



The Consummation of Time

The cover drawing, taken from the book *A World according to the Heart of God*, represents the World wanted by God according to His original Design: «...and God saw all the things that He had made, and they were very good» (Gen 1:31).

It is a World centered in God, in the Heart of His Love and Will, which, after the long process of man's spiritual evolution and purification, will come to Realization at the Consummation of Time when the Only Begotten Son, the Total Man, will deliver all things to the Father so that God may be all in all.

The Consummation of Time

Presented by

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Tiempos*

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CONTENTS

Presentation	6
The Arrival of the Consummation of Time	9
The Divine Plan of Redemption	14
The Mystery of Iniquity and Divine Justice	22
God's Justice toward the Angel and toward the Human Beings	27
Biblical texts on the Manifestation of the Kingdom of God	37
Index of Biblical Citations	50

Presentation

*The text of this booklet was intended to be the twelfth and final chapter of A World according to the Heart of God, a book redacted by Máximo Macías in the years 1963-64 as fruit of his own understandings and of his conversations with Josefina Chacín Ducharne, la esclava del Señor, in relation to the coming to Consciousness that had taken place in her.**

* Josefina Chacín Ducharne, *la esclava del Señor* [the slave of the Lord], bearer of the “Message to the men of the New Earth,” had her primal mystical experience that totally changed her life on August 22, 1954, in Caracas, Venezuela. She herself describes this coming-to-consciousness as follows: «...the Lord manifested Himself to me as the Being Who “IS”; it was an explosion of LOVE, LIGHT, WISDOM and GOODNESS that took place in the inmost depths of my being, letting me know who He is and who I am: the ALL and the nothingness» [*The Trajectory of a New State of Consciousness: Documentary Presentation of the “Message to the men of the New Earth” and of the Messenger* (Santa Fe: Action and Life Publications, 2002), pp. 10-11].

Máximo Macías is a Capuchin priest who assisted *the slave of the Lord* in the early years of her spiritual journey (*Ibid.*, pp. 24-26). [E. N.]

He entrusted to her the original manuscript of the whole book, authorizing her to make any changes or additions.

The manuscript was published in 1970 in Madrid, Spain, with a presentation by and under the responsibility of the Franciscan Father José Barriuso, but this final chapter was not included in the book because its “time” had not yet arrived.

In 1989, some amplifications of terms or additions were made by the slave of the Lord in this unpublished chapter, with a full respect for its contents, in accordance with the present-day language of the “Message to the men of the New Earth,” given that the vocabulary used in the text redacted by M. Macías in Rome in the early sixties corresponded to that moment and to a catholic terminology.

This text is now published as a separate booklet with the authorization of the slave of the Lord. It is being made public today, at the request of many people, because the time has arrived in which the prophecies it contains have begun to be fulfilled.

Having lived for the last twenty years in a close relationship with the slave of the Lord – my aunt Josefina – serving as her secretary, I

can testify that the manuscript of this text has not been changed as to its original meaning; rather, it has been enriched and clarified according to the light contained in the "Message to the men of the New Earth," discovering in the present-day events the "hidden mystery" that is to be revealed at the "Consummation of Time," "Time" which God has given man so that he may come to Consciousness and consummate his power of choice: either by his affirmation in the "ego-self" or by his affirmation in his true Being through the denial of self after the example of Jesus Christ.

YLLLEN TEPPA CHACÍN ANTONINI

Granja Hogar Los Peregrinos
July 7, 1999

The Arrival of the Consummation of Time

Since God lives in eternity, on what basis did He designate the hour of the “fullness of time” in order to send His Only Begotten Son, the Only Begotten in the “man,” Jesus: «*He will be great and will be called the Son of the Most High*»¹? Infinitely powerful as He is, God could have sent His Son earlier. What then was the factor that made Him designate that moment and not another as the “fullness of time”?

Let us begin with an unheard-of affirmation wherein divine justice and humility are manifested by giving a primal place to the human liberty. The “fullness of time” could not be marked by the Father, nor by the Son, nor by the Holy Spirit. It had to be marked by the liberty of a creature. In what sense? It is not in the sense that the creature could merit what was to be realized – the *incarnation* of the Word. But divine Justice demanded that at least one creature be consciously, freely and unconditionally identified with the Will of the Father. Certainly there were souls who responded in

¹ Lk 1:32.

some degree, and in a more or less effective manner, to the divine plan. They made the necessary contribution to prepare the way for that creature who would identify herself with the Will of the Father, enabling Him to send His own Son: that creature was Mary.

