in heaven, great and marvelous, seven angels who had seven plagues, which are the last, because in them the wrath of God is finished.

And I saw, as it were, a sea of glass mixed with fire, and those who had come off victorious from the beast and from his image and from the number of his name, standing on the sea of glass, holding harps of God. And they sang the song of Moses the bondservant of God and the son of the Lamb, saying,

"Great and marvelous are Thy works,  
O Lord God, the Almighty;  
righteous and true are Thy ways,  
Thou King of the nations.  
Who will not fear, O Lord,  
and glorify Thy name?  
For Thou alone art holy;  
for all the nations will come  
and worship before Thee,  
for Thy righteous acts have been revealed."

After these things I looked, and the temple of the tabernacle of testimony in heaven was opened, and the seven angels who had the seven plagues came out of the temple, clothed in linen, clean and bright, and girded around their breast with gold girdles.

And one of the four living creatures gave to the seven

*angels seven golden bowls full of the wrath of God, who lives forever and ever.*

*And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished.» (Apoc 15:1-8)«And I heard a loud voice from the temple, saying to the seven angels, “Go and pour out the seven bowls into the earth.”*

*And the first angel went and poured out his bowl into the earth; and it became a loathsome and malignant sore upon the men who had the mark of the beast and who worshiped his image.*

*And the second angel poured out his bowl into the sea, and it became blood like that of a dead man; and every living thing in the sea died.*

*And the third angel poured out his bowl into the rivers and the springs of waters; and they became blood. And I heard the angel of the waters saying, “Righteous art Thou, who art and who wast, O Holy One, because Thy didst judge these things; for they poured out the blood of saints and prophets, and Thou hast given them blood to drink. They deserve it.”*

*And I heard the altar saying, “Yes, O Lord God, the Almighty, true and righteous are Thy judgments.”*

*And the fourth angel poured out his bowl upon the sun; and it was given it to scorch men with fire. And men were scorched with fierce heat; and they blasphemed the name of God who has the power over these plagues; and they did not repent so as to give Him glory.*

*And the fifth angel poured out his bowl upon the throne of the beast; and his kingdom became darkened; and they gnawed their tongues because of pain, and they blasphemed the God of heaven because of their pain and their sores; and*

*they did not repent of their deeds.*

*And the sixth angel poured out his bowl upon the great river, the Euphrates; and its water was dried up, that the way might be prepared for the kings from the east.*

*And I saw coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits, like frogs; for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty.*

*“Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his garments, lest he walk about naked and men see his shame.”*

*And they gathered them together to the place which in Hebrew is called Har Magedon.*

*And the seventh angel poured out his bowl upon the air; and a loud voice came out of the temple from the throne, saying, “It is done.”*

*And there were flashes of lightning and sounds and peals of thunder; and there was a great earthquake, such as there had not been since man came to be upon the earth, so great an earthquake was it, and so mighty.*

*And the great city was split into three parts, and the cities of the nations fell. And Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath.*

*And every island fled away, and the mountains were not found.*

*And huge hailstones, about one hundred pounds each, came down from heaven upon men, and men blasphemed God because of the plague of the hail, because its plague was extremely severe.» (Apoc 16: 1-21)*



JUDGMENT AGAINST “BABYLON THE GREAT,  
THE GREAT HARLOT”

*«An oracle concerning Babylon:  
a vision of Isaiah, son of Amoz.  
Upon the bare mountain, set up a signal;  
cry out for them.  
Wave for them to enter  
the gates of the volunteers.  
I have commanded my dedicated soldiers.  
I have summoned my warriors,  
eager and bold to carry out my anger.  
Listen! the rumble on the mountains:  
that of an immense throng!  
Listen! the noise of kingdoms,  
nations assembled!  
The Lord of hosts is mustering  
an army for battle.  
They come from a far-off country,  
and from the end of the heavens.  
The Lord and the instruments of his wrath,  
to destroy all the land.  
Howl! for the day of the Lord is near:  
as destruction from the Almighty it comes.  
Therefore all hands fall helpless,  
the bows of the young men fall from their hands.  
Every man's heart melts in terror,  
pang and sorrows take hold of them.  
They look aghast at each other,  
their fate aflame.  
Lo, the day of the Lord comes  
cruel, with wrath and burning anger;  
to lay waste the land and destroy the sinners within it!*

*The stars and constellations of the heavens  
send forth no light;  
the sun is dark when it rises,  
and the light of the moon does not shine.  
Thus I will punish the world for its evil  
and the wicked for their guilt.  
I will put an end to the pride of the arrogant,  
the insolence of tyrants I will humble.  
I will make mortals more rare than pure gold,  
men, than gold of Ophir.  
For this I will make the heavens tremble  
and the earth shall be shaken from its place,  
at the wrath of the Lord of hosts  
on the day of his burning anger.  
Like a hunted gazelle,  
or a flock that no one gathers,  
every man who is caught shall be run through;  
to a man, they shall fall by the sword.  
Their infants shall be dashed to pieces  
in their sight;  
their houses shall be plundered  
and their wives ravished.  
I am stirring up against them the Medes,  
who think nothing of silver  
and take no delight in gold.  
The fruit of the womb they shall not spare,  
nor shall they have eyes of pity for children.  
And Babylon, the jewel of kingdoms,  
the glory and pride of the Chaldeans,  
shall be overthrown by God  
like Sodom and like Gomorrah.  
She shall never be inhabited,  
nor dwelt in, from age to age;  
the Arab shall not pitch his tent there,*

*nor shepherds couch their flocks.  
But wildcats shall rest there  
and owls shall fill the houses;  
there ostriches shall dwell,  
and satyrs shall dance.  
Desert beasts shall howl in her castles,  
and jackals in her luxurious palaces.  
Her time is near at hand  
and her days shall not be prolonged.» (Is 13:1-22)*

*«Then one of the seven angels who were holding the seven bowls came to me and said: “Come, I will show you the judgment in store for the great harlot who sits by the waters of the deep. The kings of the earth have committed fornication with her, and the earth’s inhabitants have grown drunk on the wine of her lewdness.”*

*The angel then carried me away in spirit in a desolate place where I saw a woman seated on a scarlet beast which was covered with blasphemous names. This beast had seven heads and ten horns. The woman was dressed in purple and scarlet and adorned with gold and pearls and other jewels. In her hand she held a gold cup that was filled with the abominable and sordid deeds of her lewdness. On her forehead was written a name of mystery, “Babylon the great, mother of harlots and all the world’s abominations. “ I saw that the woman was drunk with the blood of God’s holy ones and the blood of those martyred for their faith in Jesus.*

*When I saw her I was greatly astonished. The angel said to me, “Why are you so taken aback? I will explain to you the mystery of the woman and of the seven-headed and ten-horned beast carrying her. The beast you saw existed once but now exists no longer. It will come up from the abyss once more before going to final ruin. All the men of the earth whose name have not been written in the book of the living from the creation of the world shall be amazed when they see*

*the beast, for it existed once and now exists no longer, and yet it will exist again. Here is the clue for one who possesses wisdom! The seven heads are seven hills on which the woman sits enthroned. They are also seven kings: five have already fallen, one lives now, and the last has not yet come; but when he does he will remain only a short while. The beast which existed once but now exists no longer, even though it is an eighth king, is really one of the seven and is on its way to ruin. The ten horns you saw represent ten kings who have not yet been crowned: they will possess royal authority along with the beast, but only for an hour. Then they will come to agreement and bestow their power and authority on the beast. They will fight against the Lamb but the Lamb will conquer them, for he is the Lord of lords and the King of kings; victorious, too, will be his followers, the ones who are called: the chosen and the faithful.”*

*The angel then said to me: “The waters on which you saw the harlot enthroned are large numbers of peoples and nations and tongues. The ten horns you saw on the beast will turn against the harlot with hatred: they will strip off her finery and leave her naked; they will devour her flesh and set her on fire. For God has put it into their minds to carry out his plan, by making them agree to bestow their sovereignty on the beast until his will is accomplished. The woman whom you saw is the great city which has sovereignty over the kings of the earth.”» (Apoc 17:1-18)*

*«After this I saw another angel coming down from heaven. His authority was so great that all the earth was lighted up by his glory. He cried out in a strong voice:*

*“Fallen, fallen is Babylon the great!  
She has become a dwelling place for demons.  
She is a cage for every unclean spirit,  
a cage for every filthy and disgusting bird:*

*for she has made all the nations drink  
the poisoned wine of her lewdness.*

*The kings of the earth  
committed fornication with her,  
and the world's merchants grew rich  
from her wealth and wantonness."*

*Then I heard another voice from heaven say:*

*"Depart from her, my people,  
for fear of sinning with her  
and sharing the plagues inflicted on her!  
her sins have piled up as high as heaven  
and God keeps count of her crimes.*

*Pay her back as he has paid others,  
pay her double for her deeds!*

*Pour into her cup  
twice the amount she concocted!*

*In proportion to her boasting and sensuality,  
repay her in torment and grief!*

*For she said to herself,  
'I sit enthroned as a queen.*

*No widow am I,  
and never will I go into mourning!'*

*Therefore her plagues will come all at once,  
death and mourning and famine.*

*She shall be consumed by fire,  
for mighty is the Lord God who condemns her."*

*The kings of the earth who committed fornication with her  
and wallowed in her sensuality will weep and lament over her  
when they see the smoke arise as she burns. They will keep  
their distance for fear of the punishment inflicted on her, and  
will say:*

*"Alas, alas, great city that you are,  
Babylon the mighty!  
In a single hour your doom has come!"*

*The merchants of the world will weep and mourn over her too, for there will be no more market for their imports, their cargoes of gold and silver, precious stones and pearls, fine linen and purple garments, silk and scarlet cloth; fragrant wood of every kind, all sorts of ivory pieces and expensive wooden furniture; bronze, iron and marble; cinnamon and amomum, perfumes, myrrh and frankincense; wine and olive oil, fine flour and grain; cattle and sheep, horses and carriages; slave and souls of men.*

*“The fruit your appetite craved has deserted you.  
All your luxury and splendor are gone;  
you shall never find them again!”*

*The merchants who deal in these goods, who grow rich from business with the city will keep their distance for fear of the punishment inflicted on her. Weeping and mourning, they cry out:*

*“Alas, alas, the great city,  
dressed in fine linen and purple and scarlet.  
Adorned all in gold and jewels and pearls!  
In a single hour this great wealth has been destroyed!”*

*Every captain and navigator, all sailors and seafaring men, then stood at a distance and cried out when they saw the smoke go up as the city burned to the ground: “What city could have compared with this great one!” They poured dust on their heads and cried out, weeping and mourning:*

*“Alas, alas, the great city,  
in which all shipowners grew rich  
from their profitable trade with her!  
In a single hour  
her destruction has come about!”*

*Rejoice over her, you heavens, you saints, apostles and prophets! For God has exacted punishment from her on your account.*

*A powerful angel picked up a stone like a huge millstone  
and hurled it into the sea and said:*

*“Babylon the great city  
shall be cast down like this, with violence,  
and nevermore be found!*

*No tunes of harpists and minstrels,  
of flutists and trumpeters,  
shall ever again be found in you!*

*No sound of the millstone  
shall ever again be heard in you!*

*No light from a burning lamp  
shall ever again shine out in you!*

*No voices of bride and groom  
shall ever again be heard in you!*

*Because your merchants were the world’s nobility,  
you led all nations astray by your sorcery.*

*In her was found the blood of prophets and saints  
and of all who were slain on the earth.”» (Apoc 18:1-24)*

## Chapter XIV

# BEGINNING OF REALIZATION OF REDEMPTION



God makes known to “His” People – the human beings who deny themselves in order to identify themselves with the Divine Will – how their entry into “Paradise,” the “Promised Land,” is to be.

*Drawing 9 - God’s Mercy in “Time”(continuation)*

- «Be on the alert, for you do not know which day your Lord is coming»
  - The Crossing of the Jordan
  - «You shall set out from your place and follow it!»
  - «This is how you will know that there is a living God in your midst...»
  - Memorial of the Crossing of the Jordan
- The Redemption
- «A great sign appeared in heaven...»
  - The Waters, a Symbol of Iniquity
  - «Now the salvation and the power and the kingdom of our God and the authority of His Christ have come»

*Continuation of Drawing 9*  
God's Mercy in "Time"

«BE ON THE ALERT, FOR YOU DO NOT KNOW  
WHICH DAY YOUR LORD IS COMING»

Of the six hundred three thousand five hundred and fifty sons of Israel, older than twenty years, who left Egypt with Moses, only Caleb, of the tribe of Judah, and Joshua, of the tribe of Ephraim, entered the promised land, because they trusted in the word of God. All those who doubted the "promise" perished in the wilderness. These were the ones who said:

*«"Would it not be better for us to return to Egypt?" So they said to one another, "Let us appoint a leader and go back to Egypt".» (Num 14:3-4) «...and in their hearts they turned back to Egypt.» (Acts 7:39)*

*«And the Lord spoke to Moses and Aaron, saying, "How long shall I bear with this evil congregation who are grumbling against me? I have heard the complaints of the sons of Israel, which they are making against me. Say to them, As I live, says the Lord, just as you have spoken in my hearing, so I will surely do to you; your corpses shall fall in this wilderness, even all your numbered men, according to your complete number from twenty years old and upward, who have grumbled against me. Surely you shall not come into the land in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun. Your children,*

*however, who you said would become a prey, I will bring them in, and they shall know the land which you have rejected. But as for you, your corpses shall lie in the wilderness. According to the number of days which you spied out the land, forty days, for every day you shall bear your guilt a year, even forty years, and you shall know my opposition. I the Lord have spoken, surely this I will do to all this evil congregation who are gathered together against me. In this wilderness they shall be destroyed, and there they shall die.”*

*As for the men who Moses sent to spy out the land and who returned and made all the congregation grumble against him by bringing out the very bad report of the land died by a plague before the Lord. But Joshua the son of Nun and Caleb the son of Jephunneh remained alive out of those men who went to spy out the land. » (Num 14:26-38)*

Only those who *abide* in faith, trusting in the word of God, will see in this world the consummation of the “Promise.”

*«Therefore be on the alert, for you do not know which day your Lord is coming. But be sure of this, that if the head of the house had known at which time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. For this reason you be ready too; for the Son of Man is coming at an hour when you do not think he will.» (Mt 24:42-44)*

## THE CROSSING OF THE JORDAN

*«Then Joshua rose early in the morning; and he and all the sons of Israel set out from Shittim and came to the Jordan, and they lodged there before they crossed. And it came about at the end of the three days that the officers went through the midst of the camp and they commanded the people, saying:*

*“When you see the ark of the covenant of the Lord your*

*God with the Levitical priests carrying it, then you shall set out from your place and follow it. However, there shall be between you and it a distance of about 2,000 cubits by measure. Do not come near it, that you may know the way by which you shall go, for you have not passed this way before.”» (Jos 3:1-4)*

The ark of the covenant is a “figure” of Mary; she is the “living ark” that was carrying the Son of God “hidden” in her womb.

*«When you see the ark of the covenant of the Lord your God with the Levitical priests carrying it, then you shall set out from your place and follow it...»*

This “living ark,” Mary, “temple of the Holy Spirit,” led the way for the “people of God.” She has been the first creature, who has entered the “Promised Land,” following after the Risen Jesus Christ.

The distance that exists between Mary and the rest of humanity is not due to her being the Mother of the Son of God, but to the fact that she *abided* from all eternity in the Will of God. She did not participate in the sin of man, Adam, because her will was in the Creator and not in the Creation. And, coming into this world, being free, she abided in the Creator. This is why her soul was always “moved” by the spirit of the Good, oriented to God’s Will, without any participation in the egocentric action of the spirit of Evil. In Justice, the Holy Spirit was able to descend unto her in order to realize the Incarnation of the Word.

*«Now in the sixth month the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin’s name was Mary. And when the angel had come to her, he said, “Hail, full of grace, the Lord is with thee.” When she had heard him, she was troubled at his word, and*

*kept pondering what manner of greeting this might be.*

*And the angel said to her, “Do not be afraid, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of David his father, and he shall be king over the house of Jacob forever; and of his kingdom there shall be no end.”*

*But Mary said to the angel, “How shall this happen, since I do not know man?” And the angel answered and said to her, “The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee, and therefore the Holy One to be born shall be called the Son of God. And behold, Elizabeth thy kinswoman also has conceived a son in her old age, and she who was called barren is now in her sixth month; for nothing shall be impossible with God.”*

*And Mary said, “Behold the slave of Lord; be it done to me according to thy word.” And the angel departed from her.» (Lk 1:26-38)*

#### «YOU SHALL SET OUT FROM YOUR PLACE AND FOLLOW IT!»

Mary, being free, chose to be a slave to God, her Lord, in order to fulfill only His Will. Her being mother of the Son of God is a consequence of her fidelity to the Father's Will. This son did not come forth by will of the creature but by Will of the Creator. In her flesh, therefore, there was no stain of sin, spirit of evil. Not of blood, nor of carnal will, nor of man's will, but of God himself, is he born. Thus the Word became flesh and dwelt amongst us.

Mary, in her soul, is not different from the rest of humanity; all souls have the “image” of God. The difference lies in her

spirit, because of the orientation of her will, which, abiding in God, did not lose the “likeness” of Him, as did the rest of the souls when they accepted the action of the egocentric spirit of evil by their disobedience to God’s Will.

Now we can understand the distance that exists between Mary and the rest of humanity. Now we can also understand why the Church throughout almost two thousand years has maintained this “distance” between her and us, which fact annoys many and has been a cause of differences among Christians themselves. This “distance” was necessary so that we might “know the way by which we shall go, for we have not passed this way before”: *«Behold the slave of the Lord; be it done to me according to thy word.»*

*«I am the Way» : «My food is to do the Will of Him who sent me.»*

*«You shall set out from your place and follow it. However, there shall be between you and it a distance of about 2,000 cubits by measure. Do not come near it, that you may know the way by which you shall go, for you have not passed this way before.»*

Mary, moreover, is Mother of the Church that Christ came to build, Mother of all those human beings who, denying self, strive to identify themselves with the Divine Will.

