

# ON THE APOCALYPSE OF ST. JOHN

An Interview With  
Josefina Chacín Ducharne



*the new man*

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OF ST. JOHN

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Questions posed by  
Carmen Christina Wolf and others

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*"The revelation of Jesus Christ, which God gave him to show to his servants what must soon take place; and He made it known by sending His angel to His servant John, who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw. Blessed is the man who reads this prophetic message, and blessed are those who hear it and heed what is written in it, for the appointed time is near." (Apoc. 1:1-3)*

## PRESENTATION

The Apocalypse is the most enigmatic book ever written. This prophecy is mixed with past and present history and rendered in striking images. The drama of the human beings' ultimate realities is clothed in enigmas in a scenario of characters who are engaged in a struggle between definitive Good and Evil. The understanding of the Apocalypse has always constituted a challenge for Biblical interpreters. In it are condensed the great events that make way for a "New Heaven" and a "New Earth."

For the purpose of elucidating these great enigmas, I approached Josefina Chacín Ducharne, hoping that through her words based on her ongoing experience of God's Work of Salvation, we might obtain greater Light concerning the destiny that awaits us in our human condition in the end times, and concerning our own responsibility and the demands being made upon us at this point of our evolution.

*Carmen Cristina Wolf*

## 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.

3. *What is signified by "the seven churches of Asia," which are addressed in the first three chapters of the Apocalypse, and why is the angel of each church addressed and not the church itself?*

"*The seven churches*" signify the plenitude of the human beings who will comprise the Church, and the Spirit addresses the fullness of the spirit of the human beings, regardless of their race, nation, religion, culture, social condition, etc., so



that by recognizing their faults, denying themselves, they may renounce all forms of egoism, becoming identified with God's Will.

The angel is addressed and not the "church" because the Holy Spirit, who is the one who speaks to the churches, addresses Himself to *the action of the angel*, the spirit, which is present in the souls and is a component part of the human being. He addresses Himself to each of the churches revealing to them their virtues and defects, their good and evil works, so that they may repent and make amends in time. Each "church" represents a group of human beings with a given characteristic, and every human being can find himself in one of these "churches," recognize his errors, and mend his ways.

4. *Why does St. John treat of the angels as main "actors" of the prophecies of the Apocalypse?*

The angels are the main "actors" not only of the Apocalypse but of Creation as well, and this is why St. John treats of them as such. The Creation is Work of God through the angels, who are present in the human beings by action as "good" and "evil." This "action" is the spirit that acts in man and in Creation; it is the "knowledge of good and evil"—the knowledge of the gods.

5. In the *Apocalypse*, chapter 5:3ff, why is it said that “no one in heaven or on earth or under the earth could open the book or look into it”? And why does it say that “the Lion of the tribe of Judah, the Root of David, has overcome, so as to open the book and its seven seals”? Who is this “Lion of the tribe of Judah” and “the Root of David” who has overcome and can open the book?

“No one in heaven...could open the book” means that not one of the saints could open “the book and its seven seals,” because they had not overcome in themselves all the self-orienting positive characteristics of their human being; neither could the book be opened by those who were “on earth,” the human beings still living on earth, or by those “under the earth,” the human beings who had died physically, because they had not overcome in themselves all the negative and positive self-orienting characteristics of their human being. Only “the Lamb that was slain,” the man who has died to himself, Jesus Christ, could open the book because he had overcome all the *negative* and *positive self-orienting* characteristics of his human being, dying to self in order to fulfill the Will of the Father. He is “the Lion of

*the tribe of Judah,*” “*the Root of David*”: the “*Root of David*” because he belonged to the tribe of Judah from which David descended, and the “*Lion of the tribe of Judah*” because he overcame in himself all the egoistic tendencies of his human being.

6. *What is “the book and its seven seals,” and who could open and read it, as is said in chapters 5 and 6?*

“*The book and its seven seals*” is the book of the plenitude of the Holy Spirit—the book of Life. The “seals” stand for the different characteristics of the Holy Spirit. The number 7 is a number of plenitude. This book can only be opened and read by whoever is identified with the Spirit *in His plenitude*. This means that this human being must have overcome in himself all the characteristics contrary to the Holy Spirit in order to become totally identified with Him. These characteristics contrary to the Holy Spirit are the *egocentric characteristics* that prevail in the human being and that impede his communicating with God.