In what way did this creature, Mary, mark the hour of the “fullness of time”? «*Blessed are the pure of heart, for they shall see God.*»² On the basis of this truth we will understand why Mary could “mark” the “fullness of time.” Due to her incomparable purity,³ she beheld God and His divine plan heretofore unknown to the other creatures in all its clarity. She saw the *true* divine plan in contrast to all the deformations of the Messiah as a political liberator. Mary, by her purity, saw the son of the Father, the Only Begotten, the Divine Nature in man, the Christ, the Messiah,⁴ «*...despised and rejected by men, a man of sorrows....*»⁵ In a word, Mary beheld the “suffering” Messiah and she embraced this

² Mt 5:8.

³ This purity consists in the total absence of the “ego-self.” Mary is exempt from egoism because of her irreversible orientation to the Divine Will.

⁴ The same reality that Peter saw in Jesus: «*You are the Messiah, the Son of the living God*» (Mt 16:16).

⁵ Is 53:3.

work of the Father in the form He would dispose for her. If she succeeded, because of her purity, in penetrating «...*that mystery hidden for ages and generations...*»⁶ in the Will of the Father, once she knew it, she reaffirmed her purity, her virginal self-offering, the total self-forgetfulness, the rejection of every human temptation:⁷ She made a total surrender of herself because this is what she saw was necessary and what God wanted in that Work which had been revealed to her. The fact that Mary knew the “mystery hidden for ages and generations” and made the surrender of herself, does not mean she knew that she was precisely the one who would be the mother of the suffering Messiah that she had beheld in the divine plan. Let us not forget that Mary (although from eternity she had oriented herself to the Divine Will), upon entering Time, came with the veils that belong to “time”; she was, therefore, subject to faith. This is shown by the fact that when her divine maternity is announced to her by the angel, she is astonished: «*How can this be since I do not know man?*»⁸ When Mary

⁶ Col 1:26; cf. Rom 16:25-26.

⁷ «*Behold the handmaid of the Lord; let it be done unto me according to thy word*» (Lk 1:38).

⁸ Lk 1:34.

made her unconditional and virginal surrender, she did not think for a moment that she was going to be a mother. It was precisely motherhood that she was giving up in order to be more available at the service of the Will of the Father in that mystery which she, in her purity, had beheld. This absolute availability which she had attained in her soul found no obstacle when a seemingly impossible thing was announced to her: a virginal maternity. Here Mary's faith pronounces her first "fiat" on earth, arising from this absolute availability of her soul at the service of the Father. She pronounces her second "fiat" when Simeon tells her: *«This child is destined to be the downfall and the rise of many in Israel, a sign that will be opposed – and you yourself shall be pierced with a sword – so that the thoughts of many hearts may be laid bare.»*⁹ In this way Mary marked the hour of the "fullness of time."

In the letters of the Apostles we get the feeling that the end of time is close at hand. The early Christians were living in the constant expectation of the return of Jesus – the Christ, the Messiah. Could we not say, as in the case of the "fullness of time," that the "consumma-

⁹ Lk 2:34-35.

tion of time” depends on some free creature?... Jesus says that he himself does not know the “hour” of the end of time, but only the Father. The fact that the Father knows the “hour” does not mean that it depends on Him. In His justice and humility –“self-annihilation”– He leaves this decision to the liberty of His creatures, just as He did in the “fullness of time.” This creature must be unconditionally identified with the work that Mary will accomplish by the Will of the Father. This creature must be like another Mary in whom the Father, through Mary’s mediation, may reveal the “mystery,” likewise “hidden,” of the “consummation of time”...

«I was about to start writing when the seven thunders spoke, but I heard a voice from heaven say, “Seal up what the seven thunders have spoken and do not write it down!” Then the angel whom I saw standing on the sea and on the land raised his right hand to heaven and took an oath by the One who lives forever and ever, who created heaven and earth and sea along with everything in them: “There shall be time no longer.”»¹⁰

¹⁰ Apoc 10:4-6.

The Divine Plan of Redemption

We have said that only Mary knew with great exactitude the divine plan of Redemption. The prophets themselves, including the last one before Jesus Christ, John the Baptist, did not have an absolute clarity about the divine plan. If we examine the words of the Baptist's preaching, we see that the events announced by him as an imminent reality are not in conformity with what was happening: Jesus' meekness and mercy stood in contrast with the precursor's preaching: *«Even now the ax is laid to the root of the tree. Every tree that is not fruitful will be cut down and thrown into the fire.»*¹¹ He had seen the Spirit coming to rest on Jesus in the Jordan river, but Jesus' words and works were an enigma to the Precursor. This is why he sends two of his disciples to ask Jesus himself: *«Are you the one who is to come, or are we to wait for another?»*¹² Jesus answers him with the well-known words of Isaiah: *«I, the Lord, have called you for the victory of justice, I have grasped you by the hand; I formed you, and*

¹¹ Mt 3:10.

