

AN INWARD JOURNEY

«When we begin to come to the consciousness of God outside ourselves, we see him as Creator, and to Him we attribute all Creation; later on we progressively proceed to relate to Him all the actions of our life until we attain a consciousness of Him in ourselves. This is what was realized in the People of Israel, culminating with the *manifestation* of that last state of consciousness in Jesus, the Christ. This is the “pilgrimage” of man towards his Divine Reality, pilgrimage which is exemplified in the People of Israel and is contained in the Holy Scriptures, the Bible, Old and New Testaments.»

MAN IN PARADISE

«The Lord God took the man and placed him in the garden of Eden to till it and to keep it. And he Com-manded the man thus, “From every tree of the Garden you may eat, but from the tree of the knowledge of good and evil you must not eat; for the day you eat of it, you will certainly die.”» (Gn 2:15-17)

“Paradise” signifies something interior; it is a spiritual reality and symbolizes the state to which the human soul was raised when man was elevated to the supernatural order. This Paradise was borne by man in himself, in his soul, where God was to reign by means of man’s obedience to the Divine Will.

The “tree of the knowledge of good and evil” is the test of obedience for man who, in his state of immortal soul,

would reject or accept the intervention of the angel, Lucifer. It would be the “field” that God was permitting Lucifer to penetrate in order to tempt man. It was the Creator’s Justice in relation to his free creatures: angel and man. The test, then, was more for the angel than for man; the angel was consummating his power of choice; in man the choice was just beginning.

The “tree of the knowledge of good and evil” symbolizes the natural life of man – his senses, instincts, and reason – which was wounded through the angelic egocentric orientation, where good and evil were present, good and evil that originated from the egoistic action of the angels, affirmed by the fallen angel...

The “Garden of Eden” is the material reality, a consequence of the spiritual reality – whatever place God prepared on the earth for man, who bore His “image and likeness.”

This material reality in God’s Work is always the “figure” of the spiritual reality, which is everlasting, eternal; the figure passes away, as does time, but what is truly real, which is the spiritual, endures. We can say that the material reality is the “shadow” of the spiritual, and the “shadow” gradually changes form as the spiritual reality advances toward God. When man is detained in himself, he becomes attached to the “figure” that God gives him; he becomes stuck in the shadow that is under the power of the “spirit of the world” – action of the angel – while the Work of God continues on its way, as is decreed in Him and through Him. And those men who walk toward Him, through their detachment from self and from matter, walk under the shadow that changes and is moved by Him who projects it – God Himself. A new “Garden of Eden” today would not be exactly like the former, but “Paradise,” the inner life, would indeed be the

same – the state of maximum happiness – although we cannot say that Adam would have attained the state of “maximum” happiness, the fullness that the consummated unity will bring about, state that man will attain after the redemption of his body, when he will be confirmed *in glory: in both soul and body*, as was Jesus Christ. This is the state of plenitude in God.

(pp. 75-76)

THE TEMPTATION AND FALL

It is very easy to place the blame on Adam and Eve when we feel in our body the consequences of original sin. But if we meditate deeply with this new light we have regarding our “natural evolution,” influenced as we are by evil, we will realize that Adam was in no better condition than we, after we have received Christ through the Redemption from the original fault, sin of the first man. Every human being, through the “baptism of penance” – the renunciation of the devil, the world and its pomps, etc., in order to enter into the denial of self and make way for Christ, the Way – returns to the moment of the test in which Adam in Paradise found himself and, like Adam, he undergoes the temptation and can fall into disobedience, accepting anew the spirit of evil, “spirit of the world” and its lusts.

Jesus Christ is the “new Adam” who, by his *obedience* to the Father’s Will, ushers us into Paradise through “baptism” – renunciation of the “spirit of the world.” But, like Adam, we are left free in order to be submitted to the test of obedience before being confirmed in grace. It is the perfect justice of the Creator in relation to the free choice of His creatures. If man disobeys what is commanded of him by God in his conscience, he accepts the temptation

and must participate in the struggle between Good and Evil.

