

*Monte Sagrado
is a part of Nature's Shrine,
a pilgrimage to the "Sacred Mount"*



PEREGRINACIÓN
DEL
PUEBLO DE DIOS

Pilgrimage
of the
People of God

PILGRIMAGE OF THE PEOPLE OF GOD

la esclava del Señor

JOSEFINA CHACÍN DUCHARNE

Volume II

The "New Man" Series

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PRESENTATION

This work, which appears for the first time in the English language, is part of a series of books written by a Venezuelan woman, Josefina Chacín Ducharne, on the basis of an extraordinary experience of the Divine, which she had on August 22, 1954, at the age of 34. She describes this primal mystical experience in the following manner: «...*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 depths of my being, letting me know who He is and who am I: the ALL and the nothingness.... It was what totally changed my life; from then on I have desired nothing else but to fulfill His Divine Will.» Two years later she experienced the very same Presence of the “Being who IS” in Jesus Christ Arisen. She narrates her encounter as follows: «...*I had a vivid experience, recognizing in him (Jesus Christ) the same reality of my first experience; in this way I could recognize in man, in the human nature, THAT who IS – what today I call the Being – and who has to manifest Himself in every human being.*» Ever since then the central axis of her life has been the self-denial to fulfill the Will of God in full identification with the life example of Jesus.

Subsequently, the Lord inspired her to write various books, and on June 18, 1969 she understood that it was His will that these writings be presented to the world as «*a Divine intervention,*» as «*a “message” of God, a call to men so that they may know the truth and may prepare themselves to enter through His Mercy before His Justice manifests.*» This is what she wrote in a letter to Father Jose Barriuso, a Franciscan Priest of the Holy Land who had assumed the responsibility of presenting and publishing the first books written by her in Spanish, her native tongue. This “message,” called “Message to the men of the New Earth,” is an invitation to all men of good will without distinction of religion,

race or nation to live according to conscience, dying to all forms of selfishness, so that the Divine Will may manifest in them as a new inner principle of Life.

Pilgrimage of the People of God provides us with a profound, universal and unitary vision of Man's origin and history traced out in the Biblical Revelation:

Man, conceived in the "bosom" of God from all Eternity as His Only Begotten Son, emptying himself enters time clothed in human flesh, becoming present in Adam, "man and woman," as the "divine spark" that could not come to full manifestation due to Adam's disobedience to the Divine Command, accepting the temptation of the fallen angel: «... *you will be like God, knowers of good and evil,*» and thus Man, the unique one, "masculine and feminine," continues his hidden path through the "Woman's" spiritual lineage of righteous men in the trajectory of return to the "lost paradise," exemplified in the faith of Abraham and the formation of a People called to follow the path of conscience as the guiding thread of their inward pilgrimage to the "Promised Land," to the Divine Reality within. From this path, which reaches its climax in the *Fiat* of Mary: «*Be it done unto me according to Thy Word,*» emerges the consciousness and manifestation of the Divine in the "New Adam," Jesus Christ and his Church, through Jesus, the Bridegroom (masculine), in his embracing with love the only way of salvation, the cross of the Will of the Father, and through the Bride (feminine) in her «*filling up what is lacking in the sufferings of Christ for the sake of his body, the Church,*» manifestation of the Divine which will attain its consummation in the Wedding Feast of the final times when the Total MAN, the unique one, "Masculine and Feminine," the expected fruit of the whole of Creation, «*will subject himself to the One who made all things subject to him so that God may be all in all.*»

This vision, before being explained in words and concepts, was expressed in the thirteen Drawings of the book which, as iconic representations or graphic symbols, are a more powerful, holistic "Word" that speaks to man's depths, to that place where man "knows" without knowing, to the heart that has "reasons" unknown

to the mind.

The book presents the Divine Justice as God's unconditional Love which, respecting man's liberty, gives to each human being what he chooses. Concretely it is an invitation to consummate the fundamental choice of our lives: to be *one with God in His Only Begotten Son*, letting Him *be and act* in us: «*I live now, not I, but Christ lives in me,*» or to have the pretension to be *like God*, making our ego-self the god of our lives, affirming ourselves in our egoism.

Josefina does not sign her inspired writings with her personal name due to her consciousness that, even though the wording is hers and may reflect her human limitations, the meaning that she intends to express in them is not hers but the Lord's. This is why she signs them with the name *la esclava del Señor (the slave of the Lord)*, a name which vividly expresses her state of consciousness of the "nothingness" of the human self in relation to the ALL as well as the total surrender of her human liberty to the Lord's Will. The Wisdom that manifests in her writings, without her having received any formal schooling, calls to mind for us the words of Jesus in the Gospel of St. John: «*How did this man get his education when he had no teacher?*» This was Jesus' answer: *"My doctrine is not my own; it comes from Him who sent me. Any man who chooses to do His Will will know about this doctrine – namely, whether it comes from God or is simply spoken on my own. Whoever speaks on his own is bent on self-glorification. The man who seeks glory for Him who sent him is truthful; there is no dishonesty in his heart."*» (Jn 7:15-18)

FRANCIS EDWARD ELMO

HISTORY OF THE BOOK

The content of the present book is based on a mystical experience that Josefina, *the slave of the Lord*, had in Assisi, Italy, on May 10, 1956. Some years later she was moved to write down and express in Drawings the vision and intuitions she had had in Assisi, after she understood, in the Lord, that what she had been receiving all along since the year 1954 was not meant only for her, but was a Message for all humanity that she had to transmit to the persons that the Lord would place in her path.

In December of 1966 Josefina was led to Jerusalem where she encountered the Franciscan Priest Father Jose Barriuso in his role as a guide for the pilgrims to the Holy Land. She was moved from within to show him the Drawings she had made, which express man's pilgrimage of return to the "lost paradise." Father Barriuso became very interested in the contents of the Drawings because it corresponded to his long-cherished desire to have a global vision of the journey of the People of God that would give a spiritual meaning to the pilgrimage to the Holy Land. As a response to his interest, she was inspired to write an explanation of the Drawings on the basis of Biblical texts showing the profound unity of the Old and New Testaments. At a certain point, Father Barriuso expressed the desire that she concentrate on showing the relationship between the Biblical texts without adding many interpretations of her own. From that moment on, Josefina received only the Biblical texts and their interrelationship, with almost no further explanations. This writing, which was finished in Jerusalem on March 16, 1967, was published under Father Barriuso's responsibility with the title, *Pilgrimage of the People of God*.

Later on, owing to a new awareness and desire on the part of Father Barriuso, Josefina continued to receive the inspiration that had been partially interrupted and she wrote a fuller and more extensive explanation of the Drawings. Thus a second work was born which, although within the initial unitary inspiration and vision, follows a new direction and ends up being a new work with

a different unfoldment. This second work, containing five additional drawings, bears the same title with the subtitle, *Explanation of the Drawings*. It was finished by Josefina in Bethlehem on January 15, 1969 and was also published by Father Barriuso.

What follows is a narration, in Josefina's own words, of the mystical experience that constitutes the basis of the Drawings and their explanation, and of the concrete circumstances that gave origin to the two separate works.

A MYSTICAL EXPERIENCE IN ASSISI

In a letter to Father Barriuso, dated June 27, 1969, Josefina transcribes for him from her notebook a description of the mystical experience she had had years before in Assisi, which gave rise to the Drawings and the two works.

Dear Father Barriuso,

... I am copying textually for you, as I have it written in my notebook, the notes that I made when I received from the Lord this knowledge regarding the drawings and the books – the sense of what is expressed in them.

St. Mary of the Angels (Assisi) Italy

May 10, 1956 (Ascension Thursday) 10:00 a.m.

*(Convent of the Franciscan Missionary Sisters of Mary
(Room No. 7)*

«Last night, after saying my prayers, I could not fall asleep. Suddenly I felt a gentle breeze that invaded the whole room. The two doors were closed, and the room did not have any windows. There came to be a brightness in the whole room and, above all, in my soul, and I heard within me a voice that said to me: “See who you are,” and I saw myself so tiny that I felt I was nothing. Once again the voice said to me: “Have you seen yourself?... Well, then, do not forget it.” And after a few moments, I “saw” two figures dressed in white (a dazzling white), who approaching me, said to me: “By will of Him who was, who is, and who will be, come.” And

they took me to where there was a most beautiful, indescribable woman, all dressed in white, a dazzling white. With a smile, she took me by the hand, followed by the first two figures (the ones who had brought me there) and others who were with her. She took me toward a resplendent light that had the form of a triangle and the color of the sun when it is setting. It (the triangle) was emitting rays of all colors. Many voices could be heard and I could hear a "voice" saying: "This is the Beginning and the End; it is the Father and it is the Son, because it is one Spirit." And other voices were saying: "Holy, Holy, Holy, Lord, God of Hosts, the heavens are filled with the majesty of your glory."

The light flooded me completely, and I saw everything clearly. I saw many dwelling places along the sides of the triangle, and in the front part a large one that was closed. Showing me the first dwelling place, all filled with light and in the center of which was a lamb, a voice said to me: "This is the Lamb who by his own will is confined here until all his children are saved." In this Lamb I recognized the Eucharistic Host confined in the Tabernacle.

Then I was shown the second dwelling place where there were many people dressed in white with palm branches in their hands, and the voice said to me: "These are the ones who have shed their blood for the Lamb: they remain here until the number of their brothers is complete." Today I interpret these to be the martyrs, the persons who have died to themselves, becoming living victim-hosts, like Jesus, fully consecrated to the Divine Will. These are represented in the apostles.

And I was shown the third dwelling place where there were many divisions, and the voice said to me: "These are the children of the Lamb who have not yet finished fulfilling their mission (have not finished dying to themselves) and wait for the arrival of the hour." I interpret these to be the saints, the persons who in this world have worked (have realized works) according to the Will of God, but who did not get to die to themselves, have not given "their blood" for the Lamb. These are represented by the 72 disciples.

And upon our passing by the middle dwelling place, the voice said to me: "This is the dwelling place prepared for the Lamb, where no one has yet entered; happy are they who, when the hour strikes and its doors open, are with the Lamb (have died to themselves) and witness his entry." Upon our arriving at the other side of the triangle, the voice said to me: "Look at these dwelling places and keep to yourself what you have seen, because this is the entrance of the Lamb."

(In these "visions" God made known to me the invisible things, those things that cannot be seen with the eyes of the body. In what follows He made known to me the visible things, but what I learned about them is also invisible to the eyes of the body, because it is the spiritual reality of matter. So, then, neither the one nor the other can be understood except in a vision of faith. The drawings are only symbols or a figure of the reality which cannot be expressed with the bodily senses.)

Then I was shown a roundness, and the voice said to me: "This is how it is: write and draw what you have seen and how you have seen it."

And I... in the awareness of what I was, of what I am, and of what I will be, imploring the help of the Lord, write and draw what I saw and how I saw it: I saw a roundness illuminated in almost all its parts by the rays of light emitted by the triangle that I had seen before. There were in it many paths and all of them were converging toward the triangle (I recognized that these many paths represented the different religions). But none of the people who were going along these paths could get to the triangle without passing through a path that was narrower than the others and which was to be found toward the center of the triangle and in the middle of the path closest to it; it was, as it were, the entrance door (this path narrower than the others is the denial of self, the path of the Cross, which is the renunciation of one's self in order to fulfill the Will of God; the path closest to it is the love for one's neighbor and one cannot get to the former path without passing through this one).

All the paths were full of gold-colored stones, which were an obstacle for getting to the door (these stones represented the attachment to material things, vainglory, etc., especially the attachment to money). These stones came out of a number of bags attached to a fishhook pulled by a string that was held by a horrible animal with many heads, who roamed through the roundness accompanied by many soldiers disguised in every way (I saw represented in these disguises all the attractions of the things of this world and I understood that all things that distract man and separate him from his Divine reality, God -- even those that seem to us to be the best and most wholesome- are a temptation of Satan's). This animal (representation of the spirit of iniquity, Satan) and his soldiers (these "soldiers" represent all the human beings who, by accepting Satan's temptation, identify themselves with him and propagate his works) were gleeful to see how the inhabitants of the roundness were falling into their nets. They were especially concerned about guarding the widest path that was closest to the triangle, where, with the piling up of the stones, those who were going along this way did not see the light that illuminated them from above, because they were blinded by the smoke emitted by the little stones (this widest path, which was to be found closest to the triangle, I recognized that it represented the Catholic Religion). Some who were going along this path and who could still see the light that was coming from above kept to the sides because they were afraid of the animal's soldiers, who were guarding the stones and baring their teeth at them so that they would not alert the others to get them to remove from the main path the stones, which was what was blocking the entrance to the paternal house (this "paternal house" was the true spirit of the Gospel, on which the Catholic Religion had been founded). This created a great confusion among all the inhabitants of the roundness and, though having the light (the Gospel), they could not see, thus going backward (toward the spirit of the world), while believing they were going forward (they believed they were going forward only because they called themselves "Christians" and knew or preached the letter of the Gospel). I cannot describe the very horrible things I saw.

Then I was again shown the roundness, and the voice said to me: "This is how it will be: write and draw what in the dark you have seen, and what in the light you have understood keep secret in your heart until the hour and the moment arrives; whoever has eyes, let him see; whoever has ears, let him hear. "

And I... in the awareness of what I was, of what I am, and of what I will be, imploring the help of the Lord, write and draw what I saw and how I saw it: I again saw the roundness, which had grown dark in all its parts except for one; what I saw in it is kept in my heart until the hour and the moment arrives for it to be revealed. In the darkness I saw the throne of the ferocious animal with seven heads, sitting on the stones that he had piled up and at his side all those men who had helped him. The paths were desolate; palm branches and crosses were to be seen everywhere; and the animal with seven heads took delight in what he believed to be his triumph, and with him all those who, being blind, did not see the light that had been sent to them. Only for a short time did his false reign last. And what I saw later on in the light remains in darkness for those who do not wish to see. Whoever has eyes, let him see.

And the voice said to me: "Come and you will see the final state of the roundness. Write and draw what you have seen in it and how you have seen it."

And I... in the awareness of what I was, of what I-am, and of what I will be, imploring the help of the Lord, write and draw what I saw and how I saw it: I saw only one part of the roundness (for the other part had disappeared); this part was radiant with light, set within a heart, and in it all those who had not followed the animal with the seven heads.

And the voice said to me: "Do you want to see where the animal and his own are?"

And what I then saw was so horrible that it made me shudder, and I did not want to look anymore.

And the voice said to me: "Again you will be taken back to where you were, and you will be what you were; do not forget what

you have seen and what you were, if you want to be what you now are.”

And again I felt as tiny as nothing. »

ORIGIN OF THE FIRST WORK

In a letter to the Franciscans of the Custody of the Holy Land, dated August 31, 1977, Josefina describes how the first work was born owing to her encounter in Jerusalem with Father Jose Barriuso.

Dearly beloved brothers in the Heart of Christ,

... One day while visiting the Temple (the esplanade) where the Mosque of Omar is located and while Father Jose Barriuso was explaining to another lady and me all that is related to the Temple, according to the Scriptures, the Lord let me know that I should show Father Barriuso the drawings I had made to express those things that He was making known to me, things that had been confirmed for me by the Sacred Scriptures. Upon returning from the Temple, at Casa Nova, I showed the drawings to Father Barriuso (who had become interested in hearing an explanation of them), just like the Lord had let me know I should do. On the following day, when I had already made up my mind to cross the border between Jordan and Israel in order to visit the holy places on that side, prior to departing for Venezuela, the Lord let me know during the Holy Mass that I should remain in Jerusalem and communicate to Father Barriuso – as long as he was disposed to listen – the knowledge that He had given me and which was expressed in the drawings. This is what I did.

I remained in Jerusalem until May 10, 1967. During that time, I was in constant communication with Father Barriuso. As long as he was interested in knowing the contents of the drawings, the Lord continued to explain to me the passages of the Scripture according to the Gospel, making of the two Testaments one reality, as it is found in the book “Pilgrimage of the People of God” presented by Father Barriuso, the fruit of these “conversations”

in the Lord.

On the first of May of the same year 1967, the Lord had let me know that on the 13th of that same month I had to be at the Shrine of Fatima in Portugal. I had finished writing the book and needed to finish only a few details of the drawings. After I had written the first part of the book, Father Barriuso told me to try to refer only to the Scriptures without adding any explanations of my own. From that moment on the Lord gave me only the texts of the Old and New Testaments with hardly any explanation. Father Barriuso had also told me that the drawing that represents the history of the People of God in Time, as a unified whole, and which terminates at the end of the cross with the star formed by two triangles, could not be published with this star because it would create problems with the authorities for the book's acceptance, since we were in Arab territory and this star was an emblem of the Jews which appeared on their flag (Jerusalem then belonged to Jordan). After this, obeying the opinion of Father Barriuso, I cut out the star from the drawing, leaving only the cross; but when I was about to pack the drawings together with the manuscript of the book in order to hand it over to Father Barriuso, the Lord told me that the drawing could not go without the star because it signifies "the return of the 'People of God' and their entrance into the 'Promised Land.'" I put the star back in its place, and when I handed the drawings and the manuscript to Father Barriuso, I told him what the Lord had let me know and that I, above all, had to fulfill His Will. Father Barriuso asked me in surprise, "Does this mean that we will have a war? Do you think that Israel will enter this side?" Now it was my turn to be surprised, for such a thing had not entered my mind, since I was unacquainted with the political situation existing in that place. The only thing that mattered to me was the spiritual reality and the meaning that the Lord had revealed to me, which were expressed in the drawings: the two triangles of the star signify the Beginning and the End, what some call "Alpha and Omega"; it also signifies, according to our human way of speaking, the first and second coming of the Lord, which is a single reality: the "Head" and "Body" of the Only Begotten Son; the star

represents the manifestation of this unity. The two triangles also represent the Mercy and Justice of God. There would still be so much to say about this symbol!

As for the “People of God,” the Lord has made known to me that they are all the human beings, without distinction of race, nation, or religion who, having attained a higher state of evolution, realize in themselves the faith of Abraham, renouncing the different manifestations of their egoistic-self, represented in the words that God said to Abraham: “Leave your country, and your kinsfolk, and your father’s house...”, leaving in this way the simple natural life, impelled by human energy = will of creature, toward a supernatural life, impelled by Divine energy = Will of God, state that we have seen realized in Jesus Christ: “My food is to do the Will of my Father...” and then, “Father, if it is possible, let this cup pass away from me; yet not as I will, but as Thou wilt.” This is the “return,” not only the return of man to that state which the first man had in Paradise, before disobeying God and “subjecting himself” to the creature, but also the continuation of that which was begun and which could not be realized in the first man because he did not obey God and did not affirm his liberty in the Divine Will. By “Promised Land,” I understand the Divine Reality that is found in man and toward which he must “journey as a pilgrim” each day, each instant of his life, denying himself: «If anyone wishes to come after me, let him deny himself...»»

ORIGIN OF THE SECOND WORK

In the same letter to the Franciscans of the Custody of the Holy Land, Josefina explains the special circumstances that led her to write a more complete, inspired explanation of the Drawings in a second work.

«In 1968, the Lord again sent me to the Holy Land, this time expressly to Bethlehem.

While I was in Bethlehem, staying at the Casa Nova, the Lord continued to give me the clarifications or explanations of the drawings of the book Pilgrimage of the People of God (which were

not done when Father Barriuso told me to limit myself to the Scriptural texts) which I had already begun to write in Venezuela. Later on I learned that at the very moment in which the Lord began to give them to me in Venezuela, Father Barriuso had expressed to the Lord his desire that this be done, and once again I became aware of how the human liberty can impede or cooperate in the Work of God, and that God truly fulfills the desires of man's heart, even though these desires may go against His Work in man himself. For this reason, the only good thing to desire is that God's Will be done, as we pray in the Our Father.

In January I finished writing in Bethlehem the book "Explanation of the Drawings," also presented by Father Barriuso.»

FUSION OF THE TWO WORKS

Through the years some people have desired to have it fused version of the two separate works, which had arisen from the same initial inspiration and which share the same Drawings. Responding to this desire, Josefina made a fusion of the two works, enriching their contents with some new intuitions and further clarifications. This fused, updated version, completed in Rio Chico, Venezuela, on July 23, 1994, is the basis of the present I English translation.

This English edition comes out in three volumes, the first of which, in a special landscape format, is constituted by thirteen full color Drawings and by the English translation of the many Biblical texts that appear in the Drawings.

F. E. ELMO

Chapter I

GOD AND CREATION

Drawing 1 - God

- God, the Most Holy Trinity
- God, in Himself

Drawing 2 - The Angels

- The Creation of the Angels
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- God (*the Eternal Father*)
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- The Creation
- The Expected “Fruit” of Creation
- The Visible Creation
- The Action of Evil
- The State of Man’s Supernatural Life

God

GOD, THE MOST HOLY TRINITY

God is our Father; from Him we came forth, and to Him we must return.

Whatever image we might make of God will always be very far from the REALITY we would like to express.

GOD IS LOVE!

Love is only expressed by loving. Let us imagine (hat God is like a great, infinite SUN: His ESSENCE we attribute to the Father, I lis LIGHT we attribute to the Son, and His MOVEMENT OF SPIRATION we attribute to the Holy Spirit.

Here we have an image of the Most Holy Trinity: all, God, and each one of the three Persons, God.¹

¹ This Trinity of Persons could be compared to the Manifestations of the Being, Thought, Word, and Action -represented in Drawings 2,3, and 4 of the book *The "New Earth" of the new man* -in the Only Begotten Son.

The book *The "New Earth" of the new man* (containing 32 drawings and their explanation) was written by the same person who wrote the present work. In the first chapters of the present work references to the drawings contained in *The "New Earth" of the new man* (cited hereafter as *The "New Earth"*) have been inserted for a better understanding of what is being explained.]

They are three Persons because to each one is attributed a property, but they act jointly because they are indivisible.

One God and yet three Persons; they have always existed, not that One was first and the Other followed after. All three,

uncreated.

«The Lord appeared to Abraham by the terebinth of Mambre, as he sat in the entrance of his tent, while the day was growing hot. Looking up, he saw three men standing nearby. When he saw them, he ran from the entrance of the tent to greet them; and bowing to the ground, he said: “My Lord, if I find favor with you, do not pass by your servant....”» (Gn 18:1-3)

«While the two men walked on farther toward Sodom, Abraham remained standing before the Lord.» (Gn 18:22)

«I looked; a stormy wind blew from the North, a great cloud with light around it, a fire from which flashes of lightning darted, and in the center a sheen like bronze at the heart of the fire.» (Ez 1:4)

«God is Spirit, and those who worship him must worship in spirit and in truth.» (Jn 4:24)

«No one has ever seen God. It is God the only begotten Son, who is in the bosom of the Father, who has revealed him.» (in 1:18)

«I and the Father are one.» (Jn 10:30)

GOD IN HIMSELF

God exists from the beginning, and before Him nothing existed.

The THOUGHT of God begot the WORD, the Logos; this is the Person of the SON in the Most Holy Trinity.

From the loving current established between God's Thought and His Word sprang His Action, LOVE, giving rise to a third Person, who impelled God to create everything that exists. Not that LOVE was created, but that HE is the ACTING of God, principle or movement of Creation, as is the action with respect to the thought that begets the word.

God with His THOUGHT, His WORD, and His ACTION gives rise to what we call the Most Holy Trinity. Three Persons: THOUGHT - Origin of all things-WORD, and ACTION; one true God, one LIFE, source of all life, beginning and end of all things that exist.