*«When Jesus therefore saw his mother, and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her into his own household. » (Jn 19:26-27)*

Just as God will make of the “two peoples,” who are represented in Ephraim and Judah, one “People” in Christ – His Church – so too will He make of the two mothers of these peoples a single one: Mother of the Church; for Eve, “the

slave girl” will “disappear” in Mary; she will submit herself to Mary’s authority, as the “flesh” submits itself to the Spirit in order to be redeemed of its sin.

*«Then the angel of God said to Hagar, “Return to your mistress, and submit yourself to her authority.” Moreover, the angel of the Lord said to her, “I will greatly multiply your descendants so that they shall be too many to count.”» (Gn 16:9-10)*

*«Hear, you neighbors of Zion!*

*God has brought great mourning upon me.*

*For I have seen the captivity*

*that the Eternal God has brought*

*upon my sons and daughters.*

*With joy I fostered them;*

*but with mourning and lament I let them go.*

*Let no one gloat over me,*

*a widow, bereft of many:*

*for the sins of my children I am left desolate,*

*because they turned from the law of God,*

*and did not acknowledge his statutes;*

*in the ways of God’s commandments*

*they did not walk,*

*nor did they tread the disciplined paths of his justice.*

*Let Sion’s neighbors come,*

*to take note of the captivity*

*of my sons and daughters,*

*brought upon them by the Eternal God.*

*He has brought against them a nation from afar,*

*a nation ruthless and of alien speech,*

*that has neither reverence for age*

*nor tenderness for childhood;*

*they have led away this widow’s cherished sons,*

*have left me solitary, without daughters.*

*What can I do to help you?  
He who has brought this evil upon you  
must himself deliver you  
from your enemies' hands.  
Farewell, my children, farewell:  
I am left desolate.  
I have taken off the garment of peace,  
have put on sackcloth  
for my prayer of supplication,  
and while I live I will cry out to the Eternal God.  
Fear not, my children; call upon God  
who will deliver you from oppression  
at the enemy hands.  
I have trusted in the Eternal God  
for your welfare,  
and joy has come to me from the Holy One  
because of the mercy that will swiftly reach you  
from your eternal savior.  
With mourning and lament I sent you forth,  
but God will give you back to me  
with enduring gladness and joy.  
As Zion's neighbors lately saw you taken captive,  
so shall they soon see  
God's salvation come to you,  
with great glory and the splendor  
of the Eternal God.  
My children,  
bear patiently the anger  
that has come from God upon you;  
your enemies have persecuted you,  
and you will soon see their destruction  
and trample upon their necks.  
My pampered children have trodden rough roads,  
carried off by their enemies like sheep in a raid.*



*Fear not, my children;  
call out to God!  
He who brought this upon you  
will remember you.  
As your hearts have been disposed  
to stray from God,  
turn now ten times the more to seek him;  
for he who has brought disaster upon you will,  
in saving you, bring you back enduring joy.  
Fear not, Jerusalem.  
He who gave you your name  
is your encouragement.  
Fearful are those who harmed you,  
who rejoiced at your downfall;  
fearful the city that took your sons.  
As that city rejoiced at your collapse,  
and made merry at your downfall,  
so shall she grieve over her own desolation.  
I will take from her the joyous throngs,  
and her exultation shall be turned to mourning;  
for fire shall come upon her  
from the Eternal God,  
for a long time,  
and demons shall dwell in her from that time on.  
Look to the east, Jerusalem!  
behold the joy that comes to you from God.  
Here come your sons whom you once let go,  
gather in from the east and the west  
by the word of the Holy One,  
rejoicing in the glory of God.» (Bar 4:9-37)  
«Jerusalem,  
take off your robe of mourning and misery;  
put on the splendor of glory from God forever:  
Wrapped in the cloak of justice from God,*

*bear on your head the mitre  
that displays the glory of the eternal name.  
For God will show all the earth your splendor:  
you will be named by God forever  
the peace of justice,  
the glory of God's worship.  
Up, Jerusalem! stand upon the heights:  
look to the east and see your children  
gathered from the east and the west  
at the word of the Holy One,  
rejoicing that they are remembered by God.  
Led away on foot by their enemies they left you;  
but God will bring them back to you  
borne aloft in glory as on royal thrones.  
For God has commanded  
that every lofty mountain be made low,  
and that the age-old depths and gorges  
be filled to level ground,  
that Israel may advance  
secure in the glory of God.  
The forest and every fragrant kind of tree  
have overshadowed Israel at God's command.  
For God is leading Israel in joy  
by the light of his glory,  
with his mercy and justice for company.» (Bar 5:1-9)*

*«Shout for joy, O heavens!  
And rejoice, O earth!  
Break forth into joyful shouting, O mountains!  
For the Lord has comforted his people,  
and will have compassion on his afflicted.  
But Zion said,  
“The Lord has forsaken me,  
and the Lord has forgotten me.”*

*“Can a woman forget her nursing child,  
and have no compassion  
on the son of her womb?  
Even these may forget,  
but I will not forget you.  
Behold, I have inscribed you  
in the palms of my hands;  
your walls are continually before me.  
Your builders hurry;  
your destroyers and devastators  
will depart from you.  
Lift up your eyes and look around;  
all of them gather together, they come to you.”  
“As I live,” declares the Lord,  
“you shall surely put on all of them as jewels,  
and bind them on as a bride.  
For your waste and desolate places,  
and your destroyed land  
– surely now you will be too cramped  
for the inhabitants,  
and those who swallowed you will be far away.  
The children of whom you were bereaved  
will yet say in your ears,  
‘The place is too cramped for me:  
make room for me that I may live here.’  
Then you will say in your hearts,  
‘Who has begotten these for me,  
since I have been bereaved of my children,  
and am barren, an exile and a wanderer?  
And who has reared these?  
Behold, I was left alone;  
from where did these come?’”  
Thus says the Lord God,  
“Behold, I will lift up my hand to the nations,*

*and set up my standard to the peoples;  
and they will bring your sons in their bosom,  
and your daughters will be carried  
on their shoulders.  
And kings will be your guardians,  
and their princesses your nurses.  
They will bow down to you with their faces to the earth,  
and lick the dust of your feet;  
and you will know that I am the Lord;  
those who hopefully wait for me will not be put to shame.”  
“Can the prey be taken from the mighty man,  
or the captives of a tyrant be rescued?  
Surely,” thus says the Lord,  
“Even the captives of the mighty man will be taken away,  
and the prey of the tyrant will be rescued;  
for I will contend with the one  
who contends with you,  
and I will save your sons.  
And I will feed your oppressors  
with their own flesh,  
and they will become drunk  
with their own blood  
as with sweet wine;  
and all flesh will know that I, the Lord,  
am your Savior,  
and your Redeemer,  
the Mighty One of Jacob.”» (Is 49:13-26)*

*«Thus says the Lord,  
“Where is the certificate of divorce  
by which I have sent your mother away?  
Or to whom of my creditors did I sell you?  
Behold, you were sold for your iniquities,  
and for your transgressions*

*your mother was sent away.  
Why was there no man when I came?  
When I called,  
why was there none to answer?  
Is my hand so short that it cannot ransom?  
Or have I no power to deliver?  
Behold, I dry up the sea with my rebuke,  
I make the rivers a wilderness;  
their fish stink for lack of water,  
and die of thirst.  
I clothe the heavens with blackness,  
and I make sackcloth their covering. ”» (Is 50:1-3)*

*«Raise a glad cry,  
you barren one who did not bear,  
break forth in jubilant song,  
you who were not in labor,  
for more numerous are the children  
of the deserted wife  
than the children of her who has a husband,  
says the Lord.  
Enlarge the space for your tent,  
spread out your tent cloths unsparingly;  
lengthen your ropes  
and make firm your stakes.  
For you shall spread abroad to the right  
and to the left;  
your descendants shall dispossess the nations  
and shall people the desolate cities.  
Fear not, you shall not be put to shame;  
you need not blush,  
for you shall not be disgraced.  
The shame of your youth you shall forget,  
the reproach of your widowhood*

*no longer remember.  
For he who has become your husband is your Maker;  
his name is the Lord of hosts;  
your redeemer is the Holy One of Israel,  
called God of all the earth.  
The Lord calls you back,  
like a wife forsaken and grieved in spirit,  
a wife married in youth and then cast off,  
says the Lord.  
For a brief moment I abandoned you,  
but with great tenderness I will take you back.  
In an outburst of wrath,  
for a moment I hid my face from you;  
but with enduring love I take pity on you,  
says the lord, your redeemer.  
This is for me like the days of Noah,  
when I swore that the waters of Noah  
should never again deluge the earth.  
So I have sworn not to be angry with you  
or to rebuke you.  
Though the mountains leave their place  
and the hills be shaken,  
my love shall never leave you  
nor my covenant of peace be shaken,  
says the Lord, who has mercy on you.  
O afflicted one, storm-battered and unconsoled,  
I lay your pavements in carnelians,  
and your foundations in sapphires.  
I will make your battlements of rubies,  
your gates of carbuncles,  
and all your walls of precious stones.  
All your sons shall be taught by the Lord,  
and great shall be the peace of your children.  
In justice shall you be established,*

*Jar from the fear of oppression,  
where destruction cannot come near you.  
Should there be any attack,  
it shall not be of my making;  
whoever attacks you shall fall before you.  
Lo, I have created the craftsman  
who blows on the burning coals  
and forges weapons as his work;  
it is I also who have created the destroyer  
to work havoc.  
No weapons fashioned against you shall prevail;  
every tongue you shall prove false  
that launches an accusation against you.  
This is the lot of the servants of the Lord,  
their vindication from me,  
says the Lord.» (Is 54:1-17)*

*«I will rejoice greatly in the Lord,  
my soul will exult in my God;  
for He has clothed me with garments of salvation,  
He has wrapped me  
with a robe of righteousness,  
as a bridegroom docks himself with a garland,  
as a bride adorns herself with her jewels.  
For as the earth brings forth its sprouts,  
and as a garden causes the things sown in it  
to spring up,  
so the Lord God will cause righteousness  
and praise to spring up  
before all the nations.» (Is 61:10-11)*

*«For Zion's sake I will not keep silent,  
and for Jerusalem's sake I will not keep quiet,  
until her righteousness goes forth like brightness,*

*and her salvation like a torch that is burning.  
 And the nations will see your righteousness,  
 and all kings your glory;  
 and you will be called by a new name,  
 which the mouth of the Lord will designate.  
 You will also be a crown of beauty  
 in the hand of the Lord,  
 and a royal diadem in the hand of your God.  
 It will no longer be said to you,  
 "Forsaken,"  
 nor to your land will it any longer be said,  
 "Desolate";  
 but you will be called,  
 "My delight is in her,"  
 and your land,  
 "Married";  
 for the Lord delights in you,  
 and to Him your land will be married.  
 For as a young man marries a virgin,  
 your Builder will marry you;  
 and as the bridegroom rejoices over the bride,  
 so your God will rejoice over you.  
 On your walls, O Jerusalem,  
 I have appointed watchmen;  
 all day and all night  
 they will never keep silent.  
 You who remind the Lord,  
 take no rest for yourselves;  
 and give Him no rest  
 until He establishes and makes Jerusalem  
 a praise in the earth.  
 The Lord has sworn by His right hand  
 and by His strong arm,  
 "I will never again give your grain*



*as food for your enemies;  
nor will foreigners drink your new wine,  
for which you have labored.”  
But those who garner it will eat it,  
and praise the Lord;  
and those who gather it will drink it  
in the courts of my sanctuary.  
Go through, go through the gates;  
clear the way for the people;  
build up the highway;  
remove the stones,  
lift up a standard over the peoples.  
Behold, the Lord has proclaimed  
to the ends of the earth,  
Say to the daughter of Zion,  
“Lo, your salvation comes;  
behold His reward is with Him,  
and His recompense before Him.”  
And they will call them,  
“The holy people, the redeemed of the Lord”;  
and you will be called,  
“Sought out, a city not forsaken.”» (Is 62:1-12)*

«THIS IS HOW YOU WILL KNOW  
THAT THERE IS A LIVING GOD IN YOUR MIDST...»

*«Joshua also said to the people, “Sanctify yourselves, for tomorrow the Lord will perform wonders among you.” And he directed the priests to take up the ark of the covenant and go on ahead of the people; and they did so.*

*Then the Lord said to Joshua, “Today I will begin to exalt you in the sight of all Israel, that they may know I am with you, as I was with Moses. Now command the priests carrying the ark of the covenant to come to a halt in the Jordan when they reach the edge of the waters.”*

*So Joshua said to the Israelites, "Come here and listen to the words of the Lord your God." He continued: "This is how you will know that there is a living God in your midst, who at your approach will dispossess the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites and Jebusites. The ark of the covenant of the Lord of the whole earth will precede you into the Jordan. Now choose twelve, one from each of the tribes of Israel. When the soles of the feet of the priests carrying the ark of the Lord, the Lord of the whole earth, touch the water of the Jordan, it will cease to flow; for the water flowing down from upstream will halt in a solid bank."*

*The people struck their tents to cross the Jordan, with the priests carrying the ark of the covenant ahead of them. No sooner had these priestly bearers of the ark waded into the waters at the edge of the Jordan, which overflows all its banks during the entire season of the harvest, than the waters flowing from upstream halted, backing up in a solid mass for a very great distance indeed, from Adam, a city in the direction of Zarethan; while those flowing downstream toward the Salt Sea of the Arabah disappeared entirely. Thus the people crossed over opposite Jericho.*

*While all Israel crossed over on dry ground, the priests carrying the ark of the covenant of the Lord remained motionless on dry ground in the bed of the Jordan until the whole nation had completed the passage.» (Jos 3:5-17)*

The waters of the Jordan that parted in two for the people to pass dryshod, and which held back while the priests with the ark of the covenant stood in the middle of the Jordan, signify the egocentric action of evil; and the path that divided the waters in two while the people passed is a figure of the Path of self-denial that Christ opened on the Cross: *«If a man wishes to come after me, he must deny his very self, take up*

*his cross, and begin to follow in my footsteps.»* Every time we deny ourselves in order to fulfill God's Will, Evil withdraws.

*«Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into his death?»* (Rom 6:3)

*«"This is how you will know that there is a living God in your midst, who at your approach will dispossess the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites and Jebusites....»* (Jos 3:10)

*«Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of Abilene, in the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zacharias, in the wilderness. And he came into all the district around the Jordan, preaching a baptism of repentance for forgiveness of sins; as it is written in the book of the words of Isaiah the prophet:*

*"The voice of one crying in the wilderness:  
Make ready the way of the Lord,  
make His paths straight.  
Every ravine shall be filled up,  
and every mountain and hill shall be brought low;  
and the crooked shall become straight,  
and the rough roads smooth;  
and all flesh shall see the salvation of God."*

*He therefore began saying to the multitudes who were going out to be baptized by him, "You brood of vipers, who warned you to flee from the wrath to come? Therefore bring forth fruits in keeping with your repentance, and do not begin to say to yourselves, 'We have Abraham for our father,' for I say to you that God is able from these stones to raise up children to Abraham. And also the axe is already laid at the*

*root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.”*

*And the multitudes were questioning him, saying, “Then what shall we do?” And he would answer and say to them, “Let the man who has two tunics share with him who has none; and let him who has food do likewise.”*

*And some tax-gatherers also came to be baptized, and they said, “Teacher, what shall we do?” And he said to them, “Collect no more than what you have been ordered to.”*

*And some soldiers were questioning him, saying, “And what about us, what shall we do?” And he said to them, “Do not take money from anyone by force, or accuse anyone falsely, and be content with your wages.”*

*Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he might be the Christ, John answered and said to them all, “As for me, I baptize you with water; but he who is mightier than I is coming, and I am not fit to untie the thong of his sandals; he himself will baptize you in the Holy Spirit and fire. And his winnowing fork is in his hand to clean out his threshing floor, and to gather the wheat into his barn; and he will burn up the chaff with unquenchable fire.”» (Lk 3:1-17)*

*«Then Jesus arrived from Galilee at the Jordan coming to John, to be baptized by him. But John tried to prevent him, saying, “I have need to be baptized by you, and do you come to me?” But Jesus answering said to him, “Permit it at this time, for in this way it is fitting for us to fulfill all righteousness. “ Then he permitted him. And after being baptized, Jesus went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon him, and behold, a voice out of the heavens, saying, “This is my beloved Son, in whom I am well-pleased.”» (Mt3:13-17)*

*«Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.» (Jn 3:5-6)*

One cannot be “born of the Spirit” if one has not first been “born” of “water”; the latter is the baptism of penance preached by John and also by Jesus.

Jesus received the baptism of penance in order to set an example for us and because he had come to fulfill all righteousness: *«Permit it at this time, for in this way it is fitting for us to fulfill all righteousness.»*

Through the “baptism of penance,” the doors are opened to the Holy Spirit, but this is no guarantee that the Holy Spirit is in possession of the soul if the soul does not, by her own efforts, gradually surrender herself according to the demands of the Spirit, who begins to act in the soul according to the soul’s free will; and only when the soul has fulfilled “all righteousness,” totally rejecting the action of the egocentric spirit of evil, she is “born of the Spirit” and the Holy Spirit can, in Justice, abide in her: *«For all those who are being led by the Spirit of God, these are sons of God.» (Rom 8:14)*

The apostles received the baptism of penance, but not until Pentecost were they baptized by the Holy Spirit:

*«And gathering them together, he commanded them not to leave Jerusalem, but to wait for what the Father had promised, “which,” he said, “you heard from me; for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” And so when they had come together, they were asking him, saying, “Lord, is it at this time you are restoring the kingdom to Israel?” He said to them, “It is not for you to know times or epochs which the Father has fixed by his own authority; but you shall receive power when the Holy Spirit has come upon you; and you shall*

*be witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”» (Acts 1:4-8)*

The apostles and all the people who were gathered together with them in the Cenacle, awaiting the Promise that Jesus had made to them, received the “power” of the Holy Spirit. The Holy Spirit began to act in these souls, but this does not mean that they were already being totally “moved” by Him and that their “birth” by the Spirit had already taken place. The Holy Spirit was acting in them in order to give testimony to Christ Jesus; He acted in the collectivity, “in the Church,” and in their souls individually according as they *freely* surrendered themselves to His action. This is how this “spiritual birth” would take place. Proof of this is that the apostles, even after Pentecost, continued to behave in their “human ways,” with all the imperfections proper to men. These imperfections would gradually disappear, as the Holy Spirit would take possession of their souls, totally liberating them from the egocentric spirit of evil, that is, from the consequences of the “original fault,” so that they might attain the “resurrection” that would give them a “new life,” as they could see it in Jesus Christ Arisen.