(pp. 99-100)

PERENNIAL RELEVANCE OF THE BIBLE

We must meditate on the Sacred Scriptures *with a spirit of atonement* following the example of our ancestors, because we too must travel the same path they traveled. The circumstances of the epochs change – customs, civilization, and the spiritual level of Humanity – but the meaning of life is the same.

Just as the civil law considers man to be responsible when he becomes of age and can assume responsibility for his actions, so too before God, the history of each person begins from the moment in which, because of his evolution, he can come to consciousness of his actions in his daily living, becoming responsible for them, and assuming their consequences, without taking into account his age, as we see in Sacred History, for example the Bible, a history that begins with Genesis and ends with the Apocalypse of St. John. In that history are exemplified all the “histories” of mankind, a history that is prolonged through time and the generations. Names, forms, and techniques may change, but for God the meaning of history is the same. In Sacred History, we can find not only the history of the nations, but the history of each man as well.

A portion “chosen” by God – which represents the people of God – has not ceased to exist; they are those persons who, by acting in righteousness of conscience, obeying God’s “voice,” are faithful to Him. Nor has this people been without an “Egypt” and a “Pharaoh” who, by

divine permission, oppress them for the expiation of their sins; the latter are those persons who disregard their conscience in order to act egocentrically – out of convenience – in detriment to others. Nor has this people been without a “Moses” who is disposed to take them out of the slavery of “Egypt” and lead them through the “desert” toward the “Promised Land”; they are those persons who, denying self, consciously place themselves at the service of God, fulfilling His Will, and they are His instruments for liberating His “people” from their slavery to self, which is represented in Egypt.

Neither has this people been without those who, on their way through the “desert,” have made for themselves their “golden calf”; nor without those who, having broken faith with God, have in justice received their punishment by dying in the “desert” without having reached the “Promised Land.” They are those persons who have trusted more in the creature than in God, or who, by going against their conscience, have acted out of their convenience, detaining or affirming themselves in self.

“Jerusalem” and “Zion” have not ceased to exist, nor has “Israel,” the beloved of God, and its twelve Tribes, as neither have the “Amorite,” “Hittite,” “Jebusite,” “Canaanite,” and so on. “Sodom and Gomorrah” continue to live on, even though their names have changed, and God’s sentence is still upon them for their extermination in due time.

“Babylon,” “Assyria,” “Moab,” “Edom,” “Samaria,” “Tyre,” etc., are names that represent “peoples” – souls who partake of the same spirit that dominated the peoples of that time – and the predictions of the prophets apply to them as well. The “Curses” for the ungodly as well as the “Blessings” for the just are prolonged throughout the generations. Every act consciously carried out by the

human being is an angelic energy or action that is reactivated in the human being, and it remains in this world until the end of time, when the Universal, Final Judgment takes place. This energy remains “entified” by the human being who has accepted it, for he, with his personal action, gives “being” to that angelic energy, which now becomes “human energy” or spirit.

In the same way, the “choice” is repeated by the “men of God”: a “choice” which is made both by those who serve as instruments of God’s Justice, such as Nebuchadnezzar, Ashur, Cyrus, etc., as well as by those who serve as instruments of His Mercy. Both the latter and the former will be judged by God according to their conduct in His sight, according to the mission they have carried out. It is not for us to make this judgment but, rather, to remain vigilant in order to come to know what God is asking of each one of us.

Each soul, each person, can find himself in the Sacred Scriptures; therein he has examples for becoming better or worse. According to the way each one will have used his liberty, so will be the sentence he will receive in the Divine judgment, that is, in his particular judgment before God.

The nations – the “peoples” – will be sentenced in the final Judgment, and the souls who make up these peoples will be classified according to their personal sentence, in keeping with the spirit that has animated them. The only creature who has been condemned by God is the Wicked one, the egocentric spirit, action reaffirmed by the angel, Lucifer; and the souls who choose this spirit are, as a consequence, condemned along with him; this is the Man of Iniquity. But it is not that God condemns souls; they themselves choose this state of negation of life’s essence when they affirm themselves in self – their natural being

– rejecting God and opposing the Holy Spirit, the source of all Life. And just as God will see His Son, in Whom He is well pleased, in all the souls who identify themselves with His Spirit, so will He see the “son of perdition,” the Wicked one, in those souls who identify themselves with the spirit of Evil.