God's THOUGHT is principle of life in everything that exists, as are also His WORD and His ACTION. He sustains everything, vivifying it continuously. Nothing has life of its own outside of God, and only His "Word," – the Logos – in union with the Holy Spirit – His ACTION – has life in Himself and transmits it.

God's WORD, the Only Begotten Son, is Life that is *essentially active* because He is continuously carrying out the Will of the THOUGHT – Origin of all things – Whom we are wont to call "Father." This Active Force is the ACTION of God, the Holy Spirit, the third Person of the Most Holy Trinity.

In God, the WORD is the living "Being," invisible but real, and has become visible for us in the human person of Jesus; He is the Word of God made Man, in order to give life to men.

«Not by bread alone does man live, but by every word that comes forth from the mouth of God.» (Mt 4:4)

«Just as the Father who has life sent me and I have life because of the Father, so the man who feeds on me will have life because of me.» (Jn 6:57)

«Whoever rejects me and does not accept my words already has his judge, namely the word I have spoken; it is that which will condemn him on the last day. For I have not spoken on my own, no, the Father who sent me has commanded me what to say and how to speak. Since I know that his commandment means eternal life, whatever I say is spoken just as he instructed me.» (Jn 12:48-50)

We cannot grasp what this REALITY – Thought, Word, and Action – is in God, for of these realities we only know in us the disfigured, *lifeless* image. We have the word, but not the life, the "being" of the word we express; this LIFE is what the Word of God in Jesus came to bring us, unfolding in him – before it did in anyone else – the force that in his "sinful flesh" fully defeated the domain of Evil. He is the Firstborn Son from whom the rest of us, his "brothers," will receive life by BELIEVING in his word and by FULFILLING it. God gave him to have life in himself and to transmit

it by means of his word, because it is God who speaks in him. He is the ONLY BEGOTTEN SON of the Father – His Word. And it is this living Word – present even in men who do not receive Him in order to identify themselves with Him – that all creatures lower than Man obey, for they were submitted to Him by God. This LIFE is the supernatural “soul” of the human being, absolute master of the whole human compound. Jesus Christ is the Word of God made Man (the Human Nature identified with and assumed by the Divine Nature, the Only Begotten Son); all the other souls (the human beings, while they are evolving and have not come to consciousness of the unity in themselves, attaining to the state of consciousness of the Human Nature) are His image and receive the life through their participation in Him.

«And behold, there arose a great storm on the sea, so that the boat was covered by the waves; but he was asleep. So they came and woke him, saying, “Lord, save us! We are perishing!” But he said to them, “Why are you fearful, O you of little faith?” Then he rose and rebuked the wind and the sea, and there came a great calm. And the men marvelled, saying, “What manner of man is this, that even the wind and the sea obey him?”» (Mt 8:24-27)

«Now in the morning, on his way back to the city, he felt hungry. And seeing a fig tree by the wayside, he came up to it, and found nothing on it but leaves; and he said to it, “May no fruit ever come from thee henceforward forever!” And immediately the fig tree withered up. And upon seeing this the disciples marvelled, saying, “How did it come to wither up immediately?” But Jesus answered and said to them,

“Amen I say to you, if you have faith and do not waiver, not only will you do what I have done to the fig tree, but even if you shall say to this mountain, “Arise and hurl thyself into the sea,” it shall be done. And all things whatever you ask for in prayer, believing, you shall receive.”» (Mt21:18-22)

The human being has all the faculties for becoming a *perfect image* of the Most Holy Trinity: the thought, the word, and the

action; but these faculties lack the harmony and attunement they have in God. The thought of man is not attuned to his word, and his word is not attuned to his action. Why? Because in man these faculties lack LIFE, since he is isolated from his Being, who is his center, God, who is the LIFE and HARMONY of these faculties.

The human being is image of the Father and the Son (Thought and Word) and receives their very likeness in his natural potentiality, which, for its full and genuine efficacy, is to be *impelled by the ACTION of God*, the Holy Spirit.

The power of God's Thought was received by man through his "natural" evolution. It was what distinguished him from the animal before he received the power of the Word. This power of the Thought is the capacity or faculty for reasoning and reflecting: the "human being" was conscious of his knowledge, the animals were not. The power of the Word of God was received by him when he was elevated to the supernatural order, or better said, he was elevated to the supernatural order when the power of the "Word," that is the supernatural Life, was manifested in him and, as a consequence of his elevation to the supernatural order, he received the immortality of the human soul, soul which he possessed because of his very nature. This is "man."

The Angels

THE CREATION OF THE ANGELS

The creation of the angels is depicted as a luminous twinkling that comes forth from the triangle in which we identify the Most Holy Trinity. This is only an image and an attempt to express in some way that which cannot be compared with anything, for here we are dealing with a knowledge that can only be had in an experience lived in the soul. It is nothing that can be perceived or expressed through our bodily senses.

Anything one might say distorts the reality known through an experience lived at the level of the soul. Therefore, anything that might be said can not be considered even a shadow of the reality but only an attempt to make known by way of explanation that which one, in some way, would like to express.

This “luminous twinkling,” which is represented in the center of the drawing, under the dark line where we read, “Will of God,” should be seen as a “movement,” an “action” that comes forth from the triangle, like the action of the sun that makes plants and other beings on earth germinate; and the knowledge of it in the soul could be compared to the overflowing of a delicious nectar that permeates one’s whole being, vivifying it. Such could be a remote image of an angelic reality. The angels are a “likeness” or reproduction of the ACTION or MOVEMENT of God – Love.

The angels were created in the “likeness” of the Holy Spirit, breath or Spiration of the Father and I he Son, pure spirits.

These beings were created free: they were free to abide in the “Sun,” God, or to depart from Him.

In order to abide in their Creator, they had to be in accord with His Will and cooperate in the Work that He purposed to carry out.

Thus, God was making known to them His “plan”: the angels wished to carry out this “plan” on their own, and God permitted them to do so.

In this way, God would, through the angels, also create other beings – the souls – who would bear His “image and likeness,” as a ray of His “Light,” and would be “moved” to action by His “Spiration.” He would unite these souls to a body, and they would cooperate with their Creator in the creation of their fellow-creatures, the Humanity, from which His Son would take a body.

Man, immortal soul, would be the king of the material creation. He, too, would be free to abide in his Creator or to depart from Him.

In order to abide in his Creator, man, like the angels, would also have to be in accord with the Divine Will and cooperate in His Work. The God-made-Man would ultimately crown the whole of Creation, God being all in all.

«God said, “Let us make man in our image, after our likeness; and 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.”

*And God created man in his own image;
in the image of God he created him;
male and female he created them.*

God blessed them, saying, “Be fruitful and multiply, and fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth....”» (Gn 1:26-28)

The angels were created in order to “move” those beings who were an “image” or reproduction of God, the souls.⁹

When we say that these souls are “moved” by the angels, by this we mean that the angels direct or influence the souls so that they

may become disposed to receive the inspirations of the Holy Spirit, who moves them from their inmost center and identifies them with God Himself.

«For all who are moved by the Spirit of God are sons of God.»
(Rom8:14)

THE REBELLION OF THE ANGELS.

THE FALL OF “THE ANGEL.”

THE ORIGIN OF EVIL

Among the angels there was an order, established by the Creator, a hierarchy, according to the mission they were to fulfill in the Work of Creation.

Thus, we know them as angels, archangels, cherubim, seraphim, and so forth. Each legion of angels had a prince as its head. Lucifer was one of these “celestial princes,” full of light, knowledge, and wisdom of God.

The rebellion of the angels came about in the following manner: when God made His Work known to the angels, something like a growth of love and light occurred among them because of a complete knowledge that filled them with wisdom and grace. They beheld the perfection of the Creator’s Work.

«God saw that all he had made was very good.» (Gn 1:31)”

In that instant, a “movement” took place in one of them, as when a grain swells before fermenting. This is not a movement to or from a place, but rather, a feeling of grandeur. It was a movement of pride contrary to God’s will.

This angel, Lucifer, upon learning of the Work of the Creator, wished to be Man and the king of Creation in order to be “like God”; he wished to occupy the place of the God-made-Man, thus opposing the Will of his Creator, tempting “man”: *«...you will be like God [gods], knowers of good and evil... »*

By progressively becoming opposed to the Will of God, through his works, the angel was left in a reverse direction, opposed to the

“Light” and the “Spiration” from which he had come forth.

Here is the “Darkness.” Here is the origin of “Evil,” opposition to the “Good.”

Many angels, perhaps a legion or more, adhered to Lucifer’s desire and followed him.

These beings, the angels, were created free; this is why they could have a sentiment or movement contrary to the will of their Creator.

In that moment of the angel’s pride, the light that issued from the Triangle became more powerful and penetrated them all; this was instantly rejected by the proud angel, through a sentiment contrary to the Light that penetrated him – as one who becomes stuck in himself and closes himself to the Light. Others did the same, though not to the same degree. *«And the light shines in the darkness, and the darkness grasped it not.»* (Jn 1:5) The angels who did not have this same reaction were left as if imbued by this Light that issued from the triangle, and they returned to the SPIRATION from which they had originated, forming a unity – a whole – with the Work of God, but without each one ceasing to be himself. This is the luminous circle that we see to the right of the triangle.

The other angels remained isolated, each one separately; this is the black circle to the left of the triangle; it is drawn in black in order to distinguish it from the other, but these angels, too, are luminous. The first group of angels, each and all, were left imbued by the light of the Holy Spirit, so that all of them together form something like a great core of intense candle power or a sun. Those to the left remained like a few oil-lamps, with no unity among themselves, and with the single light of their nature, without the effusion of the light of the Holy Spirit.

Those angels who adhered to the Will of their Creator abided in the Light and were confirmed in grace. God thus separated the light from the darkness.

«God said, “Let there be light,” and there was light. God saw

that the light was good; God separated the light from the darkness.» (Gn 1:3-4)

«When the angels sinned, God did not spare them: he sent them down to the underworld and consigned them to the dark underground caves to be held there till the day of Judgment.» (2 Pet 2:4)

THE MINISTRY OF THE ANGELS

«Therefore hear the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing beside him on his right hand and on his left.» (1 Kgs 22:19)

The angels who are to the right of God are the good angels, those faithful to His Will; and those who are to the left of God are the bad angels, those who opposed the Divine Will.

In innumerable passages, revelation tells us that these angels act in the history of salvation, some of them supporting the Divine Plan, others attempting to intercept it. The battlefield is the human heart, full of shadows and lights accepted by the liberty of man, according to his docility or his rebelliousness toward grace, of which the faithful angels are messengers.

«And the Lord said, “Who will entice Ahab to go up and fall at Ramoth-gilead? And one said this while another said that. Then a spirit came forward and stood before the Lord and said, “I will entice him.” And the Lord said to him, “How?” And he said, “I will go out and be a deceiving spirit in the mouth of all his prophets.” Then He said, “You are to entice him and also prevail. Go and do so.”» (1 Kgs 22:20-22)

«Seraphim were stationed above; each of them had six wings: with two they veiled their faces, with two they veiled their feet, and with two they hovered aloft.

*“Holy, holy, holy is the Lord of hosts,”
they cried one to the other,*

“all the earth is filled with his glory!”

... Then one of the seraphim flew to me, holding an ember which

he had taken with tongs from the altar. He touched my mouth with it. "See," he said, "now that this has touched your lips, your wickedness is removed, your sin purged."» (Is 6:2-7)

Thus, some angels confirm their choice of evil by being a spirit of falsehood in the mouth of the false prophets, and others confirm their choice of the good by purifying the lips of the prophets of the Lord.

«See that you do not despise one of these little ones; for I tell you, their angels in heaven always behold the face of my Father, who is in heaven.» (Mt 18:10)

Children, because of their purity and innocence, receive a good spirit – what we call the “guardian angel”; these are the angels in heaven who continually behold the face of the Father, who is in heaven.

«And I say to you, everyone who acknowledges me before men, him will the Son of Man also acknowledge before the angels of God. But whoever disowns me before men will be disowned before the angels of God.» (Lk12:8-9)

«As for the mystery of the seven stars that thou sawest in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.» (Apoc 1 :20)

«And I beheld, and I heard a voice of many angels round about the throne, and the living creatures and the elders, and the number of them was myriads of myriads, and thousands of thousands....» (Apoc5:11)

«And the angels also who did not preserve their original state, but forsook their abode, he has kept in everlasting chains under darkness for the judgment of the great day.» (Jude 6)

«"This man does not cast out devils except by Beelzebub, the prince of devils." And knowing their thoughts Jesus said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. And if Satan casts out Satan, he is divided against himself; how then shall

his kingdom stand?”» (Mt 12:24-26)

«Put on the armor of God that you may be able to stand against the wiles of the devil. For our battle is not against flesh and blood, but against the Principalities and the Powers, against the world-rulers of this darkness, against the spiritual forces of wickedness on high.» (Eph 6:11-12)

«Fear not, Daniel, from the first day that you made up your mind to acquire understanding and humble yourself before God, your prayer was heard. Because of it I started out, but the prince of the kingdom of Persia stood in my way for twenty-one days, until finally Michael, one of the chief princes, came to help me, and I prevailed there over the kings of Persia.» (Dan 10:12-13)

«Do you know why I have come to you? Soon I must fight the prince of Persia again. When I leave, the prince of Greece will come; but I shall tell you what is written in the truthful book. No one supports me against all these except Michael, your prince....» (Dan 10:20-21)

«Yet when Michael the archangel was fiercely disputing with the devil about the body of Moses, he did not venture to bring against him an accusation of blasphemy, but said, “May the Lord rebuke thee.”» (Jude 9)

The line that sustains the circle in the form of a balance indicates the Will of God; the luminous circle is within His Will, which signifies that these angels are *identified* with the Divine Will; and the other circle, though it is in the same position, shows how these black dots, which represent the rebel angels, have gone outside of the line to end up then within the circle. By this is meant that they, of their own volition, have become separated from the Divine Will; they are not identified with it, as are the others; but as creatures of God, they are under His power, sustained by Him, for otherwise, they would not exist. These angels are ministers of God’s PERMISSION with respect to men, but they fulfill the Will of God, even though they do not identify themselves with it. They are like “wage-earners”; they work in the Work of the Creator fulfilling His

command, but with selfish aims for achieving their own interests, and not for the Creative Unity. These angels are ministers of Divine Justice, inasmuch as in their deeds, God's power is manifested; the other angels are ministers of this same Justice, inasmuch as in their deeds God's Love is manifested.

It is frequently thought that Satan and the other rebel spirits make up a kingdom apart from God, which is opposed to Him. This is an error; they cannot be opposed to their Creator. With respect to His Work, as free creatures, they could choose between the creature and the Creator – between remaining in themselves or joining the Creative Unity. They chose the creature by remaining in themselves. This is why they are “condemned to live without God”: they reject Life, the Light that had penetrated them. For the sake of Justice, Life sustains them – they desired to exist in themselves – but does not penetrate them. The Life of God in itself cannot be rejected; outside of this Life nothing exists, but they are incapable of enjoying it; they are, then, the living dead; this is the way this may be expressed.

When god showed the angels His Work, they saw the perfection of this Work, “MAN,” the Word-made-Man who would be King of the whole Creation. This is what Lucifer coveted: to be the one who would move the SOUL of MAN. “MAN,” in this sense, includes the whole Universe, where Christ (the activity of the Divine in Man) would be, and is to be, all in all; the angel, then, wished to be LIKE God, taking the place of God; he was opposing the Holy Spirit, of whom he was “likeness.” The other angels who followed him were in agreement with him, partaking of the same desire.

These angels who coveted the Work of God were the ones who lent themselves for working in the evolution of the sensible Creation through man, the latter accepting the temptation: «*You will be like God, knowers of good and evil*»; they are the ones who impel man in the knowledge and progress of the material worlds and God, for the sake of Justice, for it was the choice of His free creature, entrusted this mission to them.... They worked by using God's power, but they did not come to identify themselves with

His Will; they were, we repeat, like wage-earners; they obeyed the Divine Will by law but not by love, and of their own volition, they remained in their self-interest, directing everything according to their own convenience. With the expectation of achieving their ambition to be kings of Creation, this perverse force steered everything horizontally, subjecting it egocentrically to the creature and not to the Creator, thus confirming their sin with their works. Through the power they received from God, they could do everything, but instead of giving glory to God, they gloried in themselves and in their works as something of their own, transmitting to the human beings these same sentiments.

After the sin of the angel, God would let the human beings know – through their acting according to conscience – everything that had happened in the invisible Creation, the veritably real one. In everything there is a figure of the invisible Creation and in being its image lies the reason for the existence of this sensible Creation, so that man, to the extent of his discovering the “image” that this Creation reflects, may gradually receive, through his faith in the word of God and his fulfillment of it, the manifestation of what God has created for him. Man’s work would be none other than that of discovering the Work of God, which is concealed beneath the whole world that surrounds him. It would be to find the “hidden treasure” of the kingdom of heaven, of which the Scriptures speak to us. Satan – and his followers – is very careful not to let man find what he is looking for, and this is why he continues to steer him toward the creatures, keeping him unmindful of his Creator.

The angels at the service of God’s Permission are the ones who work in the sensible creation and in man’s natural life. These angels manifest themselves through man’s senses, instincts, and reason.

Those angels who are at the service of God’s Will assist men in the darkness of the way of faith and in their acting according to conscience. They act in man’s supernatural life, identifying his will with the will of God’s ACTION, the Holy Spirit. When man

abandons faith in order to rule himself by reason, or abandons his conscience for his convenience, God turns him over to the “ministry of the angels.”

«My angel will go before you. When it is time for me to punish, I will punish them for their sin.» (Ex 32:34)

The angels at the service of God’s Permission receive from Him all the power and being they have, but unlike the other angels, they do not identify their will with His.

THE CREATOR’S LOVING JUSTICE RESPECTING THE LIBERTY OF HIS CREATURES

God, in His most perfect Justice, as we have seen, does not destroy the desire that arises from the choice of His free creature, the angel, Lucifer, and He permits him to approach man on whom He will bestow His image and likeness.

But the acceptance of that which Lucifer seeks – to be Man and to reign over Creation – will depend on that free creature, man, to whom God will give an immortal soul, “image” of His “Light,” in order for him to cooperate in the manifestation of the God-made-Man.

Man – and his descendants – would be submitted to a test of obedience to God before being confirmed in the grace he would receive: his identification with God’s “image and likeness,” the Only Begotten. Upon man’s obedience or disobedience would depend the intervention of Lucifer, spirit of evil, in the immortal soul.

*«Say not, “It was God’s doing that I fell away,”
for what he hates he does not do.
Say not, “It was he who set me astray,”
for he has no need of wicked man.
Abominable wickedness the Lord hates,
he does not let it befall those who fear him.
When God, in the beginning, created man,
he made him subject to his own free choice.*

*If you choose you can keep His commandments;
it is loyalty to do his Will.
There are set before you fire and water;
to whichever you choose,
stretch forth your hand.
Before man are life and death,
whichever he chooses shall be given him
Immense is the wisdom of the Lord;
he is mighty in power, and all-seeing.
His eyes are on those who fear him,
and he knows every deed of men.
He has not commanded anyone to be ungodly,
and he has not given anyone
permission to sin.» (Sir 15:11-21)*

THE IMMORTAL SOUL

Just as we have said that the angels are a “likeness” of the Spiritation of God – of the “Movement” of that “Sun” – pure spirits, the human soul is “image” of His “Light,” the Son, the Only Begotten, created *in* Him. These souls, image of the Son, would be “moved” by the *Love* of the Father and of the Son – the Holy Spirit. In this way they would acquire the “likeness” of God, because they would act in a way similar to Him.

From the Holy Spirit they would receive the current of Love that would maintain the unity among themselves and their unity with God, the unity of their will and understanding with the Divine Will and Understanding, the unity of their human nature with the Divine Nature, making of man a supernatural being. Christ Jesus is the model of this “new creature” through whom the Redemption from original sin takes place: the Divine Person, uncreated, the Only Begotten, through His activity in the human – the Christ – has united to Himself for ever, in the person of Jesus, a created nature, the Human Nature: “God unites to Himself forever, in the Person of the Word – the Logos – a created human nature.”

In Adam, the human nature receives the Divine Nature, of which man then became unmindful because of his disobedience. In Jesus, “the man,” – through his obedience to the Will of God – the Human Nature is confirmed in its Divine Nature as the Only Begotten, the Son of God made Man.

«By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and testify that the Father has sent his Son as the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.» (1 Jn 4:13-15)

THE CREATION OF THE SOULS

The souls were created *in* Christ, the Only Begotten, from the moment the Creator said “to Himself” .”*Let us make man in our image, after our likeness...*”: *«Then God said [to Himself], “Let us make man....”»*

«And God created man in his own image; in the image of God he created him; male and female he created them.

God blessed them, saying, “Be fruitful and multiply, and fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and every living thing that moves upon the earth.”

God also said, “Behold, I give you every seed-bearing plant on the earth, and every tree which has seed-bearing fruit to be your food. To every wild animal of the earth, to every bird of the air, and to every creature that crawls on the earth and has the breath of life, I give the green plants for food.” And so it was. And God saw all that He had made, and, behold, it was very good. And there was evening and morning, the sixth day.» (Gn 1:27-31)

«Thus the heavens and the earth were finished, and all their array. On the sixth day God finished the work he had been doing. And he rested on the seventh day from all the work he had done. God blessed the seventh day and made it holy because on it he rested from all his work of creation. Such were the origins of the

heavens and earth when they were created.» (Gn 2:1-4)

With the creation of the souls, the Work of Creation received the finishing stroke: *«God blessed the seventh day and made it holy because on it he rested from all his work of creation.»*

That God should make all Creation in six days, why doubt it? But they are God's "days" and not man's. One day for God – the Eternal One – is like thousands of years for man who lives in the dimension of "Time," and a thousand of man's years are as one day for God! God creates all things by means of His Word, and they are a reality before Him, but this "Creation" becomes "visible," "tangible," for us by means of an "evolution" through "Time."

The souls were created "in Christ," the Only Begotten, and in Him they abided until the moment of receiving a body. They were "in" the Only Begotten when the Work of Creation was revealed to them. Even though the human being is not aware of this knowledge, the soul possesses it, and as the human being is faithful to God by acting according to his conscience, communicating with his soul through his conscientiousness, he gradually becomes aware of the soul's knowledge; and as individuals, through "Time," become aware of this knowledge, Humanity receives it, inasmuch as we human beings are not independent one from another but form a single Unity by nature. It is the increase of consciousness; it is the "spiritual evolution" that must have its crown in the expected "Fruit" of the entire Creation: God all in all, the "Consummated Unity" with our true and only Being.

Just as among the angels there was one who departed from God by a "movement" contrary to His Will, there was one soul who did the opposite of Lucifer and adhered to *God alone*, preferring the "Giver" to the "gift"; the rest of the souls took delight in the Creation that God was giving them, the "gift," the psychic body, Human Nature; that one soul delighted in the Creator. This soul that took delight in God is the soul of Mary, and for the sake of Divine Justice she did not partake of the sin of the creatures, Adam and Eve, because her will was in the Creator, while the will of the

other souls was in the “Creation”; for the sake of justice, those souls had to partake of the sin of the creatures, Adam and Eve.