¹² Mt 11:3.

set you as a covenant of the people, a light for the nations, to open the eyes of the blind, to bring out prisoners from confinement, and from the dungeon, those who live in darkness.»¹³

It should be noted that the prophet Isaiah had beheld the two of them – Jesus and the “Other” – who, being “One,” are distinct. At times, both appear in the same prophetic passage. Let us call to mind the following:

«But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. The spirit of the Lord shall rest upon him: a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and of fear of the Lord, and his delight shall be the fear of the Lord.

Not by appearance shall he judge, nor by hearsay shall he decide, but he shall judge the poor with justice, and decide aright for the land’s afflicted. He shall strike the ruthless with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Justice shall be the band around his waist, and faithfulness a belt upon his hips.»¹⁴

¹³ Is 42:6-7; cf. Lk 7:18-23.

¹⁴ Is 11:1-5.

The Baptist's doubt arose from the fact that the last part of this prophecy, corresponding to the One he had announced, was not in accordance with Jesus' way of acting. The Baptist had already been taken by surprise when Jesus requested to be baptized by him in the Jordan river. Jesus tells him: «...*this is the proper way for us to fulfill all justice.*»¹⁵ John the Baptist did not see all that Mary had beheld: the Messiah Redeemer of Humanity – the Christ, activity of the Divine in the Human Nature, “man.” And the messengers that John sent to Jesus brought back to him words sealed with mystery: «*Blessed is the man who does not find me a stumbling block.*»¹⁶ Jesus was indeed a stumbling block for those men who had remained in the letter of the Law and did not have the Spirit – «...*for the letter kills, but the Spirit gives life,*»¹⁷ as Saint Paul would later say – for Jesus, in his humility, was going to confound some hardened and prideful men.

What was then the justice that had to be fulfilled? That Jesus was “man,” “Adam” anew – the Human Nature – now irreversibly oriented

¹⁵ Mt 3:15.

¹⁶ Mt 11:6.

¹⁷ 2 Cor 3:6.

to the activity of his Divine Nature, the Christ, who was coming to restore, with his life of self-denial and obedience to the Divine Will, the order that had been broken in Paradise by the orientation to the creature, the angel, *in opposition to the Will of God*. In this way, Jesus, bearing within himself the Christ – the activity of the Divine, the promised Redeemer – initiated the “fullness of time”; thus a justice of mercy was fulfilled in relation to man by making him aware of the spirit of Evil; of “mercy,” because man was not conscious of the angel’s action. So then, prior to the “consummation of time,” it was necessary that the Human Nature be redeemed from the *sin of man*, in Adam, who, by his *disobedience* to the divine command, accepted the action of the angel. This is the redemption that was accomplished in the body of Jesus, by his *obedience* to the Divine Will, and which must be accomplished in each human being who identifies himself with Jesus through the denial-of-self in order to fulfill the Will of the Father.

The “consummation of time” would be the work of the “Other,” Who would redeem the entire Creation from the *sin of the angel*, and it is this Other who had been glimpsed by John the Baptist as well as by the other prophets, and who had been announced as King, Prince,

Leader and Shepherd. He was the awaited one of all generations. He was the one whom the Hebrew people were expecting. This is why they did not recognize the Redeemer of Humanity – the Activity of the Divine, the Christ – who came to redeem, in Jesus, the Human Nature from *the sin of man*. The evils they suffered as a consequence of sin, egoism, kept them from seeing the Father’s most perfect Justice: that before the coming of that Other, the Liberating Messiah, who would liberate the entire Creation from the *sin of the angel*, Evil, there had to come this One, the Redeeming Messiah, to redeem souls from the sin of man, “original sin”: disobedience to the Divine Will because of man’s orientation to the creature, the angel. These were two Persons, with different manifestations of one and the same Will, one and the same Spirit: the Father’s Justice as Mercy and the Father’s Justice as the end of iniquity.

If we read Saint Paul carefully, we see that at the end of time there will appear the “man of iniquity,” the “Wicked One,” «...whom the Lord Jesus will destroy with the breath of his mouth, annihilating him by the manifestation of his coming.»¹⁸ Who is this “Wicked One”?

¹⁸ 2 Thes 2:8.