The “pilgrimage” of every human being begins in “Prehistory,” the “wild” state in which he has no knowledge of God – neither of Good nor of Evil. When he comes to know good and evil, it is because he has become conscious of what for him is good or evil; he knows God in a certain way and can accept or reject the temptation: «*You will be like God [gods, angels], knowers of good and evil*» (Gn 3:5), doing right or wrong, or making his own judgments about others. This is the moral conscience but not the morality imposed by others who have made it a law; it is, rather, a natural conscience that manifests itself in the interior of man, letting him know what for him is good or evil, according to his state of evolution. Even if he has not come to know or experience Christ – the activity of the Divine in his human being – he incurs before God the responsibility for his actions, and according to his conduct, according to the orientation he gives to his liberty, he will be assisted by the action of the angels of “Good” or by the action of the angels of “Evil.”

(pp. 100-104)

“GOOD” AND “EVIL”

We human beings are “moved” according to the orientation we give to our liberty. Toward the side that our will is inclined, the balance will tilt. God in His Justice directs the human will, submitting His Will to the creation – Will of Permission – but it is each one’s own liberty that

provokes its action in himself and in the world.

Let us, therefore, meditate on the path that has been traveled by those who have gone before us, and let us draw the consequences.

The “People of God” leaves Paradise through “man,” Adam, and they must – *through the same* “man” in Christ – enter into this Paradise where they, *by then confirmed in grace*, will receive the Holy Spirit, who will give them the “likeness” of God. This “Paradise” is the “Mansion of the Righteous,” the perfect state in God.

When God’s couple, Adam and Eve, entered the dimension of “Time,” they found themselves with those other beings who had a measure of rationality, beings whom we will also call “men” (hominids), who did not have the immortality of the soul and were led by the egocentric angelic action, spirit of Unconsciousness. This was the beginning of the struggle of the “sons of God” with the sons of Darkness, the hominids (let us call them “the sons of men”), because man, after he was elevated to the supernatural order, eternal life, image of God, received a spirit of light to guide him; before this, only the spirit of Darkness guided him. This does not mean that the spirit of Darkness has no light; they are angels of light, but what we here call “light” is that which proceeds directly from God’s Will – the faithful angels who fulfill His Will; the others are rebel angels and they also are fulfilling God’s Will but in that which *He permits*: they are messengers of God’s Permission according to His justice, in accordance with the free choice of His creatures.

The so-called “sons of God” are the faithful angels and those men who are led by them. The sons of Darkness are the angels who joined the angel Lucifer in his rebellion.

After “original sin,” God placed at the disposal of man – Adam and his descendants – two spirits (angels), one of

“light” and another of “darkness”; the spirit of light lets man know God’s *Will*, the spirit of darkness lets him know God’s *Permission*.

This was God’s Justice toward man: upon disobeying his Creator, he had obeyed the creature; therefore God took His Holy Spirit away from him and delivered him up to the angels: man would now receive God’s orders through the “ministry of the angels.”

We say that God’s couple entered the dimension of “Time” because, in His most perfect Justice, God gives man an opportunity, a period of time, to evolve in the “knowledge of good and evil” and so that he might atone for his fault *by obeying God*, inasmuch as man did not know the tempter, the spirit of evil, Satan, and, therefore, had not rejected the Holy Spirit in order to receive the spirit of Evil; his sin consisted, rather, in his disobedience to his Creator.