THE SOUL (*The Divine Nature*)

*«The Lord begot me,
the first born of his ways,
the forerunner of his prodigies of long ago;
from of old I was poured forth,
at the first, before the earth.
When there were no depths I was brought forth,
when there were no fountains or springs of water;
before the mountains were settled into place,
before the hills, I was brought forth;
while as yet the earth and field were not made,
nor the first clods of the world.
When he established the heavens I was there,
when he marked out the vault
over the face of the deep;
when he made firm the skies above,
when he fixed fast the foundations of the earth;
when he set for the sea its limit,
so that the waters
should not transgress his command;
then was I beside him
as his craftsman,
and I was his delight day by day,
playing before him all the while,
playing on the surface of his earth;
and I found delight in the sons of men.
So now, O children, listen to me;
instruction and wisdom do not reject!
Happy the man who obeys me,
and happy those who keep my ways,
happy the man watching daily at my gates,
waiting at my doorposts;*

*for he who finds me finds life,
and wins favor from the Lord;
but he who misses me harms himself;
all who hate me love death.» (Prov 8:22-36)*

In the Soul – Divine Nature – lies Wisdom. Wise is he who has found his soul and follows its ways. The Way of the human soul is Christ Jesus: *«If a man wishes to come after me, he must deny his very self, take up his cross, and begin to follow in my footsteps»* – this means the submitting of the human to the Divine. The Only Begotten Son is the Soul, the Life, God, who manifested Himself to men; and the souls – the psychic, the human – are “image” of that Life, substantially united to the “Soul” that *manifested* itself to us in the Person of Jesus. *«In Him was the life, and the life was the light of men.» (Jnl:4)*

«My sheep hear my voice, and I know them and they follow me. And I give them everlasting life; and they shall never perish, neither shall anyone snatch them out of my hand. What my Father has given me is greater than all....» (Jn 10:27-29)

«For what does it profit a man if he gain the whole world, but suffer the loss of his own soul? Or what will a man give in exchange for his soul?» (Mt 16:26)

*«Such things as are hidden I learned,
and such as are plain;
for Wisdom, the artificer of all, taught me.
For in her is a spirit
intelligent, holy, unique,
manifold, subtle, agile,
clear, unstained, certain,
not baneful, loving the good, keen,
unhampered, beneficent, kindly,
firm, secure, tranquil,
all-powerful, all-seeing,
and pervading all spirits,
though they be intelligent, pure and very subtle.
For Wisdom is mobile beyond all motion,*

*and she penetrates and pervades all things
by reason of her purity.
For she is an aura of the might of God
and a pure effusion of the glory of the Almighty;
therefore nought that is sullied enters into her.
For she is the refulgence of eternal light,
the spotless mirror of the power of God,
the image of his goodness.» (Wis 7:21-26)*

The Work of God as a Unified Whole

GOD (*the Eternal Father*)

(Triangle at the top of the drawing, marked No. 1)

The triangle that we see in the drawing, marked No. 1, from which everything else originates, represents GOD, One and Triune.

The dotted line that goes from the triangle to the center of the globe, which represents the Celestial Jerusalem, signifies the “Thought” – let us say – of God:

«Then God said, “Let us make man to our image and likeness.”»
(Gn 1:26)

The globe represents the world created by God for His Only Begotten Son.

The red point that is found in the center of the globe, within two circles, represents God Himself and the “power” of God’s “Thought.”

THE ONLY BEGOTTEN SON

(The two circles in the interior of the globe at the left of the drawing, marked No. 2)

The upper circle, marked No. 2, represents the Word of God, the Logos, made Man: *«You are my Son, today I have begotten you,»* the Only Begotten Son of God the Father, the Logos, Christ, *«image of the invisible God, the first born of every creature...», «image of his substance...»,* one with Him, His “good pleasure,” through whom and for whom all things were created, and to whom

He gave the fullness of his Spirit.

The lower circle, which comes forth from the upper circle (Christ), represents all those souls that bear in themselves the genuine image of the Son of God, “*created*” in Him; this circle represents the “Bride of the Lamb,” his Church, the “HELPMATE” of “the MAN,” his BODY. That “Man,” who is Jesus Christ, the Word-made-Man, is a LIVING image of God-the-Father: the Son; the souls, image of the Son, receive from Him and in Him the LIFE.

The red point that comes forth from Christ, coming to a halt in the firmament and then continuing as far as the terrestrial sphere, signifies the “power” of God’s “Thought”; it is what we later call “soul and spirit of the Earth”; it is the “germinal force” from which the “natural life” springs – from which the evolution of the sensible world is born.

THE CREATION

*(Beam of light that comes forth from the. Word,
No. 3 in the Drawing)*

The rays that fan out from the Only Begotten, Christ, the Logos, and which are marked No. 3, indicate the entire Creation, that is, the Word of God in action, or the ACTION of the Word of God creating everything: the angels, “created” in the likeness of the Holy Spirit in order to collaborate in the Work of God and to serve the Son, Lord of all Creation; the souls, the Human Nature, image of the Son, who also acquire along with Him the “likeness” of God upon being “moved” by the Action of God, His Holy Spirit. These souls, the human nature, human beings, thus become “younger brothers” of the Firstborn of God, in relation to the Only Begotten in Jesus Christ, “created” in Him for the praise of His glory. Without Him, nothing exists for God; with a view to Him were all things created; from Him the entire Creation comes forth.

THE EXPECTED “FRUIT” OF CREATION

(Globe at the left, suspended from the triangle, No. 4 in the

Drawing)

The globe, marked No. 4, which we see as if suspended from the triangle that crowns it, the center of which is Christ, the Word of God made Man, represents the expected FRUIT of the entire Creation, the consummated unity, God all in all, the “New Jerusalem,” “God’s tabernacle among men.”

We have said before that this globe represents the world created by God for His Only Begotten Son. It is that perfect world in which God was pleased: «*God saw that all he had made was very good....*» (Gn 1:31) This world was a REALITY “in” God, but it was not a sensible reality; it became sensible as a consequence of the angelic unconsciousness, in their process of conscientization, up to coming to consciousness of their powerlessness before God, realizing that He alone is the Creator of everything. This conscientization was the mission of the free creatures that God had created – angel and man – and this was to be through the fulfillment of His Will, *by faith in His Word*.

It was the angels, “likeness of the Action of God,” who would impel the Work, up to the time of the “appearance” of man, ultimate reality of this “germ of natural life,” “soul and spirit of the earth,” which – out of justice toward His free creature – was submitted to the vanity of the angel by *Will of God*, to be subsequently liberated by man impelled or “moved” by the Holy Spirit.

Thus, then, this “germinal” force of “natural” life was placed by God at the disposal of the angels who would work in man’s natural evolution; the rest of the creatures lower than man would be in function of man as the stems and leaves of a tree, which also sprout from the seed, are in function of the fruit. Once man had made his appearance, the angels were to submit the Work concluded by them to the ACTION of God, the Holy Spirit.

The Word of God, the Logos, would then become incarnate in “MAN,” Lord of the entire Creation. This is what is represented by the yellow arrow that goes from man to the Word, in the upper part of the drawing of the Earth. Once all the souls had taken body, the

Son would submit Himself to the Father, placing all things in His hands. This is what is represented by the triangle that sustains the globe and which represents “God’s tabernacle among men.” It was the expected FRUIT of the Creative Unity.

But the sin of the angel, and later on the sin of man, threw everything into disorder. Not that sin had placed disorder in the Work of the Creator; the Work continues to be as perfect as in the beginning, but it has not yet been possible for it to become a “sensible” reality for man, because man, by following the fallen angel, has worked selfishly and not for the Creative Unity, and he himself has not yet become a true Man.

The black arrows that appear in the drawing that depart from man, Adam, and return to the point from which man evolved, represent this setback because of the sin.

This whole drama of man’s sin will be seen in the explanation of the drawings that follow. Suffice it to say for now that the Work of God will eventually have its fulfillment, just as it was decreed, for the sin of the free creatures, who should have made it “appear,” cannot impede the fulfillment of the Creator’s Will; it can only delay – to their own detriment – the time of its “appearance” or manifestation, but it will be fulfilled because for God there is no Time, but only Eternity.

Now, after the sin, man must be redeemed, returning to the bosom of the Only Begotten, Christ, by denying himself in order to be born anew; this is the personal redemption. And then, “in due time,” everything will become accomplished, just as St. John saw it, according to the Apocalypse, and as all the apostles of Jesus saw it.

«I heard a loud voice from the throne cry out: “This is God’s dwelling among men. He shall dwell with them and they shall be his people and he shall be their God who is always with them. He shall wipe every tear from their eyes, and there shall be no more death or mourning, crying out or pain, for the former world has passed away.”» (Apoc 21:3-4)

«But we look for new heavens and a new earth, according to his promise, wherein dwells justice.» (2 Pet 3:13)

«We do not lose heart, because our inner being is renewed each day even though our body is being destroyed at the same time. The present burden of our trial is light enough, and earns for us an eternal weight of glory beyond all comparison. We do not fix our gaze on what is seen but on what is unseen. What is seen is transitory; what is unseen lasts forever.»

«But as it is, Christ (Jesus Christ) is now raised from the dead, the first fruits of those who have fallen asleep. Death came through a man; hence the resurrection of the dead comes through a man also. Just as in Adam all die, so in Christ all will come to life again, but each one in proper order: Christ (Jesus Christ) the first fruits and then, at his coming, all those who belong to him. After that will come the end, when, after having destroyed every sovereignty, authority, and power, he will hand over the kingdom to God the Father. Christ must reign until God has put all enemies under his feet, and the last enemy to be destroyed is death. Scripture reads that God “has placed all things under his feet.” But when it says that everything has been made subject, it is clear that he who has made everything subject to Christ is excluded. When, finally, all has been subjected to the Son, he will then subject himself to the One who made all things subject to him, so that God may be all in all.» (1 Cor 15:20-28)

«Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing on high in Christ. Even as he chose us in him before the foundation of the world, that we should be holy and without blemish in his sight in love. He predestined us to be adopted through Jesus Christ as his sons, according to the purpose of his will, unto the praise of the glory of his grace, with which he has favored us in his beloved Son.» (Eph 1:3-6)

«God, who at sundry times and in diverse manners spoke in times past to the fathers by the prophets, last of all in these days has

spoken to us by his Son, whom he appointed heir of all things, by whom also he made the world; who, being the brightness of his glory and the image of his substance, and upholding all things by the word of his power, has effected man's purgation from sin and taken his seat at the right hand of the Majesty on high, having become so much superior to the angels as he has inherited a more excellent name than they. For to which of the angels has he ever said, "Thou art my Son, I this day have begotten thee"? And again, "I will be to him a Father, and he shall be to me a Son"? And again, when he brings the Firstborn into the world, he says, "And let all the angels of God adore him." And of the angels indeed he says, "He makes his angels spirits, and his ministers a flame of fire." But of the Son, "Thy throne, O God, is forever and ever, and a sceptre of equity is the sceptre of thy kingdom. Thou hast loved justice and hated iniquity; therefore God, thy God, has anointed thee with the oil of gladness above thy fellows." And, "Thou in the beginning, O Lord, didst found the earth, and the heavens are works of thy hands. They shall perish, but thou shalt continue; and they shall all grow old as does a garment, and as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall not fail." Now to which of the angels has he ever said, "Sit at my right hand, until I make thy enemies the footstool of thy feet"? Are they not all ministering spirits, sent for service, for the sake of those who shall inherit salvation?» (Heb 1:1-14)

The visible creation is a passing figure, like a "shadow" of the everlasting, invisible Creation, but that invisible Creation is not alien to this visible creation, as the bird is not alien to the eggshell. The invisible Creation, the veritably real one – begotten, not created – will gradually manifest and declare itself to this world in which we live, through this passing figure in which we move about. But this world in which we live is not a mere "figure" or "shadow"; it is the gestating womb that on this earth is to give birth to the "reality" of God. The fecundating seed of this birth that takes place in Mother Earth is man – each and everyone – the man supernaturalized and impelled by God's Will, that "man" who is

going to provoke the birth of this “being” that we call “Mystical Body,” a “Body” formed of bodies, souls, and spirits, and which, as “vital body” that it is, lives and moves about in a world composed of all the elements necessary for serving this “Body.” And this World is not something imaginary but a concrete and definite reality, beyond the perceptibility of that which is sensible.

This is the eternal world that, with more or less consciousness, we yearn for as a “New World,” for we only know its “gestation,” its evolutionary form in “Time,” where the decay of bodies takes place so that the “Body” of that Eternal World, created according to the Heart of God, and which is a reality in His sight, may appear.³⁴

But it is the task of man, by means of his obedience to the Divine Will, to make this world of God’s “descend” to the Earth, in order that it may then be made to “ascend” anew *through* the “Total Man,” and *with* the Man, unto God. This is the great return for entering into “God’s rest.”

“Man,” in Jesus Christ, has opened the way for this “descent” and “ascent”: when He “descended” to us in His birth on that day in Bethlehem – already irreversibly oriented to the Will of the Father – and when He “ascended” into heaven after His crucifixion and death. It was then that the Way was left open and God’s Work on Earth consummated: *«All is consummated.»* The only thing lacking now is that which depends on the liberty of the creatures, angel and man.

Each soul that attains this consummated unity in Christ is a partial birth of the “Total Man,” the “Mystical Body,” but we will not see it completed until all the souls that must form this “Body” have become identified with “the Man,” “Head” that directs this “Body,” Christ Jesus, in the unity with His Spirit.

«He carried me away in spirit to the top of a very high mountain and showed me the holy city of Jerusalem coming down out of heaven from God. It gleamed with the splendor of God.»
(Apoc21:10)

THE VISIBLE CREATION

(The Earth, lower part of the terrestrial globe, No. 5 in the Drawing)

How was the Earth formed?

It was formed exactly as the Creator planned it.

Was it a “stellar evolution”? “A piece of matter formed by atoms that separated from the surface of the sun?” “A planet born by the effect of ‘knots and bulges’ in the cloud of cosmic dust originally floating around each star?”

For our present purposes, what the external, the “body” of “mother Earth,” was formed from is unimportant. The fact is that in its “interior” it bore the “germ” of life.

In that minute dot of what was to be “the Earth,” the “evolution” established by the Creator had its beginning when He decreed the Creation that would ultimately have its crown in the expected “Fruit” – “Man.”

«By faith we understand that the world was fashioned by the word of God; and thus things visible were made out of things invisible.» (Heb 11:3)

«...the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us.» (1 Jn 1:2)

The very “life” that was manifested to us in the Person of the Word is what has given origin to the entire Creation.

«...His Son, whom he [God] appointed heir of all things, by whom also he made the world, who being the brightness of his glory and the image of his substance and upholding all things by the word of his power....» (Heb 1:2-3)

The part of the terrestrial globe that appears surrounded by some reddish-looking veins, where we read the word “TIME,” marked No. 5, represents the visible creation, a “figure” of the one we do not yet see – “Evolution,” “Time,” “Gestation.”

This “figure,” which bears in itself in gestation the “World of

God,” also has a “spirit” and a “soul” that give it life and movement, and that are in complete harmony with the Will of the Creator. This “spirit” and this “soul,” these creative forces that pulsate in the Earth, were submitted by God to the free creatures, first to the angels and then, in our case, to the liberty of man, ever since he exists as an immortal being. (This is represented by the red point from which all the “natural” evolution of the Earth is born.)

It is “Life” in a struggle with “death”; it is the ray of light penetrating the darkness; it is the force of good prevailing over the action of evil; “spirit,” loving current that impels “life” for its fecundation in all creatures, in the entire creation; “soul,” the “natural life” that becomes propagated, impelled by that “loving current” from which all evolution is born; it is “love,” and it is the “beloved,” “progenitors” of the “Earth”; “soul and spirit” of the “Earth,” principle come forth from God’s bosom as “one body,” destined to give “form,” “body,” to this Creation in “Time,” immersed in matter which it fashioned and which, once matter is sublimated, will emerge with it in order to establish itself in the bosom from which it sprang: God!

«Indeed, the whole created world eagerly awaits the revelation of the sons of God. Creation was made subject to futility, not of its own accord but by him who once subjected it; yet not without hope, because the world itself will be freed from its slavery to corruption and share in the glorious freedom of the children of God. Yes, we know that all creation groans and is in agony even until now. And not only it, but we ourselves also who have the firstfruits of the Spirit – we ourselves groan within ourselves, waiting for the adoption as sons, the redemption of our body.» (Rom 8:19-23)

THE ACTION OF EVIL

(Black semicircle attached to the lower part of the terrestrial sphere, No. 6 in the Drawing)

The dark semicircle that appears in the lower part of the

terrestrial sphere, where we read the word “EVIL,” marked No. 6, represents the action of Evil (spirit of iniquity) intervening in the visible creation, action that, with respect to the eternal Creation (Work of God), always turns out to be of a positive value, even though in “Time” it has the negative form and becomes eternalized in this “negative form” in those beings who *freely* choose this action of “Evil.”

“Evil” is the agent of “decomposition” that provokes “fermentation” in the world, but it also causes the growth of God’s Work in His creatures. This is why we say that its action is always positive for the Work of the Creator and for all those free creatures who adhere to Him in the fulfillment of His Will, while it is negative only for “Evil” itself and for those free creatures who remain fixed in themselves. A “permanent corruption” takes place in these; it is what we call hell, condemnation.

THE STATE OF MAN’S SUPERNATURAL LIFE

(Upper part of the terrestrial sphere, No. 7 in the Drawing)

The oval that stands out in the upper part of the earth and is marked No. 7 has in its center a yellow circle which represents man in his supernatural state. The entire oval represents the “Promised Land,” “Garden of Eden,” man’s destiny at the end of his “exodus” from “Prehistory,” that is to say, his passing from his natural state to his supernatural state. This man, already supernaturalized, had he abided in God at the moment of the test, would have had a very different fate: once he had subdued the “earth,” having expelled “Evil” from it, liberating the “soul and spirit” of the Earth by the power of the Holy Spirit (working tirelessly), and having consummated his liberating work, he would have made the divine reality appear on this earth, reality that was latent in it, as if in gestation. In this way, man himself would have entered into God’s rest, but his guilty conduct nullified the effects of his supernatural elevation, though he bears in himself the image of God, even if he does not live according to it.

The exodus of the children of Israel from Egypt is an exemplification of the “exodus” of humanity, which, in Adam, passes from the purely natural life to the supernatural Life, and they (the Israelites) also regressed, because of their disobedience, to the point of departure, the Red Sea, even though God continued to protect them.

Humanity is a “pilgrim” in the desert of this life, its path becoming longer because of its disobedience to the Divine Will; but one day God will say, as He said to Joshua: *«So prepare to cross the Jordan here, with all the people, into the land I will give the Israelites.»* (Jos 1:2)

And God Himself will usher them into the “Promised Land,” and they will “enter into His rest” for having “subdued the earth.”

Into this “eternal rest of God’s” the entire redeemed-humanity must enter. A soul cannot enter individually. The souls who have attained their own redemption – the saints – “enter” into Christ, awaiting in Him the remainder of humanity. The Redemption is like a new Creation in Christ Jesus, “giving LIFE to a humanity that was dead through sin,” in order to initiate the original Work, which had to be brought to fulfillment by man.

“The saints do not suffer fatigue, but they work” for the coming of the Kingdom of God. The saints have left “Time” by entering into Eternity, but they collaborate with the souls who are still in “Time” working to attain to Eternity; and when all souls have attained total redemption through the resurrection of their bodies, then the entry into “God’s eternal rest” will take place.

The entry of the people of Israel into the Promised Land, Canaan, was a “figure” of the entry of the souls into Christ, into the state of paradisiacal happiness, liberated from their slavery to “Evil,” and constituted in the liberty of the sons of God; this, too, is a rest, because they will work without fatigue on being free from slavery, but it is not “God’s rest,” which will take place when the Son will submit all things to the Father, and God will be all in all.

«There remains therefore a Sabbath Rest for the people of God.»

For he who has entered into his Rest has himself also rested from his own works, even as God did from His.» (Heb4:9-10)

Chapter II

GOD, ANGEL
AND MAN IN PARADISE

Drawing 4 - “Prehistory” and Man in Paradise

- “Prehistory”
- Man in History
 - Elevation to the Supernatural Order
- The Garden of Eden
- Man in Paradise
- Aloneness of Man in Paradise
- God Submits the Creatures to Man

Drawing 5 - The Woman in Paradise

- The Creation of the Woman

Drawing 6 - The Temptation and Fall God’s Couple in Time

- The Temptation
- The Fall: Disobedience to God
- God Curses Lucifer in the Serpent
- The Promise of Redemption
- Punishment or Consequence of the Fall
- Man, Knower of “Good and Evil”
- Man Cast Out of the Garden of Eden
- The Angel, Guardian of the Garden of Eden

“Prehistory” and Man in Paradise

“PREHISTORY”

(Lower part of the drawing, two-thirds of the sphere)

(We have used this diagram taken from the book, The Appearance of Man, by Pierre Teilhard de Chardin, adapting it to the spherical form of the drawing in order to be able to express in some way what we call “Prehistory.”)

What we call “Prehistory” is the length of time that man’s natural formation and evolution lasted before the Divine, the supernatural life, manifested itself in him:

«The Lord God formed man out of the clay of the ground....»
(Gn2:7)

At the left-hand side of the diagram, from bottom to top, we can see the human types, starting from “Prehominian man” (?) up to “modern man” (“Sapiens”). The latter would be, for our explanation, the state that man could attain in his “natural” evolution. In the area represented immediately under the upper oval, there must have been beings who were in different degrees of intellectual evolution, those who today are wont to be called “hominids”; the maximum degree was reached by that man called Adam, and this is why he was elevated to the supernatural order.

The “evolution” in Prehistory according to science does not destroy “Revelation” according to the Sacred Scriptures, but rather confirms it.

Through research into the past (science), man attains the knowledge of the human being’s *natural life*. The “historian of the

Sacred Scriptures” makes known to us through Revelation this same Creation but beginning with the “birth” of man’s *supernatural life*.

Just as Revelation does not speak to us except of that which in one way or another has a *direct* relationship with the plan of salvation – and this does not mean that there was not another “profane” history that was unfolding in other peoples – so too the Sacred writer by saying nothing regarding the history of the natural “profane” man, before man received the grace, does not mean by this that until then such a history did not exist.

«The letter of the Bible – says Teilhard de Chardin – shows us the Creator forming the body of man from earth. Careful observation of the world tends to make us see today that by this “earth” we must understand a substance slowly developed from the totality of things, so that man has been drawn not precisely from a little amorphous matter, but by a prolonged effort of “Earth” as a whole.»

Let us say, then, that this “Earth” has been like the womb, the matrix, where man was formed. From the Earth, man received what was needed for the formation of his physical body, just as the child receives it from his mother. This is how the Creator had determined it. We refer here to the physical body, because man, in his essence, is the fecundating germ of the whole Creation, for in him resides the Being of everything.

When the precise moment arrived, there appeared man – the product of this evolution – who was to receive the supernatural life that would give him the immortality of the soul.

This man is Adam, he who had received the highest degree of Reflection in the evolution of his natural life, in whom God was to make a kind of “new creature” upon giving him a participation in the Divine Life.

Why is one man, Adam, elevated to the supernatural life and not all of the “reflexive” beings that existed in Prehistory? For the sake of Divine Justice – in the same way that Abel was chosen and not

Cain; also Enoch, Noah, Abraham, and others. No doubt this being, who was called Adam, had given his full cooperation to the “natural forces” that acted inside and outside him, for him to receive the maximum degree of Reflection required by Divine Justice in order to be elevated to the supernatural order. Adam was like the “ripe fruit” of the tree of natural life, in whom the “seed” of Life was manifesting.