7. *Who are “those who had been slain for the word of God and for the witness they had borne” and who cry out for judgment and vengeance for*

*their blood “on the inhabitants of the earth,” as is said in chapter 6:9-11?*

“Those who had been slain for the word of God and for tin-witness they had borne” are the human beings who have denied themselves, putting their “I-ego” to death. Some of these are manifestly martyrs because of their physical sacrifice, in addition to the sacrifice of their “I-ego,” but the important martyrdom is not their physical death but their death to “self.” These are the ones who cry out for judgment and vengeance for their blood “on the inhabitants of the earth”; they cry out that justice be done and are given a white robe, a robe that signifies the spirit of holiness which is granted them, and they remain “*patient a little while longer*” until the rest of the human beings consummate their power of election and the number of the sealed ones is complete—those who, for having chosen God above the creatures, receive the Holy Spirit.

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.

9. *Should the seven trumpets of the angels and their effects be understood as universal cataclysms?*

The seven trumpets signify the announcement of the end of time for the human beings, and their effects are according to how human beings have used the time given to them for consummating their power of election – choosing either God or the creatures. Those who have chosen God will attain their liberation by identifying themselves with their Being, God, becoming one with Him. For those human beings who have chosen the creatures, *in opposition to God*, the effects of the trumpets will be real “universal cataclysms,” because in man, in all things, and in the Universe, a total change *of state* will take place, but in these human beings this new state– of the “new Man”– will not have taken place, and they will remain in the previous state of the “old man.”

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,” in which is opposed to the Will of God.

12. *What is the significance of the battle “in heaven” mentioned in chapter 12?*

It is said that the battle takes place “in

*heaven*” because it is a battle that occurs among angels and in the spirit present in the human beings. It signifies the consummation of the power of election of the free beings: the angels, who have already consummated their power of election; and the human beings, who are about to reach the consummation of their power of election.

13. *How do you understand the relationship between the dragon and the first beast which performs great signs? And what is signified by the beast that “comes up out of the sea, having ten horns and seven heads” with “blasphemous names” on them, “and the dragon” that “gave to it its own power and throne, along with great authority,” and it “was given a mouth uttering haughty and blasphemous words” and “was allowed to wage war against the saints and to conquer them,” as is said in chapter 13?*

The beast that “*comes up out of the sea, having ten horns and seven heads,*” is the power wielded by the gods – angels – through the human beings, power that has ruled in the world with the support of Satan, “*the dragon.*” These powers ruled in Babylon, as well as in other nations, and for a long time in Rome, when rulers were worshiped as gods. This does not refer to



the form of government that we know today, government sustained by God to keep order within a nation, but rather to the power exercised by those human beings who *attribute divine power to themselves*, seeking to take the place of God. This is what the “*ten horns and the seven heads*” with “*blasphemous names*” means. To arrogate to oneself a divine power is blasphemy, and God permits this because it falls within the choice of His free creatures – the human beings. This is why it says that it “*was given a mouth uttering haughty and blasphemous words against God,*” opposing everything that was truly of God – opposing Truth, Justice, and Love in any human being by going against him or her. And so it “*was allowed to wage war against the saints and to conquer them.*”

14. *What is signified by the other beast that “comes up out of the earth” and had “two horns like a lamb” but spoke “like a dragon,” and it exercises “all the authority of the first beast in its presence,” as is said in chapter 13:11 ff? What is signified by the fact that one beast “comes up out of the sea” and another “comes up out of the earth”?*

The other beast which “comes up out of the earth” and had “two horns like a lamb” but

spoke “*like a dragon*,” and “*it exercises all the authority of the first beast in its presence*” signifies another “power” which, arrogating to itself a divine “power,” as did the other kingdoms, speaks with the pride of the dragon, though it comes forth with an authority disguised as humility, in the likeness of a “*lamb*.” This is what “*the two horns like a lamb*” signify; and it “*exercises the authority of the first beast*” and “*in its presence*,” because it exercises it in the very place where the first beast exercised its power by absorbing all the other kingdoms of the gods. Let him who can, understand...

That “*the first beast*” came up “*out of the sea*” means that for those human beings who exercise the power of the gods, this “power” is a “mystery”; they are not aware of its originating cause or of its consequences for themselves or for the others who submit themselves to it. This “power” is what today we would call “superstition.”