And who is this “Lord Jesus”? The rebellion of the fallen angel was due to the fact that he wanted to be “like” God and desired for himself the Creation destined for the incarnate God, the Only Begotten, “Son of God,” made man;¹⁹ and, in the most perfect Justice of the Father, this depended first on the liberty of the angels, Angelic Nature, and then on the liberty of man. The appearance of the “Wicked One” will be the incarnation of the devil, which will take place when a human liberty fully accepts him. This acceptance will come about, not by accepting the very “person” of the devil, because he never reveals himself clearly. What this human creature will accept are the devil’s attributes: spiritual pride, unrestrained conceit, desire for power and glory. In a word, he will incline his heart to the “power” of God, with the ambition to be “like” Him, doing the same thing that the angel did, contrary to what Jesus did, who, orienting himself to Love, denied himself, fulfilling the conditions so that God – the Being in the Only Begotten – could assume in his body the Human Nature in order to manifest Himself in it and draw to Himself

¹⁹ The Work-Liberty in the Unity of its Being, into which the angel would be integrated.

the entire Creation. In Jesus, “man” became a servant and was constituted, by God, King and Lord. He is the “Lord Jesus” who will slay the lawless one with the breath of his mouth.

And what is this “breath” which, coming forth from the mouth of the “Lord Jesus,” will slay the lawless one? It is none other than the Spirit of Jesus Christ Arisen, the Holy Spirit, who will bring Creation to an end, introducing Himself into it, because it is for Him that it was made, for His manifestation.²⁰ Just as the Holy Spirit is the culmination of the Trinitarian life, so too will He be the culmination of Creation.

When will this happen? When a human creature will fully accept this Spirit of Jesus. This creature will have to be “born anew” from the “womb” of Mary: «...*let it be done unto me according to thy word.*»²¹ By her self-denial and her identification with the Divine Will, she will be able to be Mary’s docile instrument, in whom and through whom Mary will accomplish the mystery announced to and awaited by all generations, a “mystery of Justice” that will make way for the consummation of all times:

²⁰ The Work, manifestation of Action-Being.

²¹ Lk 1:38.

*«A great and wondrous sign
appeared in heaven:
a woman clothed with the sun,
with the moon under her feet
and a crown of twelve stars on her head.
She was with child and cried out in pain
as she was about to give birth.*

*Then another sign appeared in heaven:
an enormous red dragon
with seven heads and ten horns
and seven crowns on his heads.
His tail swept a third of the stars
out of the sky
and flung them to the earth.*

*The dragon stood in front of the woman
who was about to give birth,
so that he might devour her child
the moment it was born.
She gave birth to a son, a male child,
who will rule all the nations
with an iron scepter.
And her child was snatched up to God
and to his throne.
The woman fled into the desert
to a place prepared for her by God,
where she might be taken care of*

*for a thousand, two hundred
and sixty days.»²²*

The Mystery of Iniquity and Divine Justice

The mystery of iniquity had its beginning immediately after the birth of Jesus. We see how Herod, in his attempt to kill the child Jesus, was a symbol of the battle that will take place at the end.

It is the final battle of the “spirit of iniquity,”²³ who aspires to take over the Human Nature, against the “Holy Spirit” who has incarnated, assuming the Human Nature. Both the Spirit of “Good” and the spirit of “Evil” have acted in this world by means of the liberty of men, the human beings. The incarnation of the Only Begotten, God, reestablishes an order broken by the angel’s liberty, which is in opposition to the Divine Will. It is an opportunity of infinite possibilities that is being offered to men, enslaved by the spirit of Evil, before the

²² Apoc 12:1-6.

²³ The “egocentric spirit.”

arrival of the “consummation of time,” so that, denying themselves, they may orient their liberty to the Divine Will and not to the angel’s action, after the example of Mary, so that in each one of them the Word may become flesh,²⁴ and this is only possible before the arrival of the “consummation of time.” The incarnation of the “Son of God,” the Only Begotten, is also a work of justice, which is necessary after the sin, the sin of the angel. It is as if this sin – the Sin – obliges God to manifest a greater love toward men, who are unconscious of the action of the fallen angel. We can hereby understand, in their precise meaning, those words that seem to be an exaggeration: “Oh happy fault, which gained for us so great a Redeemer!”

That the incarnation of the Word, the Only Begotten, was a mystery of the Father’s Justice and Love, can be seen from the fact that it was a totally unexpected event for everyone, angels as well as men, except for Mary, the one who was conceived without sin. The sin was so deep that it had made men too superficial to under-

²⁴ So that each one of them may identify himself with the Christ in Jesus through the self-denial: *«If anyone wishes to come after me, let him deny his very self...»* (Lk 9:23).

stand the demands of the violated Justice, for men, because of their sin of pride, were not able to understand the self-annihilation of God, the Only Begotten, in assuming the fallen Human Nature. Men wanted to be freed from the consequences of sin, but they were not aware of the spirit of Evil that was dominating them and which was the origin of the consequences they suffered. The influence of the spirit of Evil manifests itself in apparently good works: let us remember Judith, who used lying and trickery to free the “chosen people” from the enemy’s army.²⁵ And we already know that where there is lying, there is the spirit of Evil.