What we call “Prehistory” is a “wild” state that precedes the history narrated by the Bible. It is similar to what happens today with the human being: when he is totally dominated by his disordered passions, he returns to this “wild” state, becoming more like an animal than like a man. The human being is “true man” when he cooperates with the life of his soul in order to attain the Divine Life to which he Has been called

MAN IN HISTORY ELEVATION TO THE SUPERNATURAL ORDER

(No. 1 in the Drawing)

(The upper part of the sphere takes up one-third of the drawing. This represents the state to which man was elevated when he received the divine participation, supernatural life; it is above the natural life. It also represents the “place,” “Garden of Eden,” where man was placed after receiving this “new life.”)

«...and breathed into his nostrils the breath of life, and so man became a living being.» (Gn 2:7)

Adam, then, was called to be the “seed” from which a new tree – now a tree of supernatural life – would sprout and which, through a “spiritual evolution” (by obedience to the Creator), should ultimately be crowned by the expected FRUIT – the consummated unity: God all in all.

THE GARDEN OF EDEN

(No. 2 in the Drawing)

God prepares a place on Earth where He will place the man who

has received the supernatural life . – the immortal soul.

«Then the Lord God planted a garden in Eden, in the east, and he placed there the man whom he had formed. Out of the ground the Lord God made various trees grow that were delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and evil.» (Gn 2:8-9)

MAN IN PARADISE

(No. 3 in the Drawing)

«The Lord God took the man and placed him in the garden of Eden to till it and to keep it. And he commanded 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, about which we have spoken in Chapter I, in the explanation of Drawing No. 2 on the angels.

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.

Man is represented in the small luminous circle that is found in the center of the upper part of the sphere. He is there as king of the earthly creation. His will submitted to God keeps him in this elevated position, above all the creatures inferior to him.

The triangle in the upper part of the Drawing represents the action of God, putting into “evolution” the divine Life that man has received. It is the “MOTOR” from which man receives the current, like a stream of energy that flows through man to the entire Creation. It is the Holy Spirit acting directly in man and, through man, in the creatures around him.

ALONENESS OF MAN IN PARADISE

(No. 4 in the Drawing, yellow area)

«Then the Lord God said: “It is not good for the man to be alone; let us make him a help like unto himself.”» (Gn2:18)

God sees the aloneness of the man in Paradise and decides to give him the woman as his companion. But first the man was to exercise his “primacy” in Paradise over the creatures inferior to him.

GOD SUBMITS THE CREATURES TO MAN

(No. 5 in the Drawing, yellow area)

«And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to the man to see what he would call them; for that which the man called each of them would be its name. And the man named all the cattle, all the birds of the air; and all the beasts of the field, but he found no help like himself.» (Gn 2:19-20)

The man, Adam, at this moment, has the “image and likeness” of God; he possesses an immortal soul, in the image of the Son, the Only Begotten, and, by the power of the Holy Spirit, which he has also received, is “moved” by Him – LOVE – in a way similar to God. His human intelligence and will are united to the Divine Intelligence and Will by the Holy Spirit who acts in him, similarly to the way He acted in the Humanity of Christ Jesus. Thus, there emanated from him a benefic power that renewed all things; and those animals that passed near the man in Paradise became submitted to him because of his own submission to the Creator. In like manner, the animals will become submitted to man when man – through the denial of self – submits himself to God and his passions become well-ordered. Then the ferociousness of the animals will disappear, ferocity that they bring in themselves as a consequence of man’s selfish behavior, egocentric attitude which is the “earth,” the “field” where the egocentric spirit, contrary to God – Lucifer – works. This ferocity is a consequence of the sin of

the fallen angel, consequence that throws into disorder the passions of the creatures in contact with his egocentric influence; for, as we have said before, Divine Justice, accepting the free choice of His creature, permitted the fallen angel to act in Creation, the “earth,” the human nature. In this way, his malefic, egocentric influence has been penetrating all things from the beginning of “evolution.”

All the evils we know: suffering, weariness, pain, corruption, death, and so forth, are, ultimately, a consequence of the egocentric action of the angel, the sin accepted by man. On man’s liberty would depend the “renewal” of all things, since, by reason of his bearing the “image and likeness” of God, the Holy Spirit would, in Justice, renew all things according to the order wanted by God.

«Someone touched me; for I perceived that power had gone forth from me.» (Lk 8:46)

«And all the crowd were trying to touch Him, for power went forth from him and healed all.» (Lk 6:19)

The Woman in Paradise

THE CREATION OF THE WOMAN

(Upper part of the sphere marked No. 6. The lower part of the sphere – “Prehistory” – same explanation as that of the previous Drawing No. 4)

In the previous Drawing No. 4 – Man in Paradise – we see that the man is alone, exercising his “primacy” over the creatures inferior to him: *«And the Lord God brought before the man all the beasts of the field and the birds of the air that He had formed out of the ground for him to see what he would call them....»* (Gn 2:1.9)

The divine, supernatural life that the man had received, upon being impelled by the direct ACTION of God, would be poured forth through the man to these creatures, which would become submitted to the man because of the submission of his will to the Divine Will. But the man alone would be unable to accomplish his highest mission – the procreation of other beings like himself, “image and likeness” of God – for God does not destroy the natural law, which the man already brought engraved in his nature – in this case the law of procreation – but rather, He perfects it.

If the man had not received the supernatural life, he would have united with the woman and would have procreated, fulfilling the law that exists today in all of nature; upon Adam’s being elevated to the supernatural order, he would be ALONE in his “ditto vine task,” but having a “help like unto himself,” he would be moved to act out of LOVE from his deepest center, in God’s Will, and not be moved *only* by his instinct and reason, as man would act in his purely natural life: the man would be attracted to the woman by his instinct, ruled by his reason, which is what would distinguish him

from the animals in the multiplication of his species. But on man's being elevated to the state of supernatural life, and depending on God's Will, he would, as we have said, be moved to act out of Love, the power of the Holy Spirit, Action of God; and the rational-animal instinct that would impel and attract him to the enjoyment of the "flesh" with a disorderly appetite – consequence of the angelic egocentric action – would, by this action of God's, become submitted to this center of divine life. In this way, man with his instincts would be sublimated, made orderly by the submission of his will to the Divine Will, in such a way that man could not be attracted except by a similar reality: the divine life present in the woman, which would attract him through love and would constitute his maximum happiness.

The man, Adam, then, was in relation to the rest of the pre-adamic creatures – beings with some degree of rationality but who had not received the supernatural life – what the man of today is, in some way, in relation to the animals.

Woman, in a merely natural state, would not be a help or a companion to the "supernatural man" and would not exercise any attraction over him.

God sees the aloneness of the man: *«It is not good for the man to be alone; let us make him a help like unto himself.»* And He takes *from the man* of that divine life which He has given him and bestows it on the woman. In this way "man" in the true sense is "male and female," because the man and the woman complement each other; they are like the two halves of a single life – the supernatural life that they have received: *«And the two shall become one flesh.»* This is how the Creator arranged it from the very moment in which He decided to create the human soul: *«Male and female he created them.» «Let us make man in our image, after our likeness.... So God created man to his own image, in the image of God he created him; male and female he created them....»* (Gn 1:26-28)

«So the Lord God caused a deep sleep to fall upon the man, and

while he slept, he took out one of his ribs and closed up its place with flesh, and the rib which the Lord God had taken from the man he made into woman and brought her to the man. Then the man exclaimed:

*“This at last is bone of my bones
and flesh of my flesh:
she shall be called ‘Woman,’
because she was taken out of Man.” For this reason a man
leaves his father and mother, and clings to his wife, and the two
become one flesh.» (Gn 2:21-24)*

It is through this union – of body, soul, and spirit – of man and woman, united from their innermost center *in* the Divine WILL, that God will draw to Himself the whole of Creation (which is subject to the “vanity” of the fallen angel) – through MAN and not by Himself directly, for He does not go back on His decrees. These are eternal and immutable as He Himself is. God had decreed from the beginning that “man” would be the king of the sensible creation, and He had created him free; therefore, in His most perfect Justice He *could not* override man’s liberty.

The fallen angel would have to avail himself of man in order to attain his ambition to be the king of Creation – hence the test of obedience – and it was through man himself that God could redeem the Creation from the action of the spirit of evil. Notice in the drawings that this “divine energy” transmitted by God is poured forth over all Creation through the union of man and woman in the Divine WILL – and not from God directly – in the profound union not only of the spirit but also of the flesh (bodies), because in this way man was the bridge between matter and spirit. Matter had been submitted to him by God when God united it substantially to his soul; and by virtue of the soul’s being docile to God’s Will, matter could become consecrated. This would be so by God’s Will through the will of man, under His direct influence, through those means, organs (sex), in which He had deposited His will to transmit the natural life. God, as we said before, does not destroy this natural law; rather, He perfects it. The profound attraction

exercised by the ACTION of the Spirit, LOVE, would be what would bring about the union of their bodies; this union would be a *consequence* which had *as its principle* and *as its end* the obedience to God for the fulfillment of the good pleasure of His Will: to transmit to other beings and to the entire Creation the natural and supernatural life – the supernatural life being the perfecting of the natural life (animal and rational). It would be through this union of *man and woman “in” God* where these three worlds would unite: the animal, the rational, and the supernatural – body, soul, and spirit – the consummated union, God all in all.

«But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God....»

A man indeed ought not to cover his head, because he is the image and glory of God. But woman is the glory of man. For man is not from woman, but woman from man. For man was not created for woman, but woman for man.... Yet neither is man independent of woman, nor woman independent of man in the Lord. For as the woman is from the man, so also is the man through the woman, but all things are from God.» (1 Cor 11:3-12)

The woman, Eve, in the “*supernatural*” order, proceeds from the male, Adam, and Adam from the Only Begotten Son, Christ. Adam represented the Son of God.

The man, Adam, moved by the Holy Spirit, is decreeing the indissolubility of the marriage bond in love and in the Will of God: what God unites cannot be separated by man, *«...and they shall become one flesh.»*

«But from the beginning of creation God made them male and female. “For this cause a man shall leave his father and mother, and cleave to his wife, and the two shall become one flesh.” Therefore now they are no longer two, but one flesh. What therefore God has joined together, let no man put asunder.» (Mk 10:6-9)

«Another thing you do: you flood the Lord’s altar with tears.

You weep and wail because he no longer pays attention to your offerings or accepts them with pleasure from your hands. You ask, "Why?" It is because the Lord is acting as the witness between you and the wife of your youth, because you have broken faith with her, though she is your partner, the wife of your marriage covenant. Has not the Lord made them one? In flesh and spirit they are his. And why one? Because he is seeking godly offspring. So guard yourself in your spirit, and do not break faith with the wife of your youth. "For I hate divorce," says the Lord God of Israel, "and covering one's garment with violence," says the Lord of Hosts. "So guard yourself in your spirit, and do not break faith."» (Mal 2:13-16)

«Let marriage be held in honor with all, and, let the marriage bed be undefiled. For God will judge the immoral and adulterers.» (Heb 13:4)

«When the door was shut and the two were alone, Tobias got up from the bed and said, "Sister, get up, and let us pray that the Lord may have mercy upon us." And Tobias began to pray, "Blessed art thou, O God of our fathers, and blessed be thy holy and glorious name for ever. Let the heavens and all thy creatures bless thee. Thou madest Adam and gavest him Eve his wife as a helper and support. From them the race of mankind has sprung. Thou didst say, 'It is not good that man should be alone; let us make a helper for him like himself.' And now Lord, I am not taking this sister of mine because of lust, but with sincerity. Grant that I may find mercy and may grow old together with her." And she said with him, "Amen."» (Tob 8:4-8)

The Temptation and Fall God's Couple in Time

THE TEMPTATION

(Upper part of the sphere: the Garden of Eden, No. 7 in the Drawing)

«You will be like God [gods, angels], knowers of good and evil....»

«Now the serpent was the most cunning of all the animals that the Lord God had made. The serpent asked the woman, “Did God really tell you not to eat from any of the trees in the garden?” The woman answered the serpent, “We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, ‘You shall not eat it or even touch it, lest you die.’” But the serpent said to the woman, “You will not die! For God knows that when you eat of it your eyes will be opened, and you will be like God [gods, angels], knowers of good and evil.”» (Gn 3:1-5)

THE FALL: DISOBEDIENCE TO GOD

(No. 8 in the Drawing)

«Now the woman saw that the tree was good for food, pleasing to the eyes, and desirable for the knowledge it would give. She took of its fruit and ate it, and also gave some to her husband and he ate. Then the eyes of both were opened; and they realized that they were naked; so they sewed fig-leaves together and made themselves coverings.

When they heard the sound of the Lord God walking in the garden in the cool of the day, the man and his wife hid themselves

from the Lord God among the trees of the garden. But the Lord God called the man and said to him, "Man, where are you?" and he said, "I heard you in the garden, and I was afraid because I was naked; and I hid." Then he said, "Who told you that you were naked? You have eaten then of the tree of which I commanded you not to eat." The man said, "The woman you placed at my side gave me fruit from the tree and I ate." Then the Lord God said to the woman, "Why have you done this?" The woman said, "The serpent deceived me and I ate."» (Gn 3:6-13)

The angel, Lucifer, avails himself of an animal, the serpent, as an instrument to hurl the temptation because he cannot penetrate the human soul, which is the image of God, since man has not yet accepted him. The temptation, then, has to come from without.

The man has received the power of the Holy Spirit; the woman has the "image" of God but has not received the power of the Holy Spirit; this is why the angel approaches her and not the man.

But it was the man, and not the woman, who represented Humanity and he had to accept or reject, through his obedience or disobedience to God, the intervention of the spirit of evil in his new state of immortal soul. The angel, Lucifer, knows that the woman is the only creature who could attract the attention of the man; this is why he avails himself of her for the temptation.

Before the man received the temptation, the power of the Holy Spirit, which governed him directly, withdraws so that he may freely accept or reject the temptation; it was God's Justice in relation to the fallen angel.

The man and the woman, upon losing God's grace, through their disobedience, became aware of the fact that they were naked. Grace had covered their nakedness, as light covers the filaments of a light bulb.

«Blessed is he who watches and keeps his garments, lest he walk about naked and they see his shame.» (Apoc16:15)

GOD CURSES LUCIFER IN THE SERPENT

*«Then the Lord God said to the serpent:
“Because you have done this,
cursed are you among all animals,
and among all beasts of the field;
on your belly shall you crawl,
dust shall you eat,
all the days of your life.”» (Gn 3:14)*
It is the only creature that God curses directly.

THE PROMISE OF REDEMPTION

(No. 9 in the Drawing)

*«”I will put enmity between you and the woman,
– said God to the tempter –
“and between your offspring and hers;
he shall crush your head,
and you will strike his heel.”» (Gn 3:15)*

It is evident that there will be an offspring of “the woman” and an offspring of “the serpent.”

The offspring of the woman is the Son of God and those who identify themselves with His Spirit.

The offspring of the serpent are those who identify themselves with Lucifer, the spirit of iniquity.

PUNISHMENT OR CONSEQUENCE OF THE FALL

(No. 10 in the Drawing)

*«To the woman he said:
“I will intensify the pangs of your childbearing;
in pain shall you bring forth children.
Yet your urge shall be for your husband,
and he shall be your master.”
To the man he said:
“Because you listened to your wife
and ate from the tree*

*of which I had forbidden you to eat,
cursed be the ground because of you!
In toil shall you eat its yield
all the days of your life.
Thorns and thistles shall it bring forth to you,
as you eat of the plants of the field.
By the sweat of your face
shall you get bread to eat,
until you return to the ground,
from which you were taken;
for dust you are
and unto dust you shall return.”» (Gn 3:16-19)*

More than a punishment, this is a painful consequence for man, originated by the intervention of the spirit of Evil, when man disobeyed the Creator, orienting himself to the creature. Through the loving acceptance of these “consequences” – which God’s Justice permits as a penance for man – humanity would collaborate with the Divine Will to prepare itself to receive that soul, Mary, in whom the Word could incarnate because of Mary’s not having partaken of the spirit of Evil. The Word would crush the head of the serpent, spirit of Evil.

Even after the temptation, God conceals from man the identity of the “tempter,” for the sake of justice with the angel.

Oh, most perfect Justice of the Creator in relation to His creatures! All that is required of man is his obedience – that he be faithful to the voice of his conscience. In this way, he would bring to the Earth the divine “energy” – action of the Spirit of Good – that would prepare the way for the Redeemer, Who, after liberating man from the “original fault,” would send him the Holy Spirit in order to free him from the spirit of Evil.

This “original fault” was man’s slavery to the one who had originated Evil, Lucifer. Man, on his own, was helpless to liberate himself from this “slavery.” The Son of God would come to give men this liberty in order to save their souls. But the coming of the Son of God, as well as the “form” of man’s liberation, would

depend on man. In accordance with man's behavior with God, so would be the coming of the Redeemer and man's liberation.

Left free of his original fault – “slavery” to the spirit of Evil – man could *freely* choose the Creator or the creature. If he chooses the Creator, he receives a “holy spirit,” who will orient him to the denial of himself. If he chooses the creature – which would be to choose himself – he receives “Lucifer's spirit,” who will orient him to the affirmation of himself. It is God's perfect Justice, for the soul cannot act on its own; it must be moved by one of these two spirits: the Good or the Evil.

*«The Lord fashioned man from the earth,
to consign him back to it.
He gave them so many day's determined time,
He gave them authority over everything on earth.
He clothed them with strength like his own,
and made them in his own image.
He filled all living things with dread of man,
making him master over beasts and birds.
He shaped for them a mouth and tongue,
eyes and ears,
and gave them a heart to think with.
He filled them with knowledge
and understanding,
and revealed to them good and evil.
He put his own light in their hearts
to show them the magnificence of his works.
They will praise his holy name,
as they tell of his magnificent works.
He set knowledge before them,
He endowed them with the law of life.
He established an eternal covenant with them,
and revealed his judgments to them.
Their eyes saw his glorious majesty,
and their ears heard the glory of his voice.
He said to them, “Beware of all wrongdoing”;*

*He gave each a commandment
concerning his neighbor.
Their ways are always under his eye,
they cannot be hidden from his sights.»* (Sir 17:1-13)

MAN, KNOWER OF GOOD AND EVIL

(No. 11 in the Drawing)

«Then the Lord God said, “Behold, the man has become like one of us, a knower of good and evil; and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever....”» (Gn 3:22)

God does not want man to make his evil eternal by eating from the tree of life, which would give him immortality of body, as he had immortality of soul. Man’s body is subject to sin, the egocentric action, the spirit of evil, because, as we have said before, his constituent elements are capable of being influenced by the spirit of evil, which throws his passions into disorder because of this egocentric action – orientation to oneself, the creature, and not to God, the Creator.

When man, Adam, received the power of the Holy Spirit, his passions were left in orderly fashion in his Creator by the Holy Spirit who acted directly in him, and, as a consequence, he acquired the impassibility of the body; but upon accepting the egocentric action of the spirit of evil, he again fell into disorder because he “subjected” himself to this spirit; this is the consequence of man’s sin. Death would be like a liberation for man, provided that he does not surrender his soul as well.

MAN CAST OUT OF THE GARDEN OF EDEN

(No. 12 in the Drawing)

«Now the man called his wife’s name Eve, because she became the mother of all the living. And the Lord God made garments of skin for Adam and his wife, and clothed them.

Then the Lord God said, “Behold, the man has become like one

of us, a knower of good and evil; and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever” – therefore the Lord God banished him from the garden of Eden, to till the ground from which he has been taken.» (Gn 3:20-23)

Thus man returns to the earth from which he was taken – his “wild,” purely natural life (God covered them with skins), but now he bears an immortal soul and must participate in a struggle between “Good” and “Evil,” between the order and the disorder of his passions, the law of opposites, which he bears in himself. The spirit of evil is not interested in man’s body but only in the immortal soul he bears, which is substantially united to the Divine and is “image” of God, for only on the soul can the spirit of evil lean in order to achieve his ambition to be Man and to reign over men.

THE ANGEL,
GUARDIAN OF THE GARDEN OF EDEN
(No. 13 in the Drawing)

«When he expelled the man, he settled him east of the garden of Eden, and he stationed the cherubim and the fiery revolving sword, to guard the way to the tree of life.» (Gn 3:24)

If man is faithful to the voice of the Good, which will manifest itself by means of his conscience, he will open the way to the One who will come to liberate him from the “subjection” of his body to Evil: through the Christ – the activity of the Divine in his human being – he will be able to return to the Paradise he has left behind, receiving that power of the Holy Spirit which will give him back the “likeness” of God. God does not deprive him of this opportunity, and he stations an angel before the garden to guard for him “the way to the tree of life”; this, too, for the sake of Justice with man, for man had no knowledge of “Evil”; therefore, he has not rejected God in order to receive “Evil” but, rather, by his disobedience, he opened the door to the latter in his new state of “immortal soul.”

*«For the Holy Spirit of discipline
will flee from the deceitful,
and will withdraw himself from thoughts
that are without understanding,
and he shall not abide
when iniquity cometh in.» (Wis 1:5)*

*«Indeed, in guilt was I born,
and in sin my mother conceived me.» (Ps 51:7)*

*«For the enemy pursues me,
he has crushed my life to the ground,
he has left me dwelling in the dark,
like those long dead.
And my spirit is faint within me,
my heart within me is appalled.» (Ps 143:3-4)*

Chapter III

MAN, GOOD” AND “EVIL”

*Drawing 6 - The Temptation and Fall
God's Couple in Time (continuation)
First Time-Span of "the Times"*

- Adam, Eve, Humanity
- "Good" and "Evil" (*Light and Darkness*)
- First Stage of the First Time-Span of "the Times"*
- Adam and Eve: God's Couple in Time
- Abel
- Cain
- Cain's Descendants
- The "Sons of God" and the "Sons of Men"
- Lamech
- Seth and His Descendants
- Enoch
- The Flood Decreed by God
- Noah, the Righteous Man, Prepares the Ark
- The Ark
- The Universal Flood

The Temptation and Fall God's Couple in Time

First Time-Span of "the Times"

ADAM, EVE, HUMANITY

(Lower part of the sphere: "TIME")

The lower area of the sphere, which in drawings No. 4 and No. 5 we called "*Prehistory*" – the evolutionary prelude before Adam – will be called "*Time*" in the drawings that follow, because it is a TIME that God gives to humanity in order to evolve in the knowledge of good and evil, and to choose one or the other.

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.

This is why 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.”

If out of weakness and not out of rebelliousness a person falls in the temptation, Jesus Christ comes to the aid of him who with faith resorts to the Divine Mercy, repenting of his fault.

«... but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous.» (I Jn2:1)

«I know that no good dwells in me, that is, in my flesh; the desire to do right is there but not the power. What happens is that I do, not the good I will to do, but the evil I do not intend. But if I do what is against my will, it is not I who do it, but sin which dwells in me. This means that even though I want to do what is right, a law that leads to wrongdoing is always ready at hand. My inner self agrees with the law of God, but I see in my body's members another law at war with the law of my mind; this makes me the prisoner of the law of sin in my members. What a wretched man I am! Who can free me from this body under the power of death? All praise to God, through Jesus Christ our Lord! So with my mind I serve the law of God but with my flesh the law of sin.» (Rom 7:18-25)

“GOOD” AND “EVIL”

(Light and Darkness)

“Good” and “Evil” is the balance we have previously seen in the drawing of the Creation of the Angels. 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.