On the other hand, “*the other beast*” which came up “*out of the earth*” means that the human beings who exercise this “power” consider themselves at a higher level of evolution than the rest. They exercise this power leaning on their “rationality,” certain that they know what they do and do what they know.

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.

16. *What is “Babylon the great,” which is talked about in chapters 14 and 18, which is to fall and “become a dwelling place for demons”? Who is the woman of whom it is said in chapter 17 that she was “dressed in purple and scarlet and adorned with gold and pearls and other jewels” and “in her hand she held a gold cup that was filled with abominations and the unclean things of her fornication and upon her forehead a name was written: ‘mystery,’” and who is also called “harlot”? Why does St. John say that he saw the woman drunk with the blood of those martyred for their faith in Jesus, and why was he greatly astonished when he saw her?*

*“Babylon the great” signifies the kingdom of the gods, the kingdom of the spirit contrary to God, contrary to the Holy Spirit. It is called Babylon because in Babylon this “spirit of the gods” reigned, and Babylonian rulers exercised its power. Babylon no longer exists, but the same spirit continues to reign in the human beings who exercise its power, and that spirit will manifest itself when its *absolute pouter* over man’s liberty is accepted. By then the “spirit of the gods” will have consummated its iniquity, and those human beings in *whom it exercises its absolute power* will become a “dwelling place for demons,” a*

dwelling place for the “gods” affirmed in themselves.

The woman spoken about in chapter 17 is the same “*Babylon the great*” that represents “the power of the gods,” setting herself up to be worshiped as “*the Bride*,” when in fact she is “*the great harlot*.” The “*gold cup full of abominations*” signifies the different “*idolatrous*” names that she attributes to herself. That “*she was clothed in purple and scarlet, and adorned with gold and precious stones, etc.*” signifies the lavish display of luxury with which she covered *her nakedness and the absence of the Spirit* whom she claimed to represent.

The name written on her forehead reveals the “*mystery*” that by God’s permission has remained concealed in that power. The woman also represents the city that “sits enthroned, “as St. John says in verse 9, “*on seven hills*”; “*the seven hills*” represent the plenitude of authority and powers that submit themselves to this “power of the gods.”

The prophet saw the woman “*drunk with the blood of those martyred for their faith in Jesus*,” because it has been she, that “spirit of the gods,” who has persecuted and slain those who follow Jesus in *the denial of “self,”* and St. John was greatly astonished because after going against them, it is this same power that now exalts them

by “deifying them” in order to receive through their images the worship of the peoples who submit themselves to it; but the “martyrs” take no part in this “deification.”

In all of this lies the hidden “*mystery*” of God’s Permission because of the free election of his creatures – angels and men.

*“Here is the clue for one who possesses wisdom.”*

17. *St. John says in the Apocalypse, chapter 14:8, “Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion of her fornication.” Why does he say, “Fallen is Babylon” if Babylon no longer existed, and why does he say that she “made all the nations drink the wine of the passion of her fornication”?*

The prophet addresses himself to the spirit that ruled in Babylon, that later ruled in Rome, and that continues to rule in every power that exalts itself by taking the place of God. It is the power of the gods, power that has thrown into confusion all nations, that is, all those human beings who have “*fornicated*” with this power, accepting this spirit that seeks to take the place of God.

18. *What is meant by “the hour to reap has come” and “the harvest of the earth is ripe,” as is said in chapter 14?*

“*The hour to reap has come*” and “*the harvest of the earth is ripe*” means that the human evolution of man – Humanity – has finished, and man must consummate the power that is his for choosing between God and the creature – the merely human, or the human identified with the Divine: his “I” or the Being. His confirmation in the spirit will be in keeping with his choice.

19. *What are “the seven golden bowls full of the wrath of God,” mentioned in chapters 15 and 16?*

“*The seven golden bowls full of the wrath of God*” signifies the *manifestation* of the works of the spirit contrary to God, works accepted by the human beings, who will come to consciousness of these works: some of them repenting – those who have remained vigilant; others becoming hardened – those who have been distracted.

