

## QUESTIONS AND ANSWERS

1. *What is the key for better understanding the language of the Apocalypse?*

The person who writes the Apocalypse does so moved by the Holy Spirit, who is its true author; its language reflects the idiosyncracies of the person who writes it and is characteristic of the age and culture in which he lives. To be able to grasp the “language” of the Apocalypse, it is indispensable to be in syntony with the Spirit, for “language” belongs to time, and with the passing of time, its meaning becomes exhausted, making the *rational* interpretation of its contents even more difficult. This is not a chance difficulty, for the word of God remains “ever-sealed” to reason, and only the Spirit can give the understanding of it. The Spirit is eternal, and the meaning of its message is ever present to every age and, once understood, it can be rendered into any language.

2. *Why does St. John, in chapter 1:4.8 of the Apocalypse, say, “Grace be to you and peace from him who is and who was and who is to come,” and does not say “from God”? And why does he call Jesus Christ “the faithful witness, the first-born of the dead,” if many others before him had given witness and had died? Is it that he is greater than anyone else?*

When St. John says “*from him who is,*” he is referring to the Being, the only one who “IS” in Himself and with Himself, from Whom everything comes forth and to Whom everything is to return. He is the one true God.

He calls Jesus Christ “*the faithful witness*” and “*the firstborn of the dead*” because Jesus was the *first* human

being who bore *witness* to God by fulfilling His Will above all things, *dying* to “self.” Upon abnegating in himself all the “*self*”-orienting characteristics of the human being – both negative and positive – in order to fulfill God’s Will, he died for us all.

Before Jesus Christ, other human beings bore witness to their faith by choosing God above all things, abnegating the negative characteristics of their “I,” but they did not put to death in themselves *all* the self-orienting characteristics of the I, *negative* and *positive*, as was realized in Jesus. All these human beings contributed toward the coming-to-Consciousness that took place in Jesus (“*Holocausts and sin offerings you took no delight in, but a body you have prepared for me*”), and in Jesus’ death to self and his resurrection, all of them attained their Realization.

We are accustomed to seeing “the man” in multiplicity, that is, as human beings isolated one from another, separated from the “one,” “the Man,” the Human Nature in its masculine and feminine aspects, and this is why we make comparisons as to who is superior and who is inferior. But God always beholds “the Man”—all as *one*. We forget that “the Man” is *one*, “Man” who evolves gradually in both his masculine and feminine aspects through his different particles, which are we the human beings, particles which are like the cells of the human body.

Once we all come to see this unity, our egoism will come to an end, and we will realize that we can harm no one without harming ourselves.

8. *What is this about sealing the servants of God on their foreheads, as is said in chapter 7?*

God’s “seal” is the Spirit that He gives to the human

beings who become His “servants” – those who, denying themselves, fulfill His Will. This Spirit that God gives to His servants is in keeping with the characteristics that are theirs for having overcome in themselves those characteristics that are contrary to the Holy Spirit in order to become identified with Him. He places His seal on their foreheads because they have surrendered “their head,” their “I,” to God, and now their Head is God Himself.

10. *What is the “little book that is open” which is sweet to the taste and sour to the stomach, and why must it be eaten, as is said in chapter 10?*

The “*little book that is open,*” which the angel holds in his hand, signifies God’s announcement of the *manifestation of His Action in Creation – in man as well as in the Universe* – and of the end of the state of unconsciousness that this Action will accomplish, unconsciousness in which man lives under the action of the angel and in God’s Permission. The fact that the book must be eaten means, for the one who has received it, that he must *identify himself* with this Action of God, an Action which when perceived by the human being will be sweet as honey but when he decides for it will turn his stomach sour. The person feels dislodged because this action is not accepted by the “world,” world which he himself carries within, or by those who listen to his word and are of the world, and thus he experiences great “bitterness.” The fact that the little book is open means that the “announcement” it contains is manifest, it is not concealed, and this is why the person who has received it, the “prophet,” has no excuse for not announcing it; and he must prophesy it once again, for it is the “fulfillment of the Mystery of God, as He announced it to his servants the prophets.”

11. *Who is the woman about to give birth, and who is the dragon, the huge dragon with seven heads, as is said in chapter 12?*

The “*woman about to give birth*” signifies the Will of God, Will who is represented in the human being who by denying self becomes identified with Her, and at the same time that he or she denies self, the Will in this human being, or human beings, is giving birth to Her Son, the One and Only. The birth of this Son began with Jesus Christ Arisen, who, together with all the human beings who were realized before him, constitutes the Head of the Only Begotten Son – Only Begotten who will manifest Himself in the “*last member*” of the Body, putting an end to Time.

The dragon having seven heads is “the power of this world” *in its plenitude*, power wielded by those human beings who submit themselves to the “spirit of the world,” which is opposed to the Will of God.