First Stage of the First Time-Span of "the Times"

ADAM AND EVE: GOD'S COUPLE IN TIME

(No. 1 in the Drawing, yellow area)

The man and the woman (Adam and Eve) are driven out of the Garden of Eden toward the ground from which they had been taken and where the spirit of evil acts. This not only means a place on earth but the fact that they regressed to their natural condition deprived of the guidance of the Spirit. When they disobeyed God, they became separated from the Divine Will, which had kept them elevated above their natural life, thanks to the *direct* action of God that arose from their inmost center, by which they could subdue their passions through the submission of their wills to the Divine Will. Now they reverted to acting as mere rational beings who had not received the divine participation, for even though they bore in themselves this divine life, it did not act in them; it was something like having disconnected themselves from the inner "MOTOR" from which they were receiving the "energy" that impelled the evolution of their human being toward the divine life which they had received.

In their natural life – that of the senses, the instincts, and the

simple reason – what dominated was the egocentric action of the angels, Evil, the consequences of which are manifested in the human being as pride, anger, gluttony, sloth, envy, greed, and lust. These capital sins reside in the human being like a force that affects even the noblest faculties of his natural life, giving rise to other sins. These capital sins were the effect of the egocentric will of the spirit of evil; and this egocentric will, when it was accepted by the human being, gave rise to those sins that would be imputed to him as “personal sins.” The root of evil is not imputed to the human being as sin, because this is the sin of the angel, and this sin has affected man, the Human Nature, ever since the time of his evolutionary formation. Imputed to him as sin are the branches that sprout from this root by his *conscious acceptance of evil*.

Before man came to know the action that proceeds from the Holy Spirit, the GOOD, these egocentric, evil actions were not imputed to him as sin because he was incapable of moral responsibility on account of his lack of sufficient evolution, just like the non-human creatures – ruled by their instincts and subject to this egocentric action of “Evil” – do not commit sin. But after man – once elevated to the supernatural state – accepted the temptation in order to know good and evil, he is accountable before God for all that which he accepts KNOWING that it is evil. This is what is meant in the drawings by the “acceptance of evil,” indicated by the black strip, and by “acting in conscience,” which would be to accept the good, indicated in the drawing by the yellow strip.

Every time the human being accepted what *in conscience* he considered to be the GOOD, he was cooperating in the fulfillment of the PROMISE, the coming of “the Woman” from whom was to be born the “male” who would bring in himself the promised Redeemer; he was rejecting Evil and accepting the Good. Adam and Eve begin to act in this manner, preparing the way for “the Woman” whose offspring would crush “the head of the serpent,” which represented the egocentric action, “Evil.” This is what is meant by the figure that appears at the upper right-hand side of the drawing. It is Mary, not in “Time” but in Eternity, that soul upon

whom the Holy Spirit could descend because she had chosen the Creator before the creature, the Giver rather than the “gift.”⁴ And out of JUSTICE, God could rely on this creature, making of her His “Helper” for redeeming humanity: *«I will put enmity between you and the woman....»* Mary was confirmed in grace because of her choice, and the Will of God acted in her. “Evil” could not prevail against her. It can be said that from then on, Mary began to act potentially for the Incarnation of the Word – the Logos.

Of the sons of Adam and Eve, Cain was the first who knowingly accepted the egocentric *action* of evil, by assenting, out of envy, to the feeling of anger against his brother Abel, even though he did not know the author of this evil. This is why it is he who opens the path of evil “accepted by men,” path which we see represented by the black strip at the right-hand side of the drawing.

«Cain rose up against his brother.» Cain knew he was doing wrong, for his conscience had told him: *«Why are you so resentful and crestfallen? If you do well, you can lift up your head....»* It was the voice of God, and he had disobeyed by accepting the evil. That *action* opened the path of evil “accepted by man.” This does not mean that Cain *remained* on that path. The same is true with respect to those whom we have placed in the yellow strip, the Good. Every time a person acts out of conscience by choosing the good for the sake of the good itself, he receives the “angelic energy” in a POSITIVE way and is being assisted by the angels of light, which can also be those angels at the service of God’s PERMISSION, who for man at this moment are light and not darkness, as it happened in the case of Abraham. And every time a person CONSCIOUSLY accepts evil, he is situated in the black strip and receives the “angelic energy” NEGATIVELY, assisted by the darkness, that is to say, this action is darkness for his soul.

The two rings that appear in the right-hand corner at the exit of the Garden of Eden represent the man and the woman (Adam and Eve). Notice that the rings unite at their borders but not at their centers as in the previous drawing, before the fall. This indicates that they now unite at the level of bodies, but their souls – Divine

Center – remain closed, not only to each other but even to themselves. This Divine Center is the spiritual “Paradise” of each soul, where man cannot enter except through the activity of the Divine in his human being – the Christ; for this the sacrifice of one’s self is necessary: the denial of self, the cross that one must take up each day.

The man and the woman find themselves in a state similar to the one they were in when they had not yet been elevated to the supernatural order; they have in themselves the “new life,” but they are unable to live it. And as for the couple, husband and wife, even if they are attracted by mutual love, it is nothing more than a “natural love,” which does not move the inmost center of their souls. This can only be done by that “DIVINE MOTOR” from which they have separated themselves ever since the moment in which their will inclined toward the creature, *disobeying* the Creator.

Their sin consisted in their *disobedience to the Creator*. Man’s will is “naturally” inclined toward the creature; this is a consequence of his natural evolution under the influence of the unconscious angels and those angels rebellious to God’s will – as we have explained in the section on the “Rebellion of the Angels” – and this inclination toward the creature is not imputed to man as sin until he receives the “*grace*” to “*know*” the Creator and the creature – the “ALL” and the “nothingness.” Moreover, God is gradually revealing Himself through the creatures and attracting souls to Himself, taking them out of their self-centeredness. Evil arises when man remains stuck in the creatures and does not get to discover God in them.

When man encounters God and abides in His Will, he finds in Him the creatures, and loves them with God’s Love, as Jesus loves us: *«A new commandment I give you, that you love one another: that as I have loved you, you also love one another.»* (Jn 13:34)

«Just as the Father has loved me, I have also loved you; abide in my love. If you keep my commandments, you will abide in my love; just as I have kept my Father’s commandment, and abide in

his love. These things I have spoken to you that my joy may be in you, and that your joy may be made full. This is my commandment, that you love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his friends. You are my friends, if you do what I command you.» (Jn 15:9-14)

«Now the man called his wife's name Eve because she was the mother of all the living.

And the Lord God made garments of skin for Adam and his wife, and clothed them.» (Gn 3:20:21)

«Now the man called his wife's name Eve....» This change of name already indicated the separation that has taken place in “man” after the sin. Before this, woman and man had a single name – ADAM: «When God created man, he made him to his image; he created them male and female, and he blessed them, and gave them the name Adam in the day when they were created.» (Gn 5:1-2)

They were, then, “ONE” before the sin: “man”; afterwards, they were two: man and woman.

Man – Adam and Eve – has sinned. By disobeying God he has accepted the intervention of the egocentric spirit, Evil, in his new life of immortal soul. But God still protects them, continuing His Work in them: *«...and the Lord God made garments of skin for Adam and his wife, and clothed them.»* This fact, simple in the eyes of reason, also has its deep significance in the eyes of faith: God's Work will go forward in a “hidden” manner in the interior of things, under the appearance of the natural works of the human beings and even more so, hidden under the “covering” of their “wild” appetencies proper to their natural state, which liken them more to animals than to God, and will be capable of being seen only by the eyes of faith. This is how Adam and Eve appeared in the midst of men who had not received the supernatural life: the same as them in appearance, but very different from them as to their inner life.

Adam and Eve would be the parents of “all the living,” who would bear their image and likeness. By nature, we are all children

of Adam and Eve, “image and likeness” of man and not of God. This means that we would be born with the sin of man (Adam and Eve), expelled from the Garden of Eden, unable to enjoy “Paradise,” which was closed to us – we could not enjoy the divine life – but the Just Love of our Creator had given us a “good angel,” *«a cherubim and the fiery revolving sword,»* to guard against “evil” *«the way to the tree of life.»* (Gn 3:24)

«Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten a man with the help of the Lord.” And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a tiller of the ground. In the course of time Cain brought to the Lord an offering of the fruit of the ground, and Abel brought of the firstlings of his flock and of their fat portions. And the Lord had regard for Abel and his offering, but for Cain and his offering he had not regard. So Cain was very angry, and his countenance fell. The Lord said to Cain, “Why are you angry, and why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin is couching at the door; its desire is for you, but you must master it.”» (Gn 4:1-7)

Cain, one of the sons of Adam and Eve, accepts the insinuations of the spirit of Darkness; he becomes an instrument of God’s Permission, and his works are evil, for they are not done according to God’s Will. This is why God is not pleased with his offering, since he does not act out of conscience but out of convenience. But God is, indeed, pleased with the offering of Abel, his brother, because Abel did not act in the same manner as Cain. Abel behaved according to the voice of his conscience and thus he fulfilled the Will of God.

God warns Cain not to commit sin, sin which Cain should master, without letting himself be mastered by it. The disordered appetite of his passions, aroused by the spirit of evil, is the sin that God tells him he must master. God does not reveal to him the tempter, the evil spirit, for the sake of justice with the angel.

The evil spirit, who is the one that tempts Cain against Abel, his

brother, does not let up in his intent to destroy the unity of the “sons of God,” and Cain falls in the temptation.

«Cain said to Abel his brother, “Let us go out to the field.” And when they were in the field, Cain rose up against his brother Abel, and killed him.» (Gn 4:8)

This “field” would be the place on earth where the “hominids,” who were influenced by the spirit of evil, lived. No doubt the “sons of God,” Adam and Eve, had been introduced into a place set apart from those men.

«Then the Lord said to Cain, “Where is Abel your brother?” He said, “I do not know; am I my brother’s keeper?” And the Lord said, “What have you done? The voice of your brother’s blood is crying to me from the ground.”» (Gn 4:9-10)

No doubt, when God asks Cain: “Where is Abel your brother?”, Cain finds himself on the ground of the “sons of God” where God can address those men to whom He has given an immortal soul.

When God pronounces the words: *«And now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand. When you till the ground, it shall no longer yield to you its fruits; you shall be a fugitive and a wanderer on the earth»* (Gn 4:11-12), Cain understands how unbearable his new life will be. Cain had become inclined toward the sons of men, and God sends him to live with them: *«Cain said to the Lord, “My punishment is greater than I can bear. Behold, thou hast driven me this day away from the ground; and from thy face I shall be hidden; and I shall be a fugitive and a wanderer on the earth, and whoever finds me will slay me.”»* (Gn 4:13-14)

Cain bears an immortal soul, the image of God. He is not the same as the hominids who inhabit the “ground” to which God has sent him. He knows he cannot identify with them, and they will always be like his enemies, for their relationship can only be an external one, because the hominids lack the life that he bears within.

Cain recognizes the “voice” of God in his conscience and knows

what it would be like to live “hidden from His face,” for on “that ground” – the mere wild-natural life, domain of the spirit of evil – God cannot communicate with the “hominids,” who have not received His “image.” On saying that God cannot communicate with the “hominids” on that ground, this does not mean that God is not there, what He cannot do is “communicate” with those creatures who do not bear His “image.”

Cain does not know the spirit of evil, who has tempted him and who rules over the “hominids” that inhabit that ground; he only knows the “hominids” and knows that they neither think nor live as he does.

Neither do the “hominids” know the spirit of evil who dominates them; even less so do they know the “voice” of God. This is why they do not realize how “unbearable” is life without God. They live like wild beasts, going against one another, dominated by the egocentric spirit of evil who directs them.

God in His most perfect Justice, because of this unawareness of the evil spirit on Cain’s part as well as on the part of the “sons of men” (the hominids), brings forth, even from Cain’s sin, a good for those who had not received His “image” – the immortal soul; the innocent blood of the righteous Abel shed upon “that ground” cries out to God, and so God also has regard for that other people and sends them Cain, bearer of a “new life.” Abel is a figure of Jesus Christ, and his blood shed upon the ground of that people who did not belong to the “family of God” is a figure of the Blood of Jesus Christ, who, through His merits, can make all men sons of God.

In the face of Cain’s complaint, *«...thou hast driven me this day away from the ground; and from thy face I shall be hidden; and I shall be a fugitive and a wanderer on the earth, and whoever finds me will slay me,»* God replies: *«”Not so! If any one slays Cain, vengeance shall be taken on him sevenfold.” And the Lord put a mark on Cain, lest any who came upon him should kill him. Then Cain went away from the presence of the Lord, and dwelt in the land of Nod, east of Eden.»* (Gn4:15-16)

This does not mean that Cain went away “willingly” from the presence of the Lord, as one might think when one reads this passage. Cain went away fulfilling the command of the Lord, for as we have said before, God’s presence could not manifest itself to the “hominids” on “that ground.” This is why Scripture says: *«Cain went away from the presence of the Lord, and dwelt in the land of Nod, east of Eden.»*

It is frequently said that Cain was cursed by God. God does not directly curse Cain but, rather, announces to him that he is cursed from “the ground,” which will no longer yield to him its fruits: *«And now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand. When you till the ground, it shall no longer yield to you its fruits....»*

ABEL

(No. 2 in the Drawing, yellow area)

«By faith Abel offered to God a sacrifice more excellent than Cain, through which he obtained a testimony that he was just, God giving testimony to his gifts; and through his faith, though he is dead, he yet speaks.» (Heb 11:4)

«The Lord looked with favor on Abel and his offering. ...» (Gn 4:4)

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”⁹ 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.

«By faith Abel offered to God a sacrifice more excellent than Cain’s...» (Heb 11:4)

It is our living and active faith that opens the doors to God; God calls us through His Word, and we respond *by faith* in His Word, *fulfilling it*.

Divine Justice can only lean on our faith – as regards our obedience to His Will – in order to redeem us from “Evil” and to “manifest” in the world His Justice with Love. Thus we can say

that this path, which in the drawings we have identified as “acting in conscience,” is none other than the path of faith; the other path, followed by Cain and his descendants, is the path of reason, and on it Divine Justice leans in order to manifest His Power. As Scripture says: *«But as you are just, you govern all things justly, you regard it as unworthy of your power to punish one who has incurred no blame.... For you show your might when the perfection of your power is disbelieved; and in those who know you, you rebuke temerity.»* (Wis 12:15-17)

CAIN

(No. 3 in the Drawing, black area)

«Cain rose up against Abel his brother and killed him.» (Gn 4:8)

We have said that Abel represents before God the “son of man,” His firstborn, on whom Divine Justice was leaning in order to continue His Work of the incarnation of the Word, who would redeem man. The human persons of Cain and Abel are, in the sight of Divine Justice, a “figure” of the spiritual reality that partakes of God’s Eternity: 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.

Thus Divine Justice will now lean on Seth, who came to take Abel’s place: *«Adam again had relations with his wife, and she*

gave birth to a son whom she called Seth. "God has granted me more offspring in place of Abel," she said, "because Cain slew him."» (Gn 4:25)

At the same time that man is gradually evolving in his consciousness and in the knowledge of good and evil, impelled by this "energy" managed by the angels – this egocentric action at the service of man's natural life: his senses, instincts, and reason – God is preparing in the "interior" of things, by means of the faith of those who "believe in His word," the path by which the LIVING Word, the Logos of God and Redeemer of humanity, is to "manifest Himself" – the ONLY ONE who can bring the Holy Spirit to the earth in order to redeem Creation from this egocentric action, Creation which is now subject not only to the vanity of the angel but also to the vanity of man.

CAIN'S DESCENDANTS

(No. 4 in the Drawing, black area)

Enoch
Irad
Mehujael
Methusael
Lamech

THE "SONS OF GOD" AND THE "SONS OF MEN"

Cain's descendants are linked with the people of the "sons of men," since he took a woman from among the "daughters of men." This is how the "seed" of Divine life is carried to the "hominids," giving them as well an opportunity to be "sons of God" – in their descendants – for the sons of Cain would receive an immortal soul, the "image" of God.

Just as Abel is a figure of Jesus Christ, so too Cain is a figure of the "ministerial priesthood," in the same way as men who, being sinners, receive a "sign" from God – the priesthood – no matter what religion they belong to, in order to transmit to other sinners the life of grace, so that they might be called sons of God by their

identification with Christ, the Only Begotten Son of God.

Cain was not rejected by God, because he had no knowledge of the evil spirit who tempted him; therefore, Cain does not reject God in order to accept this spirit, and it can be said that his crime was the work of the evil spirit and not of Cain; his sin consists in his disobedience to the voice of his conscience and, as a consequence, he receives the punishment he deserves according to Divine Justice.

«For this is the message that you have heard from the beginning, that we love one another. Not like Cain who, inspired by the evil one, killed his brother. And why did he kill him? Because his works were evil, and those of his brother just.» (1 Jn 3:11-12)

«For the man must remain in his city of refuge until the death of the high priest; but after the death of the high priest the manslayer may return to the land of his possession.» (Num 35:28)

«You shall not defile the land in which you live, in the midst of which I dwell, for I the Lord am dwelling in the midst of the people of Israel.» (Num 35:34)

«Then the Lord spoke to Joshua, “Say to the people of Israel, ‘Appoint the cities of refuge, of which I spoke to you through Moses, that the man-slayer who kills any person without intent or unwittingly may flee there; they shall be for you a refuge from the avenger of blood.

He shall flee to one of these cities and shall stand at the entrance of the gate of the city, and explain his case to the elders of that city; then they shall take him into the city, and give him a place, and he shall remain with them.

And if the avenger of blood pursues him, they shall not give up the manslayer into his hand, because he killed his neighbor unwittingly, having had no enmity against him in times past. And he shall remain in that city until he has stood before the congregation for judgment, until the death of him who is high priest at the time: then the slayer may go again to his own town and his house, to the town from which he fled’.”» (Jos 20:1-6)

Because Cain was unaware of the identity of the tempter, the fallen angel, spirit of evil, he can later on be a conscious “instrument” of the Good, just as he was an unconscious “instrument” of Evil. Fulfilling God’s Will, he left his own ground in order to dwell in the “ground” of the “hominids” to which God was sending him.

Cain took a woman from among the daughters of men. From his descendants come the “inventions” and “material progress” of the world. Cain’s descendants, like the sons of the “hominids,” were more inclined toward the “power” of God than toward His Love. They followed the fallen angel, who wished to be “like God” and coveted His Power; he preferred the “gift” – the knowledge that he could receive from God – to the “Giver,” God Himself.

We can see from the Sacred Scriptures that Cain and his descendants were the ones who began to build cities and houses, musical instruments, cutting instruments, and so forth.

«Cain had relations with his wife, and she conceived and bore Enoch. Cain also became the founder of a city which he named after his son Enoch. To Enoch was born Had, and Had became the father of Mehujael; Mehujael became the father of Methusael, and Methusael became the father of Lamech.» (Gn 4:17-19)

LAMECH

(No. 5 in the Drawing, black area)

«Lamech took two wives, the name of the first was Adah, and the name of the second Zillah.» (Gn 4:19)

In this way polygamy also had its beginning from the descendants of Cain and the “daughters of men.”

«Adah gave birth to Jabal, the ancestor of all who dwell in tents and keep cattle. His brother’s name was Jubal; he was the ancestor of all who play the lyre and pipe. Zillah, on her part, gave birth to Tubalcain, the ancestor of all who forge instruments of bronze and iron. The sister of Tubalcain was Naamah. Lamech said to his wives:

*“Adah and Zillah, hear my voice;
wives of Lamech, listen to my utterance;
I have killed a man for wounding me,
a boy for bruising me.
If Cain is avenged sevenfold,
then Lamech seventy-sevenfold.”*» (Gn 4:20-24)

Amongst the sons of Cain, it is Lamech who stands out for his ambition for Power; the others manifest a craving for possessions and for progress in general. This is how the world in which we live and as we know it today began to be built.

While some built houses and cities, others dedicated themselves to the nomadic life; they lived in tents without a permanent place, without possessing any land.

The production of “instruments” of bronze and iron, and other kinds as well, was the inheritance they received from the sons of the “hominids.”

It is Lamech who begins to dictate laws for men: *«I have killed a man for wounding me...»*, and he asserts his authority over women: *«Wives of Lamech, listen to my utterance.»*

All of us have followed the path of Cain and his descendants. This is how the “progress” of this egocentric world – the work wanted by the angels at the service of Creation and permitted by Divine Justice – had its start. Cain was the first to build a city, which he named after his son.

We see in the drawing how Evil, represented in the black strip, increasingly stifles the Good, represented in the yellow strip. This indicates that there are ever fewer human beings who act with a righteous conscience. The works of their reason – reason darkened by the action of Evil – blinds them from seeing the ACTION of God, the INVISIBLE ONE. There is a decrease in the number of human beings on earth who live by faith; the great majority are impelled by the disordered appetites of their passions, and in this way they become deserving of God’s Justice in His Power: *«For you show your might when the perfection of your power is disbelieved, and*

in those who know you, you rebuke temerity.» (Wis 12:17)

But in that world in which the egocentric spirit accepted by men is dominating, God is, at the same time, also “building” – through those who believe in His word – the “CITY” for His ONLY BEGOTTEN SON.¹⁵

This is how the Work of God’s Will journeys along in time under the impulse of the “angels at the service of Creation” but *leaning on* those men who act with a righteous conscience.

SETH AND HIS DESCENDANTS

(Nos. 6 and 7 in the Drawing, yellow area)

«Adam again had relations with his wife, and she gave birth to a son whom she called Seth. “God has granted me more offspring in place of Abel,” she said, “because Cain slew him.”

A son was also born to Seth, and he named him Enosh. This man was the first to invoke the name of Yahweh.» (Gn 4:25-26)

The historian of Sacred Scripture again recalls the creation of man in narrating the generations of Adam, after Abel’s death and Cain’s departure to the “hominids.”

This indicates that for God the descendants of His man – created in His image and likeness – is represented in Seth and his descendants because they are the ones who begin to “invoke” the name of God. They represent all those human beings who, throughout time, will come to consciousness of their “Divine sonship” and begin to invoke the name of God. With these men God forms His People, and the ones who, like Enoch, constantly stay in His presence, fulfilling His Will, are His Son, and in them He is well pleased.

Cain’s descendants, on the other hand, represent all those human beings, who, throughout time, are evolving in their natural life, in their knowledge, and have not yet come to consciousness of a Reality superior to themselves; therefore, they do not live by Faith.

When the human being comes to consciousness of a Reality superior to himself and begins to simply invoke the name of God

without obeying Him – regardless of the faith he professes – this means that he has evolved in his conscience of good and evil and is accountable before God for his actions, according to his state of consciousness. I think that today the lowest level of humanity is to be found in this situation, since the human being has already evolved in his natural life.

Those human beings who become conscious of their “Divine sonship” and invoke the name of the one true God from His People, and those among them who obey Him by fulfilling His Will are the ones who are called the “sons of God.”

«This is the book of the generations of Adam. When God created man, he made him in the image of God. Male and female he created them, and he blessed them and named them Man when they were created.

When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, after his image, and named him Seth. The days of Adam after he became the father of Seth were eight hundred years, and he had other sons and daughters. Thus all the days that Adam lived were nine hundred and thirty years; and he died.

When Seth had lived one hundred and five years, he became the father of Enosh. Seth lived after the birth of Enosh eight hundred and seven years, and had other sons and daughters. Thus all the days of Seth were nine hundred and twelve years; and he died.