*«”God has raised this Jesus to life, and we are all witnesses of the fact. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. For David did not ascend to heaven, and yet he said,*

*‘The Lord said to my Lord:  
Sit at my right hand  
until I make your enemies  
a stool for thy feet.’*

*Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ.”When*

*the people heard this, they were cut to the heart and said to Peter and other apostles, "Brothers, what shall we do?" Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off – for all whom the Lord our God will call."*

*With many other words he warned them; and he pleaded with them, "Save yourselves from this corrupt generation." Those who accepted his message were baptized, and about three thousand were added to their number that day.» (Acts 2:32-41)*

*«The God of our fathers has appointed you to know His will, and to see the Righteous One, and to hear an utterance from His mouth (Ananias said to Paul), for you will be a witness for Him to all men of what you have seen and heard. And now why do you delay? Arise, and be baptized, and wash away your sins calling on His name.» (Acts 22:14-16)*

Baptism, through the faith that the human being has when he chooses a new life for himself or for his children, opens the "Fountain" for sins to be washed away, but baptism does not save without the "washing away" of those sins, something each one must do personally by renouncing the egocentric action that he brings in his nature; the soul is to go *freely* to the "Fountain," which is Christ, in order to wash away her sins.

After Jesus received, from the hands of John, the baptism of penance, and the Holy Spirit came upon him, he went to do penance and was tempted by

Satan. "All justice" was being fulfilled: the spirit of evil would have the *same opportunity* as the Holy Spirit. On the soul's liberty depends the acceptance of the One or the other. Before the Redemption from the original fault, the spirit of

evil could not gain possession of man's soul; neither could the Holy Spirit take possession of it. Jesus came to open the door to the Holy Spirit: *«I am the door.»* For the sake of Divine Justice toward the free creatures, the soul is also able to accept the spirit of evil, if she so desires. This “door” was opened with the Redemption, and ever since Pentecost the Holy Spirit began to penetrate the souls, beginning with the apostles who were in the Cenacle. They are the “Firstfruits” of the Church of Christ.

*«Jesus, full of the Holy Spirit, then returned from the Jordan and was conducted by the Spirit into the desert for forty days, where he was tempted by the devil. During that time he ate nothing, and at the end of it he was hungry. And the devil said to him, “If you are the Son of God, command this stone to turn into bread.” Jesus answered him, “Scripture has it: Not on bread alone shall man live.”»* (Lk 4:1-4)

The devil says to him, *«If you are the Son of God...»*, not because he knew then that Jesus was the Only Begotten Son of God; he calls him “Son of God” because he saw that Jesus was moved by the Holy Spirit. The Holy Spirit took Jesus to the desert and also left him in his “dark night” so that he might be tempted by Satan. Jesus overcame these and all the subsequent temptations; and so, in Justice, he attained the consummation of his work, becoming Realized in the Spirit of God, *«...constituted Son of God in power according to the Spirit of Holiness starting from the resurrection from the dead.»* (Rom 1:4)

*«And the devil led him up, and showed him all the kingdoms of the world in a moment of time. And he said to him, “To thee will I give all this power and their glory; for to me they have been delivered, and to whomever I will give them. Therefore if thou wilt worship before me, the whole shall be thine.»* (Lk 4:5-7)



The power and the glory of this world, its kingdoms, belong to Satan, the egocentric action of the fallen angel – the “spirit of the world” – for they have been delivered to him by the men who are disobedient to the Will of God, and to whom-ever he wills, he gives them; he gives them to those who worship before him accepting the temptation: *«To thee will I give all this power and their glory; for to me they have been delivered, and to whomever I will give them. Therefore if thou wilt worship before me, the whole shall be thine.»*

*«And Jesus answered and said to him, It is written, “The Lord thy God shall thou worship, and him alone shalt thou serve.”»* (Lk 4:8)

Fulfilling the law of Love, Jesus rejects this temptation, as he rejected all the others.

*«And he led him to Jerusalem and set him on the pinnacle of the temple, and said to him, “If you are the Son of God, cast yourself down from here; for it is written, ‘He will give His angels charge concerning you to guard you,’ and, ‘On their hands they will bear you up lest you strike your foot against a stone.’”»*

*And Jesus answered and said to him, “It is said, ‘You shall not put the Lord your God to the test.’”»*

*And when the devil had finished every temptation, he departed from him until an opportune time.*

*And Jesus returned to Galilee in the power of the Spirit; and news about him spread through all the surrounding district. And he began teaching in their synagogues and was praised by all.»* (Lk 4:9-15)

After Jesus rejected “every temptation,” God, for the sake of Justice, orders the spirit of evil, Satan, to withdraw, and the Holy Spirit acts.

*«And he came to Nazareth, where he had been brought up;*

*and according to his custom, he entered the synagogue on the sabbath and stood up to read. And the volume of Isaiah the prophet was handed to him. And after he opened the volume, he found the place where it was written,*

*“The Spirit of the Lord is upon me  
because he has anointed me  
to bring good news to the poor;  
he has sent me to proclaim to the captives release,  
and sight to the blind;  
to set at liberty the oppressed,  
to proclaim the acceptable year of the Lord,  
and the day of recompense.”*

*And closing the volume, he gave it back to the attendant and sat down. And the eyes of all in the synagogue were gazing on him. But he began to say to them, “Today this Scripture has been fulfilled in your hearing.”» (Lk 4:16-21)*

«*I am the WAY.*» Jesus, by his life of self-denial in order to fulfill the Father’s Will, is the way for all souls. Jesus had no other weapons for defending himself against the spirit of evil than those God had already given to men: His Word and the Law – observe the commandments that I enjoin on you “today.” But those men could not do the same thing that Jesus did because their will, weakened by the egocentric action of evil, as a consequence of “original sin,” was inclined toward evil. But after Jesus has opened the “door” to the Holy Spirit, the souls have the grace of Christ – the activity of the Divine in their own Nature – as their strength, and they can do the same thing Jesus did because God himself resides in these souls through grace. They have only to place their liberty in Christ, as Jesus placed his liberty in the hands of the Father, who is in heaven. The will of Christ is the Will of the Father: «*...not my will but Thine be done.*»

*«For there is one God, and one mediator also between God*

*and men, the man Christ Jesus, who gave himself as a ransom for all, the testimony borne at the proper time.» (1 Tim 2:5)*

*«There came a man, sent from God,  
whose name was John.  
He came for a witness,  
that he might bear witness of the light,  
that all might believe through him.  
He was not the light,  
but came that he might bear witness of the light.  
The true light that enlightens every man  
was coming into the world.  
He was in the world,  
and the world was made through him,  
and the world did not know him.  
But as many as received him,  
to them he gave the right  
to become children of God,  
even to those who believe in his name,  
who were born not of blood,  
nor of the will of the flesh,  
nor of the will of man,  
but of God.  
And the Word became flesh,  
and dwelt among us,  
and we beheld his glory,  
glory as of the only begotten from the Father,  
full of grace and truth.  
John bore witness of him,  
and cried out, saying,  
“This was he of whom I said,  
‘He who comes after me  
has a higher rank than I,  
for he existed before me.’”  
For of his fulness we have all received,*

*and grace upon grace.  
For the law was given through Moses;  
grace and truth were realized through Jesus Christ.  
No man has seen God at any time;  
the Only Begotten God,  
who is in the bosom of the Father,  
he has revealed Him.» (Jn 1:6-18)*

## MEMORIAL OF THE CROSSING OF THE JORDAN THE REDEMPTION

*«After the entire nation had crossed the Jordan, the Lord said to Joshua, “Choose twelve men from the people, one from each tribe, and instruct them to take up twelve stones from this spot in the bed of the Jordan where the priests have been standing motionless. Carry them over with you, and place them where you are to stay tonight.*

*Summoning the twelve men whom he had selected from among the Israelites, one from each tribe, Joshua said to them, “Go to the bed of the Jordan in front of the ark of the Lord; lift to your shoulders one stone a piece, so that they will equal in number the tribes of Israelites. In the future these are to be a sign among you. When your children ask you what these stones mean to you, you shall answer them, ‘The waters of the Jordan ceased to flow before the ark of the covenant of the Lord when it crossed the Jordan.’ Thus these stones are to serve as a perpetual memorial to the Israelites.” The twelve Israelites did as Joshua had commanded; they took up as many stones from the bed of the Jordan as there were tribes of the Israelites, and carried them along to the camp site, where they placed them, according to the Lord’s direction. Joshua also had twelve stones set up in the bed of the Jordan on the spot where the priests stood who were carrying the ark of the covenant. They are there to this day.*

*The priests carrying the ark remained in the bed of the Jordan until everything had been done that the Lord had commanded Joshua to tell the people. The people crossed over quickly, and when all had reached the other side, the ark of the Lord, borne by the priests, also crossed to its place in front of them. The Reubenites, Gadites, and half-tribe of Manasseh, armed, marched in the vanguard of the Israelites, as*

*Moses had ordered. About forty thousand troops equipped for battle passed over before the Lord to the plains of Jericho.*

*That day the Lord exalted Joshua in the sight of all Israel, and thenceforth during his whole life they respected him as they had respected Moses.» (Jos 4:1-4)*

While the Redemption, which is God's Mercy, is still open the "people" can cross the "Jordan" in order to reach the "Promised Land."

The crossing of the Jordan is a figure of the Redemption, and the stones are a figure of the Church that Christ came to build.

Mary, the "living ark," is "in the middle" with all the saints – the priests of God – waiting for the people to cross, while Christ Himself is the High Priest, «*constituted by God High Priest of the good things to come.*» (Heb 9:21)

*«Even Christ did not glorify himself with the office of high priest; he received it from the One who said to him:*

*“You are my son;  
today I have begotten you.”  
just as He says in another place,*

*“You are a priest forever,  
according to the order of Melchizedek.”*

*In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able*

*to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek.» (Heb 5:5-10)*

*«But when Christ appeared as high priest of the good things to come, he entered once for all through the greater and more perfect tabernacle, not made by hands (that is, not of this creation), nor again by virtue of blood of goats and calves, but by virtue of his own blood, into the Holies, having obtained eternal redemption.*

*For if the blood of goats and bulls and the sprinkled ashes of a heifer sanctify the unclean unto the cleansing of the flesh, how much more will the blood of Christ, who through the Holy Spirit offered himself unblemished unto God, cleanse your conscience from dead works to serve the living God. And this is why he is mediator of a new covenant, that whereas a death has taken place for redemption from the transgressions committed under the former covenant, they who have been called may receive eternal inheritance according to the promise.» (Heb9:11-15)*

When all Justice has been fulfilled and the Gospel of the kingdom of God has been preached *«in the whole world for a witness to all the nations,»* as Jesus said, then no one who has not renounced the egocentric action of the spirit of the world will be able to “cross over” from the “kingdoms of this world” to the “Kingdom of God” because the time of God’s Mercy will have come to an end so that His Justice may come.

*«And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come.» (Mt 24:H)*

*.. For the priests who carried the ark were standing in the middle of the Jordan until everything was completed that the Lord had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed; and it came about when all the people had finished crossing, that the ark of the Lord and the priests crossed before the people.» (Jos 4:10-10)*

When the time of God's Mercy reaches its end so that His Justice may come, the "Way" opened in the middle of the "waters" will be removed; and these waters – which in this case signify the action of Evil, wickedness – will invade the earth, and the earth will be the kingdom of the "man of iniquity," I.e. "lawless one," as St Paul says:

*«And you know what restrains him now, so that in his time he may be revealed. For the mystery of lawlessness is already at work; only He who now restrains it will do so until He is taken out of the way. And then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming.» (2 Tes 2:6-8)*

*«Then the Lord said to me, "Take for yourself a large tablet and write on it in ordinary letters: 'Swift is the booty, speedy is the prey.' And I will take to myself faithful witnesses for testimony, Uriah the priest and Zechariah the son of Jeberechiah. So I approached the prophetess, and she conceived and gave birth to a son. Then the Lord said to me, "Name him Maher-shalal-hash-baz; for before the boy knows how to cry out 'My father' or 'My mother,' the wealth of Damascus and the spoil of Samaria will be carried away before the King of Assyria."*

*And again the Lord spoke to me further, saying,  
"Inasmuch as these people have rejected  
the gently flowing waters of Shiloah,*

*and rejoice in Rezin  
 and the son of Remaliah;  
 now therefore, behold,  
 the Lord is about to bring on them  
 the strong and abundant waters  
 of the Euphrates,  
 even the king of Assyria  
 and all his glory;  
 and it will rise up over all its channels  
 and go over all its banks.  
 Then it will sweep on into Judah,  
 it will overflow and pass through,  
 it will reach even to the neck;  
 and the spread of its wings  
 will fill the breadth of your land,  
 O Immanuel!"*

*"Be broken, O peoples,  
 and be shattered;  
 and give ear all remote places of the earth.  
 Gird yourselves, yet be shattered;  
 gird yourselves, yet be shattered.  
 Devise a plan but it will be thwarted;  
 state a proposal, but it will not stand,  
 for God is with us."*

*For thus the Lord spoke to me with mighty power  
 and instructed me not to walk in the way of this people,  
 saying,*

*"You are not to say,  
 It is a conspiracy!"  
 in regard to all that this people call a conspiracy,  
 and you are not to fear what they fear  
 or be in dread of it.  
 It is the Lord of hosts  
 whom you should regard as holy,*



*and He shall be your fear,  
and He shall be your dread.  
Then He shall become a sanctuary;  
but to both the houses of Israel,  
a stone to strike  
and a rock to stumble over,  
and a snare and a trap  
for the inhabitants of Jerusalem.  
And many will stumble over them,  
then they will fall and be broken;  
they will even be snared and caught.”*

*Bind up the testimony, seal the law among my disciples.  
And I will wait for the Lord who is hiding His face from the  
house of Jacob; I will even look eagerly for Him. Behold, I  
and the children whom the Lord has given me are for signs  
and wonders in Israel from the Lord of hosts, who dwells on  
Mount Zion.*

*And when they say to you, “Consult the mediums and the  
wizards who whisper and mutter,” should not the people  
consult their God? Should they consult the dead on behalf of  
the living?*

*To the law and to the testimony: If they do not speak  
according to this word, it is because they have no dawn. And  
they will pass through the land hard-pressed and famished,  
and it will turn out that when they are hungry, they will be  
enraged and curse their king and their God as they face  
upward. Then they will look to the earth and behold distress  
and darkness, the gloom of anguish; and they will be driven  
away into darkness. But there will be no more gloom for her  
who was in anguish.» (Is 8:1-23)*

«A GREAT SIGN APPEARED IN HEAVEN...»

*«A great sign appeared in heaven, a woman clothed with*

*the sun, with the moon under her feet, and on her head a crown of twelve stars. Because she was with child she wailed aloud in pain as she labored to give birth.*

*Then another sign appeared in heaven; it was a huge dragon, flaming red, with seven heads and ten horns; on his heads were seven diadems. His tail swept a third of the stars from heaven and hurled them down to the earth. Then the dragon stood before the woman who was about to give birth, ready to devour her child when it should be born.*

*She gave birth to a son, a boy destined to shepherd all the nations with an iron rod. Her child was caught up to God and to his throne. The woman herself fled into the desert, where a special place had been prepared for her by God: there she was taken care of for twelve hundred and sixty days.» (Apoc 12:1-6)*

The “woman” is the “Mother of the Church,” who feels the labor pains in giving birth to “the SON,” the “new man,” Life of “the sons.”