(pp. 105-107)

ABEL

Abel was the first son of Adam who was pleasing to God, and for this reason God chose him as the “firstborn” of man, on whom the Justice of His Love could lean in order to continue His Work in “Time,” the Work that had been decreed in Eternity –“Man”: «*Let us make man in our image and our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground.*» (Gn 1:26)

Abel is a figure of Jesus Christ. He is, in the eyes of God. “the son of man.” This is how God begins to arrange the destinies that He prepares for His ONLY BEGOTTEN

SON, the Word. This “son of man” is gradually taking shape in all those *who listen to the word of God and fulfill it*: that is, beginning with Abel, then passing through all the righteous and the prophets of Israel – «*Out of Egypt I have called my son...*» (Mt 2:15) – until he appears fully defined in “the man,” Jesus, who “annihilates himself,” denying himself as “the Man,” fruit of the evolution, becoming “son of man,” “born of woman” in order to take his descendants to the Unity, in whom the union of the Word of God with the human being confers on the human being this unsuspected and unfathomable fourth dimension which immerses him in the very ocean of the Divine; the Word of God becomes one with “the son of man” in Jesus who thus becomes the FIRSTBORN of God.

These drawings gather together the path traveled by “the son of man” until He becomes the Son of God.

In the sight of God the Father nothing exists except His ONLY BEGOTTEN SON, the Word “made flesh,” made Man. Every human being must travel this path of “the son of man,” path of the denial of self, in order to be redeemed from the action of the angel and become son of God by identifying himself with Jesus Christ, the Word-made-man. This “son of man” is born in a situation comparable to what on another occasion we called “Prehistory”; this situation lasts all the time that the child does not have the use of reason nor the knowledge of what is good and evil. When he comes to know good and evil, he begins his path at the exit of the Garden of Eden; Paradise itself is closed to him until he identifies himself with the activity of the Divine in himself, the Christ, and is redeemed by Him.

It is the Word made flesh, Jesus Christ, who opens the doors of Paradise which were closed to the human being; and the human being, like “the son of man,” must travel

the same path that He traveled, until he becomes identified with His Sacrifice through his “death-to-self,” dying to himself, to the old man that St. Paul speaks of; this “old man” is he who lives his life centered in his ego-self and nourishes himself only from his senses, instincts, and reason. He must complete in himself what is lacking of the passion of Jesus Christ: *«If a man wishes to come after me, he must DENY HIS VERY SELF, take up his cross each day, and begin to follow in my footsteps.»* (Mt 16:24) This path that “the son of man” has to travel – which at the outset is what his human capacities dictate to him – is gradually being left behind according as he evolves in his consciousness and in the knowledge of himself, as regards his “self,” and in his knowledge of God, as regards his Being, in order to become transformed into the path of self-denial, which will take “the son of man” to his identification with God’s Will through Christ, the activity of the Divine in his human being.

This path of “the son of man” is the evolution of the human being in his consciousness and in his knowledge of good and evil. From the moment that he definitively decides for God, he will no longer be the one to act but will let the activity of the Divine in himself – the Christ, the Word of God – act in him. It is the “living word” of God who redeems him from evil and begets him in Himself. This is the case of Jesus: the New Testament, indeed, knows that Jesus was tempted and that it was hard for him to die according to his human will and nature. But he never committed sin by falling in the temptation, because his human will was always submitted to the Divine Will, the Will of the Word that was manifesting in him. Now, in Him, through Him, and with Him, all can be brought to life, provided they *believe* in His Word and FULFILL it, for He has the power to transmit the life that He has received from God, because it is God Himself who

lives in Him – «*The Father and I are one...*» – and everyone who believes in Him, partakes of the same Life through Him.

(pp. 118-121)

CAIN

Just as Abel represents the “firstborn son of God” – the supernatural life of man – Cain represents the “natural” life of man: his senses, instincts, and reason. The two, then, in the sight of God, represent “man.”

Abel, representing the supernatural life, has the “primacy” in the sight of God, notwithstanding the fact that Cain, representing the natural life, came first. They are the “two peoples” so often mentioned in Scripture.

Out of Justice, God permits the angel (Lucifer) to approach Cain, now not only for the sake of justice with the fallen angel but also for the sake of justice with fallen man, for Cain, by accepting the temptation, has consented to the demands of the angel. And for this reason, it is he who represents, in the sight of God, man’s natural life.