When Enosh had lived ninety years, he became the father of Kenan. Enosh lived after the birth of Kenan eight hundred and fifteen years, and had other sons and daughters. Thus all the days of Enosh were nine hundred and five years; and he died.

When Kenan had lived seventy years, he became the father of Mahalalel. Kenan lived after the birth of Mahalalel eight hundred and forty years, and had other sons and daughters. Thus all the days of Kenan were nine hundred and ten years; and he died.

When Mahalalel had lived sixty-five years, he became the father of Jared. Mahalalel lived after the birth of Jared eight hundred

and thirty years, and had other sons and daughters. Thus all the days of Mahalalel were eight hundred and “ninety-five years; and he died.

When Jared had lived one hundred and sixty-two years, he became the father of Enoch. Jared lived after the birth of Enoch eight hundred years, and had other sons and daughters. Thus all the days of Jared were nine hundred and sixty-two years; and he died.» (Gn 5:1-20)

ENOCH

(No. 8 in the Drawing, yellow area)

«When Enoch had lived sixty-five years, he became the father of Methuselah.

Enoch walked with God after the birth of Methuselah, three hundred years and had other sons and daughters. Thus all the days of Enoch were three hundred and sixty-five years. Enoch walked with God; and he was not, for God took him.» (Gn 5:21-24)

«Enoch walked with the Lord and was taken up, that succeeding generations might learn by his example. » (Sir 44:16)

«By faith Enoch was taken up so that he should not see death; and he was not found, because God had taken him. Now before he was taken he was attested as having pleased God. And without faith it is impossible to please Him. For whoever would draw near to God must believe that he exists and that he rewards those who seek him.» (Heb 11:5-6)

«When Methuselah had lived a hundred and eighty-seven years, he became the father of Lamech. Thus Methuselah lived after the birth of Lamech seven hundred and eighty-two years, and had other sons and daughters. Thus all the days of Methuselah were nine hundred and sixty-nine years; and he died.

When Lamech had lived a hundred and eighty-two years, he became the father of a son, and called his name Noah, saying “Out of the ground which the Lord has cursed this one shall bring us

relief from our work and from the toil of our hands.”

Lamech lived after the birth of Noah five hundred and ninety-five years, and had other sons and daughters. Thus all the days of Lamech were seven hundred and seventy-seven years; and he died.

After Noah was five hundred years old, Noah became the father of She, Ham, and Japheth.» (Gn 5:25-32)

These descendants of Adam in Seth are the ones who are called the “sons of God” in Scripture. They are the ones who begin to receive this spiritual “energy” that would prepare the “ground” for the coming of the one who was to be the mother of the promised Redeemer, because these men behaved with a righteous conscience, following the “voice” of the “Good.”

Only one “energy” moves the entire Creation, and it comes forth from God. Even though this “energy” is managed egocentrically by the angels at the service of God’s PERMISSION, it will bring forth the fruit of His WILL.

It depends on the human being’s will – through the orientation of his liberty – whether this energy works within him in a “positive” way or a “negative” way, but for the Divine Work as a whole, it will always be POSITIVE.

The natural life of the human being is, out of Justice, subject to the laws that govern nature, and these laws are managed by the angels at the service of God’s “PERMISSION,” for they were the ones who worked in the evolutionary process of nature; and man, while he is not totally redeemed in his natural being, is subject to these laws. This is the evil that man would have been better off not coming to know until he had been liberated from it; for, unaware of the evil that he was suffering from in his natural being, it would have been useless for the Evil spirit to tempt him, because this would not be imputed to him by God as sin. This is why the tempter, Lucifer, chose to open man’s eyes, saying to him: «... *God knows that when you eat of it [of the forbidden fruit] your eyes will be opened, and you will be like God [gods, angels], knowers of good and evil.*» (Gn3:5)

Every time man accepts evil knowing that he is doing wrong, he is receiving the “energy” in a negative way and is stepping into the territory of his “enemy,” who, out of Justice, will receive from God the power to continue tempting him (black strip shown in the drawing). In order for the human being to get out of this situation, he must pay a price, and this is nothing else than the suffering that is accepted as atonement. He undergoes suffering because of his egocentric orientation, a consequence of the formation of his natural life under the action of the angels, the egocentric action affirmed as sin by and in the “fallen angel.”

THE FLOOD DECREED BY GOD

«When men began to multiply on the earth and had daughters born to them, the sons of God saw that the daughters of men were fair; and they took wives for themselves, as many as they wished. Then the Lord said, “My Spirit shall not remain in man forever, since he is but flesh. His lifetime shall be one hundred and twenty years.”

There were giants on the earth in those days, and also afterward, when the sons of God had relations with the daughters of men, who bore children to them. Those were the mighty men who were of old, men of renown.» (Gn 6:1-4)

We find here that the historian of Sacred Scripture is not unaware of the antiquity of “prehistoric” man, but for his own purposes, he is only interested in narrating from the beginning of man’s supernatural life. These “giants” are also mentioned in the book of Numbers when the sons of Israel went out to explore the land that God had given them.

«The land, through which we have gone, to spy it out, is a land that devours its inhabitants; and all the people that we saw in it are men of great stature. And there we saw the Nephilim (the sons of Anak, who came from the Nephilim); and we seemed to ourselves like grasshoppers, and so we seemed to them.» (Num 13:33-34)

«The ancient giants did not obtain pardon for their sins, who were destroyed trusting to their own strength.» (Sir 16:8)

«The Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart were only evil continually. And the Lord was sorry that he had made man on the earth, and he was grieved in his heart. So the Lord said, “I will blot out man whom I have created from the face of the ground, man and beast and creeping things and birds of the air, for I am sorry I have made them.” But Noah found favor in the eyes of the Lord.» (Gn 6:5-8)

Scripture says that God “*was sorry that he had made man on the earth.*” This does not mean that God “*was sorry*” He had made “Man,” the one that already existed in His Son, represented in the two rings that we have seen in Drawing No. 3, marked by the No. 2.

The “sons of God,” after mingling with the “sons of men,” did not follow the voice of their conscience and guided themselves by the voice of their reason, following their egocentric tendencies, the action of evil that led them in a direction opposite to what God wanted, gratifying the appetites of their disordered passions. This is why the historian of Sacred Scripture says that God, “*grieved in his heart,*” decided to blot out man from the face of the ground. Man had returned to the wild state that was his in “prehistory.”

God’s Justice is perfect: in the midst of so much evil, there is one man who is faithful to the voice of his conscience and can listen to God; this man is Noah, and God turns to him in order to save the “divine energy” that those souls faithful to God, acting in conscience, had contributed to the earth, and which was the preparation, like the subsoil, for the coming of the promised Redeemer.

This “energy” would all be gathered up in the ark, by means of Noah, a conscious instrument of the Good.

The flood would be like a purification for the human race, a new covenant between man and God.

The good that men had contributed to the earth – this “spiritual energy” – would help them to be better and correspond to the Divine Will in order to receive greater “energy” for the coming generations.

NOAH, THE RIGHTEOUS MAN, PREPARES THE ARK

(No. 9 in the Drawing, yellow area)

«But Noah found favor with the Lord.» (Gn 6:8)

Oh, most perfect Justice of the Creator! As long as there remains on earth even one “just” man, that is, one who is willing to fulfill His word, He will not exterminate from the face of the earth the man He made. And on this one man, the Justice of His Love will lean in order to continue His Work, preparing the way for the *Redeemer of the man who is willing to fulfill His word* (even though he would be the only one).

Noah, then, represents humanity, all those men who do what he did – fulfill the word of God: *«This, Noah did; he carried out the commands that God gave him.» (Gn 6:22)*

Each man is accountable for *the word he has heard* from God.

Upon the “righteous man” of that generation, Noah, God pours forth all the graces merited by humanity, merited by those who before him did what he did, from Adam down to his time. For if Adam was disobedient in the test, later on in his life he made atonement – through his obedience and repentance – by accepting the consequences of his sin: *«Cursed be the ground because of you! In toil shall you eat its yield all the days of your life. Thorns and thistles shall it bring forth to you, as you eat of the plants of the field. By the sweat of your face shall you get bread to eat....» (Gn 3:17-19)*

And to her: *«I will intensify the pangs of your childbearing; in pain shall you bring forth children. Yet your urge shall be for your husband, and he shall be your master.» (Gn 3:16)*

The “energy” that in a positive way had been received by the men who were obedient to God is all “gathered up” in Noah.

«These are the generations of Noah. Noah was a righteous man, blameless in his generation; Noah walked with God. And Noah had three sons: She, Ham, and Japheth.

Now the earth was corrupt in God’s sight, and the earth was filled with violence. And God saw the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth. And God said to Noah, “I have determined to make an end of all flesh; for the earth is filled with violence through them; behold, I will destroy them with the earth. Make yourself an ark of gopher wood; make rooms, in the ark, and cover it inside and out with pitch....

For behold, I will bring a flood of waters upon the earth, to destroy all flesh in which is the breath of life from under heaven; everything that is on the earth shall die. But I will establish my covenant with you; and you shall come into the ark, and you, and your sons, your wife, and your son’s wives with you. And of every living thing of all flesh, you shall bring two of every sort into the ark, to keep them alive with you; they shall be male and female. Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground according to its kind, two of every sort shall come in to you, to keep them alive.

Also take with you every sort of good that is eaten, and store it up; and it shall serve as food for you and for them.” Noah did this: he did all that God commanded him.» (Gn 6:9-22)

«By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.» (Heb ii:7)

«Through one wise man can a city be peopled; through a clan of rebels it becomes desolate.» (Sir 16:5)

«Then the Lord said to Noah: “Go into the ark, you and all your household, for you alone in this age have I found to be truly just. Of every clean animal, take with you seven pairs, a male and its

mate; and of the unclean animals, one pair, a male and its mate Noah did just as the Lord had commanded him.... As soon as the seven days were over, the waters of the flood came upon the earth.» (Gn 7:1:10)

THE ARK

(No. 10 in the Drawing, yellow area)

In the sight of God the Ark represented that woman, Mary, in whom the Word could become incarnate. Noah represented the “son of man,” paving the way for the Firstborn of the Father.

Everything that entered the ark with Noah has a spiritual meaning in relation to the People of God, the Church, and this “spiritual meaning” entered with Jesus into Mary so that “in” Him it might be purified.

«”Of all other living creatures you shall bring two into the ark, one male and one female, that you may keep them alive with you. Of all kinds of birds, of all kinds of beasts, and of all kinds of creeping things, two of each shall come into the ark with you to stay alive. Moreover, you are to provide yourself with all the food that is to be eaten, and store it away, that it may serve as provisions for you and for them.” This Noah did; he carried out all the commands that God gave him.» (Gn 6:19-22)

THE UNIVERSAL FLOOD

(No. 11 in the Drawing)

«The flood continued upon the earth for forty days. As the waters increased, they lifted the ark, so that it rose above the earth. The welling waters increased greatly, but the ark floated on the surface of the waters. Higher and higher above the earth rose the waters, until all highest mountains everywhere were submerged, the crest rising fifteen cubits higher than the submerged mountains.

All creatures that stirred on earth perished: birds, cattle, wild animals, and all that swarmed on the earth, as well as all mankind.

Everything on dry land with the faintest breath of life on its nostrils died out. The Lord wiped out every living thing on earth: man and cattle, the creeping things and the birds of the air; all were wiped out from the earth. Only Noah and those with him in the ark were left.

The waters maintained their crest over the earth for one hundred and fifty days.» (Gn 7:17-24)

«As it was in the days of Noah, so will be in the days of the Son of Man. They ate and drank, they took husbands and wives, right up to the day Noah entered the ark, and when the flood came, it destroyed them all. » (Lk 17:26-27)

«For Christ also died for sins once for all, the Just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; in which also He went and made proclamation to the spirits now in prison, who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water. And corresponding to that, baptism now saves you – not the removal of dirt from the flesh, but an appeal to God for a good conscience – through the resurrection of Jesus Christ, Who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.» (I Pet 3:18-22)

The Bible says that the flood was universal, and men today say that it was only a local flood. For men who have not yet lost faith, it makes no difference whether it was a universal flood or a local one. It is not the material fact that matters but the spiritual meaning that was being fulfilled in the event that Sacred Scripture narrates for us. Noah, who by his obedience to God was saved in the ark, was representing all the “Good” – the “positive energy” that the men who were obedient to God had accepted on earth; and in those who perished – even though it had been only one unbeliever, one evil man – was represented in the sight of God all the “Evil” consciously accepted by men. This “Evil” accepted by men is

represented in the drawing by the black strip; and the “Good” accepted by men is represented in the yellow strip.

With the flood, the first stage of the first time-span of “the Times” had ended – “Time” that God gave humanity for its human evolution in the knowledge of God, so that it could come to know good and evil.

In this first time-span God had given man as a penance the very “consequences” of his sin: *«By the sweat of your face shall you get bread to eat.... I will intensify the pangs of your childbearing.»*

Man now had to pay a price for the “Earth” – his natural life – which he had to rescue from the power of darkness, liberating himself from his subjection to the egocentric action.

Oh most perfect Justice of the Creator toward His free creatures!

This “Earth” had been submitted to Man, who, by obeying God’s Will, must bring to it – to his natural life – the activity of the Divine, in order for him to become the true “image and likeness” of God; but man, disobeying his Creator by accepting the temptation, had obeyed the creature, the fallen angel, acknowledging in this way the angel’s authority over Creation, including his own natural life; thus, the “image and likeness” of God remained inactive in the natural life of man. The angel had worked in the sensible creation and in the process of the formation and evolution of man’s natural life by disposition of God, out of justice toward his free creatures, the angels. But once their mission in the natural formation and evolution of man had been accomplished, and once man had been elevated to the supernatural order, the fallen angel, together with all Creation, should have been submitted to man because of man’s subjection to God, and God would have oriented him in his supernatural evolution. But being that man is a free being – for this is how God had created him – this subjection to his Creator had to be his own free choice: to choose the Creator or the creature.

Man in Paradise, upon obeying the creature – the angel’s temptation – against the command of the Creator, was acknowledg-

ing the authority of the creature rather than the Authority of God; he must, then, out of Justice, pay to this “authority” its price; this “authority” is the power of God in the hands of the fallen angel, authority to which we must all be submitted, now by Will of God, out of Justice, until the moment when God lets us know otherwise, He Himself liberating us from “this subjection to the creature.”²⁰ This is what Jesus Christ did, and now we, through Him and in Him, by obeying His word, attain freedom.

This is how the apostles of Jesus, Peter and John, were liberated when they were charged by *«all the leaders, the elders, and the scribes in Jerusalem, and Annas, the high priest, Caiaphas, John, Alexander, and all who were of the high-priestly class»* not to speak or teach in the name of Jesus, and they answered and said to them: *«Judge for yourselves whether it is right in God’s sight for us to obey you rather than God.»* (Acts 4:5-6) God had liberated them.

These “consequences” of man’s sin – accepted with a spirit of atonement and obedience to the voice of conscience – was all that Divine Justice required in the “first time-span,” so that those generations might, in due time, receive the promised Redemption. But not all men did this; some of them, acting wrongly, accepting the egocentric action of the angel, received the rebel spirits at the service of Satan; and God, in His most perfect, irrevocable Justice, resolves that His spirit – activity of the Divine in the human soul – will not remain forever in man but, rather, that those who wished to accept the spirit of evil – the egocentric action – *refusing the Divine offer of supernatural life*, would be confirmed in it: *«My spirit shall not remain in man forever, since he is but flesh.»* (Gn 6:3) Those human beings who, centered in self, living only by their senses, instincts, and reason – “the flesh” – will be confirmed in their natural life, led by the egocentric action of the angel, rebel spirits that have been condemned with Satan: *«those who are in the flesh cannot please God.»* (Rom 8:8)

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. Neither is this representation definitive for these persons individually; they could be born anew in order to amend their lives and attain to that higher state of supernatural life.

This does not mean that there was no evil in the ark; evil – the egocentric orientation, consequence of the sin of the angel – was in man, in the animals, and in all things that had gone into the ark

with Noah as well as in all of nature.

The second stage of the first time-span of “the Times” would now begin, time that Divine Justice was giving to humanity in order to evolve in the knowledge of good and evil and thus to attain the knowledge of their natural life – the orientation to self – so as to freely and consciously choose to remain in this egocentric orientation or to accept the orientation to God as their true center, the supernatural life: to prefer the creature or the Creator.

Chapter IV

GOD'S LOVING GUARDIANSHIP
OVER MEN
IN ORDER TO SAVE THEM FROM "EVIL"

Drawing 7 - After the Flood

- The Flood Ceases

Second Stage of the First Time-Span of "the

- God's Covenant with the Righteous Man His Blessing on Noah

- The Sign of God's Covenant with Men

and the Earth: the Rainbow

- Noah's Sons: She, Ham, and Japheth The Three Paths

- Evil Again Spreads over the Earth. Ham

- Canaan

- She

- Sidon

-Japheth

- The Confusion of Language. Peleg. Joktan

After the Flood

THE FLOOD CEASES

(Lower pan of the sphere: TIME, after the flood waters)

«But God remembered Noah and all the beasts and all the cattle that were with him in the ark. And God made a wind blow over the earth, and the waters subsided, the fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained, and the waters receded from the earth continually. At the end of a hundred and fifty days the waters had abated; and in the seventh month, on the seventeenth day of the month, the ark came to rest upon the mountains of Ararat....

In the second month, on the twenty-seventh day of the month, the earth was dry.

Then God said to Noah, “Go forth from the ark, you and your wife, and your sons and your sons’ wives with you. Bring forth with you every living thing that is with you of all flesh – birds and animals and every creeping thing that creeps on the earth – that they may breed abundantly on the earth, and be fruitful and multiply upon the earth.”

So Noah went forth.... Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird and offered burnt offerings on the altar. And when the Lord smelled the pleasing odor, the Lord said in his heart, “I will never again curse the ground because of man, for the imagination of mans heart is evil from his youth; neither will I ever again destroy every living creature as I have done. While the earth remains, seedtime and harvest, cold and heat, and summer and winter, day and night, shall not cease.”» (Gn 8:1-22)

Second Stage of the First Time-Span of “the Times”

Man has entered the second stage of the first time-span of “the Times” of his human evolution: the knowledge of good and evil – knowledge of good and evil that would take him, in his acting, to a more direct relationship with God by following the voice of his conscience.

We repeat by summarizing what was said before: the first man, Adam, the “ripe fruit” of life’s effort – the evolutionary effort of his species – from which God’s “new man” was to sprout, did not then become vitally “grafted” onto the “tree of life” (divine life) as he has become “grafted” afterwards in Jesus. Because of his disobedience, upon eating the “forbidden fruit,” he was “grafted” onto the “tree” of the fruit he had tasted: “the knowledge of good and evil” – his natural life moved by the egocentric action of the angel, that is to say, a living only in relation to his senses, instincts and reason. Therefore, Adamic man – the descendants of Adam – had to evolve according to his choice, in this “knowledge of good and evil”; that is, to *be born*, to *grow*, to *mature*, and then *die to self* – to this egocentric action in order to be able to be “born again.” Those who would affirm the “Evil” in themselves would be confirmed in this “Evil,” which was represented in the “tree of the knowledge of good and evil”; they would be the “old man,” where the “serpent,” Lucifer, could exercise his influence. And to the “new man” – the man without “evil” – are born those who had chosen the “good,” in order to be confirmed by God in this “Good,” which was represented in the “tree of life,” as has been manifested in Jesus Christ Arisen.

«It is the will of him who sent me that I should lose nothing of what he has given me; rather, that I should raise it up on the last day.» (Jn 6:39)

Elsewhere Scripture also says: *«What my Father has given me*

is better than all else.» (Jn 10:29) And «... nothing of that which the Father gave me will be lost...» This “better than all else” is man’s supernatural life, and it is what the Father gave to His Firstborn. Everything else is the footstool of His feet.

GOD’S COVENANT WITH THE RIGHTEOUS MAN HIS BLESSING ON NOAH

(No. 12 in the Drawing, yellow area)

«And God blessed Noah and his sons, and said to them, “Be fruitful and multiply, and fill the earth. The fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air, upon everything that creeps on the ground and all the fish of the sea; into your hand they are delivered. Every moving thing that lives shall be food for you; and as I gave you the green plants, I give you everything. Only you shall not eat flesh with its life, that is, its blood.» (Gn 9:1-4)

God gives man a precept, condescending with his disordered appetites, for in Paradise God had commanded him to eat only vegetables: *«every plant yielding seed that is on the earth and every tree which has fruit yielding seed»*, but he, in contact with the hominids, had become carnivorous. God accommodates him by giving him a new precept: *«Only you shall not eat flesh with its life, that is its blood»*, so that – because of his obedience to the Divine Will – the egocentric action of Evil might lose its hold on him, upon weakening his tendency to satisfy his liking for meat to which he was accustomed. This fact indicates to us the importance that the mortification of the senses has in the spiritual life. Moreover, according to Scripture, blood represented the natural life of the human being, the “egocentric” action of the angel, the spirit that acts in man’s natural life, who cannot be rejected while the human being lives immersed in his natural life and has not come to consciousness of his Divine Reality, fulfilling the multiplication of his species, out of justice, in this natural state. Each human being will, in his own time, receive from God, according to his state of evolution, a “personal command” for the

purification of his natural being.

« "For your lifeblood I will surely require a reckoning; of every beast I will require it and of man; of every man's brother I will require the life of man. Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image. And you, be fruitful and multiply, bring forth abundantly on the earth and multiply in it. »

Then God said to Noah and to his sons with him, "Behold, I will establish my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood and never again shall there be a flood to destroy the earth. »» (Gn 9:5-11)

God proceeds to bring about the realization of His "MAN" on earth. In this second stage of the first time-span of the human evolution, God confirms man's mission – the one He had decreed when He created him "spiritually" in His initial plan of creation: *«Be fruitful and multiply and fill the earth....»* (Gn 1:28-30) And He blessed them, as He had formerly done.

The mission of procreation that God in His "eternal Creation" had entrusted to the human couple, was to be, in the plan of historical realizations, intimated to Adam in the Garden of Eden, after having passed the "test of obedience" and after having been confirmed in the Will of God, Who would have impelled his faculties, liberating him from the egocentric action of the angel, thus transmitting to his descendants the orientation to their true Being, God. But Adam fell in the temptation, disobeying the Divine command, and became submitted to the egocentric action of the angel and not to God. This is why he acts ahead of time, taking the woman before God gave her to him.

God had seen the aloneness of the man and had said to Himself: *«It is not good for the man to be alone. I will make a suitable partner for him.»* (Gn 2:18) Before transmitting to the woman the

same “divine participation” that the man possessed – divine participation that constitutes the supernatural life in the woman as well – God makes all the creatures inferior to man pass before him so that he might exercise his primacy over them and at the same time be able to distinguish the difference that existed between them and the “partner” that He would subsequently give him: *«...but none proved to be the suitable partner for man.»* (Gn 2:20)

«So the Lord God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The Lord God then built up into a woman the rib that he had taken from the man, and brought her to the man.» (Gn 2:21-22)

This “deep sleep” that God cast upon Adam indicates man’s unawareness of the Work that “God was creating” *for him*.