20. *Why does St. John say in Chapter 18, when he again speaks of the fall of Babylon, that he saw “another angel coming down from heaven, having great authority, and the earth was illu-*

*mined with his glory,” and this angel, after crying out with a mighty voice saying, “Fallen, fallen is Babylon the Great,” says that “she has become a dwelling place for demons and a prison for every unclean spirit, and a prison for every unclean and hateful bird”?*

That angel coming down from heaven, having great authority, is God’s “messenger,” who brings His Message sealed with the “great power” of His Holy Spirit, a Message that is Universal and which brings such great clarity, and in such a way, that it is able to enlighten all; human beings inhabiting the earth and make known to them where lies “that power of the gods,” represented in “Babylon,” which became a “dwelling place for demons and a prison for every unclean spirit, and a prison for every unclean and hateful bird”; and this is so “because all the nations have drunk the wine of the passion of her fornication” – all those human beings who have “fornicated with her” by accepting her spirit of deification. And “the powers of the earth” also fornicated with her by allying themselves with her power and her spirit of deification; “and the merchants of the earth have become rich by the wealth of her sensuality” by cooperating, out of self-interest, with that lavish display, the luxury and vainglory of this power that has sought to



take the place of God and of His Christ.

21. *In the same chapter 18, in verse 4, St. John says that he heard “another voice from heaven, saying, ‘Come out of her, my people, that you may not participate in her sins and that you may not receive of her plagues.’” What is meant by this “people,” and why did they have to come out of Babylon? And why does it say in verse 6, “In the cup which she has mixed, mix twice as much for her”? What does this mixture signify? And why does it say that “she says in her heart, ‘I sit enthroned as a queen. No widow am I, and never will I go into mourning!’”?*

This “*people*” signifies all human beings, regardless of race, nation, religion, etc., who orient themselves to God in good faith through whatever religious worship or rituals they practice, but theirs is a rational faith; therefore this faith is directed by the power of the gods, and God bids them to come out of a *rational* faith into a living faith so that they can get out from under the power of the gods and “*not participate in her sins*” of deification nor “*receive of her plagues,*” for “*her sins have piled up as high as heaven,*” and God is going to judge her iniquities.

“*In the cup which she has mixed, mix twice as much for her*” means that the “power of the gods”

mixed good with evil, truth with error, liberty with slavery, chastity with lust, etc., and because of this, as a consequence, more error and falsehood are added to that power, making it “a prison for every unclean spirit, and a prison for every unclean and hateful bird,” because wherever the carcass is, there will the vultures gather.

22. Why is it said that “*the merchants of the earth will weep and mourn over her because no one buys their cargoes any more – cargoes of gold and silver, etc.*”? And why are even “*slaves and souls of men*” included if there are no more slaves, and souls of men are not sold?

The “*merchants*” who will weep over the fall of Babylon, the power of the gods, are all those human beings who, out of personal convenience and not out of faith, have cooperated with this power and will weep because they will no longer be able to sell “*their cargoes,*” for this power is great in the world and controls everything, and the “*merchants*” trading with it, selling it their cargoes “*of gold and silver and precious stones and pearls and fine linen and purple and silk and scarlet, and every kind of citron wood and every article of ivory and every article made from very costly wood and bronze and iron and marble, and cinnamon and spice and incense and perfume and*

*frankincense and wine and olive oil and fine flour and wheat and cattle and sheep, and cargoes of horses and chariots and slaves and souls of men*” have accumulated their own wealth by selling to her all this; *“slaves and souls of men”* because they enslave their followers in a very subtle way, even to taking possession of their very souls. What is seen of this power in the world is only a very vague image of that which exists in the spirit; if we could see it, we could not bear its abomination.

23. *Then does this mean that men who have been under “the power of the gods” are lost and will remain outside of the kingdom of God?*

No, because the majority of those who are under that power are there in good faith, believing that they are serving God, and before “Time” ends they will come to consciousness of the Reality. Only those who in their self-interest have consciously remained under that power, after having come to consciousness of the Divine Reality in themselves, will not find themselves in the kingdom of God because they have not let God reign in them.

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.

25. *What is referred to in the statement “the beast was taken prisoner” and “along with it the false prophet,” as is said in chapter 19:20?*

It means that the spirit of iniquity, Satan, will be imprisoned in the human body of the man who has accepted him – the “*false prophet*” – who worked signs in the presence of the Beast by using its power, signs with which he led men astray, making them accept the mark of the beast and worship its image.