In Creation, wounded by the angel’s sin, Jesus establishes a new order based totally on truth and justice. In the human individuality of Jesus, through his sacrifice, the denial of himself, man has been redeemed from the spirit of iniquity in regard to his Human Nature, in its masculine and feminine aspects, and all human beings have the right to be children of God, provided they orient their liberty to the Father in the footsteps of Jesus Christ by the denial-of-self: *«If anyone wishes to come after*

²⁵ Cf. chapters 10 to 13 of the book of Judith.

me, let him deny his very self....»²⁶ «But to all who received him, who believed in his name, he gave power to become children of God....»²⁷

By this, the very grace that man had lost because of his sin in Paradise returns to him again: the capacity of orienting his liberty to the Will of God in order to receive in Jesus Christ His very Spirit. So then, redemption is there, available to all human beings, but they must be open to it by denying themselves in order to be redeemed from the spirit of Evil that enslaves them by means of their disorderly human appetites, the appetites of the flesh.

In the “consummation of time,” the “sons of God” will be attacked in such a way by the “man of iniquity”– the spirit of Evil and the men who belong to him – that their life in this world will be made impossible. The “enemy” and his followers will be allowed to work by Divine Permission so that iniquity may be consummated and all justice toward the angel may be fulfilled in the sons of God, who will be passed through the crucible, purified, in order to be confirmed in the Kingdom of God. They will be attacked in such a way by the

²⁶ Mt 16:24.

²⁷ Jn 1:12.

“spirit of the world,” the power of the “man of iniquity,” the “son of perdition,” that *«unless those days were shortened, no one would be saved,»* according to Jesus’ words, *«but for the sake of the elect those days will be shortened.»*²⁸ Why is this so? Because in the “holy place”– let him who reads understand – the spirit of iniquity will pass himself off as the Messiah in the human being who surrenders himself to him, affirming himself in his self, working wonders to induce into error, if it were possible, even the elect. The “holy place” is first of all the human being, the Human Nature, which is called to be and *already is in Jesus Christ the temple of the living God.*

Here we see once more the most perfect Justice of the Father who accedes to what his free creatures, men, choose, when they orient their liberty according to the desires of the angel: to take the place of the incarnate God. As the Only Begotten in Jesus did wonders in order to prove that he was the Messiah sent from God, so too the fallen angel will obtain, in the “man of iniquity,” the power that the Father will permit him to have in order to do great wonders so as to prove and to induce

²⁸ Mt 24:22.

people to believe that he is the Messiah, and he will do this in the name of Christ and in the “holy place” set up by Divine Permission, «...let him who reads understand.»²⁹ The words of Jesus veil a mystery of evil on the part of the devil, and a mystery of Justice on the part of the Father. But prior to this, the “elect” will already have come out from there – those who have been passed through the crucible: «*Then I heard another voice from heaven saying, “Come out of her, my people, so that you do not take part in her sins, and so that you do not share in her plagues.”*»³⁰

God’s Justice toward the Angel and toward the Human Beings

*«And I saw a beast coming up
out of the sea,
having seven heads and ten horns,
and upon its horns ten diadems,
and upon its heads blasphemous names.*

*And the beast that I saw
was like a leopard,*

²⁹ Read Mt 24:15-20.

³⁰ Apoc 18:4.

*and its feet
were like the feet of a bear,
and its mouth
like the mouth of a lion.*

*To it the dragon gave
its own power and throne,
along with great authority.
And one of its heads
was smitten, as it were, unto death;
but its deadly wound was healed.
And all the earth
followed the beast in wonder.*

*And they worshiped the dragon
because he gave authority to the beast,
and they worshiped the beast, saying,
“Who is like to the beast,
and who will be able to fight with it?”
And there was given to it a mouth
speaking great things and blasphemies;
and there was given to it authority
to work for forty-two months.*

*And it opened its mouth
for blasphemies against God,
to blaspheme his name
and his tabernacle,
and those who dwell in heaven.*

*And it was allowed
to wage war on the saints
and to overcome them.
And authority was given it
over every tribe, and people,
and tongue, and nation,
and all who dwell on earth
will worship it,
everyone whose name
has not been written
before the foundation of the world
in the book of life
of the Lamb that was slain.
If any man has an ear
let him hear.
He who is for captivity,
into captivity he will go;
he who kills by the sword,
by the sword must he be killed.
Here is the patience
and the faith of the saints.*