Then God brought to the man “His Work,” but the man had to wait for God Himself to give her to him. This is when Adam, like the angel, got ahead of himself. God had also “presented” to the angels His Work: “MAN,” and Lucifer saw that the soul of Man – image of God – was so perfect that he wished to possess the “image” in order to be “like God,” but not in the sense wanted by God.²

Man, Adam, did not have the same responsibility as the angel, and his sin could be atoned for because he did not have, as Lucifer did, a knowledge in the full light of the Spirit: *«Every sin shall be forgiven man, but the sin against the Holy Spirit shall not be forgiven him either in this age or in the age to come.»*

When Adam was to be submitted to the test of obedience the power of the Holy Spirit, which was governing him directly, was withdrawn in justice to the fallen angel and in this situation man is fallible (by this we mean that he can make mistakes, deceive himself, fail in his judgments, and fall in the temptation). Man’s sin consisted in his having disobeyed God. Everything else came about as a consequence of this disobedience. When man obeyed the creature *against the Creator’s command*, his faculties, which were well-ordered because of his obedience to God, returned once

more to functioning solely at the level of his senses, instincts and natural reason, oriented by the egocentric action, and this now entailed for him a disorder of his passions. Before man was elevated to the supernatural order, this way of acting – ruling himself only by his senses, instincts, and reason – did not entail a disorder in him; but once elevated to the supernatural life, it did entail this. This natural life, as we have said before, was still under the influence of the egocentric action of the fallen angel, and it was man himself who had to liberate it from this subjection to “Evil” *by freely subjecting himself* to the Action of God. Adam, then, fell into the realm dominated by his “enemy,” and this “enemy,” – the spirit of evil – made man a slave to his own passions.

We see, then, that the first stage of humanity’s evolution in the knowledge of good and evil had its beginning in Adam. This kind of humanity was “born” in the very instant that he accepted the temptation: *«You certainly will not die! – you will not die to yourselves, as regards the egocentric orientation to self (“he must deny his very self,” Jesus said) – For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowers of good and evil.»* This is the “becoming grafted” onto the tree of the knowledge of good and evil that we mentioned previously. Now man must evolve until he comes to know the root of “good and evil” to which he is stuck and, after having known it, he will then decide, of his own volition, whether he wants to be “like” God (in the sense of the temptation) by remaining in his own will, or to be “one with God” by identifying himself with the Divine Will.

As with Adam in the beginning, God now gives to man, in Noah, a new precept of obedience: *«Only flesh with its lifeblood still in it you shall not eat.»* (Gn 9:4) This was in addition to what He had announced to him previously as the consequence of his sin: *«By the sweat of your face shall you get bread to eat.... I will intensify the pangs of your childbearing...»*, and so forth.

God establishes His covenant with the man who is *obedient to His word* (the righteous man) and, through him, with all the

creatures “who are with him,” and He makes a covenant with them not to destroy the earth again with another flood.

THE SIGN OF GOD’S COVENANT WITH MEN AND THE EARTH: THE RAINBOW

(No. 13 in the Drawing)

«And God said, “This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come: I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth. When I bring clouds over the earth and the rainbow appears in the clouds, I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth.

So God said to Noah, “This is the sign of the covenant I have established between me and all life on earth. “» (Gn 9:12-17)

The covenant is established between God and all the men who have a “living soul,” those who have not rejected His Word, the Logos – the Divine Life – and, through Man, it is extended to all the rest of the creatures inferior to him: *«See, I am now establishing my covenant with you and your descendants after you, and with every living creature that is with you, all the birds, and the various tame and wild animals that are with you and come out of the ark. I will establish my covenant with you that never again shall all bodily creatures be destroyed by the waters of a flood; there shall not be another flood to devastate the earth.» (Gn9:9-11)*

God, in this “covenant” with man and all the other creatures inferior to man, is reaffirming the survival of all good, of all the genuine values that exist in this sensible creation that surrounds man.

With Noah and his sons, God continues His Work of Justice with His free creatures: angel and man. We do not mean to affirm

by this that other men did not exist on earth – we accept this “possibility” – but it was on Noah and his descendants on whom Divine Justice was leaning, because they were the ones who had believed in the word of God, fulfilling it. Therefore, in the eyes of Divine Justice, they represented “Humanity” – the “son of man.”

NOAH’S SONS:

SHE, HAM, AND JAPHETH.

THE THREE PATHS

«The sons of Noah who came out of the ark were She, Ham, and Japheth. Ham was the father of Canaan. These three were the sons of Noah, and from them the whole earth was peopled. Now Noah, a man of the soil, was the first to plant a vineyard. When he drank some of the wine, he became drunk and lay naked inside his tent. Ham, the father of Canaan, saw his father’s nakedness, and he told his two brothers outside about it. She and Japheth, however, took a robe, and holding it on their backs, they walked backward and covered their father’s nakedness; since their faces were turned the other way, they did not see their father’s nakedness. Then Noah woke up from his drunkenness and learned what his youngest son had done to him, he said:

EVIL AGAIN SPREADS OVER THE EARTH HAM

(No. 14 in the Drawing, black area)

«Ham, the father of Canaan, saw his father’s nakedness, and he told his two brothers outside about it....» (Gn 9:22)

Of the sons of Noah, it is Ham who accepts the temptation of the evil one, and through a bad action reopens the path of evil accepted by man. Ham’s action can be compared with gossiping; when we see the defects and errors of a person, instead of telling him directly about them, we make remarks about him to others, without realizing the damage we can cause, not only to this person but to our own children as well, as we see in the case of Canaan, who is cursed by Noah because of his father’s action: *«Cursed be Ca-*

naan.»

CANAAN

(No. 15 in the Drawing, black area)

«Cursed be Canaan! The lowest of the slaves shall he be to his brothers.» (Gn 9:25)

Canaan is Ham's firstborn, the one who receives Noah's curse because of his father's sin. Ham's descendants were the ones who began to dominate on the earth. From them the kingdom of Babel had its beginnings, and from them also came forth the peoples whom God subsequently ordered to be exterminated.

For the sake of Divine Justice, evil is not exterminated from the earth with the universal Flood. The struggle between "good" and "evil" continues on. It is up to men to accept or reject the spirit that provokes this evil, spirit that is the egocentric action inherited from the angels, action that we must reject by repudiating in ourselves every egoistic feeling.

Only the Holy Spirit can totally exterminate from the earth and from men this spirit of Evil – Lucifer and the rebel angels – that has become opposed to the Divine Will. But prior to this, in order to make possible the coming of the Holy Spirit, man must allow in his human being the activity of the Divine, the Christ, the Son of God, by orienting his liberty to God and not to the angel; the Christ, the activity of the Divine, who will manifest Himself in each one as Redeemer in order to liberate the souls of men from this egocentric action of evil, which keeps them enslaved, so that they may thus become free to accept or reject the action of the Holy Spirit.

In order to receive the Redeemer, men must cooperate with the "Good" by their obedience to God, adhering to the Divine Will.

The youngest of Noah's sons, Ham becomes an instrument of Evil by accepting an action that comes from it, because when he saw his father's nakedness, instead of "covering" it, as his brothers later did, he went to tell them about it. And because of this action,

Ham's eldest son, Canaan – according to the mentality of the time – becomes deserving of the curse of the righteous Noah: «*Cursed by Canaan....*»

SHEM

(No. 16 in the Drawing, yellow area)

«Blessed be the Lord, the God of She!» (Gn9:26)

Shem's descendants: Eber, Terah, ABRAHAM.

Of Noah's sons, it is She and his descendants who receive the “divine energy” in a positive way and continue the path of “conscience,” indicated in the Drawing by the yellow strip, on which Divine Justice can lean in order to prepare the way for the Redeemer of Humanity.

She remains in the place of the righteous man, for having acted according to the inspiration of the Good and not of the Evil: *«Blessed be the Lord, the God of She!»*

SIDON

(No. 17 in the Drawing, black area)

«Canaan became the father of Sidon, his firstborn, and of Heth; also of the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arcadites, the Zemarites, and the Hamathites. Afterward, the clans of the Canaanites spread out.» (Gn 10:15-18)

Of Ham's descendants, it is in Canaan, his firstborn son – the one cursed by Noah – that Lucifer finds the support to continue preparing the way by which, according to Divine Justice, he can carry out his ambition to be “man” and reign over men, for only through man can he do this.

JAPHETH

(No. 18 in the Drawing, purple area)

«May God expand Japheth, so that he dwells among the tents of

She, and let Canaan be his slave.» (Gn 9:27)

This was Noah's blessing for his third son, Japheth. Because of his indifference with respect to good and evil, Japheth opens a third path, which in the drawings we call the "path of convenience." It is represented by the purple-colored strip that winds in and out between good and evil, impeding the advancement of the one and the other.

It is only now with Japheth and not before that we indicate this third path because among Noah's sons, it is he who is not characterized by a concrete acceptance of good or evil. Before the flood (according to the Bible) men were differentiated into two groups: the "sons of God," who in their faith acted according to conscience, and the "sons of men," who, by acting according to their reason, were accepting the insinuations of evil.

«May God expand Japheth, so that he dwells among the tents of She.» It is not that what Japheth did was evil, but rather he imitated She, his brother; in this way, he, like She, did what was good. But there are also men who act in a way similar to Japheth, not because they recognize the good or the evil in the other, but because it is more convenient to "accommodate themselves" to what others say or do than to "take the risk" of following the voice of their own conscience. Without intending to judge the attitude taken by Japheth or anyone else in particular, we use Japheth as an example in order to express concretely this "third path" – the path of convenience – which is the one followed by the majority of people who would like to make of this world "their paradise."

The men who would like to make of this world "their paradise" are the ones who seek to live without worries and without assuming the responsibilities dictated by their conscience; some of them assume this attitude, while others consider themselves "knowers of good and evil," but they have not decided for the one or the other; they take from each one what is convenient for them in order to live peacefully in this world; this is an attitude that men call "prudence." This is what in the Drawing we call "spirit of the

world” because it is man accepting the insinuations of the egocentric spirit that prevails in the world: the “prince of this world.” The path of “convenience” is a fictitious path that exists only in the minds of these men, but it does not exist in reality, for their acts are weighed on the balance of Divine Justice according to their acceptance of the good or the evil toward which their will has inclined in each act, and in this way they are at a standstill – they do not advance along the pathway of life. It is as if someone were to try to walk toward God with one foot in heaven and the other in hell; or as if one could settle an account by substrating a sum from a debt at the same time as he adds to it the same amount. *«One cannot serve two masters.» «He who is not with me is against me, and he who does not gather with me scatters.»* (Mt 12:30)

«The sons of Japheth were: Gomer, Magog, Madai.... From these the coastlands of the nations were separated into their lands, everyone according to his language, according to their families, into their nations.» (Gn 10:2-5)

From these the nations were divided at the time of Eber, son of She, when his son Peleg was born:

«And two sons were born to Eber; the name of the one was Peleg, for in his days the earth was divided. ...» (Gn 10:25)

The path opened by Japheth is the one commonly followed in the world: each one acts according to what best suits his interests – his convenience – and not according to the voice of his conscience. It is man’s sin in accepting the temptation that is repeated ever since that day in Paradise: *«You will be like God, knowers of good and evil.»* Man considers himself capable of discerning between Good and Evil, not only for himself but for everyone else as well – for humanity, for the world, and even for God Himself: “This or that is not convenient or expedient” for men, for the world, for the Work of God. Through this sin of men came the confusion of language. Men, by accepting Lucifer’s temptation, wanted to be “like God” and they do without Him, guiding themselves by their own line of reasoning, giving no importance to

the “voice “ of God in their conscience: *«Come, let us build ourselves a city and a tower with its top in the sky, and so make a name for ourselves; otherwise we shall be scattered all over the earth.»* (Gn 11:4)

THE CONFUSION OF LANGUAGE. PELEG. JOKTAN
(No. 19 in the Drawing, purple area)

«In his [Peleg’s] time the earth was divided.» (Gn 10:25)

«Let us then go down and there confuse their language.... »(Gn 11:7)

«The whole world spoke the same language, using the same words. While men were migrating in the east, they came upon a valley in the land of Shinar and settled there. They said to one another, “Come, let us mold bricks and harden them with fire.” They used brick for stone, and bitumen for mortar. Then they said, “Come, let us build ourselves a city and a tower with its top in the sky, and so make a name for ourselves; otherwise we shall be scattered all over the earth.”» (Gn 11:1-4)

Joktan and Peleg are the two sons of Eber, son of She, and in their time the earth was divided.

The Tower of Babel was planned by men who make up this path of “convenience,” those who desired to be “famous” in this world, boasting of their knowledge of good and evil: *«Come, let us build for ourselves a city and a tower whose top will reach into heaven, and let us make for ourselves a name; lest we be scattered abroad over the face of the whole earth.»* (Gn 11:4)

At that time, Divine Justice was able to prevent the evil that men were proposing to carry out because man had not yet evolved sufficiently in the knowledge of good and evil. Humanity was still a very young child and was unaware of the identity of the tempter, Satan. God confused their language and scattered them over the face of the earth in order to save them from forming an alliance among themselves – a “human alliance” which would be nothing less than “allying themselves” with Satan, the prince of this world.

«The Lord came down to see the city and the tower that the men were building. Then the Lord said: “If now, while they are one people, all speaking the same language, they have started to do this, nothing will later stop them from doing whatever they presume to do. Let us then go down and there confuse their language, so that one will not understand what another says.” Thus the Lord scattered them from there all over the earth, and they stopped building the city. That is why it is called Babel, because there the Lord confused the speech of all the world. It was from that place that he scattered them all over the earth.» (Gn 11:5-9)

God, in his great love to save the human beings, submits them to the punishment of confusing their speech and scattering them all over the earth; for, influenced as they are by Evil, the unity in their enterprise would lead them more quickly to their perdition, which is intended by the spirit who directs them:

«They are united, and the unity of language favors a oneness of spirit in order to undertake great enterprises. Now they have begun, and if their project goes well, there will be no limit to their ambitions. Unity generates power, and from power is born the pride to defy God Himself. On the other hand, the diversity of language is a cause of aversion and division. »⁴ These men “were full of pride” because of their strength and their unity, based on their “unity of language.” This “unity” is not the unity wanted by God, which is brought about through Love. It is a “unity” of forces in order to oppose Love. Men are unconscious instruments of the one who seeks to carry out through them his ambitious plans for power – the spirit of evil. Because men are “unconscious” of this “instrumentality,” God confuses their speech and scatters them in order to save them from Evil.

When men have at last become purified of this egocentric action of Evil – the redemption of their sins – then God will give them the true UNITY because they will be centered in their Being who is He Himself.

«Yea, at that time I will change the speech of the peoples to a pure speech, that all of them may call on the name of the Lord and serve him with one accord.» (Zeph3:9)

«On that day, there shall be five cities in the land of Egypt speaking the language of Canaan and serving by the Lord of hosts; one shall be called City of the Sun.» (Is 19:18)

We have already had the “firstfruits” of these promises in the primitive Church on the day of Pentecost. As we have said before, “Egypt” represents this egocentric, godless world, of which the Egypt of that time was a figure. And this is how we should view all the nations, peoples, and tribes mentioned in Sacred Scripture. This does not take away from them their “historical” value, but the historical pertains to the “past,” while the spirit that has moved those nations is always a present-day reality.

«And there appeared to them parted tongues of fire, which settled upon each of them. And they were all filled with the Holy Spirit and began to speak in foreign tongues, even as the Holy Spirit prompted them to speak. Now there were staying at Jerusalem devout Jews from every nation under heaven. And when this sound was heard, the multitude gathered and were bewildered in mind, because each heard them speaking in his own language. But they were all amazed and marvelled, saying, “Behold, are not all these that are speaking Galileans? And how have we heard each his own language in which he was born? Parthians and Medes and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and visitors from Rome. Jews also and proselytes, Cretans and Arabians, we have heard them speaking in our own languages of the wonderful works of God.”» (Acts 2:3-11)

When we say that Japheth, Ham, and others opened this or that path, we do not mean to say that these men remained in a negative state in God’s sight, but that their liberty, at a given moment in their lives, gave Divine Justice cause for permitting the spirit of

evil to act by means of them – through their liberty – in order to hinder the Work of God in humanity. Later on these men could have taken the path of the Good by acting according to their conscience. We use their action in a concrete case as an example but without judging their person. In the case of Japheth, we say that he opened a third path – the one of “convenience” – because there is no well-defined action, of either Good or Evil, on his part in Sacred Scripture, as in the case of his brothers, She and Ham.

It was Ham’s descendants who began to rule over the earth. The kingdom of Babel began with them, and from them came the peoples whose extermination God later on ordered in the land that He promised to Abraham and his descendants.

From the descendants of Ham also come the kingdoms of Sodom and Gomorrah, which were destroyed out of Divine Justice.

«And the sons of Ham: Cush, Egypt, Put and Canaan. And the sons of Cush: Seba, Havilah, Sabtah, Raamah and Sabteca. The sons of Raamah: Sheba and Dedan.

Cush became the father of Nimrod; he was the first on earth to be a mighty man. He was a mighty hunter before the Lord; therefore it is said, “Like Nimrod a mighty hunter before the Lord.”

The beginning of his kingdom was Babel, Erech, and Accad, all of them in the land of Shinar. From that land he went into Assyria and built Nineveh, Rehoboth-Ir, Calah, and Resen between Nineveh and Calah; that is the great city.

Egypt became the father of Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim, and Caphtorim (whence came the Philistines).

Canaan became the father of Sidon, his firstborn, and Heth, and the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites and the Hamthites. Afterward the families of the Canaanites spread abroad.

And the territory of the Canaanites extended from Sidon, in the direction of Gerar, as far as Gaza; and in the direction of Sodom, Gomorrah, Admah, and Zeboiim, as far as Lash a.

These are the sons of Ham, by their families, according to their languages, their lands, and their nations. » (Gn 10:6-20)

«The outcry against Sodom and Gomorrah is so great, and their sin so grave that I must go down and see whether or not their actions fully correspond to the cry against them that comes to me. I mean to find out.» (Gn 18:20-22)

«And Abraham went early in the morning to the place where he had stood before the Lord; and he looked down toward Sodom and Gomorrah and toward all the land of the valley, and beheld, and lo, the smoke of the land went up like the smoke of a furnace.

So it was that, when God destroyed the cities of the valley, God remembered Abraham, and sent Lot out of the midst of overthrow, when he overthrew the cities in which Lot dwelt.» (Gn 19:27-29)

«Just as Sodom and Gomorrah, and the neighboring cities which like them committed sins of immorality and practised unnatural vice, have been made an example, undergoing the punishment of eternal fire.» (Jude 7)

«When the Lord your God brings you into the land which you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, Hivites, and the Jebusites, seven nations more numerous and more powerful than you, and when the Lord your God gives them over to you, and you defeat them, then you must utterly destroy them; you shall make no covenant with them, and show no mercy to them.» (Dt 7:1-2)

In these nations was represented every sin that men have accepted because of their egocentric orientation: pride, lust, anger, greed, sloth, gluttony, and envy. All other sins are a consequence of these sins: *«Seven nations more numerous and more powerful than you.»*

Evil has made progress on earth through the human beings' acceptance of it, but among them God finds persons who, because of their righteousness of conscience, can listen to Him, and the Good continues on its way, preparing humanity for the coming of the Redeemer. From the descendants of She is born Abraham, who, because of his faith, found favor in the sight of God, and on him God's Justice leans in order to continue pouring forth the Good on all generations.

That "divine energy," the Good, which faithful men have conveyed to the earth ever since Adam, causes the benefic scales to tilt favorably toward Abraham because of his righteousness, so that in him "all peoples," by their faith and obedience to God, may be blessed.

Chapter V

THE JUSTICE OF GOD
AS LOVE OR AS POWER

God Shows Man His Justice in Love and in Power.

Drawing 7 -After the Flood (continuation)

- Abraham. God's Promise to the Righteous Man
- The Two Peoples. The Birth of Ishmael
- The Mothers of the Two Peoples:
the "Free Woman" and the "Slave-Girl"
- Isaac. The Renewal of the Covenant. The Circumcision
- The True Circumcision
- Isaac, the Son of the Promise
- Sodom and Gomorrah. God's Justice toward the "Righteous"
- The Corruption and Destruction of Sodom and Gomorrah
- Hagar

After the Flood

ABRAHAM

GOD'S PROMISE TO THE RIGHTEOUS MAN

(No. 20 in the Drawing, yellow area)

It is upon Abraham, descendant of Shem's, that Divine Justice leans in order to draw out from him a "people of His own" in whom He could bring forth "His Man," to whom He would give that "Paradise" and "Garden of Eden" where the "good angel," «*a cherubim who brandished the fiery sword,*» guarded for him the path to the "tree of life." This "earthly Paradise" does not necessarily have to be a material reality still in existence. God can make this "Garden of Eden" appear anywhere on earth or outside of it, once man has attained the spiritual state that he had left behind because of original sin. It is the "Paradise" of his soul that each human being must first gain; the "Garden of Eden" will come about as a consequence of this.

«Now these are the descendants of Terah [Shem's descendant]. Terah was the father of Abram, Nahor, and Haran; and Haran was the father of Lot. And Haran died before his father Terah in the land of his birth, in Ur of the Chaldeans.

And Abram and Nahor took wives; the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran the father of Milcah and Iscah. Now Sarai was barren; she had no child. Terah took Abram his son and Lot, the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife, and they went forth together from Ur of the Chaldeans to go into the land of Canaan; but when they came to Haran, they settled

there. The days of Terah were two hundred and five years; and Terah died in Haran.» (Gn 11:27-32)

*«Now the Lord said to Abram,
“Go forth from your country,
and from your relatives,
and from your father’s house,
to the land which I will show you;
and I will make of you a great nation,
and I will bless you,
and make your name great,
and so you shall be a blessing;
and I will bless those who bless you,
and the one who curses you I will curse,
and in you all the families of the earth
shall be blessed.*

So Abram went forth as the Lord had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran. And Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan.

And Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the Lord appeared to Abram and said, “To your descendants, I will give this land.” So he built there an altar to the Lord who had appeared to him. Thence he moved to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and called on the name of the Lord.» (Gn 12:1-8)

On Abraham’s obedience depended humanity’s fate, and this obedience depended on his faith in the word of God, for if he did not believe in His word, he would not have had the grace to obey it: *«Go forth from your country, and from your relatives, and from your father’s house, to the land which I will show you.»* This means taking a leap into the void, relying solely on the word of

God. Abraham does not even know the land to which God will send him. His father, Terah, had gone forth from Ur of the Chaldeans in the direction of the land of Canaan. This was already a divine inspiration, but the chosen one, however, was not Terah but Abraham; they stayed in Haran until Terah died. God was awaiting Abraham's "hour."

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.»* (Mt 8:20; Lk 9:58)

The man of faith lacks nothing, but neither does he have anything.

«This is the victory that has overcome the world – our faith!» (1 Jn 5:4)

Through his faith in the word of God, put into practice, Abraham was cooperating with Divine Justice so that the "son of man," Jesus – by the example of his life of self-denial in order to fulfill the will of God – could draw out from the "earth" (the purely natural life) the fallen man, dependent on his egocentric orientation, in order to take him, free of himself, to the land indicated by God, to the Paradise that he had left behind (the Divine Life, supernatural life), where God could assume him in order to give him the Divine form he had lost.

Faith in the word of God, put into practice, was fallen man's first step toward his Creator and was what, in principle, Divine Justice needed in order to continue its Work of preparing the way

for Humanity's Redeemer. Man's faith in God's Word is what Divine Justice needs for the realization of the Promise.