26. *What does it mean that an angel “laid hold of the dragon, the serpent of old, who is the devil, Satan, and chained him up for a thousand years,” as is said in chapter 20:2? Are these the one thousand years of the reign of Christ?*

It means that Satan will be “*chained*” in the

body of the human being or human beings who have totally accepted him by becoming identified with his attributes: ego-centrism, pride, etc. – apparent and short-lived triumph of the “*man of iniquity*,” Antichrist. Satan will no longer be able to lead astray with his temptations those human beings who have chosen Christ, Christ who reigns in them, because they identified themselves with their Divine Reality through the denial of self; but the “*man of iniquity*” – antichrists – will indeed be able to go against them, utilizing the power that God allows him for consummating his iniquity. The kingdom of Christ in souls began with Jesus Christ, but the Millennium, which is the visible *manifestation* of the *eternal* Kingdom of Christ in man, has not yet come to pass. The Antichrist, “*the man of iniquity*,” has to manifest himself first, which manifestation is the *temporal* victory of the “power of the gods” in the human beings who have consciously identified themselves with the spirit of the world, Satan. Satan has been reigning in the world ever since the crucifixion and death of Jesus Christ. Upon his becoming chained in the human being, the kingdom of the “*man of iniquity*” with the power of Satan begins. With the manifestation of the Kingdom of Jesus Christ together with all the human beings who have let the Divine reign in them, the kingdom of the Antichrist – the king-

dom of the “*man of iniquity*” – will be destroyed.

27. *Who are the souls “who had been beheaded for their witness to Jesus and the word of God, those who had never “worshiped the beast or its image nor accepted its mark on their forehead or on their hand” and “they came to life again and reigned with Christ for a thousand years,” as is said in chapter 20:4?*

“*The souls who had been beheaded for their witness to Jesus and the word of God*” are those who, following the example of Jesus, deny themselves to fulfill the Will of God, and this is why they do not worship the Beast or its image, nor do they accept the “*mark*” of the Beast – the spirit of the world of the Antichrist, affirmation in the human through ignoring the Divine, affirmation of the “*I-ego.*”

28. *Were not St. John’s prophecies fulfilled with Rome’s persecuting and martyring of the early Christians?*

No, that was only the beginning. Time in a prophecy is not the time we think; time in a prophecy is the time of the spirit, not of matter. The spirit of the “*gods,*” leaning on men who accept it, continues to persecute those who follow

the path opened by Jesus Christ: *“If anyone wishes to come after me, let him deny himself.”*

29. *Does this mean, then, that the Kingdom of Christ which John proclaimed has not yet come to pass?*

The kingdom of Christ is coming about, but it has not yet *manifested* itself. The kingdom of Christ is in the process of becoming realized in each one ever since the Resurrection of Jesus Christ, and it will manifest itself when the human beings’ power of election is consummated, each one making his own choice: either Christ, *the Divine in the human*, or the Antichrist, *the human in itself*. Then the manifestation of the kingdom of Christ will come about, as it is written in chapter 19 and in chapter 20:1-6.

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”<sup>7</sup>, 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).*

*32. What is signified by "new heaven" and "new earth" of which chapter 21 speaks?*

"New *heaven*" is the state of consciousness of the denial of the "self" and of the affirmation in their Being that takes place in the angels; "*new earth*" is the same state of consciousness of the denial of the "self" and of the affirmation in their Being that takes place in the human beings.

*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<sup>1</sup> 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.

*34. What will "the holy city, the new Jerusalem," mentioned in chapter 21, be like?*

This we will know when we attain the state of Realization in our true Being, the One who "IS."

35. *What is meant by the phrase, “when the thousand years are completed, Satan will be released from his prison and will come out to deceive the nations which are in the four corners of the earth,” as is read in chapter 20:7?*

It means that once the conditions are met, conditions that are to come about during the Reign of Christ and the reign of the Antichrist, namely, the reincarnation of the souls who have chosen either the Christ state or the Antichrist state, the final judgment will take place and Satan himself will come out of the body of the Antichrist in order to rally his own against the holy city, against the servants of God and of His Christ, and then the manifestation of God’s Justice will come to pass, putting an end to the *action* of the spirit of iniquity, and the final judgment will take place; then the “*beast*” and the “*false prophet*” will receive their just deserts for their deeds.

36. *Do you think that when the Apocalypse is fulfilled the human being will disappear from the face of the earth, or is it the end of an era and the start of another span of time for mankind?*

The fulfillment of the Apocalypse is precisely the Realization or sublimation of the human, and

another time then begins, a time which no longer belongs to the Human Nature, a time that will be beneath it, inasmuch as the Human Nature will have attained the state of Realization in its BE-ING, which is Eternity.