15. *What is meant by the “mark on the right hand” for “buying and selling,” etc., that is spoken about in chapter 13:9ff? And what does the number 666 stand for?*

The “*mark*” stands for the *appropriation of the liberty* of the human beings, appropriation carried out by the second beast in those who submit themselves to it, placing upon them “*the mark, the name of the beast,*” “*on their hand and on their forehead,*” according to the control it will have in the world, giving them its very spirit, “spirit of the world,” and only these will be able to survive under the power of the Beast, for no one else will be able to transact business in its domain – “*buying and selling.*”

The number 6 (which is “seven,” number of plenitude,

minus “one”) signifies the human, the unfinished man, the man who has not yet become identified with his Divine reality, the Unity. The 6 three times, 666, signifies his confirmation in the merely human state – in the physical, in the psychic, and in the spiritual – , one who feels and experiences only the human, ignoring the Divine. This is why it is said that *“it is the number of man.”* Ignoring the Divine is not the same as *being ignorant* of the Divine. He who *ignores* the Divine is guilty; he who is ignorant of it is innocent.

24. *What is the interpretation of “the wedding of the Lamb” and of “His bride has made herself ready,” as stated in chapter 19:7?*

The *“wedding of the Lamb”* signifies the identification of the human with the Divine. The *“bride who has made herself ready”* is the Human Nature who has totally abnegated her “I,” all egoism, in order to become totally identified with her Being, God.

30. *What is the “first resurrection”? Is there a second one? What is the “second death”? Is there a first one? What about the book of life mentioned in chapter 20:5-12?*

The *“first resurrection”* is the one that takes place in the “saints” – those human beings who *definitively* choose God, even though they have not yet died totally to themselves. The second Resurrection occurs after the total death to “self” takes place; it is the resurrection that took place in Jesus Christ. The “second death” is the definitive affirmation in oneself, after the example of the fallen angel. The first death is the one that took place in Adam when he detained himself in his “I” by disobeying God, thus losing the Activity of the Divine in himself, “death”

which consists in living on the margin of one's Divine Nature, disconnected from It, something we human beings have all experienced, for we are born in that state of "sin," detained in ourselves – egocentrism – disconnected from God. The "*book of life*" is the same one I mentioned previously – the book and its "*seven seals*" in which are "written" the names of those who by dying to self identify themselves with the Holy Spirit, according to the characteristic that is each one's.

31. *Why is it said, in chapter 20:6, that those who have "part in the first resurrection" "will be priests of God and of Christ"? What will that priesthood be like? Is it like the priests we know who administer the sacraments in the Christian churches?*

Those who have "*part in the first resurrection and will be priests of God and of Christ*" are the human beings who by denying themselves choose God above the creatures and put their "I" to death, like Jesus did, and this is why they are priests of the same order of Jesus Christ – a perpetual priesthood, for having carried out the "*one-and-only sacrifice*" by offering up self once and for all in order to become the tabernacle of God.

The priests who administer the sacraments in the Christian churches offer as a commemoration the sacrifice that Jesus realized; they fulfill a ministerial and temporal priesthood, the purpose and mission of which would be to *prepare the priests themselves* as well as all other human beings, *identifying themselves*, through faith, with the sacrifice of Jesus – a sacrifice pleasing to God ("*If anyone wishes to come after me, let him deny himself,*" and "*Do this in identification with me...*") – for becoming disposed, after the example of Jesus, to go through *their own sacrifice* through the denial of "self," denial of all forms

of egoism, and in this way might come to form part of the perpetual priesthood, instituted not by virtue of a precept of law or of a rational faith, but of a power of indestructible life, they themselves becoming tabernacles of God. As St. Paul says, *“I beg you through the mercy of God to offer your bodies as a living sacrifice holy and acceptable to God, your spiritual worship. Do not conform yourselves to this age but be transformed by the renewal of your mind, so that you may judge what is God’s Will, what is good, pleasing and perfect”* (Rm 12:1-2).

33. *Who is the “bride,” “spouse” of the Lamb, of whom chapter 21:9 speaks?*

The *“bride”* and *“spouse of the Lamb”* are all those human beings, irrespective of race, nation, or religion, in whom the death to self takes place, when through the denial of self, following the example of Jesus Christ, the Lamb, they become identified with the Divine Will.

41. *Josefina, explain to us, as clearly as possible, who is the Antichrist.*

The Antichrist is, first and foremost, a state of consciousness counter to Christ, a state that comes about in the human being who, having had consciousness of Christ – *consciousness of the Activity of the Divine in himself* – ignores the Divine in order to ingratiate himself with the human. Every human being who, *though capable of giving priority to the Activity of the Divine in himself, out of self-interest* constantly gives priority to the human, ingratiating himself with the spirit of the world, is antichrist. When this state takes place in a human being who *fully and consciously* accepts the human, turning his back on the Divine, the manifestation of the Antichrist –

“the man of iniquity” – will take place in him.