(pp. 122-123)

NATURAL AND SUPERNATURAL LIFE

The human soul has the capacity for living on two different levels.

The first is a way of life in which the soul exercises all its capacities on an earthly level, centered in self,

and for purely earthly interests, hindering its natural life from becoming anything more than this. This is how we here understand the “natural life.”

The second is a way of life that comes to the soul from a singular gift of God which becomes infused in the soul who makes God its center, and He, in turn, elevates it to a state above its natural life. This gift bathes all the faculties of the soul and elevates them to this higher level. It is what we call the “supernatural life.”

When man becomes totally unconcerned about God and renounces Him, becoming self-centered, settling down comfortably at the lower level of living, his soul can reach such a degree of insensitiveness with respect to its true Being, God, that it is as if confirmed in its natural living, because, with its egocentric life, the soul has offered itself as a lodging for Satan himself.

In the ark, then, were represented all those souls who would be saved from this Satanic possession, those who would bear in themselves the “image and likeness of God,” for having obeyed His Will, attaining to the supernatural level, even though this “representation” was not a guarantee for those who followed Noah, not even for Noah himself. Only their fidelity to the Divine Will was a guarantee for their personal lives.

In those who perished in the flood waters were represented all those souls who would be lost, that is to say, those who would be a dwelling place for the spirit of iniquity, Satan and his own, because they remained on their natural level, renouncing the supernatural life that God gave them.

A LEAP INTO THE VOID

«When God orders Abraham to leave Haran, his land, He does not tell him that He will lead him to Canaan: *«Go forth from your country... to the land which I will show you.»* Man must first leave what for him is a tangible reality: “his land,” “his relatives,” “his father’s house.” This does not mean that he leaves all this in order to go to some other place, to something concrete. No. He leaves *everything* in order to leap into the void.... This means he has nowhere to lay his head, for the place toward which he is headed cannot be sought for with one’s reason; he will find it with each step that his faith takes. *“The foxes have lairs, the birds in the sky have nests, but the Son of Man has nowhere to lay his head.”*»

(pp. 177-178)

SODOM AND GOMORRAH

Sodom and Gomorrah represent in the sight of Divine Justice that world of which Jesus said: *«I do not pray for the world...»*; this “world” is made up of human beings who have *oriented* their liberty to the “spirit of the world” and have affirmed their will in “Evil,” choosing the creature in opposition to the Creator; they are the human beings who have affirmed themselves in their natural life because of having rejected the divine life they had been given; they are individuals who act “very reasonably” – planners and providers for the future – who aspire to make of this world “their earthly paradise.” Even if their own

works do not have the “appearance” of the works of the corruptions of Sodom and Gomorrah, nevertheless, it is they who prolong the kingdom of those corruptions because their lives are devoid of faith. In this way they promote corruption, cooperating with the “spirit of the world” and not with the Holy Spirit, God.

The corruptions of Sodom and Gomorrah were those peoples whom Yahweh ordered that they be exterminated, and who lived in the lands of Canaan: the Canaanites, the Jebusites, the Hittites, the Perizzites, and so on. They represent the men and women who will be confirmed in their egocentricity, the spirit of iniquity. It is they who have accepted the *root* of the consequences of the angel’s sin, the seven capital sins: pride, anger, gluttony, envy, sloth, greed and lust. They, too, out of Justice, must “evolve,” according to their choice, remaining at the lowest level of man, affirmed in their natural being, adhered to matter. Out of Justice, they are to arrive at the consummation of their sins, up to bearing the “fruit” of the root they have accepted; this fruit is the “man of iniquity,” he whom *«the Lord Jesus will slay with the breath of His mouth and bring to an end by the MANIFESTATION of his coming.»* (2 Thes 2:8)

(pp. 214-215)

TIME AND ETERNITY

For God our time is the time His Justice has given to man for his evolution, and it is counted in three time-spans, according to man’s evolution: body, soul, and spirit. The body (natural life) evolves first, then the soul (supernatural life), which would be when man is able to live by faith; and lastly, the third time-span is man’s choice of the spirit. This is when the human being has

truly come to know himself, his “self,” and to know God, his Being, the nothingness and the All – he has come to know “Good” and “Evil” – in order to be confirmed in the one he chooses. The fourth “Time-span” is already his entrance into “Paradise”; it is no longer “time” but eternity.