*37. What will be the most evident sign that the end of time is near?*

The most evident sign is the apostasy and the devitalizing of faith. The *evident* signs of the end of time are already present. Whoever can see, let him see – NOW – while there is yet time.

*38. Do you believe that the final victory in the struggle between Good and Evil, Light and Darkness, Unity and Multiplicity, Love and Hate will depend on the coming-to-consciousness and definitive election of each one of us?*

Yes, the final victory in the struggle between Good and Evil, Light and Darkness, Unity and Multiplicity, Love and Hate will come about for each one according to the orientation of the individual's liberty, when Humanity's coming-to-consciousness is manifested in a human being who, coming to consciousness of the Unity of all, dies to self for all and, with all, affirms herself in her Being, the One who "IS." This is why the

Lord says, *“Be on the alert, then, for you do not know the day nor the hour”* in which Divine Justice is to manifest Itself.

39. *Do you believe that at the end of time, or even beyond time, the human beings will have one last opportunity, even those who are not “written in the book of Life”.*

“Opportunity” is limited to time, and when “Time” ends, there will be no more opportunity for us who have lived in Time, for Time has been our opportunity for consummating our power of election.

40. *What do you understand by “the end of the world”?*

The end of the world is the end of this state of unconsciousness in which we have been evolving under the action of the angels and in God’s Permission. We should all look forward to the end of the world.

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

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.

42. *What is meant by, “I am coming quickly, and my reward is with me,” as is said in chapter 22:12?*

It means that the “second coming of Christ” – manifestation of the Activity of the Divine in the human being – will bring as a reward the confirmation in the Holy Spirit of all those human beings who, denying themselves, have cooperated toward that manifestation of the Divine in the human being. In the moment of the Lord’s coming – the manifestation of the Only Begotten – each human being will be confirmed in the state in which, with respect to his conscience, he finds himself at that moment.

43. *Why does the angel tell John not “to prostrate himself before him,” and why does he go on to say, “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!,” as is said in chapter 22:8-9?*

Because the angel is a creature and servant of God, as is John and as are the prophets and saints – *“those who heed the message of this book.”* By this he is telling him that we should not prostrate ourselves before any creature and much less worship one, for only God should be worshiped.

44. *What is meant by, “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,” as is said in chapter 22:10-11?*

“Do not seal up the prophetic words of this book,” means that this subject would still be written about because the human beings would still be choosing, even though *“the appointed time is near.”* That *“the wicked continue in their wicked ways, the depraved in their depravity, the*

*virtuous live on in their virtue, and the holy ones in their holiness”* means that God lets the human being exercise his free will, he himself choosing the state in which he will be confirmed.

45. *What is the meaning of, “Behold, I am making all things new,” as is said in chapter 21:5?*

It means that all things will be renewed, passing to a new state under the direct Action of the Holy Spirit.

46. *Why does it say in chapter 22:14, “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!’” And why does it also say in verse 15, “Outside are the dogs and sorcerers, the fornicators and murderers, the idol worshippers, and all who love falsehood”? Isn’t this last statement a lack of charity?*

“Happy” are all those human beings who by denying self reject in themselves all forms of egoism; these are the ones who “wash their robes” and are left free from sin, which is egoism and its works; these are those who have “free access to the tree of life and may enter the city through its gates.”



The “*tree of life*” is their Divine Nature, and the “*city*” is the Human Nature totally identified with the Divine Nature, and those human beings who belong to it receive its fruits.

Those “*outside*” are there because they become affirmed in themselves, identifying themselves with their egoistic works; they are “*the dogs and sorcerers, the fornicators and murderers, the idol-worshippers, and all who love falsehood.*” What is being said is not a lack of charity. Charity is the *work* of God’s Actuating. What we human beings call “charity” is fruit of our own works done out of self-interest: being “good,” “kind,” “generous,” etc., in the eyes of others and in our own eyes. God’s Justice does not take into consideration this type of “charity,” which can, indeed, help the human being in his human evolution but does not form part of his Realization, which consists in the denial of “self” in order to identify himself with his Being.