*«Therefore, he will give them up  
the time when she who is in labor  
has borne a child.  
Then the remainder of his brethren  
will return to the sons of Israel.  
And he will arise  
and shepherd his flock  
in the strength of the Lord,  
in the majesty of the name of the Lord his God.  
And they will live securely,  
for then his greatness will reach  
to the ends of the earth.  
And this One will be our peace.  
When the Assyrian invades our land,  
when he tramples on our citadels,*

*then we will raise against him  
seven shepherds and eight leaders of men.  
And they will rule  
the land of Assyria with the sword,  
the land of Nimrod at its entrances;  
and he will deliver us from the Assyrian  
when he attacks our land  
and when he tramples our territory.  
Then the remnant of Jacob  
will be among many peoples  
like dew from the Lord,  
like showers on vegetation  
which do not wait for man  
or delay for the sons of men.  
And the remnant of Jacob  
will be among the nations,  
among many peoples like a lion  
among the beasts of the forest,  
like a young lion among flock of sheep,  
which, if he passes through,  
tramples down and tears,  
and there is none to rescue.  
Your hand will be lifted up  
against your adversaries,  
and all your enemies will be cut off.  
“And it will be in that day,” declares the Lord,  
“that I will cut off your horses from among you  
and destroy your chariots.  
I will also cut off the cities of your land  
and tear down all your fortifications.  
I will cut off sorceries from your hand,  
and you will have fortune tellers no more.  
I will cut off your carved images  
and your sacred pillars from among you,*

*so that you will no longer bow down  
to the work of your hands.  
I will root out your Asherim from among you  
and destroy your cities.  
And I will execute vengeance in anger and wrath  
on the nations which have not obeyed.»* (Mic 5:3-15)

## THE WATERS, A SYMBOL OF INIQUITY

*«Now the Lord said to Joshua, “Command the priests who carry the ark of testimony that they come up from the Jordan. So Joshua commanded the priests, saying, “Come up from the Jordan.”*

*And it came about when the priests who carried the ark of the covenant of the Lord had come up from the middle of the Jordan, and the soles of the priests' feet were lifted up to dry ground, that the waters of the Jordan returned to their place and went over all its banks as before.»* (Jos4:15-18)

*“He reached down from on high  
and took hold of me;  
he drew me out of deep waters.  
He rescued me from my powerful enemy,  
from my foes,  
who were too strong for me.»* (Ps 18:17-18)

*«Save me, O God,  
for the waters threaten my life;  
I am sunk in the abysmal swamp  
where there is no foothold;  
I have reached the watery depths;  
the flood overwhelms me.»* (Ps 69:2-3)

*«Rescue me out of the mire; may I not sink!  
May I be rescued from my foes,*

*and from the watery depths.  
Let not the flood-waters overwhelm me,  
nor the abyss swallow me up,  
nor the pit close its mouth over me.» (Ps 69:15-16)*

*«Behold, waters are rising from the north,  
a torrent in flood;  
it shall flood the land and all that is in it,  
the cities and their people.» (Jer 47:2)*

*«Then one of the angels who had the seven bowls came and said to me, “Come, I will show you the judgment of the great harlot who is seated upon many waters, with whom the kings of the earth have committed fornication, and with the wine of whose fornication the dwellers of earth have become drunk.» (Apoc 17:1-2)*

*«The waters that you saw, where the harlot is seated, are peoples and multitudes and nations and tongues.» (Apoc 17:15)*

**«NOW THE SALVATION AND THE POWER  
AND THE KINGDOM OF OUR GOD AND  
THE AUTHORITY OF HIS CHRIST HAVE COME»**

*«Now war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought, but they were defeated and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world – he was thrown down to earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying, Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brethren has been thrown down, who accuses them day and night before our God. And they have conquered him by the blood of the Lamb*

*and by the word of their testimony, for they loved not their lives even unto death. Rejoice then, O heaven, and you who dwell therein! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!”» (Apoc 12:7-12)*

*«Then he showed me Joshua the high priest standing before the angel of the Lord, while Satan stood at his right hand to accuse him. And the angel of the Lord said to Satan, “May the Lord rebuke you, Satan; may the Lord who has chosen Jerusalem rebuke you! Is not this man a brand snatched from the fire?”»*

*Now Joshua was standing before the angel, clad in filthy garments. He spoke and said to those who were standing before him, “Take off his filthy garments, and clothe him in festal garments.” He also said, “Put a clean miter on his head.” And they put a clean miter on his head and clothed him with the garments. Then the angel of the Lord, standing, said, “See, I have taken away your guilt.”*

*The angel of the Lord then gave Joshua this assurance: “Thus says the Lord of hosts. If you walk in my ways and heed my charge, you shall judge my house and keep my courts, and I will give you access among these standing here. Listen, O Joshua, high priest! You and your associates who sit before you are men of good omen. Yes, I will bring my servant the Shoot. Look at the stone that I have placed before Joshua, one stone with seven facets. I will engrave its inscription, says the Lord of hosts, and I will take away the guilt of the land in one day. On that day, says the Lord of hosts, you will invite one another under your vines and fig trees.”» (Zech 3:1-10)*

## Chapter XV

# REDEMPTION AS GOD'S JUSTICE

God makes known to “His” People – the human beings who deny themselves in order to identify themselves with His Will – what the final trials for attaining the total purification and for being freed from the consequences of original sin will be like.

*Drawing 10 - At the End of “the Times”*

*(Before Their Consummation)*

- At the End of “the Times” *(Before Their Consummation)*
- That Which Is Decreed Will Be Done
- The People Comes Out of the Jordan
- “Living Stones, “ *the Church*
- The Good Shepherd Abandons His Sheep

*Drawing 11 - The Consummation of “the Times”*

- The Consummation of “the Times”
- The Millennium of the Elect
- The Voices of the Seven Peals of Thunder

*Drawing 12 - The Beast That Had Ten Horns and Seven Heads*

*(The Man of Iniquity)*

- The Man of Iniquity
- The Principal Head
- The Men upon Whom the Spirit of “the Beast” Is Relying:  
Men at the Service of the Wicked One
- The Beast «having ten horns and seven heads»
- Circumcision

*«Today I have removed from you the reproach...»*



## At the End of “the Times”

*(Before Their Consummation)*

### AT THE END OF “THE TIMES”

*(Before Their Consummation)*

In this drawing we can see that the cross is disappearing and the only thing that remains is the upper part with the horizontal crossbeam. This indicates that “the sacrifice is coming to an end.” There are ever fewer victim-souls in whom Jesus can prolong his Sacrifice through which God prolongs his Mercy. The impediment that retains the manifestation of the man of iniquity is gradually being taken away, and the darkness is taking its place. We find ourselves, therefore, at the end of “the Times,” very close to their consummation.

*« "For a little while the light is among you. Walk while you have the light, that darkness may not overtake you; he who walks in darkness does not know where he goes. While you have the light, believe in the light, in order that you may become sons of light." These words Jesus spoke, and he departed and hid himself from them. » (Jn 12:35-36)*

These words Jesus spoke to his Apostles before being crucified. Jesus Christ left this world bodily, but, as we have said before, the example of his life, his “living word,” Light and Life of the souls, remained with us. And now these words that Jesus uttered are repeated, not as a commemoration but as a present-day reality, because, once the time of Divine Mercy ends, the world will be left without this Light and

without this Life, so that the man of iniquity may manifest himself in those human beings who have accepted him by giving more importance to men than to God.

*«I will not speak much more with you, for the prince of this world is coming, and he has nothing in me.» (Jn 14:30)*

The “prince of this world” will base himself on the “letter” of the word of Christ in order to pass himself off as one of Christ’s own, and the souls who have not identified themselves with the Life of the word will fall into this deception.<sup>2</sup> This is nothing new, but it will be the consummation of iniquity, which has been in action for a long time. It was known and announced by the Apostles from the beginning of their preaching and this is how St. Paul spoke about it:

*«I am amazed that you are so quickly deserting him who called you by the grace of Christ, for a different gospel; which is really not another, only there are some who are disturbing you, and want to distort the gospel of Christ. But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed. As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you have received, let him be accursed. For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.» (Gal 1:6-10)*

It is not that the apostles of the “prince of this world” are literally going to preach the words of another gospel, but that by basing themselves on the very words of the Gospel of Jesus Christ, they will conceal a spirit opposed to the Spirit of the Gospel, making it conform to this world “in order to please men,” while slighting God. Between the Gospel of Jesus Christ and this world, there can be no friendship. Whoever lives the Gospel becomes an enemy for the world

because the world will reject him, as it rejected Christ – the activity of the Divine in his soul. It is not that in order to live the Gospel one should hate the world or leave it, but that, as a consequence of a person's not living according to the spirit of the world, the world rejects him because he lives according to the Spirit of Christ, who was rejected by the world. It is, then, the Spirit of Christ who takes him out of the world.

*«If the world hates you – Jesus used to say to his Apostles – know that it has hated me before you. If you were of the world, the world would love what is its own. But because you are not of the world, but I have chosen you out of the world, therefore the world hates you. Remember the word that I have spoken to you. “No servant is greater than his master.” If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also.»* (Jn 15:18-20) Thus, if the Lord has wanted these things to be written now, as we have been doing by *His express command*, it is not for the purpose of announcing anything new but, rather, for recalling what He said before, as a last call to the souls before the coming of His Justice, for at that time He will be unable to do anything for us. When the manifestation of the man of iniquity takes place, Christ will not be able to communicate with the souls; the Holy Spirit will act only in those souls who are receiving Him now, before the “*manifestation*” of the man of iniquity.

*«Then he shall break its wings, and without severing them completely, the priest shall offer it up in smoke on the altar on the wood which is on fire; it is a burnt offering, an offering by fire of a soothing aroma to the Lord.»* (Lev 1:17)

All the material sacrifices and holocausts that Yahweh requested of his People, Israel, through Moses, symbolized in His sight a *spiritual reality*: the spiritual reality that is hidden in matter. But these material sacrifices were not a mere symbol for man; rather, when carried out in their faith in Him

to whom the sacrifice was offered – God – they were preparing man, humanity, for carrying out the spiritual sacrifice *necessary* for obtaining that Reality: «*a body you have prepared for me....*» (Heb 10:5) God could not accept as an expiatory sacrifice for sin that which was only a symbol in His sight – the sacrifice of matter, the victims of cattle, sheep, and so on, as neither does He accept today the material works of man as an expiation; these only prepare man for offering the sacrifice of his very self. This is why the Psalmist on referring to the Word of God, the Logos, says: «*Sacrifice and holocausts for sin you did not desire, but a body you have prepared for me....*» (Heb 10:5)

The only sacrifice for sin that could be pleasing to God was precisely the free “being,” man, man’s natural life – his senses and reason (soul and spirit – his entire body), and this is represented in the Old Testament in two species of animals: four-legged animals and winged creatures (birds); the first represent the soul, the second represent the spirit. About this, there would still be much to say, for in the quadrupeds there was also represented the spirit that man carries within after the sin – the energy that had worked in his natural evolution; the spirit was represented in the blood of the victim, and this is why the blood had to be poured forth on the sides of the altar: man was (symbolically) delivering up his spirit to God, a *reality* that was fulfilled in Jesus, when he said: «*Father, into your hands I commend my spirit*» (Lk 23:46), and which, through him and with him, will be fulfilled in us when we do what he did, namely, fulfill the Will of the Father.

Thus, then, the reality of the sacrifice of the natural life of man, “Adam,” which was to be delivered up to God through his obedience, against the insinuation of the angel, and which was symbolized in the sacrifice of the quadrupeds, was consummated with “the Lamb of God who takes away the sins of the world.” Christ Jesus. Still to be accomplished is

what *is lacking in us* of the sacrifice of the Lamb, and this will bring about, as a result, the “Sacrifice” (if it can be said this way) of the Spirit, which is represented in the birds. And it is this that I see will be fulfilled in the human beings in the last stage of the end-Times, shortly before its consummation – for all *expiatory sacrifice* must be presented in “Time” – so that we may enter into “eternity” free from all subjection.<sup>5</sup> The spirit – both the spirit of iniquity and the Holy Spirit – will, out of justice, offer the “sacrifice”: the Holy Spirit in order to liberate the entire creation, which is subject to the vanity of the angel, manifesting Himself in the “sons of God”; the spirit of iniquity so that the “sons of iniquity” may consummate their work and thus the spirit may be condemned in the flesh. Therefore, the spirit will not be able to communicate except with those souls who have received him; this is what is meant by that which is said in Leviticus 1:17 with respect to the sacrifice of the birds: «...*he will break its wings,*» and also adds «*without severing them completely,*» because the Spirit will act in the souls who have received Him, but He will not be able to communicate with other souls as He has done until now (He will be unable to “fly,” for His wings will be broken). This is the holocaust of the Spirit *pleasing* to God, or rather, the one required by Divine Justice for the total liberation of all creation which is subject to bondage by reason of him who subjects it – the fallen angel. It will be difficult for the man of today to understand this, but those who are receiving the Spirit will understand.

And thus says the Lord: *«My children, the moment is approaching, a terrible and decisive moment for humanity. Yes, it will be terrible, as it has not been since the beginning of creation. But what a beautiful ending! The victory is assured, but how many souls are lost and will be lost! because the confusion will also be terrible.*

*This is why my voice is raised in a cry of supplication: I*

*need souls, transmitters of my LIGHT, to serve as beacons in the hour of darkness!*

*Little children, without me, you can do nothing. But I also tell you: without your collaboration, I can do nothing for you.*

*Come to me in this hour in which all your hopes are in danger of being shattered because everywhere and in all the promises, you have been let down!*

*Come to me all you who have searched for a true way and have not found it!*

*I am the only way that will lead you to the Father.*

*Come to me all you who have searched for the TRUTH and have not found it!*

*I am the TRUTH that resides in the Father.*

*Come to me all you who have searched for LIFE and find yourselves facing death!*

*I am the true LIFE, and whoever comes to me will not know death.*

*I am who am, from the beginning to the end. No one came before me, nor will anyone come after me, because I am the eternal envoy of the Father, the expected one of all times, the God of Israel, who says now as He did then: I am at the door and am calling. Blessed are they who hear my voice and put my words into practice.» Word of the Lord.”*

## THAT WHICH IS DECREED WILL BE DONE

*“Then the king will do as he pleases, and he will exalt and magnify himself above every god, and will speak monstrous things against the God of gods; and he will prosper until the indignation is finished, for that which is decreed will be done.» (Dan 11:36)*

It is true that these prophecies of Daniel's had their *partial* fulfillment in history, but this is not all.

The man who receives the spirit of prophecy sees things according to the times and the culture in which he lives, and the prophecy is fulfilled according to the word uttered by the prophet; but the spirit announces according to what it is: "spirit," revealing the ultimate reality, which belongs to the spirit; it refers, than, to spirits and souls.

This king «*who will do as he pleases and will exalt and magnify himself above every god...*» is Satan, who all along has relied on different men through whom he gradually accomplishes his original desire to reign over men.

Antiochus, in whom this prophecy is said to have been fulfilled, was merely an instrument of Satan's. Antiochus died, but the spirit that animated him still continues to act, relying on the men who accept him. until he consummates his work.

When God reveals these things and they are written down, it is so in order that men, *living by faith*, may discover where and in which instrument the spirit of iniquity is working, and in this way, knowing him, we may refrain from participating in his works, and may, at the same time, come to discern the age of "the Times."

But when men do not live by faith but are ruled by their reason – judging by man's standards and not by God's – they remain in past history, in that which was fulfilled in another generation and which was written as an example for the future generations, and they fail to discover *the very thing* that is happening in their moment of time. And so they are constantly befuddled by the judgments of their reason, without benefitting from the light of the word they have read; and they end up serving the darkness, the prince of this world, they themselves becoming bearers of this darkness for others, turning out to be apostles of the darkness and not of the light.

As a result. Sacred Scripture in the hands of these men ends up being just another book among many in which past events are narrated, and they do not discover in it the enduring “life” of these events, nor the fact that they were written in order to transmit this very Lith to us. And the same thing is true of every Scripture that is held to be SACRED.

Sacred History, as we have said before, exemplifies the history of all humanity of all times. Also in the so-called “profane” history of the peoples, we could discover – if we had such faith as the Lord says “capable of moving mountains” – that portion of humanity’s eternal history and the sign of the Times, for everything that happens in the world conceals in its interior a divine and eternal reality. For this reason we are inexcusable before God, since He, in His infinite love, has not ceased to call men and to lavish upon them His grace before the time comes for the manifestation of His JUSTICE.

*«Now at that time Michael, the great prince who stands guard over the sons of your people, will arise, and there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.» (Dan 12:1)*

Those who are written in the book of life are the angels who were confirmed in grace and act in unity with the Holy Spirit; and these angels are assigned to the souls who have chosen the Creator rather than the creature, and as a consequence, these souls are also written in the book of life because they are “moved” by the Holy Spirit.

*«And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And those who have insight shall shine like the brightness of the expanse of heaven; and those who*



*turn many to righteousness, like the stars forever and ever.»*  
(Dan 1.2:2-3)

The souls of the saints, who are in Christ, like the souls of the condemned, who are in the bosom of the darkness (hell), will again take a body that will no longer partake of death/ The saints will be born of the Will of God, without original sin: they are represented in the rings that are in the upper part of the sphere, the center of the luminous oval of Drawing No. 12. These are the “sons of God” who will be rescued from the earth and from the power of darkness. And the reprobate will be born reprobate of the will of men, of men’s own making, with the power and the knowledge that Divine Justice will give them in order to consummate the works of the “man of iniquity.” They are represented in the seven-headed beast, which is seen in the lower part of Drawing No. 12.

These things were sealed up and kept secret because the moment had not yet come for them to be revealed. And if God now reveals them, it is because the “end time,” when all the prophecy will have its fulfillment, is at hand.

*« ”And as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase.”*

*Then I, Daniel, looked and behold, two others were standing, one on this bank of the river, and the other on that bank of the river.*

*And one said to the man dressed in linen, who was above the waters of the river, “How long will it be until the end of these wonders?”*

*And I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by him who lives forever that it would be for a time, times, and half a time, and all these*

*happenings will be fulfilled when the power of the people of the saints shall be completely shattered. As for me, I heard but could not understand; so I said, “My Lord, what will be the outcome of these events?”*

*And he said, “Go your way, Daniel, for these words are concealed and sealed up until the end time. Many will be purged, purified and refined; but the wicked will act wickedly, and none of the wicked will understand, but those who have insight will understand. And from the time that the perpetual sacrifice is abolished, and the abomination of desolation is set up, there will be one thousand two hundred and ninety days. How blessed is he who keeps waiting and attains to the one thousand three hundred and thirty-five days! But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age.”»*  
(Dan 12:4-13)

The “perpetual sacrifice” is what God has required of man so that He may liberate him from the egocentric action, spirit of evil, and is what was consummated by Jesus Christ: the submission of one’s reason to faith, which would be to submit oneself to the Supreme Reason, God. The “abolishing of the perpetual sacrifice” and the “abomination of desolation” will occur when men, affirming themselves in the self, in their natural life, have left aside the pure faith in order to give priority to the judgments of their reason. Then *«the power of the people of the saints – these saints are the angels who lead man in the life of faith until he receives the fullness of the Spirit – will be completely shattered,»* for no one will pay attention to their inspirations.

Can anyone say that we are not at the end of time?

*Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet standing in the holy place — let the reader understand — then let those*

*who are in Judea flee to the mountains; let him who is on the housetop not go down to get the things out that are in his house; and let him who is in the field not turn back to get his cloak. But woe to those who are with child and to those who nurse babes in those days!*

*But pray that your flight may not be in winter, or on a Sabbath; for then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall. And unless those days had been cut short, no life would have been saved; but for the sake of the elect those days shall be cut short. » (Mt 24:15-22)*

*«Therefore when you see the abomination of desolation standing in the holy place»: when in the place where men should be living by faith because they have the deposit of DIVINE REVELATION, they, instead, live by their reason, like the men of this world, giving priority to the work of reason, to the human rather than to the Divine, it is because the lime of the «abomination of desolation standing in the holy place – let the reader understand» has arrived. This was fulfilled in the Jewish people and is being fulfilled with the Christian people. One can already see the “abomination of desolation standing in the holy place.”*

*“And what I say to you I say to all, “WATCH”!”» (Mk 13:37)*

## THE PEOPLE COMES OUT OF THE JORDAN

*“Living Stones,” the Church*

*«The people came out of the Jordan on the tenth day of the first month, and camped in Gilgal on the eastern limits of Jericho. At Gilgal Joshua set up the twelve stones which had been taken from the Jordan, saving to the Israelites, “In the future, when the children among you ask their fathers what these stones mean, you shall inform them, ‘Israel crossed the Jordan here on dry ground.’ For the Lord, your God, dried*

*up the waters of the Jordan in front of you until you crossed over, just as the Lord, your God, had done at the Red Sea, which he dried up in front of us until we crossed over, in order that all the people of the earth may learn that the hand of the Lord is mighty, and that you may fear the Lord, your God. forever.» (Jos 4:19-24)*

The twelve stones set up by Joshua in Gilgal have their significance for (he end times: the Church of Christ, purified, on earth, the “remnant” that God reserves for Himself on earth as a witness to His Word.

*«After the entire nation had crossed the Jordan, the Lord said to Joshua, “Choose twelve men from the people, one from each tribe, and instruct them to take up twelve stones from this spot in the bed of the Jordan where the priests have been standing motionless. Carry them over with you and place them where you are to stay tonight.» (Jos 4:1-3)*

*«Now I am going to tell you a mystery. Not all of us shall fall asleep, but all of us are to be changed – in an instant, in the twinkling of an eye, at the sound of the last trumpet; for the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. This corruptible body must be clothed with incorruptibility, this mortal body with immortality. When the corruptible frame takes on incorruptibility and the mortal immortality, then will the saying of Scripture be fulfilled:*

*“O death, where is your victory?*

*O death, where is your sting?”*

*The sting of death is sin, and sin gets its power from the law. But thanks be to God who has given us the victory through our Lord Jesus Christ.» (1 Cor 15:51-57)*

*«At Gilgal Joshua set up the twelve stones which had been taken from the Jordan....» (Jos 4:20)*

*«The stone which the builders rejected  
has become the chief cornerstone.  
This is the Lord's doing;  
it is marvelous in our eyes.» (Ps I 18:22-23)*

*«Jesus said to them,  
“Did you never read in the Scriptures:  
The very stone which the builders rejected  
has become the chief cornerstone;  
this was the Lord's doing,  
and it is marvelous in our eyes.”» (Mt 21:42)*

*«Therefore, thus says the Lord God:  
“See, I am laying a stone in Zion,  
a stone that has been tested,  
a precious cornerstone as a sure foundation:  
he who puts his faith in it shall not be shaken.”» (Is 28:16)  
«Yet he shall be a snare,  
an obstacle and a stumbling stone  
to both the houses of Israel,  
and many among them shall stumble and fall,  
broken, snared, and captured.» (Is 8:14-15)  
«And why? Because justice comes from faith, not from  
works. They stumbled over the stumbling stone, as Scripture  
says:*

*“Behold, I am placing in Zion  
a stone to make men stumble  
and a rock to make them fall;  
but he who believes in him  
will not be put to shame.”» (Rom 9:32-33)*

*«Come to him, a living stone, rejected by men but ap-  
proved, nonetheless, and precious in God's eyes. You too are  
living stones, built up as an edifice of spirit, into a holy  
priesthood, offering spiritual sacrifices acceptable to God*

*through Jesus Christ. For Scripture has it:*

*“See, I am laying a cornerstone in Zion,  
an approved stone, and precious.*

*He who puts his faith in it  
shall not be shaken.”*

*The stone of value for you who have faith. For those  
without faith, it is rather,*

*“A stone that the builders rejected  
that became the very cornerstone.”*

*It is likewise “an obstacle and a stumbling stone.”*

*Those who stumble and fall are the disbelievers in God’s  
word; it belongs to their destiny to do so. You, however, are  
“a chosen race, a royal priesthood, a nation, a people he  
claims for his own to proclaim the glorious works” of the One  
who called you from darkness into his marvelous light.» (1 Pet  
2:4-9)*

*«This means that you are aliens and strangers no longer.  
No, you are fellow citizens of the saints and members of the  
household of God. You form a building that rises on the  
foundation of the apostles and prophets, with Christ Jesus  
himself as the cornerstone. Through him the whole structure  
is fitted together and takes shape as a holy temple in the  
Lord; in him you are being built into this temple, to become  
a dwelling place for God in the Spirit.» (Eph 2:19-21)*

*«This word of the Lord then came to me: “Take from the  
returned captives Heldai, Tobijah, Jedaiah; and go the same  
day to the house of Josiah, son of Zephaniah (these had come  
from Babylon). Silver and gold you shall take, and make a  
crown; place it on the head of Joshua, son of Jehozadak, the  
high priest. And say to him: Thus says the Lord of hosts: Here  
is a man whose name is Shoot, and where he is he shall  
sprout, and he shall build the temple of the Lord. Yes, he shall  
build the temple of the Lord, and taking up the royal insignia,  
he shall sit as ruler upon his throne. The priest shall be put at*

*his right hand, and between the two of them there shall be friendly understanding. And the crown shall be in the temple of the Lord as a reminder to Heldai, Tobijah, Jedaiah, and Josiah the son of Zephaniah.*

*And those who are far off shall come and help to build the temple of the Lord; and you shall know that the Lord of hosts has sent me to you. And this shall come to pass, if you will diligently obey the voice of the Lord your God.”» (Zech 6:9-15)*

## THE GOOD SHEPHERD ABANDONS HIS SHEEP

*«Thus says the Lord my God: “Become shepherd of the flock doomed to slaughter. Those who buy them slay them and go unpunished; and those who sell them say, ‘Blessed be the Lord, I have become rich’; and their own shepherds have no pity on them. For I will no longer have pity on the inhabitants of this land, says the Lord. Lo, I will cause men to fall each into the hand of his shepherd, and each into the hand of his king; and they shall crush the earth, and I will deliver none from their hand.”*

*So I became the shepherd of the flock doomed to be slain for those who trafficked in the sheep. And I took two staffs; one I named Grace, the other I named Union. And I tended the sheep. In one month I destroyed the three shepherds. But I became impatient with them, and they also detested me. So I said, “I will not be your shepherd. What is to die, let it die; what is to be destroyed, let it be destroyed: and let those that are left devour the flesh of one another.” And I took my staff Grace, and I broke it, annulling the covenant which I had made with all the peoples. So it was annulled on that day, and the traffickers in the sheep, who were watching me, knew that it was the word of the Lord. Then I said to them, “If it seems right to you, give me my wages; but if not, keep them.” And*

*they weighed out as my wages thirty shekels of silver. Then the Lord said to me, "Cast it into the treasury," the lordly price at which I was paid off by them. So I took the thirty shekels of silver and cast them into the treasury in the house of the Lord. Then I broke my second staff Union, annulling the brotherhood between Judah and Israel.*

*Then the Lord said to me, "Take once more the implements of a worthless shepherd. For lo, I am raising up in the land a shepherd who does not care for the perishing, or seek the wandering, or heal the maimed, or nourish the sound, but devours the flesh of the fat ones, tearing off even their hoofs.*

*Woe to my worthless shepherd,  
who deserts the flock!*

*May the sword smite his arm  
and his right eye!*

*Let his arm be wholly withered,  
his right eye utterly blinded!"» (Zech 11:4-17)*

*«At the time of the end the king of the South will engage him in battle, and the king of the North will storm out against him with chariots and cavalry and a great fleet of ships. He will invade many countries and seep through them like a flood. He will also invade the beautiful land. Many countries will fall, but Edom, Moab, and the leaders of Ammon will be delivered from his hand. He will extend his power over many countries; Egypt will not escape. He will gain control of the treasures of gold and silver and all the riches of Egypt, with the Lybian and Nubians in submission. But reports from the east and the north will alarm him, and he will set out in a great rage to destroy and annihilate many. He will pitch his royal tents between the seas at the beautiful holy mountain. Yet he will come to his end, and no one will help him.» (Dan 11:40-45)*

*«And when the dragon saw that he was thrown down to the*



*earth, he persecuted the woman who gave birth to the male child. And the two wings of the great eagle were given to the woman, in order that she might fly into the wilderness to her place, where she was nourished for a time and times and half a time, from the presence of the serpent.*

*And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood. And the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of his mouth. And the dragon was enraged with the woman, and went off to make war with the rest of her offspring, who keep the commandments of God and hold to the testimony of Jesus. And he stood on the sand of the seashore.» (Apoc 12:13-18)*

## The Consummation of “the Times”

### THE CONSUMMATION OF “THE TIMES”

The seven tongues of fire that we see in the drawing, proceeding from the Holy Spirit, indicate the totality of the energy of the Spirit granted to the saints.

These “seven spirits”<sup>44</sup> are being received by means of faith in the word of God. On the day of Pentecost, the nascent Church received the first-fruits of this Spirit which were partially merited by the faithful souls of the Old Testament who responded to the energy of this same Spirit. When souls have accepted the fullness of this Spirit assigned to them, it will be the end, and the “Activity” of the Holy Spirit, who is represented in the star of David, will fully manifest itself – star, which not by chance but as a sign from God, is formed by *two* triangles that represent the Divine and the human, the masculine and feminine aspects of the Total Man. The Holy Spirit, the third Person of the Most Holy Trinity, will not manifest Himself to the world with full evidence until the moment of the final judgment. This is why we see Him in the upper part of the drawing, above the cord of fire. This indicates that this manifestation to His own will take place when He comes to gather all the elect, just as the Risen Jesus Christ manifested Himself among His own. The “elect” are represented in the two rings that we see in the center of the upper part of Drawing No. 12, and about which we have

spoken in the explanation of the previous Drawing No. 10.

According as the Spirit has been accepted by the souls on earth, God's Justice has gradually become fulfilled, Justice that will be revealed with this "manifestation" of the Holy Spirit. This indicates the opening of the seven seals, about which the Apocalypse of St. John speaks.

At the same time that some souls accept the Spirit of Light, other souls accept the spirit of darkness; it is the "energy," which, as we have previously said, some receive "positively" and others receive "negatively."

*«And I looked when he broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood; and the stars of the heaven fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. And the heaven vanished like a scroll when it is rolled up, and every mountain and island was removed out of its place.» (Apoc 6:12-14)*

The opening of the sixth seal indicated the moment in which the Church – the souls faithful to Christ – will receive a new communication of the Spirit in view of the merits of the righteous of the New Testament (after Christ). And the Spirit will anoint, with the power from on high, the apostles of the "end times" and will thus confirm them." It will be a new Pentecost, with a manifestation superior to the first because it is the moment of the fullness of the Spirit on earth. Heaven, purgatory, and hell will be on earth; this is why it is said that "the heaven vanished like a scroll when it is rolled up." Many will then think that it is the end of the world, because all men will see the sign of God and His throne in the heavens (as Scripture says); and the world, the entire earth, will be shaken; but this is only the separation of the spirits. The world will be shaken with terror, but with the passing of the moment of the upheaval, the impious will reaffirm their unbelief when

they see that everything has passed, since for them it will seem like an illusion – one more catastrophe like so many others that have occurred in the world.

And those who are undergoing their purgatory on earth because they have not yet decided for God alone – to live by faith – will suffer a great torment when they become conscious of the Light that was manifested and, at the same time, of the darkness in which they are living; while the righteous will be living their heaven on earth, confirmed in LOVE: *Today I have removed from you the reproach....»*

*“And the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains; and they said to the mountains and to the rocks, “Fall on us and hide us from the presence of him who sits on the throne, and from the wrath of the Lamb; for the great day of their wrath has come; and who is able to stand?”»* (Apoc 8:1)

*«And when he broke the seventh seal, there was silence in heaven for about half an hour.»* (Apoc 8: 1)

This *«silence in heaven»* indicates that the Holy Spirit will be unable to communicate with the souls. Neither the Holy Spirit will be able to communicate with those souls who will still be purifying themselves in the world under the oppression of the iniquitous one, nor will the spirit of evil be able to tempt the sons of God anymore, for they will be full of the Holy Spirit. But the iniquitous one, who will be in a man's body – the Antichrist in person, and *Ins* own – will wage war on the sons of God while they are preaching the word of God in order to *expose* this iniquity to those souls who are undergoing their purgatory in this world. The man of iniquity will have power over some of them in order to kill their bodies, but they will receive life from the Spirit.

*«Woe to the earth and the sea; because the devil has come down to you, having great wrath, knowing that he has only a short time. And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child.»* (Apoc 12:12-13)

This is the time about which the Lord said that if those days were not shortened, no one would be saved, *«but for the sake of the elect those days will be shortened.»* And then these “elect” will live in peace, far from the sight of the iniquitous one, carrying out the work of God that was interrupted in Paradise, the covenant made by God with Abraham thus becoming fulfilled.

*«And it came about when the Sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces. On that day the Lord made a covenant with Abram, saying, “To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates; the land of the Kenites and the Kenizzites....”»* (Gn 15:17-21) He was giving the whole earth to the man who has the image and likeness of God and submitting to him all the other men who have remained in their natural life.

*«In the fourth generation they shall return here»* – God had said to Abraham – for the work of iniquity, which was represented in the “Amorites,” had not yet been consummated. The “fourth generation” is the generation that comes after the “Time” that God gave to humanity for its human evolution.

On the other hand, in the world, under the reign of the “man of iniquity,” there will be born by will of man the reprobate; their souls will take on a body through those human beings who have become affirmed in self. The saints who are already enjoying the first resurrection will also be taking on a body by

Will of God, through those human beings who have chosen Christ.” The birth of the reprobate is the second death in order to go into the lake of fire.”

*«And the seventh angel sounded the trumpet; and there arose loud voices in heaven, saying, “The kingdom of our God and of His Christ has come over the world and He will reign forever and ever.” And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, saying,*

*“We give Thee thanks,  
O Lord God, the Almighty,  
who art and who wast,  
because Thou hast taken the great power  
and hast begun to reign.  
The nations were raging in anger,  
but then came Thy day of wrath,  
and the moment to judge the dead:  
the time to reward Thy servants the prophets,  
and the holy ones who revere Thee;  
the great and the small alike;  
the time to destroy those  
who destroy the earth. “*

*And the temple of God, who is in heaven, was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds of peals of thunder and an earthquake and a great hailstorm.» (Apoc 11:15-19)*

All this will happen when the elect are entering the “Promised Land,” the Garden of Eden that God will have prepared for them, which is represented in all the drawings in the upper part of the sphere by the luminous oval and which represents, *above all*, a soul’s state of total identification with God by the effusion of the Spirit in her.

*«And I saw an angel coming down from heaven, having the*

*key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the Devil, Satan, and bound him for a thousand years, and threw him into the abyss, and shut it and sealed it over him, so that he should not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.» (Apoc 20:1-3)*

This is when the “spirit of iniquity” will be imprisoned in the bodies of those human beings who have accepted him, and Satan will be unable to tempt the souls. This reign of the man of iniquity is not the victory of this spirit but part of his punishment or condemnation; it is the temporary reign of the man who has accepted this spirit. The reign of the evil spirit, Satan, and of his own, had its beginning with the crucifixion of the Son of God and will come to its end when it takes on the body of man, for that which Satan coveted was not the “natural” man but man as God’s image. Thus this prison – seeing himself confined inside his work, the natural life for which he had worked – is for him the greatest punishment, and he will vent his fury by making man consummate his work of iniquity, using the power that Divine Justice will give him. Satan, from his prison in the body of man, will not know where to find “the encampment, the holy city of the sons of God”; but just before the final judgment, he will be released from his prison and will go against the saints of God, but in that very moment, *«fire from heaven will descend and devour Satan and his own.»* This is the final judgment.

*«And when the thousand years are over, Satan will be released from his prison and will go out to deceive the nations in all four quarters of the earth, Gog and Magog, to gather them together for war; their number is like the sands of the sea. [It is God’s Justice: the king himself leads his subjects to the judgment – he “gathers them together.”]*

*They will come swarming over the entire Country and besiege the camp of the saints, which is the city that God loves. But fire will come down on them from heaven and consume them. Then the devil, who misled them, will be thrown into the lake of fire and sulphur, where the beast and the false prophet are, and their torture will not stop, day or night, for ever and ever.*

*Then I saw a great white throne and the One who was sitting on it. In his presence, earth and heaven vanished, leaving no trace. I saw the dead, both great and small, standing in front of his throne, books were opened; and another book was opened, which is the book of life. And the dead were judged by what was written in the books, by what they had done. The sea gave up all the dead who were in it; Death and Hades were emptied of the dead that were in them; and every one was judged by what they had done.*

*Then Death and Hades were thrown into the burning lake. This burning lake is the second death, and anybody whose name could not be found written in the books of life was thrown into the burning lake.» (Apoc 20:7-15)*

The final judgment will take place when the Work of God has been consummated in Love as well as in Power. Then the Lord Jesus will slay the impious one with the breath of his mouth.

## THE MILLENNIUM OF THE ELECT

The Millennium of the saints of God is represented in the upper part of Drawing No. 12, above the Beast. The lower part, where the Beast is, represents the millennium of the man of iniquity and his own. The former is the triumph of the Cross of Christ and corresponds to the days that He spent on earth among His disciples after He was resurrected. The “total” ascension into heaven takes place after the final



judgment; it will be the New Jerusalem, when He delivers all things to the Father.

Millennium: *«And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand; and they came to life and resigned with Christ for a thousand years. [These are the saints of whom we have spoken before.] The rest of the dead [those who will have remained in the world and who will be purifying themselves under the dominion of the man of iniquity] did not come to life until the thousand years were over. This is the first resurrection. Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.»* (Apoc 20:4-6)

## THE VOICES OF THE SEVEN PEALS OF THUNDER

*«And I saw another strong angel coming down out of heaven, clothed with a cloud; and the rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire; and he had in his hand a little book which was open. And he placed his right foot on the sea and his left on the land; and he cried out with a loud voice, as when a lion roars; and when he had cried out, the seven peals of thunder uttered their voices. And when the seven peals of thunder had spoken, I was about to write; and I heard a voice from heaven saying, “Seal up the things which the seven peals of thunder have spoken, and do not write them.»* (Apoc 10:1-4)

Just like the prophecy of Daniel, of which we have spoken in the explanation of the previous Drawing, (his prophecy of

St. John's was also sealed up and not written down because it could not be known until the end of time. And God now reveals its contents so that men may not say that they were not warned on time, and all men may be able to receive the word of God before His "Final Judgment" comes.