(p. 257)

REASON AND FAITH

Peter is the man of reason, his faith is a rational one, and reason rouses doubt, and doubt rouses fear. Peter, seeing the strong wind, reasoned, became afraid and began to sink; he then asks Jesus for help, *«Lord, save me!»* Jesus says to him: *«O you of little faith, why did you doubt?»*

Reason, when not submitted to faith but rather the other way around, turns into pride. Man considers himself a knower of what is best in the path of faith, and without realizing it, he goes against God’s Will. When Jesus tells Peter that he must go to Jerusalem, where they were looking for him in order to kill him, it seems very reasonable to Peter that the Lord should not go because it would mean putting his life in danger. And Jesus tells him that he is being led by Satan because he is not judging by God’s standards but by man’s. And Satan continues to tempt Peter. When in the Garden of Gethsemani Jesus is taken prisoner, Peter, in order to defend him, takes out his sword and wounds a servant of the High Priest, cutting off his ear. And Jesus says to Peter: *«Put your sword back into its place, for all those who take up the sword shall perish by the sword. Or do you think that I cannot appeal*

to my Father, and He will at once put at my disposal more than twelve legions of angels? How then shall the Scriptures be fulfilled, that it must happen this way?» (Mt 26:52-54) And he healed the ear of the servant. And it still seems to Peter that he should follow Jesus in order to defend him from his enemies. He loves his Master and wants to save the life of Jesus at all costs; he continues to judge by man's standards and not by God's, thus opposing the Justice of the Father, for it was necessary that all Justice be fulfilled according to the choice of the people, whom Christ, in the man Jesus, had come to redeem from original sin and He had to do it in the body of Jesus. Peter had seen in Jesus the Christ: *«You are the Christ, – the Son of the living God,»* but by dint of judging by man's standards and not by God's, he forgot about Christ and stayed with Jesus, thus fulfilling the prophecy of Jesus: *«Before a cock crows today, you will deny me three times.»*

Our faith will not be totally pure until we have died to our humanistic tendencies in order to give the primacy to God, to His Divine Will; and while egoism – the orientation to our “self” – exists in us, the human will prevail in us. Only Jesus lived this radicalness in the fulfillment of the Will of the Father, because he had died to himself, and this is why the Word, the living Christ in him, could say: whoever loves father, mother, husband, wife, children, etc., more than Me, is not worthy of Me.

(pp. 552-554)

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THE CROSS

Jesus says: *«If a man wishes to come after me, he must*

deny his very self, take up his cross each day, and follow in my footsteps.» A man must deny his very self, as Jesus (the son of man) denied himself in order to make way for the Word (the Son of God), renouncing his own human will in order to fulfill the Will of God.

The “cross” consists in this denial of one’s very self in order to fulfill the word of God, but this is only the “vertical” reality, a self-denial which becomes a joy when one receives the light of the Spirit who lets man see for Whom he is denying himself – the Creator – and the littleness that he himself is – the creature. The “horizontal” portion, which converts the path toward God into a “cross,” consists in the fact that the Word of God has been and is being rejected by the “egocentric spirit of the world”; and everyone who receives this “living word” will be a sign of contradiction for the world in which he lives, and a stumbling block and a scandal for those who love the world, and the spirit of the world will persecute and kill him in any way whatsoever. But those who are not of the world will receive life from this death, because God will hear the “voice of the blood” of him who dies for the Word, and He will see to it that the Word is received by them, like Saul who was converted after Stephen’s martyrdom, in which he himself had participated.

(pp. 564-565)

MARY

«Behold, this child is destined for the fall and for the rise of many in Israel, and for a sign that shall be contradicted. And thy own soul a sword shall pierce, that the thoughts of many hearts may be revealed.» (Lk 2:34-35)

While the “living word” of God is in action in the world, the thoughts of many hearts are being revealed, during which time the sword announced by Simeon is piercing the soul of Mary.