*And I saw another beast
coming up out of the earth,
and it had two horns
like to those of a lamb,
but it spoke as does a dragon.*

And it exercised all the authority

*of the former beast in its sight;
and it made the earth
and the inhabitants therein
to worship the first beast,
whose deadly wound was healed.*

*And it did great signs,
so as even to make fire come down
from heaven upon earth
in the sight of mankind.*

*And it leads astray
the inhabitants of the earth,
by reason of the signs
which it was permitted to do
in the sight of the beast,
telling the inhabitants of the earth
to make an image to the beast
which has the wound of the sword,
and yet lived.*

*And it was permitted to give life
to the image of the beast,
that the image of the beast
should both speak
and cause that whoever
should not worship
the image of the beast
should be killed.*

*And it will cause all,
the small and the great,
and the rich and the poor,
and the free and the bond,
to have a mark
on their right hand
or on their foreheads,
and it will bring it about
that no one will be able to buy or sell,
except him who has the mark,
either the name of the beast
or the number of its name.*

*Here is wisdom.
He who has understanding,
let him calculate
the number of the beast,
for it is man's number;
and its number is
six hundred and sixty-six.»³¹*

This prophecy has for a long time been in the process of fulfillment, and at the present time it will have its consummation, when the iniquity will manifest itself in men, putting an end to the Divine Permission so that the Will

³¹ Apoc 13:1-18.

of God and His Kingdom may be manifested. Whoever can understand, let him understand.

The true Messiah will not work miracles to demonstrate His divine power, and this also will be so out of justice, for He had already worked them before. He will be recognized by the life of faith of those who have believed, identifying themselves with the Spirit and Will of the Father, and only to them will He manifest Himself, for He “was taken up to God and to his throne,” and when He will manifest Himself to the world, it will be the Last Judgment. Miracles, therefore, are not the divine proof of the end time but rather of the power that the Wicked One has obtained from the Father’s Justice in order to «...*deceive the nations which are in the four corners of the earth,*»³² because this is what they have deserved for having lost their faith in the divine. Remaining in what’s merely human, they have identified themselves with the “egocentric spirit” of the world for which Jesus could not pray: «*Therefore God sends them a powerful delusion so that they will believe the lie and so that all will be condemned who have not believed the truth but have delighted in wicked-*

³² Apoc 20:8. Globalization?

ness.»³³ «...the prince of this world is coming, and in me he has nothing.»³⁴ The true Messiah will be recognized by his own, and these will be known through their identification with the Will of the Father, after the example of Jesus: «My food is to do the will of him who sent me and to accomplish his work.»³⁵ They are the ones who will be the worshipers of the Father in spirit and truth. This work of the Father consists in bringing about man's identification with the Only Begotten by means of the activity of the Divine, the Christ, in each one, work that has been accomplished in Jesus Christ as regards the Human Nature.

If the final times will have their beginning through the liberty of those creatures who will totally accept the Spirit of Good and the spirit of Evil respectively, their very end – the “consummation of time” – will also be brought about by the liberty of the last human being who will consummate his power of choice by choosing God rather than the creature. When this has been accomplished, the true Messiah, manifesting Himself, “will slay the lawless one

³³ 2 Thes 2:11-12.

³⁴ Jn 14:30.

³⁵ Jn 4:34.

with the breath of his mouth.” *«I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.... Out of his mouth comes a sharp sword with which to strike down the nations. And he will rule them with a rod of iron, and he treads the wine press of the fierce wrath of God almighty. And he has on his garment and on his thigh a name written, “King of kings and Lord of lords.”»*³⁶ This is the King, the Leader, the announced Prince, who will establish an eternal peace in Justice and in Truth. This is also the One *«...who in his own time will be made manifest by the Blessed and only Ruler – the Being who “IS”– the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen.»*³⁷

The eternal world that God has been planning and preparing will, at last, be a reality: *«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*

³⁶ Apoc 19:11,15-16.

³⁷ 1 Tim 6:15-16.

I saw the holy city, the 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 with men, and he will dwell with them. And they will be his people, and God himself will be with them as their God. And God will wipe away every tear from their eyes. And death shall be no more; neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away." And he who was sitting on the throne said, "Behold, I make all things new!"»³⁸

If the Holy Spirit has put an end to the old world, crowning Creation and purifying it from the sin of the angel, it has been so for the sake of "Man," the Only Begotten "made flesh"—the Work, manifestation of Action-Being. "Man" is all the human beings who have denied themselves, after the example of Jesus Christ, putting to death the "old man"—the slain Lamb.