The "mystery of God," which was hidden, is what this book is about, but it will only be "known" through faith in the Word of God. Blessed is he who believes and puts into practice the word that he "hears" from God.

*«And the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven, and swore by Him who lives forever and ever, who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there shall be delay no longer, but in the days of the voice of the seventh angel, when he begins to sound the trumpet, the mystery of God will be accomplished, as he declared by his servants the prophets.*

*And the voice which I heard from heaven, I heard again speaking to me, and saying, "Go, take the book which is open in the hand of the angel who stands on the sea and on the land." And I went to the angel, telling him to give me the little book. And he said to me, "Take it, and eat it; and it will make your stomach bitter, but in your mouth it will be sweet as honey." And I took the little book out of the angel's hand and ate it, and it was in my mouth sweet as honey; and when I had eaten it, my stomach was made bitter. And they said to me, "You must prophesy again concerning many peoples and nations and tongues and kings."» (Apoc 10:5-11)*

The little open book, which is sweet to the taste but bitter to the stomach, signifies the appearance of goodness that the "manifestation" of the reign of the Antichrist ("prince of this world") will have, a reign based on the "letter" of the Gospel but animated by the spirit of iniquity. His words and his

works will be “sweet as honey” to man’s natural life because it is the fruit of his reason and the achievement of everything that man has desired in this world, but it contains the work of iniquity which seeks the perdition of the soul; this is why it says that “it will make their stomachs bitter.” The little book is “open” because these things are manifest to the world; it is not that they are being carried out in secret (proof of the fact that not all men are conscious of the evil they do; some of them are unconscious instruments of the spirit of evil), for in order to know what this “little book” contains, it is necessary not only to read it but also “to eat it and digest it,” that is to say, one must penetrate its spirit, and this is not possible if one has not first penetrated the Spirit of the Gospel in order to realize that the works of those men do not correspond to the word of God, and that in the “Church Militant” – those people who have not yet been liberated from the self and therefore have not been confirmed in the Holy Spirit – “one cannot have a foretaste of the fullness of the adoration of God,” which is enjoyed by the “Church Triumphant” – those human beings who, having died to self, to their egocentric orientation, have been confirmed in the Holy Spirit. We first have to undergo our sacrifice and death-to-self in order to identify ourselves with the Holy of Holies, as is the “Church Triumphant.” And we cannot be “grafted into Christ” – Jesus Christ arisen – if we have not died, in the likeness of Jesus Christ crucified, in order to overcome the world of sin and live only from the Will of the Father, who is in heaven.

The Church in the dimension of time is the manifestation of the life on earth of the Firstborn Son of God, Jesus Christ, and she must go through all the stages of the life of the “son of man,” Jesus, until the “fullness of the nations” has entered, nations that are all the souls who must be moved by the Spirit – those who are written in the book of life (according to the number of angels confirmed in grace). This has to be lived not

only by each soul individually, but also by the Church, as a visible collective reality, for a witness to “all nations.”

The Church collectively – many human beings living together in the same Spirit, dissociating themselves from the “spirit of the world” – has not yet lived through the Passion and death of Jesus Christ. The persecution of the Christians in the first centuries can be compared with Herod’s persecution when he slayed the innocent children; the Church is living the public life of Jesus – “the son of man.”

## The Beast That Had Ten Horns and Seven Heads *(The Man of Iniquity)*

### THE MAN OF INIQUITY

*(Lower two-thirds of the sphere)*

This part represents the “manifestation” of the kingdom of the iniquitous one and his own; it will be its “manifestation” because his kingdom has already been in action ever since the crucifixion and death of our Lord Jesus Christ, but the king, the man of iniquity – that human being who fully accepts the attributes of the iniquitous one, with pretensions of taking the place of God in the souls and in the world – has not yet manifested himself.

It is the “prince of this world,” of whom Jesus said: *«I will not speak much more with you, for the ruler of the world is coming, and he has nothing in me!»* (Jn 14:30) Since then, he has been offering men the kingdom of this world, as he offered them to Jesus: *«All this I will give you if you will kneel down and adore me.»* And since he has been accepted by men, he reigns in them so that they may consummate his iniquity, exercising all the power that Divine Justice places at the disposal of the men who have chosen the creature instead of the Creator, the “gift” instead of the Giver, “power” instead of Love. They have chosen the knowledge of good and evil, accepting the original temptation, which they have confirmed by their works:

*«You surely shall not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like*

*God, knowers of good and evil. » (Gn 3:4-5)*

This is the fruit of human reason, the natural life of man under the direct influence of the fallen angel, Lucifer. They are the human beings who refused to die to self by submitting their reason – by means of their obedience to God through faith – to the Supreme Reason, so that the Holy Spirit might redeem from evil their natural life, which was subject to the vanity of the fallen angel. «*You surely shall not die,*» Lucifer had said. This was the “death” that Lucifer was interested in impeding in man, so that he might not discover the GOOD that resided in man, nor the author of evil – the evil he was suffering. Lucifer wanted man to know the “good and evil” that resided in himself so that, under his own responsibility, he would accept this good or this evil and choose between the two on the basis of his reason. In effect, the spirit of evil could influence man’s reason, and in this way man became Lucifer’s accomplice, making Lucifer’s inspirations his own: rejecting good and accepting evil.

Because “all justice” toward the fallen angel had not yet been fulfilled, God could not reveal to the first man the reality of the angel, and this is why He gives him the precept of obedience as a test, without revealing to him that under the figure of the tree of the knowledge of good and evil are hidden the pretensions of the angel who desired to take the place of God in “Man.”

And this is so, not only in justice toward the angel but also in justice toward man; man had come naturally inclined toward the creature, inasmuch as the angel had oriented his natural evolution (according to his own desires or will and not according to the desires and Will of God). Therefore, since man did not have the power of the Holy Spirit – which had refrained from acting for the sake of justice toward the angel – he would be an *unconscious* instrument of Lucifer’s.

*«From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for the day that you eat from it you shall surely die.» (Gn 2:16-17)*

We have already said that the “tree of the knowledge of good and evil” represented man’s natural life, wherein there was good and evil.

Man would have come to know the good and the evil that resided in his natural life but only after God had revealed to him the author of both: the egocentric action oriented to the Good – the angels who subsequently affirmed themselves in the Holy Spirit, and the egocentric action affirmed in itself – the spirit of iniquity, Evil. And once man had been confirmed in the Holy Spirit, moved by Him, he would have redeemed his natural life from the spirit of evil, and then, under the light and action of God, he would have carried out the works of his reason, redeeming all of nature from the consequences of evil, as will be done by those human beings who have chosen the Creator and have redeemed themselves from the spirit of evil, when the kingdom of the sons of God will manifest, as is represented in the upper part of the sphere.

The human beings who have chosen the creature – humanism – remaining in their natural life, will accomplish all they have purposed but will never find happiness or inner peace. They will, indeed, achieve a fictitious material peace, based on the balancing of human self-interests, but this will be in order to consummate their iniquity. The more they advance in the knowledge and possession of their nature’s psychic forces, which are being submitted to them by God so that they may consummate their work, the more oppressed they will feel by the very works they achieve. And one invention will create the need for another, one power the need for another power, and so on, without ever fully satisfying their ambitions, which

will become ever greater, even to the point of leading them to despair. Once man overcomes physical death (making his body immortal), the moment of his condemnation has arrived; he will then wish to die, but this wish will not be granted to him, for the spirit that he has accepted has been condemned in his own body, and the spirit cannot die, in the sense of a physical death. It is the spirit that is condemned in the flesh; and the “flesh,” the natural life of man, is condemned with the spirit of iniquity, since the divine (supernatural) life, image of the Word, will have been taken away from him along with the One whom he rejected, the Holy Spirit; this Life sustains him but does not penetrate him. It is God’s perfect justice in relation to His free creatures, angel and man, giving to each one what he has chosen – in this case, to remain in himself.

For those souls who have not yet decided for “the creature,” oblivious of the Creator, is the call that we see on the left-hand side of the drawing, under the band of fire, encircled by a red line.

*«Come out from their midst and be separate, says the Lord. And do not touch what is unclean. And I will welcome you. And I will be a Father to you, and you shall be sons and daughters to me, says the Lord Almighty.»* (2 Cor 6:17-18)

The seven heads of the beast indicate the fullness of the spirit of iniquity and the disharmony that exists in his “body,” his kingdom – a kingdom of confusion because it is the egocentric action, the spirit of division, and each one wants to be above the other; and this is how this spirit manifests itself in those men possessed by him.

The principal head, which leans on the body of a man, signifies the civil and ecclesiastical powers for he will have his church and “will seat himself in the holy place,” “the temple of God,” as St. Paul says; he will manifest himself with the appearance of goodness, based on the “letter” of the



word of God but not on its Spirit – a wolf in sheep’s clothing.

The body represents the “man of iniquity,” the incarnation of the angelic action reactivated by the human beings, the “knowledge of good and evil” – the “spirit of the world,” manifesting itself in a human being who will create and implant an egocentric-humanistic worldwide system, based on natural human values. *«Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man: and his number is six hundred and sixty-six. »* (Apoc 13: IS)

The seven heads represent the “Institutions” that will exercise worldwide power, a power oriented by the “spirit of the world” and based on the egocentric-humanistic worldwide system.

*«Let no one deceive you in any way, for the day of the Lord will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of perdition, who opposes and exalts himself against every so-called god or object of worship [he opposes the life of faith], so that he takes his seat in the temple of God, proclaiming himself to be God.»* (2 Thes 2:3-4)

*«I kept looking until its wings were plucked and it was lifted up from the ground and made to stand on two feet like a man; a human mind also was given to it.»* (Dan 7:4)

*«And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.»* (Apoc 13:11)

## THE PRINCIPAL HEAD

*«When the Lord will have compassion on Jacob, and again choose Israel, and settle them in their own land, then strangers will join them and attach themselves to the house of*

*Jacob. And the people will take them along and bring them to their place, and the house of Israel will possess them as an inheritance in the land of the Lord as male and female servants; and they will take their captors captive, and will rule over their oppressors. And it will be in the day when the Lord gives you rest from your pain and turmoil and harsh service in which you have been enslaved, that you will take up this taunt against the king of Babylon, and say,*

*“How the oppressor has ceased,  
and how fury has ceased!  
The Lord has broken the staff of the wicked,  
the scepter of rulers  
which used to strike the peoples in fury  
with unceasing strokes,  
which subdues the nations in anger  
with unrestrained persecution.  
The whole earth is at rest and is quiet;  
they break forth into shouts of joy.  
Even the cypress trees rejoice over you  
and the cedars of Lebanon, saying,  
‘Since you were laid low,  
no tree cutter comes up against us.’  
Sheol from beneath is excited over you  
to meet you when you come;  
it arouses for you the spirits of the dead,  
all the leaders of the earth;  
it raises all the kings of the nations  
from their thrones.”  
They will all respond and say to you,  
“Even you have been made weak as we,  
you who have become like us.  
Your pomp and the music of your harps  
have been brought down to Sheol;  
maggots are spread out as your bed beneath you,*

*and worms are your covering.  
How have you fallen from the heavens  
O morning star, son of the dawn!  
How are you cut down to the ground,  
you who mowed down the nations!  
You said in your heart:  
I will scale the heavens; above the stars of God  
I will set up my throne;  
I will take my seat on the Mount of Assembly,  
in the recesses of the North.  
I will ascend above the tops of the clouds;  
I will be like the Most High!’  
Yet down to the nether world you go,  
to the recesses of the pit!  
Those who see you will gaze at you,  
they will ponder over you, saying,  
‘Is this the man who made the earth tremble,  
who shook kingdoms  
who made the world like a wilderness  
and overthrew its cities,  
who did not allow his prisoners to go home?’  
All the kings of the nations lie in glory,  
each in his own tomb.  
But you have been cast out of your tomb  
like a rejected branch,  
clothed with the slain  
who are pierced with the sword,  
who go down to the stones of the pit,  
like a trampled corpse.  
You will not be united with them in burial,  
because you have ruined your country,  
you have slain your people.  
May the offspring of evildoers  
not be mentioned forever.*

*Prepare for his sons a place of slaughter  
because of the iniquity of their fathers.*

*They must not arise  
and take possession of the earth  
and fill the face of the world with cities.”*

*“And I will rise up again then,”  
declares the Lord of hosts,  
“and I will cut off from Babylon  
name and survivors,  
offspring and posterity,” declares the Lord.*

*“I will also make it a possession  
for the hedgehog, and swamps of water,  
and I will sweep it  
with the broom of destruction, “  
declares the Lord of hosts.» (Is 14:1-23)*

He who was pure spirit, the oppressor of all nations, who kept all the men on earth in consternation, has descended as low as to become a mere man, taking on a corruptible body – the one who could not suffer corruption for being pure spirit: *«...maggots are spread out as your bed beneath you, and worms are your covering.»*

*«Thus he said: “The fourth beast will be a fourth kingdom on the earth, which will lie different from all the other kingdoms, and it will devour the whole earth and tread it down and crush it. As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and will subdue three kings. And he will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time. But the court will sit for judgment, and his dominion will be taken away, annihilated and destroyed forever. Then the sovereignty, the dominion, and the greatness of all the kingdoms under the*

*whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him.» (Dan 7:23-27)*

This prophecy has been coming to fulfillment in the course of the “Times”; and there remains only “half a time,” which began some time ago. Let him who can, understand, for this is why this has been written at the present time.

#### THE MEN UPON WHOM THE SPIRIT OF “THE BEAST” IS RELYING: MEN AT THE SERVICE OF THE WICKED ONE

*«But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, by means of the hypocrisy of liars seared in their own conscience as with a branding iron, men who forbid marriage and advocate abstaining from foods, which God has created to be gratefully shared in by those who believe and know the truth.» (1 Tim 4:1-3)*

These are the men who live by the “letter” of the Gospel, feigning a piety that they are very far from living, so that the faithful – knowers of the truth of the Gospel – might consider them as pious persons who live this truth.

*«Thus says the Lord concerning the prophets who lead my people astray; when they have something to bite with their teeth, they cry, “Peace,” but against him who puts nothing in their mouths, they declare holy war. Therefore it will be night for you without vision, and darkness for you, without divination. The sun will go down on the prophets, and the day will become dark over them.» (Mic 3:5-6)*

*«But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful,*

*unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God: holding to a form of godliness, although they have denied its power.» (2 Tim 3:1-5)*

*«I will destroy the wisdom of the wise, and thwart the cleverness of the clever.» (1 Cor 1 :19)*

*«But false prophets also arose among the people, just as there will be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them [they deny Him with their deeds, though they confess Him with their lips], bringing swift destruction upon themselves.*

*And many will follow their sensuality, and because of them the way of truth will be maligned; and in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep....The Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, and especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties, whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord.» (2 Pet 2:1-3.9-11)*

*«For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds.» (2 Cor 11:13-15)*

*«They are of the world, therefore what they say is of the world, and the world listens to them. We are of God. Whoever knows God listens to us, and he who is not of God does not*

*listen to us. By this we know the spirit of truth and the spirit of error.» (1 Jn 4:5-6)*

*«Unfaithful creatures! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God....*

*Submit yourselves therefore to God. Resist the devil and he will flee from you....» (Jas 4:4-7)*

Upon these false prophets the spirit of iniquity will rely, and the confusion will be great over all the earth. This is why, as St. Peter says, *«We must obey God rather than men.»* (Acts 5:29) And Isaiah also says: *«Stop regarding man, whose breath of life is in his nostrils. For why should he be esteemed?»* (Is 2:22)

*«Then if any one says to you, “Behold, here is the Christ, or there He is,” do not believe him. For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect.*

*Behold, I have told you in advance. If, therefore, they say to you, “Behold, He is in the wilderness,” do not go forth, or, “Behold, He is in the inner rooms,” do not believe them, for just as the lightning comes from the east, and flashes even to the west, so shall the coming of the Son of Man be. Wherever the corpse is, there the vultures will gather.»* (Mt 24:23-28)

## THE BEAST «HAVING TEN HORNS AND SEVEN HEADS»

*«And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns were the diadems, and on his heads were blasphemous names. And the beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great author-*

*ity. And I saw one of his heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed and followed after the beast; and they worshiped the dragon, because he gave his authority to the beast; and they worshiped the beast, saying, "Who is like the beast, and who is able to wage war with him?" And there was given to him a mouth speaking arrogant words and blasphemies; and authority to act for forty-two months was given to him. And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, that is, those who dwell in heaven.*

*And it was given to him to make war with the saints and to overcome them; and authority over every tribe and people and tongue and nation was given to him. And all who dwell on earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain.*

*If anyone has an ear, let him hear. If anyone is destined for captivity, to captivity he goes; if anyone kills with sword, with the sword he must be killed. Here is the perseverance and the faith of the saints.*

*And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon. And he exercises all the authority of the first beast in his presence. And he makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed. And he performs great signs, so that he even makes fire come down out of heaven to the earth in the presence of men. And he deceives those who dwell on the earth because of the signs which it was given him to perform in the presence of the beast, telling those who dwell on the earth to make an image to the beast who had the wound of the sword and has come to life. And there was given to him to give breath to the image of*



*the beast, that the image of the beast might even speak and cause as many as do not worship the image of the beast to be killed. And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on*

*their right hand, or on their forehead, and he provides that no one should be able to buy or to sell, except the one who has the mark, either the name of the beast or the number of his name.*

*Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is six-hundred and sixty-six.» (Apoc 13:1-18)*

*«On the question of the coming of our Lord Jesus Christ and our being gathered to him, we beg you, brothers, not to be so easily agitated or terrified, whether by an oracular utterance, or rumor, or a letter alleged to be ours, into believing that the day of the Lord is here.*