47. *At the end of the Apocalypse, in chapter 22:16, why does it say, “It is I, Jesus, who have sent my angel to give you this testimony about the churches”! Why does it say, “about the churches”!*

Because “*the churches*” signify all those human beings, irrespective of race, nation, reli-

gion, culture, social condition, etc., who, renouncing every form of egoism, follow the word of Jesus through the denial of self in order to fulfill, like he did, the Father's Will, and these human beings form part of the Body of Christ, the Church. It is the Will that gives them the Unity. The human beings who follow the word of Jesus, denying themselves, while not yet identified with the Will and still in the multiplicity, "journeying toward the Unity," are "*the churches*," and it is to them that Jesus addresses himself, because it is they who can understand his word; he does not address himself to the rest of the people who as yet cannot come to consciousness of the self-denial.

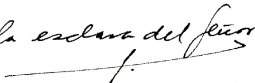
48. *Why does Jesus say, "I am the root and the offspring of David, the bright morning star," as is said in chapter 22:16?*

Jesus is "*the root*" because he is "the man," new Adam, who represents the Human Nature, "*the root*." He is "*the offspring of David*" because he is the man who identifies himself with the Divine, as did David, who was faithful to God despite his weaknesses and sins, which he acknowledged. Jesus is "*the bright morning star*" because it is he who brings the Light into the darkness of this world.

49. *Why does the Apocalypse, chapter 22:18-19, end by saying, "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!"?*

It means that no one should add to or take away from the *meaning* of the words of this book, as for example, in wanting to make it more accessible to the human beings, to the whole world, *adapting it to the spirit of the world*, because this will bring about, as a consequence, the manifestation in himself of the negative prophecies that are announced in the book.

*In the presence of the Lord, I assume the responsibility for the answers to these forty-nine questions on the Apoca-*  
*pse of St. John.*

*la esclava del Señor*  


## CONCLUSION

In working with Carmen Cristina on this booklet, posing some of the questions, as well as in preparing its publication, I've come to realize that the Apocalypse – a sealed book that used to rouse fear in me because of its incomprehensible, mysterious symbology and the harsh sentencing it hands down for a specific moment of humanity's "Time," announcing the end of one state of things and the beginning of another – has now, with these answers, become accessible to the understanding of any human being.

Josefina, with great simplicity, has given categorical answers to these exceedingly profound questions, with the certainty of one who feels assisted by the very Author of the Apocalypse, and in a few words says enough so that each one can "see" in himself and outside of himself the *fulfillment* of these revelations. With these answers, the veil of mystery has been drawn aside; the symbology takes on reality. The pressing anguish of this convulsed era of terrible contra-

diction, questioning, and confusion, conforms perfectly with “that time” so often announced by the “prophets” of all eras and of diverse religions and creeds – uncertainty transforming into the hope of a future that is not far off. Even in the midst of this chaos of troubles and failed endeavors, of moral and spiritual disorientation, one begins to perceive that, never like today, have there been such utterly unmistakable symptoms of evolution, of *maturity*, as well as the willingness to confront life.

The experience being lived by Josefina is, for me, the most evident sign of this maturity of “the Times,” manifesting a new Consciousness that emerges as the legitimate fruit of LIFE, which is being offered to us all: a Living God who acts and manifests Himself in “His image and likeness” – the man, the Human Nature. Josefina’s experience involves me as well because I do not see her isolated from the totality of human beings; her experience is not “something” that happens apart from me and everyone else, apart from our own nature; that which has “awakened” is a part of each one of us, for, as she herself says, “...we forget that ‘the Man’ is one.” The clarity of the Living *Message* that is Josefina – her life and teachings– has, for the past eleven years now, caused me to reexamine my own life, as it has many others, and it should cause all those who

begin to “awaken” to reexamine theirs, in order that each may face up to his own reality.

The *Message* hits home, without simulations, and in a definitive way touches the depths of the human being; there is no possible compromising. It is the individual and collective “judgment” in which the “enemy” – *the egoism in each one of us* and all its consequences – finds itself exposed. Recognizing the “enemy” helps us to come to know the source of all the evils we suffer inside and outside of ourselves and to confront him with courage in order to defeat him.

Hopefully this will be the definitive blow that in each one of us will be the downfall of the fetishes, superstitions, and images that we have fabricated of the Living Reality that resides within us – idols that keep us bound to the Unconsciousness, to the Multiplicity, to illusion – , and once inwardly free of them, may these outside idols, for lack of any response, come crumbling down. Could this be the way God – the Living God in each one of us – will make all things new?

May the Divine Will be fulfilled in this hour, in each and everyone of us.

*Shoigu Lau de Villa*

*“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 they shall be his 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 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.’ ” (Apoc 21:3-6)*

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