How is the sword of Simeon piercing the soul of Mary if she is in heaven? In this sense, “Mary” is each soul that receives in her heart the “living word” of God; and this soul will feel the sorrow of the Mother like a sword that wounds her deeply when she becomes aware of what men are doing to “the Son,” the Word of God that the soul has “conceived” in her heart by a living and active faith. If she does not feel this sorrow that moves her to offer her life for the outraged Word, it is because the Word, the Logos of God, does not yet “live” in her; she has not “conceived” the “new life” of God in Christ.

Mary carried in her heart the Word of her Son. She has ascended into heaven, but the divine reality of her Heart – “living ark” of God – has remained on earth and will “manifest” itself at the end of time, when *«God gathers His people together again and shows mercy on them.»* Then the sword announced by Simeon will have had complete fulfillment. This “Heart of Mary” that has remained on earth is not the heart of flesh, which forms part of the human body and can be located and transplanted by man, but is a spiritual reality – imperceptible to the eyes of reason – which conceives the *life* of the divine word, up to taking “form,” in order to be “born” in works. This would be the “eternal feminine” that exists in God, from which the works of His Will are born. This “Immaculate Heart” that was manifested in Mary, and is represented or “figured” in the ark of the covenant, is a “divine reality” (spiritual) unknown by men, and will not be known by them until God gathers His people together again and all the veils of the soul are taken away.

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Mary, being free, chose to be a slave to God, her Lord, in order to fulfill only His Will. Her being mother of the Son of God is a consequence of her fidelity to the Father's Will. This son did not come forth by will of the creature but by Will of the Creator. In her flesh, therefore, there was no stain of sin, spirit of evil. Not of blood, nor of carnal will, nor of man's will, but of God himself, is he born. Thus the Word became flesh and dwelt amongst us.

Mary, in her soul, is not different from the rest of humanity; all souls have the "image" of God. The difference lies in her spirit, because of the orientation of her will, which, abiding in God, did not lose the "likeness" of Him, as did the rest of the souls when they accepted the action of the egocentric spirit of evil by their disobedience to God's Will.

Now we can understand the distance that exists between Mary and the rest of humanity. Now we can also understand why the Church throughout almost two thousand years has maintained this "distance" between her and us, which fact annoys many and has been a cause of differences among Christians themselves. This "distance" was necessary so that we might "know the way by which we shall go, for we have not passed this way before": *«Behold the slave of the Lord; be it done to me according to thy word.»*

«I am the Way» : «My food is to do the Will of Him who sent me.»

«You shall set out from your place and follow it. However, there shall be between you and it a distance of about 2,000 cubits by measure. Do not come near it, that you may know the way by which you shall go, for you have not passed this way before.»

Mary, moreover, is Mother of the Church that Christ came to build, Mother of all those human beings who, denying self, strive to identify themselves with the Divine Will.

«When Jesus therefore saw his mother, and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her into his own household.» (Jn19:26-27)

(pp. 565-566; 631-632)

THE MAN OF INIQUITY

The human beings who have chosen the creature – humanism – remaining in their natural life, will accomplish all they have purposed but will never find happiness or inner peace. They will, indeed, achieve a fictitious material peace, based on the balancing of human self-interests, but this will be in order to consummate their iniquity. The more they advance in the knowledge and possession of their nature’s psychic forces, which are being submitted to them by God so that they may consummate their work, the more oppressed they will feel by the very works they achieve. And one invention will create the need for another, one power the need for another power, and so on, without ever fully satisfying their ambitions, which will become ever greater, even to the point of leading them to despair. Once man overcomes physical death (making his body immortal), the moment of his condemnation has arrived; he will then wish to die, but this wish will not be granted to him, for the spirit that he has accepted has been condemned in his own body, and

the spirit cannot die, in the sense of a physical death. It is the spirit that is condemned in the flesh; and the “flesh,” the natural life of man, is condemned with the spirit of iniquity, since the divine (supernatural) life, image of the Word, will have been taken away from him along with the One whom he rejected, the Holy Spirit; this Life sustains him but does not penetrate him. It is God’s perfect justice in relation to His free creatures, angel and man, giving to each one what he has chosen – in this case, to remain in himself.