*Let no one seduce you, no matter how. Since the mass apostasy has not yet occurred nor the man of lawlessness been revealed, that son of perdition and adversary who exalts himself above every so-called god proposed for worship, he who seats himself in God's temple and even declares himself to be God. Do you not remember how I used to tell you about these things when I was still with you? You know what restrains him until he shall be revealed in his own time. The secret force of lawlessness is already at work, mind you, but there is one who holds him back until that restrainer shall be taken from the scene. Thereupon the lawless one will be revealed, and the Lord Jesus will destroy him with the breath of his mouth and annihilate him by manifesting his own presence. This lawless one will appear as part of the workings of Satan, accompanied by all the power and signs and wonders at the disposal of falsehood by every seduction the*

*wicked can devise for those destined to ruin because they have not opened their hearts to the truth in order to be saved. Therefore God is sending upon them a perverse spirit which leads them to give credence to falsehood, so that all who have not believed the truth but have delighted in evildoing will be condemned.» (2 Thes 2:1-12)*

*«Blow the trumpet in Zion,  
and sound an alarm on my holy mountain!  
Let all the inhabitants of the land tremble,  
for the day of the Lord is coming;  
surely it is near,  
a day of darkness and gloom  
a day of clouds and thick darkness.  
As the dawn is spread over the mountains,  
so there is a great and mighty people;  
there has never been anything like it,  
nor will there be again after it  
to the years of many generations.  
A fire consumes before them,  
and behind them a flame burns.  
The land is like the garden of Eden before them,  
but a desolate wilderness behind them,  
and nothing at all escapes them.  
Their appearance is like the appearance of horses;  
and like war horses, so they run.  
With a noise as of chariots  
they leap on the tops of the mountains,  
like the crackling of a flame of fire  
consuming the stubble,  
like a mighty people arranged for battle.  
Before them the people are in anguish;  
all faces turn pale.  
They run like mighty men;  
they climb the wall like soldiers;*

*and they each march in line,  
nor do they deviate from their paths,  
they do not crowd each other;  
they march every one in his path.  
When they burst through the defenses,  
they do not break ranks.  
They rush on the city,  
they run on the wall;  
they climb into the houses,  
they enter through the windows like a thief.  
Before them the earth quakes,  
the heavens tremble,  
the sun and the moon grow dark,  
and the stars lose their brightness.  
And the Lord utters His voice before His army;  
surely His camp is very great,  
for strong is he who carries out His word.  
The day of the Lord  
is indeed great and very awesome,  
and who can endure it?  
“Yet even now,” declares the Lord,  
“return to me with all your heart,  
and with fasting, weeping, and mourning,  
and rend your heart and not your garments.”  
Now return to the Lord your God,  
for He is gracious and compassionate,  
slow to anger, abounding in lovingkindness,  
and relenting of evil.  
Who knows whether He will not turn and relent,  
and leave a blessing behind Him,  
even a grain offering  
and a libation of the Lord your God?  
Blow a trumpet in Zion,  
consecrate a fast,*

*proclaim a solemn assembly, gather the people,  
sanctify the congregation; assemble the elders,  
gather the children and the nursing infants,  
let the bridegroom come out of his room  
and the bride out of her bridal chamber.  
Let the priests, the Lord's ministers,  
weep between the porch and the altar,  
and let them say, "Spare Thy people, O Lord,  
and do not make Thine inheritance a reproach,  
a byword among the nations.  
Why should they among the people say,  
'Where is their God?' "» (Joel 2:1-17)*

## CIRCUMCISION

*«Today I have removed from you the reproach...»*

*«Now it came about when all the kings of the Amorites who were beyond the Jordan to the west, and all the kings of the Canaanites who were by the sea, heard how the Lord had dried up the waters of the Jordan before the sons of Israel until they had crossed, that their hearts melted, and there was no spirit in them any longer, because of the sons of Israel.*

*At that time the Lord said to Joshua, "Make for yourself flint knives and circumcise again the sons of Israel the second time." So Joshua made himself flint knives and circumcised the sons of Israel at Gibeath-haaraloth.*

*And this is the reason why Joshua circumcised them: all the people who came out of Egypt who were males, all the men of war, died in the wilderness along the way, after they came out of Egypt. For all the people who were born in the wilderness along the way as they came out of Egypt had not been circumcised. For the sons of Israel walked forty years in the wilderness, until all the nations, that is, the men of war who came out of Egypt, perished because they did not listen to the*

*voice of the Lord, to whom the Lord had sworn that He would not let them see the land which the Lord had sworn to their fathers to give us, a land flowing with milk and honey. And their children whom He raised up in their place, Joshua circumcised; for they were uncircumcised, because they had not circumcised them along the way.*

*Now it came about when they had finished circumcising all the nation, that they remained in their places in the camp until they were healed. Then the Lord said to Joshua, "Today I have removed from you the reproach of Egypt." So the name of that place is called Gilgal to this day.» (Jos 5:1-9)*

This circumcision – *after having crossed the Jordan* – in order to enter the promised Land, is a figure of the "circumcision of the spirit" that God will perform on "His People" in order for them to enter the true "Promised Land" where nothing defiled by the spirit of evil will enter. These souls will receive the Holy Spirit, who will give back to them the "likeness" of God that man, in Adam, had lost through sin and which he recovered in Jesus Christ. Thus these souls are now confirmed in grace. *«Worthy are Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation. And Thou hast made them to be a kingdom and priests to our God; and they will reign upon the earth.» (Apoc 5:9-10)*

*«For you have been brought with a price: therefore glorify God in your body.» (1 Cor 6:20)*

*«And the glory which Thou hast given me I have given to them; that they may be one, just as we are one; I in them, and Thou in me, that they may be perfected in unity, that the world may know that Thou didst send me, and didst love them, even as Thou didst love me.» (Jn 17:22-23)*

*«And it shall come about on that day, declares the Lord of*

*hosts, that I will break his yoke from off their neck, and will tear off their bonds; and strangers shall no longer make them their slaves. But they shall serve the Lord their God, and David their king, whom I will raise up from them» (Jer 30:8-9)*

*«Behold, days are coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers on the day I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, although I was a husband to them, declares the Lord. But this is the covenant which I will make with the house of Israel after those days, declares the Lord, I will put my Law within them, and on their heart I will write it; and I will be their God, and they shall be my people. And they shall not teach again, each man his neighbor and each man his brother, saying “Know the Lord,” for they shall all know me, from the least of them to the greatest of them, declares the Lord, for I will forgive their iniquity, and their sin I will remember no more. » (Jer 31:31-34)*

*«For on my holy mountain, on the high mountain of Israel, declares the Lord God, there the whole house of Israel, all of them, will serve me in the land; there I shall accept them, and there I shall see their contributions and the choicest of your gifts, with all your holy things.*

*As a soothing aroma I shall accept you, when I bring you out from the peoples and gather you from the lands where you are scattered; and I shall prove myself holy among you in the sight of the nations. And you will know that I am the Lord, when I bring you into the land of Israel, into the land which I swore to give to your forefathers.» (Ez 20:40-42)*

## Chapter XVI

# CONSUMMATION OF REDEMPTION

God makes known to “His” People – the human beings who deny themselves in order to identify themselves with the Divine Will – what the day of their return to Him will be like.

*Drawing 13 - The New Jerusalem*

- The Passover. The Appearance of the Angel
- «The Lord roars from Zion  
and utters His voice from Jerusalem\*
- «New heavens and a new earth  
in which righteous-\* ness dwells»
- «Remember, I am coming soon!»
- The New Jerusalem



## The New Jerusalem

### THE PASSOVER

#### THE APPEARANCE OF THE ANGEL

*«While the sons of Israel camped at Gilgal, they observed the Passover on the evening of the fourteenth day of the month on the desert plains of Jericho.*

*And on the day after Passover, on that very day, they ate some of the produce of the land, unleavened cakes and parched grain. And the manna ceased on the day after they had eaten some of the produce of the land, so that the sons of Israel no longer had manna, but they ate some of the yield of the land of Canaan during that year.*

*Now it came about when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, a man was standing opposite him with his sword drawn in his hand, and Joshua went up to him and said to him, “Are you for us or for our adversaries?” And he said, “No, rather I indeed came now as captain of the host of the Lord.”*

*And Joshua fell on his face to the earth, and bowed down, and said to him, “What has my Lord to say to his servant?”*

*And the captain of the Lord’s host said to Joshua, “Remove your sandals from your feet, for the place where you are standing is holy.” And Joshua did so.» (Jos 5:10-16)*

*«Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So she ran, and*

went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." Peter then came out with the other disciple, and they went toward the tomb. They both ran, but the other disciple outran Peter and reached the tomb first; and stooping to look in, he saw the linen cloths lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb; he saw the linen cloths lying, and the napkin, which had been on his head, not lying with the linen cloths but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not know the scripture, that he must rise from the dead. Then the disciples went back to their homes.

But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid him." Saying this, she turned round and saw Jesus standing, but she did not know that it was Jesus.

Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary." She turned and said to him in Hebrew, "Rabboni!" (which means Teacher). Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." Mary Magdalene went and said to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.» (Jn 20:1-18)

*«And I lifted my eyes and saw, and behold, a man with a measuring line in his hand! Then I said, “Where are you going?” And he said to me, “To measure Jerusalem, to see what is its breadth and what is its length.”*

*And behold, the angel who talked with me came forward, and another angel came forward to meet him, and said to him, “Run, say to that young man, ‘Jerusalem shall be inhabited as villages without walls, because of the multitude of men and cattle in it. For I will be to her a wall of fire round about, says the Lord, and I will be the glory within her.’”*

*Up, up! Flee from the land of the north, says the Lord;  
for I scatter you to the four winds of heaven,  
says the Lord.*

*Up, escape to Zion!  
you who dwell in daughter Babylon.*

*For thus said the Lord of hosts (after he had already sent me) concerning the nations that have plundered you: Whoever touches you touches the apple of my eye. See, I wave my hand over them; they become plunder for their slaves. Thus you shall know that the Lord of hosts has sent me. Sing and rejoice, O daughter Zion! See, I am coming to dwell among you, says the Lord.*

*Many nations shall join themselves to the Lord on that day, and they shall be his people, and he will dwell among you, and you shall know that the Lord of hosts has sent me to you. The Lord will possess Judah as his portion in the holy land, and he will again choose Jerusalem.*

*Silence, all mankind, in the presence of the Lord! for he stirs forth from his holy dwelling.» (Zech 2:13)*

*«Lo, I am sending my messenger  
to prepare the way before me.  
And suddenly there will come to the temple  
the Lord whom you seek,*

*and the messenger of the covenant  
whom you desire.*

*Yes, he is coming, says the Lord of hosts.*

*But who will endure the day of his coming?*

*And who can stand when he appears?» (Mal 3:1-2)*

*«But for you who fear my name,  
there will arise the sun of justice  
with healing in its rays,  
and you will gambol like calves  
out of the Stall. » (Mal 4:2)*

*«For seven women will take hold of one man  
in that day, saying,*

*“We will eat our own food  
and provide our own clothes;  
only let us be called by your name;  
take away our reproach!”» (Is 4:1)*

As St. Paul says: *«...the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.»* (1 Cor 11:3) Now then, man’s head – Christ – is honor and glory for man, “the male,” because Christ abides in God, the “head” from whom He receives honor and glory; but the woman’s head, “the male,” is dishonor for the woman because man, through sin, has become separated from his head, Christ. This is the woman’s “reproach”; and now, freed from the “original fault,” she asks man to unite himself to Christ and thus take away her reproach, so that she may be called by “his name” – the glory that he will receive from Christ-the-head: *«We will eat our own food and provide our own clothes; only let us be called by your name; take away our reproach!»*

Man is by his very nature – for so the Creator has established it – the “head” or headman of the woman. After the sin,

however, man, exercises his superiority with respect to the woman without any spiritual uplifting, but rather with despotism and materiality, weighing heavily upon her like an oppressive yoke, with the result that man – far from being the support that the woman can cling to in order to lift herself up and feel secure in Christ – becomes the wrecked ship that sinks with all those who had entrusted themselves to it. And the woman, subjected to or subjugated by man out of “necessity,” ceases to be the “helpmate” that would help him in his divine task – a “recipient” into which man would pour forth the glory that he received from God through Christ: that “fecundity” which, through their union in Love – the power of the Holy Spirit – would pour forth upon all the creatures and upon all Creation, which was “subject” to man.

Ever since man’s sin, in which the woman participated as his “helpmate,” the woman has, out of justice, borne the “mark of subjection,” a subjection which, accepted freely out of her love for man and offered to God in atonement, has been a contribution to Divine Justice for the true liberation; this subjection out of her love for man has been offered up to God as a sacrifice of love by consecrated religious souls in order to be totally submitted to Him. And it is Isaiah who receives from God the prophecy that has become fulfilled in the religious life and has been a “sacrifice” pleasing to God in order to be able to attain from His inviolable Justice the liberation of the “daughters of Eve” in Christ-Jesus.

*«Moreover, the Lord said, “Because the daughters of Zion are proud, and walk with heads held high and seductive eyes, and go along with mincing steps, and tinkle the bangles of their feet, therefore the Lord will afflict the scalp of the daughters of Zion with scabs, and the Lord will make their foreheads bare.”*

*In that day the Lord will take away the beauty of their*

*anklets, headbands, crescent ornaments, dangling earrings, bracelets, veils, headdresses, ankle chains, sashes, perfume boxes, amulets, finger rings, nose rings, festal robes, outer tunics, cloaks, money purses, hand mirrors, undergarments, turbans, and veils. Now it will come about that instead of sweet perfume there will be putrefaction; instead of a belt, a rope; instead of well-set hair, a plucked-out scalp; instead of fine clothes, a donning sackcloth; and branding instead of beauty.» (Is 3:16-24)*

*«Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension. Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments; but rather by means of good works, as befits women making a claim to godliness.*

*Let a woman quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was first created, and then Eve, and it was not Adam who was deceived, but the woman, being quite deceived, fell into transgression. But women shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.» (1 Tim 2:8-15)*

Let these words of St. Paul be rightly understood: *«quietly receive instruction with entire submissiveness»* does not mean that the woman must *submit herself* to the man and *support* his deviations; the apostle is speaking here to those men who have “submitted” themselves to Christ and are an example of virtue for their wives. *«But I do not allow a woman to teach or exercise authority over a man»*; this does not exempt the woman from fulfilling the mission that God gave her as man’s “helpmate.” Now she must “*help*” him to *find God and submit himself to Him*, thereby atoning for her collaboration

in the original fault that separated man from God.

*«That day, the branch of Yahweh  
shall be beauty and glory,  
and the fruit of the earth  
shall be the pride and adornment  
of Israel's survivors.*

*Those who are left of Zion  
and remain of Jerusalem  
shall be called holy,  
and those left in Jerusalem,  
noted down for survival.*

*When the Lord has washed away  
the filth of the daughters of Zion  
and cleansed Jerusalem of the blood shed in her  
with the blast of judgment  
and the blast of destruction,  
Yahweh will come and rest  
on the whole stretch of Mount Zion  
and on those who are gathered there,  
a cloud by day, and smoke,  
and by night the brightness of a flaring fire.  
For, over all, the glory of Yahweh  
will be a canopy and a tent  
to give shade by day from the heat,  
refuge and shelter from the storm  
and the rain.» (Is 4:2-6)*

*«Thus says the Lord,  
“As the new wine is found in the cluster,  
and they say, ‘Do not destroy it,  
for there is a blessing in it,’  
so I will do for my servants’ sake,  
and not destroy them all.  
And I will bring forth offspring from Jacob,  
and an heir of my mountains from Judah;*

*even my chosen ones shall inherit it,  
and my servants shall dwell there.”» (Is 65:8-9)*

As long as there is in our actions a noble sentiment of genuine love, faith, or devotion, carried out in conscience – even if they be mistaken – God’s blessing is bestowed on those actions and He will draw out of them fruits for His Work, His Temple, which He is accomplishing in us. For example, in the subjection that is accepted out of love, whatever form it may take – worship, rites, or sacrifices that are done out of devotion, no matter what they may be – God will draw out of them fruits for His Work. This is why we should have great respect for and not judge other people’s actions, rites, or devotion that we cannot understand, because in all of it, there may be something good – blessed by God – because of the faith of the practitioners, and we must not destroy it: *«As the new wine is found in the cluster, and they say, “Do not destroy it, for there is a blessing in it”....»* On the other hand, the actions and works that do not have a genuine sense of love, faith, or devotion but are done out of vanity, for one’s own benefit or selfish interests, heedless of the voice of conscience, however perfect these may seem, they do not partake of the Work of God, and their doers suffer the consequences because they did not bear fruit for His Work.