«And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb —"Man,"

³⁸ Apoc 21:1-5.

realized and transformed into life-giving Spirit. *The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day, for there will be no night there. People will bring into it the glory and the honor of the nations. But nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life*». ³⁹ The ones who are written in the Lamb's book of life are those who *have died to self*, giving preeminence to the Being, the only one who "IS," and He manifests Himself in them: "God, all in all." To Him be all honor and all glory.

³⁹ Apoc 21:23-27.

Biblical Texts on

THE MANIFESTATION
OF THE KINGDOM OF GOD

«The wolf shall live with the lamb,
the leopard shall lie down with the kid,
the calf and the lion
and the fatling together,
and a little child shall lead them.
The cow and the bear shall graze,
their young shall lie down together;
and the lion shall eat straw like the ox.

The nursing child
shall play over the hole of the asp,
and the weaned child
shall put its hand on the adder's den.

They will not hurt or destroy
on all my holy mountain;
for the earth will be full
of the knowledge of the Lord
as the waters cover the sea.»

(Is 11:6-9)

«Get you up to a high mountain,
O Zion, herald of good tidings;
lift up your voice with strength,
O Jerusalem, herald of good tidings,
lift it up, do not fear;
say to the cities of Judah,
“Here is your God!”

See, the Lord God comes with might,
and his arm rules for him;
his reward is with him,
and his recompense before him.
He will feed his flock like a shepherd;
he will gather the lambs in his arms,
and carry them in his bosom,
and gently lead the mother sheep.»

(Is 40:9-11)

«Keep silence before me,
O coast-lands;
let the peoples renew their strength;
let them draw near and speak;
let us come together for judgment.
Who has stirred up from the East
the champion of justice,
and summoned him to be his attendant?
To him he delivers the nations
and subdues the kings;

With his sword
he reduces them to dust,
with his bow to driven straw.
He pursues them
and passes on safely,
by paths his feet have not trod.
Who has performed these deeds?
He who has called forth
the generations since the beginning.
I, the Lord, am the first,
and with the last I will also be.»

(Is 41:1-4)

«For behold,
I create new heavens
and a new earth;
and the former things
shall not be remembered
or come into mind.
But be glad and rejoice forever
in that which I create;
for behold,
I create Jerusalem a rejoicing,
and her people a joy.
I will rejoice in Jerusalem,
and be glad in my people;
no more shall be heard in it

the sound of weeping
and the cry of distress....
Before they call
I will answer,
while they are yet speaking,
I will hear.
The wolf and the lamb shall feed together,
the lion shall eat straw like the ox;
and dust shall be the serpent's food.
They shall not hurt or destroy
in all my holy mountain,
says the Lord.»

(Is 65:17-19, 24-25)

«Blow the trumpet in Zion;
sound the alarm
on my holy mountain!
Let all the inhabitants of the land tremble,
for the day of the Lord is coming.
It is near,
a day of darkness and gloom,
a day of clouds and thick darkness!
Like the dawn
there spreads across the mountains
a great and powerful people;
their like has never been from of old,
nor will be again after them

through the years of all generations.
Fire devours before them,
and behind them a flame burns.
The land
is like the garden of Eden before them,
but after them a desolate wilderness,
and nothing escapes them.
Their appearance
is like the appearance of horses,
and like war horses they run.
As with the rumbling of chariots,
they leap on the tops of the mountains,
like the crackling of a flame of fire
devouring the stubble,
like a powerful army
drawn up for battle.

Before them peoples are in anguish,
all faces grow pale.
Like warriors they charge,
like soldiers they scale the wall.
They march each on his way,
they do not swerve from their paths.
They do not jostle one another,
each marches in his path;
they burst through the weapons
and are not halted.
They leap upon the city,
they run upon the walls;

they climb up into the houses,
they enter through the windows
like a thief.
The earth quakes before them,
the heavens tremble.
The sun and the moon are darkened,
and the stars withdraw their shining.
The Lord utters his voice
before his army,
for his host is exceedingly great;
he that executes his word is powerful.
For the day of the Lord is great
and very terrible;
who can endure it?»

(Joel 2:1-11)

«I consider that the sufferings
of this present time are as nothing
compared with the glory
to be revealed for us.
For creation awaits
with eager expectation
the revelation of the children of God;
for creation was made subject to futility,
not of its own accord
but because of the one who subjected it,
in hope that creation itself
would be set free

from slavery to corruption
and share in the glorious freedom
of the children of God.
We know that all creation
is groaning in labor pains even until now;
and not only that,
but we ourselves,
who have the first-fruits of the Spirit,
we also groan within ourselves
as we wait for adoption,
the redemption of our bodies.
For in hope we were saved.
Now hope that sees for itself
is not hope.
For who hopes for what one sees?
But if we hope for what we do not see,
we wait with endurance.»