For those souls who have not yet decided for “the creature,” oblivious of the Creator, is the call that we see on the left-hand side of the drawing, under the band of fire, encircled by a red line.

«Come out from their midst and be separate, says the Lord. And do not touch what is unclean. And I will welcome you. And I will be a Father to you, and you shall be sons and daughters to me, says the Lord Almighty.» (2 Cor 6:17-18)

The seven heads of the beast indicate the fullness of the spirit of iniquity and the disharmony that exists in his “body,” his kingdom – a kingdom of confusion because it is the egocentric action, the spirit of division, and each one wants to be above the other; and this is how this spirit manifests itself in those men possessed by him.

The principal head, which leans on the body of a man, signifies the civil and ecclesiastical powers for he will have his church and “will seat himself in the holy place,” “the temple of God,” as St. Paul says; he will manifest himself with the appearance of goodness, based on the “letter” of the word of God but not on its Spirit – a wolf in sheep’s clothing.

The body represents the “man of iniquity,” the incarnation of the angelic action reactivated by the human

beings, the “knowledge of good and evil” –the “spirit of the world,” manifesting itself in a human being who will create and implant an egocentric-humanistic worldwide system, based on natural human values.

(pp. 710 711)

THE CONSUMMATION OF “THE TIMES”

«For he must reign until he has put all his enemies under his feet. The last enemy that will be abolished is death. For he has put all things in subjection under his feet.» (1 Cor 15:23-27)

Death will be overcome by LOVE in the man who resurrects in glory; and it will be overcome by POWER in the man who resurrects to ignominy. This – which refers above all to the human beings – applies in the same way to the sensible created world: the “natural life” of the world, “soul and spirit of the earth,” will come forth liberated, together with the sons of God, in order to be established with them in God, and all that will remain is the shell of every work achieved by the human beings in cooperation with the egocentric action of the angels, Satan: it will be like the chrysalis when the life that is harbored – the butterfly – takes flight. The world will be like an egg from which all its contents have been extracted with a syringe, and all that remains is the empty shell. This will be hell for those human beings who have chosen the creature, oblivious of the Creator. Like Satan, they will remain imprisoned in their own works, tormented eternally by the perfect knowledge of the Good they have rejected and cannot enjoy, and of the Evil they have accepted and which torments them. It is the *«pool which*

burns with fire and sulfur [this is how their passions will burn], which is the second death.» (Apoc 21:8)

«But when he says, “All things are put in subjection,” it is evident that he is excepted who put all things in subjection to him. And when all things are subject to him, then the Son Himself – the Only Begotten made man, the Total Man: all the souls in Christ and with Christ – also will be subjected to the One who subjected all things to him, that God may be all in all.» (1 Cor 15:27-28)

God will be in all souls and in all things. And He will also be “manifest” among men. God, the Being who “IS,” will be present and acting in the Human Nature, the Total Man. This is His Temple, and it is for this that “man,” “male and female” (the Human Nature), has been created, as Scripture says, and even though the souls will be many, they will have only one consciousness, the consciousness of their Being, the Only One who “IS.” In each soul, a unique and unmistakable characteristic of the Being who “IS” will be manifested, and He will also manifest Himself among men, among all those souls, human beings, who did not identify themselves with the Unity of their Being, the Total Man. He is the “tabernacle of God among men,” the sanctuary not made by the hand of man, created by God Himself, with all the souls who have His image and likeness, living stones of the New Jerusalem.

The Spirit Himself will communicate to you the things to come that are not written in this book and will make perfectly known the complete truth, without the limitations that it may have herein. Blessed is he who waits in faith until that day.

«And I saw a new heaven and a new earth....» (Apoc chapters 21 and 22)

(pp. 756-758)