*«And Sharon shall be a pasture land for flock,  
and the valley of Achor a resting place for herds,  
for my people who seek me.  
But you who forsake the Lord,  
who forget my holy mountain,  
who set a table for Fortune,  
and who fill cups with mixed wine for Destiny,  
I will destine you for the sword,  
and all of you shall bow down to the slaughter.  
Because I called, but you did not answer;*



*I spoke, but you did not hear.  
And you did evil in my sight,  
and chose that in which  
I did not delight.”» (Is 65:10-12)*

«THE LORD ROARS FROM ZION  
AND UTTERS HIS VOICE FROM JERUSALEM

*«And the Lord roars from Zion,  
and utters His voice from Jerusalem,  
and the heavens and the earth shake.  
But the Lord is a refuge to His people  
a stronghold to the people of Israel.  
“So you shall know that I am the Lord your God,  
who dwell in Zion, my holy mountain.  
And Jerusalem shall be holy,  
and strangers shall never again pass through it.  
And in that day  
the mountains shall drip sweet wine,  
and the hills shall flow with milk,  
and all the stream beds of Judah  
shall flow with water;  
and a fountain shall come forth  
from the house of the Lord  
and water the valley of Shittim.  
Egypt shall become a desolation  
and Edom a desolate wilderness,  
for the violence done to the people of Judah,  
because they have shed innocent blood in their land.  
But Judah will be inhabited forever,  
and Jerusalem in all generations.  
I will avenge their blood,  
and I will not clear the guilty,  
for the Lord dwells in Zion.”» (Joel 3:16-21)*

*«Thus says Yahweh:  
With heaven my throne  
and earth my footstool  
what house could you build me,  
what place could you make for my rest?  
All of this was made by my hand  
and all of this is mine,  
it is Yahweh who speaks.  
But my eyes are drawn to the man  
of humbled and contrite spirit,  
who trembles at my word.  
There is he who sacrifices an ox to me  
and kills a man;  
who immolates a lamb  
and breaks the neck of a dog;  
who presents his offering  
and eats the blood of swine;  
who offers incense  
and bows down before an idol.  
Since they elect to follow their own ways  
and their souls delight in their abominations,  
I in my turn will select hardships for them  
and bring them what they dread;  
for I called and no one would answer,  
I spoke and they would not listen.  
They did what I consider evil,  
they chose to do what displeases me.  
Listen to the word of Yahweh,  
you who tremble at his word.  
Your brothers say, who hate you,  
who reject you because of my name,  
“Let Yahweh show his glory,  
let us witness your joy!”  
But they shall be put to shame.*

*Listen. An uproar from the city!  
A voice from the temple!  
The voice of Yahweh  
bringing retribution on his enemies.  
Long before being in labor,  
she has given birth.  
Before being overtaken by labor pangs,  
she has been delivered of a boy.  
Who ever heard of such a thing,  
who ever saw anything like this?  
Is a country born in one day?  
Is a nation brought forth all at once,  
that Zion only just in labor  
should bring forth sons?  
Am I to open the womb and not bring to birth?  
says Yahweh.  
Or I, who brings to birth, am I to close it?  
says your God.  
Rejoice, Jerusalem,  
be glad for her, all you who love her!  
Rejoice, rejoice for her,  
all you who mourned her!  
That you may be suckled, filled,  
from her consoling breast,  
that you savor with delight her glorious breasts.  
For thus says Yahweh:  
Now toward her I send flowing peace,  
like a river,  
and like a stream in spate  
the glory of the nations.  
At her breast will her nurslings be carried  
and fondled in her lap.  
Like a son comforted by his mother  
will I comfort you.*

*(And by Jerusalem you will be comforted.)  
At the sight you will rejoice,  
and your bones flourish like the grass.  
To her servants Yahweh will reveal his hand,  
but to his enemies his fury.  
For see how Yahweh comes in fire,  
his chariots like a tempest,  
to assuage his anger with burning,  
his threats with flaming fire.  
For by fire will Yahweh execute judgment,  
and by his sword, against all mankind.  
The victims of Yahweh will be many.  
As for those who sanctify themselves  
and purify themselves to enter the gardens,  
following the one in the center,  
who eat the flesh of pigs, reptiles, rats:  
their deeds and their thoughts end all at once;  
it is Yahweh who speaks.*

*I am coming to gather the nations of every language. They shall come to witness my glory. I will give them a sign and send some of their survivors to the nations: to Tarshish, Put, Lud, Moshech, Rosh, Tubal, and Javan, to the distant islands that have never heard of me or seen my glory. They will proclaim my glory to the nations. As an offering to Yahweh, they will bring all your brothers, on horses, in chariots, in litters, on mules, on dromedaries, from all the nations to my holy mountain in Jerusalem, says Yahweh, like Israelites bringing oblations in clean vessels to the Temple of Yahweh. And of some of them I will make priests and Levites, says Yahweh.*

*For as the new heavens  
and the new earth I shall make  
will endure before me,  
it is Yahweh who speaks,*

*so will your race and name endure.  
From New Moon to New Moon,  
from sabbath to sabbath,  
all mankind will come to bow down  
in my presence, says Yahweh.  
And on their way out they will see  
the corpses of men  
who have rebelled against me.  
Their worm will not die  
nor their fire go out;  
They will be loathsome  
to all mankind.» (Is 66:1-24)*

*«"Behold, the Lord came with his holy myriads, to execute judgment on all, and to convict all the ungodly of all their deeds of ungodliness which they have committed in such an ungodly way, and of all the harsh things which ungodly sinners have spoken against him." These are grumblers, malcontents, following their own passions, loud-mouthed boasters, flattering people to gain advantage.» (Jude 14-16)*

#### «NEW HEAVENS AND A NEW EARTH IN WHICH RIGHTEOUSNESS DWELLS»

*«This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder, that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles.*

*Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, and saying, "Where is the promise of his coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation."*

*For when they maintain this, it escapes their notice that by*

*the word of God the heavens long ago and the earth was formed out of water and by water, through which the world at that time was destroyed, being flooded with water. But the present heavens and earth by His word are being reserved for fire, kept for the day of judgment and destruction of ungodly men.*

*But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow about his promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.*

*But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed by burning, and the elements will melt with intense heat, and the earth and its works will be burned up.*

*Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat!*

*But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells. Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, and regard the patience of our Lord to be salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, as also in all his letters, speaking in them of these things, in which are some things hard\* to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.*

*You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness, but grow in*

*the grace and knowledge of our Lord and Savior Jesus Christ. To Him be glory, both now and to the day of eternity. Amen.»*  
(2 Pet 3:1-18)

*«Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a loud voice from the throne saying, “Behold, the dwelling of God is with men. He will dwell with them, and he shall be their people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be any mourning nor crying nor pain any more, for the former things have passed away.”*

*And he who sat upon the throne said, “Behold I make all things new.” Also he said, “Write this, for these words are trustworthy and true.” And he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the fountain of the water of life without payment. He who conquers shall have the heritage, and I will be his God and he shall be my son. But as for the cowardly, the faithless, the sorcerers, idolaters, and all liars, their lot shall be in the lake that burns with fire and sulphur, which is the second death.”*

*Then came one of the seven angels who had the seven bowls full of the seven last plagues, and spoke to me, saying, “Come, I will show you the Bride, the wife of the Lamb.” And in the Spirit he carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the*

*sons of Israel were inscribed; on the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.*

*And he who talked to me had a measuring rod of gold to measure the city and its gates and walls. The city lies four-square, its length the same as its breadth; and he measured the city with his rod, twelve thousand stadia; its length and breadth and height are equal. He also measured its walls, a hundred and forty-four cubits by a man's measure, that is an angel's. The wall was built of jasper, while the city was pure gold, clear as glass. The foundations of the wall of the city were adorned with every jewel; the first was jasper, the second sapphire, the third agate, the fourth emerald, the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, transparent as glass.*

*And I saw no temple in the city, for its temple is the Lord God Almighty and the Lamb. And the city had no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb. By its light shall the nations walk; and the kings of the earth shall bring their glory into it, and its gates shall never be shut by day and there shall be no night there; they shall bring into it the glory and the honor of the nations. But nothing unclean shall enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life.*

*Then he showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either*



*side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations. There shall no more be anything accursed, but the throne of God and of the Lamb shall be in it, and his servants shall worship him; they shall see his face, and his name shall be on their foreheads. And night shall be no more; they need no light of lamp or sun, for the Lord God will be their light, and they shall reign for ever and ever.» (Apoc 21:1-22:5)*

*«For in the resurrection they neither marry, nor are given in marriage, but are like angels in heaven.» (Mt 22:30)*

*«...then the Son himself also will be subjected to the One who subjected all things to him that God may be all in all.» (1 Cor 15:28)*

**«REMEMBER, I AM COMING SOON!»**

*«The angel said to me: “These words are trustworthy and true; the Lord, the God of prophetic spirits, has sent his angel to show to his servants what must happen very soon.”*

*“Remember, I am coming soon! Happy the man who heeds the prophetic message of this book!” It is I, John, who heard and saw all these things, and when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me. But he said to me: “No, get up. I am merely a fellow servant with you and your brothers the prophets and those who heed the message of this book. Worship God alone!”*

*And someone said to me: “Do not seal up the prophetic words of this book, for the appointed time is near. Let the wicked continue in their wicked ways; the depraved in their depravity! The virtuous must live on in their virtue and the holy ones in their holiness!” “Remember, I am coming soon. I bring with me the reward that will be given to each man as*

*his conduct deserves.*

*I am the Alpha and the Omega, the First and the Last, the Beginning and the End!*

*Happy are they who wash their robes so as to have free access to the tree of life, and enter the city through its gates. Outside are the dogs and the sorcerers, and the fornicators and murderers, the idol worshipers and all who love falsehood.*

*It is I, Jesus, who have sent my angel to give to you this testimony about the churches. I am the Root and the Offspring of David, the Morning Star shining bright. And the Spirit and the Bride say, "Come!"*

*Let him who hears answer, "Come!"*

*Let him who is thirsty come forward; let all who desire it accept the gift of life-giving water.*

*I myself give witness to all who hear the prophetic words of this book: if anyone adds to these words, God will visit him with all the plagues described herein! If anyone takes away from the words of this prophetic book, God will take away his share in the tree of life and the holy city, described here!*

*The One who gives this testimony says, "Yes, I am coming soon!" Amen! Come, Lord Jesus!*

*The grace of the Lord Jesus be with you all. Amen!» (Apoc 22:6-21)*

## THE NEW JERUSALEM

*«Behold the tabernacle of God among men....» (Apoc 21:3)*

*«The Lord said to Moses, "Speak to the people of Israel, that they take for me an offering; from every man whose heart makes him willing you shall receive the offering for me.» (Ex 25:1-2)*

*All these offerings were a symbol of the only offering that*

man can make and which is pleasing to God: the gift of himself, because it is also the only thing that God needs in order to “dwell among men” and make of them His Temple.

*«And let them construct a sanctuary for me, that I may dwell among them. According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it. And they shall construct an ark of acacia wood...»* (Ex 25:8-10)

Everything that Moses enjoined to do as a command of Yahweh God for His sanctuary, the same as everything in the invisible church, is a figure, a symbol, that hides in its interior (through man’s obedience to the word he has heard from God) that divine reality. This “divine reality” is the expected FRUIT of the entire creation: God in all things. And this “divine reality” becomes present in the human being who identifies himself with the Spirit of Jesus through a perfectly righteous conscience in the sight of God, which will get him to live from the Will of God, like Jesus, by a living and active faith, relinquishing the works of his reason. While man lives by his reason, he lives in the sensible things of this world and, therefore, he finds himself in the “figure” and subject to those precepts that belong to a carnal justice, as is the Law – a path but not an end. It is a path for arriving at the living reality that we have seen in Jesus Christ arisen.

Man, upon offering to God the natural things that belong to him – wood, rocks, gold, silver, and so on – was offering the life of nature, which had been submitted to MAN, image of God, and which was in the power of the fallen angel.

The entire sanctuary with its utensils represents a living reality created by the word of God: for *«the Most High does not dwell in houses made by human hands, as the prophet says:*

*“Heaven is my throne,*

*and earth is the footstool of my feet.  
What kind of house will you build me?"*  
*says the Lord;*  
*"or what place is there for my repose?*  
*Was it not my hand*  
*which made all these things?"*  
*Stiff-necked and uncircumcised in heart and ears,*  
*you always oppose the Holy Spirit.» (Acts 7:48-51)*

We, too, have resisted the Holy Spirit by our staying or remaining in the "figure," in the "temples" we have erected – temples of sand, marble, brick and cement – making of these works of our reason an end and not a path for living in pure faith, thus letting "the enemy," the devil, undermine our living temples, which are our souls.

*«Heaven is my throne, and earth is the footstool of my feet.»* Heaven and God's throne is where God dwells, that is, in the center of the souls (supernatural Life); the footstool of His feet is the natural life or man's natural works.

In the first place, God gives Moses the model of the ark, of the propitiatory and the cherubims. The ark represents the Heart of "the Woman" who was to "conceive," by faith, the living Word of God, which is the "testimony" that was in Moses; from him it passed on to the ark, and it was present in the ark as long as men looked to the ark with faith.

*«And you shall put into the ark the testimony which I shall give you.» (Ex 25:16)* This "testimony" was the "germ" of the living Word, the Logos, who, availing himself of Moses, took Israel out of Egypt, as Scripture says:

*«Forty years later an angel appeared to him in the desert near Mount Sinai in the flame of a burning thornbush. When Moses saw it, he marveled at the sight. As he drew near to observe it carefully, the voice of the Lord was heard: "I am the God of your fathers, the God of Abraham, of Isaac, and of*

*Jacob.”*

*Moses began to tremble and dared look no more. The Lord said to him: “Remove the sandals from your feet, for the place where you stand is holy ground. I have witnessed the affliction of my people in Egypt and have heard their groaning, and I have come to rescue them. Come now, I will send you into Egypt.”*

*This very Moses whom they had rejected with words, “Who appointed you ruler and judge?”, was the one whom God, through the angel appearing to him in the thornbush, sent to be their ruler and deliverer. It was he who led them forth, all the while performing wonders and signs in the land of Egypt, in the Red Sea, and for forty years in the desert.*

*This Moses is the one who said to the Israelites, “God will raise up for you from among your kinsmen a prophet like me.” In that desert assembly, it was he who was in conversation with the messenger on Mount Sinai and with our fathers; he too received the word of life to pass on to you. He it was whom our fathers would not obey; rather, they thrust him aside and longed to return to Egypt, saying to Aaron, “Make us gods who will go before us. As for that Moses who brought us out of the land of Egypt, we have no idea what has happened to him.” It was then that they fashioned the calf and offered sacrifice to the idol, and had a festive celebration over the product of their own hands. But God turned away from them and abandoned them to serve the host of heaven. So we find it written in the Book of the Prophets:*

*“It was not to me  
that you offered victims  
and sacrifices forty years in the wilderness,  
was it, O house of Israel?  
You also took along the tent of Moloch  
and the star of the god Rephan,*

*the images which you made to worship them.  
I also will remove you beyond Babylon.”*

*Our fathers had the tent of testimony in the wilderness, just as he who spoke to Moses directed him to make it according to the pattern which he had seen. And having received it in their turn, our fathers brought it in with Joshua upon disposing the nations whom God drove out before our fathers, until the time of David. And David found favor in God’s sight, and asked that he might find a dwelling place for the God of Jacob. But it was Solomon who built a house for him. However, the Most High does not dwell in houses made by human hands....» (Acts 7:30-48)*

The propitiatory, which was covering the ark in which the testimony was hidden, is a symbol of humanity, of the Body, of “the Woman,” who, as ultimate reality, represents the Church, the Bride of the Lamb.

The two cherubim that were at the two extremes of the propitiatory, looking toward it, each one with its wings spread out above, covering the “propitiatory,” represent the guardian angels of the Church, the Bride.

*«You shall then make a propitiatory of pure gold, two cubits and a half long, and one and a half cubits wide. Make two cherubim of beaten gold, for two ends of the propitiatory, fastening them so that one cherub springs direct from each end. The cherubim shall have their wings spread out above, covering the propitiatory with them; they shall be turned toward each other, but with their faces looking toward the propitiatory. This propitiatory you shall then place on top of the ark. In the ark itself you are to put the testimony which I will give you.*

*There I will meet you, and there, from above the propitiatory, between the two cherubim on the ark of the commandments, I will tell you all the commands that I wish to give the*

*Israelites.» (Ex 25:17:22)*

All the utensils that were made at God's command represent a figure of the REALITY that will be the Tabernacle of God among men and the New Jerusalem, which will appear *«as a bride that dresses herself for the wedding with the bridegroom, the Lamb,»* when the Work of God will have been consummated on earth, and the resurrection of the Bride will have taken place, in the same way as was the resurrection of the Bridegroom, Jesus Christ: *«Christ, the first fruits; after that, those who are of Christ, at his coming; then comes the end, when he delivers up the kingdom to God the Father, when he has abolished all rule and all authority and power. For he must reign until he has put all his enemies under his feet. The last enemy that will be abolished is death. For he has put all things in subjection under his feet.»* (1 Cor 15:23-27)

It is what we have announced in Drawing No. 12: The Consummation of “the Times.” Death will be overcome by LOVE in the man who resurrects in glory; and it will be overcome by POWER in the man who resurrects to ignominy. This – which refers above all to the human beings – applies in the same way to the sensible created world: the “natural life” of the world, “soul and spirit of the earth,” will come forth liberated, together with the sons of God, in order to be established with them in God, and all that will remain is the shell of every work achieved by the human beings in cooperation with the egocentric action of the angels, Satan: it will be like the chrysalis when the life that is harbored – the butterfly – takes flight. The world will be like an egg from which all its contents have been extracted with a syringe, and all that remains is the empty shell. This will be hell for those human beings who have chosen the creature, oblivious of the Creator. Like Satan, they will remain imprisoned in their own works, tormented eternally by the perfect knowledge of the Good

they have rejected and cannot enjoy, and of the Evil they have accepted and which torments them. It is the *«pool which burns with fire and sulfur [this is how their passions will burn], which is the second death.»* (Apoc 21:8)

*«But when he says, “All things are put in subjection,” it is evident that he is excepted who put all things in subjection to him. And when all things are subject to him, then the Son Himself—the Only Begotten made man, the Total Man: all the souls in Christ and with Christ – also will be subjected to the One who subjected all things to him, that God may be all in all.»* (1 Cor 15:27-28)

God will be in all souls and in all things. And He will also be “manifest” among men. God, the Being who “IS,” will be present and acting in the Human Nature, the Total Man. This is His Temple, and it is for this that “man,” “male and female” (the Human Nature), has been created, as Scripture says, and even though the souls will be many, they will have only one consciousness, the consciousness of their Being, the Only One who “IS.” In each soul, a unique and unmistakable characteristic of the Being who “IS” will be manifested, and He will also manifest Himself among men, among all those souls, human beings, who did not identify themselves with the Unity of their Being, the Total Man. He is the “tabernacle of God among men,” the sanctuary not made by the hand of man, created by God Himself, with all the souls who have His image and likeness, living stones of the New Jerusalem.

The Spirit Himself will communicate to you the things to come that are not written in this book and will make perfectly known the complete truth, without the limitations that it may have herein.

Blessed is he who waits in faith until that day.

*«And I saw a new heaven and a new earth....»* (Apoc 21 and 22)



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