(Rom 8:18-25)

«This I declare, brothers:
flesh and blood
cannot inherit the kingdom of God,
nor does corruption inherit incorruption.

Behold, I tell you a mystery.
We shall not all fall asleep,
but we will all be changed.»

(1 Cor 15:50-51)

«Wherefore we do not lose heart.
On the contrary,
even though our outer man
is decaying,
yet our inner man
is being renewed day by day.
For our present light affliction,
which is for the moment,
prepares for us
an eternal weight of glory
that is beyond all measure;
while we look not
at the things that are seen,
but at the things that are not seen.
For the things that are seen
are temporal,
but the things that are not seen
are eternal....

For we know that
if the earthly tent in which we dwell
be destroyed,
we have a building from God,
a house not made by human hands,
eternal, in the heavens.

And indeed,
in this present state we groan,
yearning to be clothed over

with that dwelling of ours
which is from heaven,
if indeed
we shall be found clothed,
and not naked.

For we who are in this tent
sigh under our burden,
because we do not wish to be unclothed,
but rather clothed over,
that what is mortal
may be swallowed up by life.
Now he who made us
for this very thing
is God,
who has given us the Spirit
as its pledge.
Always full of courage, then,
and knowing
that while we are in the body
we are exiled from the Lord,
for we walk by faith
and not by sight,
we even have the courage
to prefer to be exiled from the body
and to be at home with the Lord.
And therefore we strive,
whether in the body or out of it,
to be pleasing to him.

For all of us must be made manifest
before the tribunal of Christ,
so that each one may receive
what he has won
through the body,
according to his works,
whether good or evil.»

(2 Cor 4:16-18; 5:1-10)

«But our citizenship is in heaven
from which also we eagerly await
a Savior,
our Lord Jesus Christ,
who will refashion
the body of our lowliness,
conforming it
to the body of his glory
by exerting the power
by which he is able also
to subject all things to himself.»

(Phil 3:20-21)

«...and so Jesus also,
that he might sanctify
the people by his blood,
suffered outside the gate.
Let us therefore go forth to him
outside the camp,

bearing his reproach;
for here we have no permanent city,
but we seek for the city that is to come.»

(Heb 13:12-14)

«Now faith
is the substance of things
to be hoped for,
the evidence of things
that are not seen;
for by it the men of old
had testimony borne to them.
By faith
we understand that the world
was fashioned by the word of God;
and thus things visible
were made out of things invisible....
In the way of faith
all these died
without receiving the promises,
but beholding them afar off,
and saluting them
and acknowledging
that they were pilgrims
and strangers on earth.
For they who say these things
show plainly that they seek
a country of their own.

And indeed
if they were thinking of the country
from which they went out,
they certainly would have had
opportunity to return;
but as it is
they seek after a better,
that is, a heavenly country.
Therefore God is not ashamed
to be called their God,
for he has prepared for them a city.»

(Heb. 11:1-3,13-16)

«But we look for new heavens
and a new earth,
according to his promises,
wherein dwells justice.»

(2 Pet 3:13)

INDEX OF BIBLICAL CITATIONS

Isaiah

11: 1-5	19
6-9	43
40: 9-11	44
41: 1-4	45
42: 6-7	19
53: 3	15
65: 17-19	46
24-25	46

Joel

2: 1-11	48
---------	----

Judith

10: 1-23	28
11: 1-23	28
12: 1-20	28
13: 1-20	28

Matthew

3: 10	18
15	20
5: 8	14
11: 3	18
6	20
16: 16	14
24	28
24: 22	29
15-20	30

Luke

1: 32	13
34	16
38	15, 24
2: 34-35	16
7: 18-23	19
9: 23	27

John

1: 12	28
4: 34	36
14: 30	36

Romans

8: 18-25	49
16: 25-26	15

1 Corinthians

15: 50-51	49
-----------	----

2 Corinthians

3: 6	20
4: 16-18	52
5: 1-10	52

Philippians

3: 20-21	52
----------	----

Colossians

1: 26 15

2 Thessalonians

2: 8 22

11-12 36

1 Timothy

6: 15-16 38

Hebrews

11: 1-3 54

13-16 54

13: 12-14 53

2 Peter

3: 13 54

Apocalypse

10: 4-6 17

12: 1-6 25

13: 1-18 35

18: 4 31

19: 11 38

15-16 38

20: 8 36

21: 1-5 39

23-27 39

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