«Abram dwelt in the land of Canaan, while Lot dwelt among the cities of the valley and moved his tent as far as Sodom. Now the men of Sodom were wicked, great sinners against the Lord. The Lord said to Abram, after Lot had separated from him, "Lift up your eyes, and look from the place where you are, northward and southward and eastward and westward, for all the land which you see I will give to you and to your descendants for ever. And I will make your descendants as the dust of the earth; so that if one can count the dust of the earth, your descendants also can be counted. Arise, walk through the length and breadth of the land, for I will give it to you." Then Abram moved his tent, and came and dwelt by the oaks of Mamre, which are at Hebron; and there he built an altar to the Lord.» (Gn 13:12-18)

«When Abram heard that his kinsman had been taken captive, he led forth his trained men, born in his house, three hundred and eighteen of them, and went in pursuit as far as Dan. And he divided his forces against them by night, he and his servants....

And Melchizedek king of Salem brought out bread and wine; he was priest of God Most High. And he blessed him and said,

*"Blessed be Abram of God Most High,
maker of heaven and earth;
and blessed be God Most High
who has delivered your enemies
into your hand!"*

And Abram gave him a tenth of everything. And the king of Sodom said to Abram, "Give me the persons, but take the goods for yourself." And Abram said to the king of Sodom, "I have sworn to the Lord God Most High, maker of heaven and earth, that I would not take a thread or a sandal thong or anything that is yours, lest you should say, 'I have made Abram rich.' I will take nothing but what the young men have eaten, and the share of the men who went with me; let Aner, Eshcol, and Mamre take their share."» (Gn

14:14-24)

The spirit of Evil tempts Abraham by means of the king of Sodom, for if Abraham falls in the temptation by accepting the king's goods, thereby acting unrighteously in the sight of God, the spirit of Evil could obtain from Divine Justice the right to continue to tempt Abraham in other ways. Abraham maintains his integrity: *«I have sworn to the Lord, God, Most High...»* and by this action, he becomes worthy in the sight of Divine Justice to receive a new promise from God, for having remained unbribable before the Lord.

Because Abraham overcame the temptation of the King of Sodom, he becomes worthy of the grace of the Promise, which will be extended to all generations through Abraham's faith. Abraham believed, and it was "reckoned to him as righteousness." Others have fallen in the temptation and have never received the grace that was to come afterwards. Those who have overcome the temptation have received their reward, just as Abraham received it and also Naaman, the leper. Similarly, those who have fallen in the temptation like Gehazi, Elisha's servant, by falling into lies and the greed for worldly possessions, in Justice receive their just deserts: *«...and Gehazi left Elisha, a leper white as snow.»*

«Naaman [the leper] came with his horses and chariots and stopped at the door of Elisha's house. The prophet sent him the message: "Go and wash seven times in the Jordan, and your flesh will heal, and you will be clean." But Naaman went away angry, saying, "I thought that he would surely come out and stand there to invoke the Lord his God, and would move his hand over the spot, and thus cure the leprosy. Are not the rivers of Damascus, the Abana and the Pharpar, better than all the waters of Israel? Could I not wash in them and be cleansed?" With this, he turned about in anger and left. But his servants came up and reasoned with him, "My father," they said, "if the prophet had told you to do something extraordinary, would you not have done it? All the more now, since he said to you, 'Wash and be clean,' should you do as he said." So Naaman went down and plunged into the Jordan seven

times at the word of the man of God. His flesh became again like the flesh of a little child, and he was clean. [And one could also say here of Naaman: Naaman believed, and it was reckoned to him as righteousness. His faith saved him from the leprosy.]

He returned with his whole retinue to the man of God. On his arrival he stood before him and said, "Now I know that there is no God in all the earth, except in Israel. Please accept a gift from your servant." "As the Lord lives whom I serve, I will not take it," Elisha replied; and despite Naaman's urging, he still refused. Naaman said if you will not accept, please let me, your servant, have two mule-loads of earth, for I will no longer offer holocaust or sacrifice to any other god except to the Lord. But I trust the Lord will forgive your servant...." "Go in peace," Elisha said to him.

Naaman had gone some distance when Gehazi, the servant of Elisha, the man of God, thought to himself: "My master was too easy with this Aramean Naaman, not accepting what he brought. As the Lord lives, I will run after him and get something out of him." So Gehazi hurried after Naaman. Aware that someone was running after him, Naaman alighted from his chariot to wait for him. "Is everything all right?" he asked. "Yes," Gehazi replied, "but my master sent me to say, 'Two young men have just come to me, guild prophets from the hill country of Ephraim. Please give them a talent of silver and two festal garments.'" "Please take two talents," Naaman said, and pressed them upon him. He tied up these silver talents in bags and gave them with the two festal garments, to two of his servants, who carried them before Gehazi. When they reached the hill, Gehazi took what they had, carried it into the house, and sent the men on their way. He went in and stood before Elisha his master, who asked him, "Where have you been, Gehazi?" He answered, "Your servant has not gone anywhere." But Elisha said to him, "Was I not present in spirit when the man alighted from his chariot to wait for you? Is this a time to take money or to take garments, olive orchards or vineyards, sheep or cattle, male or female servants? The leprosy of Naaman shall

cling to you and your descendants forever.” And Gehazi left Elisha, a leper white as snow.» (2 Kgs 5:9-27)

Gideon, too, overcame the temptation to reign as King, but the “enemy,” the spirit of evil, set a snare for him – the booty of earrings and other things – and he fell into this snare.

«Then the men of Israel said to Gideon, “Rule over us, you and your son and your grandson also; for you have delivered us out of the hand of Midian.” Gideon said to them, “I will not rule over you, and my son will not rule over you; the Lord will rule over you.” And Gideon said to them, “Let me make a request of you; give me every man of you the earrings of his spoil.” (For they had golden earrings, because they were Ishmaelites.) And they answered, “We will willingly give them.” And they spread a garment, and every man cast in it the earrings of his spoil. And the weight of the golden earrings that he requested was one thousand seven hundred shekels of gold; besides the crescents and the pendants and the purple garments worn by the kings of Midian, and beside the collars that were about the necks of their camels.

And Gideon made an ephod of it (a sleeveless priestly robe) and put it in his city, in Ophrah; and all Israel played the harlot after it there, and it became a snare to Gideon and his family.» (Jgs 8:22-27)

«After these things the word of the Lord came to Abram in a vision, “Fear not, Abram, I am your shield; your reward shall be very great.”

But Abram said, “O Lord God, what wilt thou give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” And Abram said, “Behold, thou hast given me no offspring, and a slave born in my house will be my heir.”

And behold, the word of the Lord came to him, “This man shall not be your heir; your own son shall be your heir.”

And he brought him outside and said, “Look toward heaven and number the stars, if you are able to number them.” Then he said to him, “So shall your descendants be.”

And he believed the Lord; and he reckoned it to him as righteousness.» (Gn 15:1-6)

«He then said to him [to Abraham], “I am the Lord who brought you from Ur of the Chaldeans to give you this land as a possession.” “Oh Lord God,” he asked, “How am I to know that I shall possess it?” He answered him, “Bring me a three-year-old heifer, a three-year-old she-goat, a three-year-old ram, a turtle dove, and a young pigeon.” He brought him all these, split them in two, and placed each half opposite the other; but the birds he did not cut up. Birds of prey swooped down on the carcasses, but Abram drove them off. As the sun was about to set, a trance fell upon Abram, and a deep terrifying darkness enveloped him. Then the Lord said to Abram: “Know for certain that your descendants shall be aliens in a land not their own, where they shall be enslaved and oppressed for four hundred years. But I will bring judgment on the nation they must serve, and in the end they will depart with great wealth. You, however, shall join your forefathers in peace; you shall be buried at a contented old age. In the fourth time-span the others shall come back here; the wickedness of the Amorites will not have reached its full measure until then.” When the sun had set and it was dark, there appeared a smoking brazier and flaming torch, which passed between those pieces. It was on that occasion that the Lord made a covenant with Abram, saying: “To your descendants I give this land, from the Wadi of Egypt to the great river the Euphrates, the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, Amorites, the Canaanites, Girgashites, and the Jebusites.”» (Gn 15:7-21)

Oh Perfect Justice of the Creator, who does not punish anybody, except the one who has totally rejected His Love!

The Amorites could not be punished because their wickedness had not yet reached its full measure: *«The wickedness of the Amorites will not have reached its full measure until then.»*

*«For thy immortal spirit is in all things.
Therefore, thou dost correct little by little*

*those who trespass,
and dost remind and warn them
of the things wherein they sin,
that they may abandon their wickedness
and believe in you, O Lord!» (Wis 12:1-2)
«For neither is there any God besides you
who has the care of all,
that you need show
you have not unjustly condemned;
nor can any king or prince confront you
on behalf of those you have punished.
But as you are just,
you govern all things justly;
you regard it as unworthy of your power
to punish one who has incurred no blame.
For your might is the source of Justice;
your mastery over all things
makes you lenient to all.
For you show your might
when the perfection of your power
is disbelieved;
and in those who know you,
you rebuke temerity.
But though you are master of might,
you judge with clemency,
and with much lenience you govern us;
for power, when you will,
attends you.» (Wis 12:13-18)*

THE TWO PEOPLES THE BIRTH OF ISHMAEL

(No. 21 in the Drawing, purple area)

«Please go in to my maid....» (Gn 16:2)

The Lord had announced to Abraham that «*one of his own flesh*» would be his heir, and his descendants would be as numerous «*as the stars in the heavens, which no one can count.*» Sarai, the wife of Abram, had no children, but she had an Egyptian slave named Hagar, and she said to Abraham: «*Now behold, the Lord has prevented me from bearing children. Please go in to my maid; perhaps I shall obtain children through her.*» (Gn 16:1-2)

«*Now Sarai, Abram's wife, had borne him no children, and she had an Egyptian maid whose name was Hagar. So Sarai said to Abram, "Now behold, the Lord has prevented me from bearing children. Please go in to my maid; perhaps I shall obtain children through her." And Abram listened to the voice of Sarai. And after Abram had lived ten years in the land of Canaan, Abram's wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife. And he went in to Hagar and she conceived, and when she saw that she had conceived, her mistress was despised in her sight.*

And Sarai said to Abram, "May the wrong done to me be upon you. I gave my maid into your arms, but when she saw that she had conceived, I was despised in her sight. May the Lord judge between you and me." But Abram said to Sarai, "Behold, your maid is in your power; do to her what is good in your sight." So Sarai treated her harshly, and she fled from her presence.

Now the angel of the Lord found her by a spring of water in the wilderness, by the spring on the way to Shur. And he said, "Hagar, Sarai's maid, where have you come from and where are you going?" And she said, "I am fleeing from the presence of my mistress Sarai." Then the angel of the Lord said to her, "Return to your mistress, and submit yourself to her authority. " Moreover the angel of the Lord said to her, "I will greatly multiply your

descendants so that they shall be too many to count.” The angel of the Lord said to her further,

*“Behold, you are with child,
and you shall bear a son,
and you shall call his name Ishmael.
Because the Lord has given heed
to your affliction.
And he will be a wild donkey of a man.
His hand will be against everyone,
and everyone’s hand will be against him.
And he will live to the east of all his brothers.”*

...And Abram was eighty-six years old when Hagar bore Ishmael to him.» (Gn 16:1-12.16)

Sarah was very reasonable in considering that, being barren, she was unable to give Abraham any children, and it seems to her that, in this case, she should offer Abraham her maid so that the promise made by the Lord to give descendants to her husband Abraham might be fulfilled. With this attitude, Sarah is situated in the purple path that winds along between good and evil – the “knowledge of good and evil” – path which we have called the “way of convenience.” It seems to Sarah that it is “convenient” or expedient to arrange things this way so that God’s word may be fulfilled. It is the “most” or the “best” that the human being can do by using his reason. It is not wrong, but it is not perfect. The perfect thing would have been for her to have the faith that God would, in some way, fulfill His Promise, since for Him everything is possible. This example, like others that we find in Sacred Scripture – such as Judith, who resorts to lying and deceiving in order to save her people, etc. – shows us that however good and righteous our reason may be, none of its works are perfect in the sight of God. But this does not mean that God rejects these works, or that people should not do them if in conscience they see that they should. It is the path to arrive at a purer faith and to live only by faith. God judges these works according to *the intention and the light* that a person had for acting in the way he did, ruled by a natural conscience.

And because Sarah's intention in offering her slave to Abraham was good, and likewise Abraham's in consenting to her petition, God draws a good out of this, and He blesses Ishmael in the second place after Isaac, Ishmael representing man's natural life "as the son of human reason" according to Sarah's will. Isaac, for being the son of faith, represents man's supernatural life. *«As for Ishmael, I am heeding you. I hereby bless him. I will make him fertile and will multiply him exceedingly. He shall become a father of twelve chieftains, and I will make of him a great nation. But my covenant I will maintain with Isaac, whom Sarah shall bear to you by this time next year.»* (Gn 17:20-21)

Sarah's intention in giving her slave to her husband, Abraham, like that of Abraham's in "going in to" the slave girl, is none other than that of "endeavoring to obtain" the fulfillment of the promise that God had made to them, namely that of giving Abraham a line of descendants "come forth from his own body": *«One who shall come forth from your own body, he shall be your heir.»*

God had not yet made known to him that it would be from Sarah, his wife, that this child would be born. This is why Sarah offers her slave to Abraham, thinking that, since she herself was barren, the promise could not otherwise be fulfilled.

In this deed a "divine plan" is hidden: these two sons of Abraham – the first one, Ishmael, and Isaac who is born later – represent the "two peoples," two peoples about whom so much has been said by the prophets, and who have been represented throughout time by men, peoples, and nations.

In Adam, these two peoples are already present: the "natural" man, born according to the flesh, and the "supernatural" man, born of God.

Cain and Abel also represent these "two peoples." Cain, the elder, represents the man born according to the flesh, because the "natural" man precedes the "supernatural" man. These two peoples are: the "sons of men," descendants of Cain, and the "sons of God," descendants of Seth who came to take the place of Abel,

whom Cain killed.

These two peoples – the “chosen people” and the “Gentile people” – have also been represented by Jacob and Esau, and by Ephraim and Judah, and by others; God will make the two of them one. They represent the human and the divine, the Human Nature and the Divine Nature.

«The Word of the Lord came again to me: “Son of man, take a stick and write on it, ‘For Judah and the children of Israel, associated with him’; then take another stick and write upon it, ‘For Joseph, (the stick of Ephraim) and all the house of Israel, associated with him’; and join them together into one stick, that they may become one in your hand. And when your people say to you, ‘Will you not show us what you mean by these?’ say to them, Thus says the Lord God: Behold, I am about to take the stick of Joseph (which is in the hand of Ephraim) and the tribes of Israel associated with him; and I will join with it the stick of Judah, and make them one stick, that they may be one in my hand. When the sticks on which you write are in your hand before their eyes, then say to them, Thus says the Lord God: Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all sides, and bring them to their own land; and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king over them all; and they shall be no longer two nations, and no longer divided into two kingdoms. They shall not defile themselves anymore with their idols and their detestable things, or with any of their transgressions; but I will save them from all the backslidings in which they have sinned, and will cleanse them; and they shall be my people and I will be their God.

My servant David shall be king over them; and they shall all have one shepherd. They shall follow my ordinances and be careful to observe my statutes. They shall dwell in the land where your fathers dwelt that I gave my servant Jacob; they and their children and their children’s children shall dwell there forever; and David my servant shall be their prince for ever. I will make a covenant of

peace with them; and I will bless them and multiply them, and will set my sanctuary in the midst of them for ever more. My dwelling place shall be with them; and I will be their God, and they shall be my people. Then the nations will know that I the Lord sanctify Israel, when my sanctuary is in the midst of them for ever more.» (Ez 37:15-28)

When the unity of the Human Nature and the Divine Nature, in the Will of God, their Being, takes place, we will see the “sign” – the union of those two peoples who will be One in the Divine Will, as Jesus requested it in his prayer upon taking leave of this world – as well as the realization of the unity of the two “Covenants,” which have been separated for centuries.

«I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, are in me, and I in thee, that they also may be in us, so that the world may believe that thou has sent me. The glory which thou has given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may be perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou has loved me.

Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world.

O righteous Father, the world has not known thee, but I have known thee; and these know that thou hast sent me. I made known to them thy name, and will make it known, that the love with which thou hast loved me may be in them, and I in them.» (Jn 17:20-26)

THE MOTHERS OF THE “TWO PEOPLES”: THE “FREE WOMAN” AND THE “SLAVE GIRL”

These two women, Sarah and Hagar, the “free woman” and the “slave girl,” also have a meaning for the “people of God,” as St. Paul says: *«All this is an allegory.»*

«There it is written that Abraham had two sons, one by the slave

girl, and the other by his freeborn wife. The son of the slave girl had been begotten in the course of nature, but the son of the free woman was the fruit of the promise. All this is an allegory: the two women stand for the two covenants. One is from Mount Sinai, and brought forth children to slavery: this is Hagar. The mountain Sinai is in Arabia and corresponds to the Jerusalem of our time, which is likewise in slavery with her children. But the Jerusalem on high is free born, and it is she who is our mother. That is why Scripture says:

*“Rejoice, you barren one who bears no children;
break forth into song,
you stranger to the pains of childbirth!
For many are the children of the wife deserted,
far more than of her
who has a husband!”*» (Gal 4:22-27)

These two women represent the mothers of those two peoples: Eve and Mary.

The “slave girl” – the mother according to the flesh – represents Eve; her children are the Church Militant, which is composed of all the souls who, in their search for God, are struggling against sin – the egocentric orientation – and are still “slaves” to the flesh. They are subject to the Law so that they may come to acknowledge their sin and confess their guilt before God. They have needed the Law in order to come to know sin: *«Since from the Law alone comes the knowledge of sin.»* (Rom 7:7)

«I should never have known what evil desire was unless the law had said, “You shall not covet.” Sin seized that opportunity; it used the commandment to rouse in me every kind of evil desire. Without law sin is dead, and at first I lived without law. Then the commandment came; with it sin came to life, and I died. The commandment that should have led to life brought me death. Sin found its opportunity and used the commandment: first to deceive me, then to kill me. Yet the law is holy and the commandment is holy and just and good.» (Rom 7:7-12)

The Law and the commandment put the “old man” to death because it revives sin through the evil desires which reside in the body – the egocentric orientation – and man through the Law becomes aware of these evil desires which dominate him, and he becomes humble, denying himself – this is the “death-to-self.” In this way, man, *through his death-to-self*, becomes identified with the activity of the Divine in his human being: the Christ. In Jesus Christ crucified, the man of sin was dying – the “old man” of Humanity which He came to redeem.

The “free woman,” mother by virtue of the promise, represents Mary, the mother of the Promise; her children are the Church Triumphant, which is composed of all those human beings who, by obeying the activity of the Divine, have denied themselves – have “died” in Christ – because of the Law: *«We have our law, and according to that law, he must die.»* These human beings have identified themselves with the Redeemer through their “death-to-self,” and in the Redeemer – Christ in Jesus – they have been freed, as regards their Human Nature, from these evil desires, a consequence of the first man’s acceptance of the temptation of the angel, spirit of evil. Each human being, in order to be freed individually, is to follow the way traveled by Jesus: *«If anyone wishes to come after me, let him deny his very self and take up his cross daily, and follow me.»* (Lk 9:23)

«This we know: our old self was crucified with him so that the sinful body might be destroyed and we might be slaves to sin no longer. A man who is dead has been freed from sin.

If we have died with Christ, we believe that we are also to live with him. We know that Christ, once raised from the dead, will never die again; death has no more power over him. His death was death to sin, once for all; his life is life for God. In the same way, you must consider yourselves dead to sin but alive for God in Christ Jesus.» (Rom 6:6-11)

“Jews” and “Gentiles” have been placed under the Law so that, by recognizing their sinfulness, they might confess their guilt

before God.

«God has imprisoned all in disobedience that he might have mercy on all. How deep are the riches and the wisdom and the knowledge of God! How inscrutable his judgments, how unsearchable his way! For “who has known the mind of the Lord? Or who has been his counselor? Who has given him anything so as to deserve return?” For from him and through him and for him all things are. To him be glory forever. Amen.» (Rom 11:32-36)

«...He called, not only from among the Jews, but from among the Gentiles....

As it says in the Book of Hosea:

*“Those who were not my people
will call ‘my people,’*

and those who were not loved

I will call ‘Beloved’;

in the very place where it was said to them,

‘You are not my people,’ they shall be called

sons of the living God. “» (Rom 9:24-26)

«Sinners who do not have the law will perish without reference to it; sinners bound by the law will be judged in accordance with it. For it is not those who hear the law who are just in the sight of God; it is those who keep it who will be declared just. When Gentiles who do not have the law keep it as by instinct, these men although without the law serve as a law for themselves. They show that the demands of the law are written in their hearts. Their conscience bears witness together with that law, and their thoughts will accuse or defend them on the day when, in accordance with the gospel I preach, God will pass judgment on the secrets of men through Christ Jesus.» (Rom 2:12-16)

«For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants; but “Through Isaac shall your descendants be named.” This means that it is not the children of the flesh who are children of God, but the children of the promise are reckoned as descendants. For this

is what the promise said, "About this time I will return and Sarah shall have a son." And not only so, but also when Rebecca had conceived children by one man, our forefather Isaac, though they were not yet born and had done nothing either good or bad, in order that God's purpose of election might continue, not because of works but because of his call, she was told, "The elder will serve the younger." As it is written, "Jacob I loved, but Esau I hated. "» (Rom 9:6-13)

ISAAC. THE RENEWAL OF THE COVENANT THE CIRCUMCISION

(No. 22 in the Drawing, yellow area)

«But my covenant I will maintain with Isaac....» (Gn 17:21)

«When Abram was ninety-nine years old the Lord appeared to Abram, and said to him,

*"I am God Almighty;
walk before me, and be blameless,
and I will make my covenant
between me and you,
and will multiply you exceedingly."*

Then Abram fell on his face; and God said to him,

*"Behold, my covenant is with you,
and you shall be the father
of a multitude of nations.*

No longer shall your name be called Abram,

[and He gives Abram a new name]

*but your name shall be Abraham;
for I have made you the father
of a multitude of nations.*

I will make you exceedingly fruitful; and I will make nations of you, and kings shall come forth from you. And I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be

God to you and to your descendants after you. And I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.”

And God said to Abraham, “As for you, you shall keep my covenant, you and your descendants after you throughout their generations. This is my covenant, which you shall keep, between me and you and your descendants after you: Every male among you shall be circumcised. You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. He that is eight days old among you shall be circumcised; every male throughout your generations, whether born in your house, or bought with your money from any foreigner who is not of your offspring, both he that is born in your house and he that is bought with your money, shall be circumcised. So shall my covenant be in your flesh as everlasting covenant. Any uncircumcised male who is not circumcised in the flesh of his foreskin, shall be cut off from his people; he has broken my covenant.”» (Gn 17:1-14)

God, as a sign of his election, gives Abram a new name and announces to him that he will be the father of a multitude of nations. He establishes His covenant with him and with his descendants throughout their generations.

God extends His alliance, establishing His covenant with man, now no longer in the clouds, but in man’s very flesh – in his sex organ, as a symbol of fertility. Right there where He had deposited His will to transmit the natural life, He was now making the covenant in order to confirm man’s supernatural life as well: *«You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you.»*

The circumcision of the flesh, just as God commands it of Abraham, was necessary for Humanity, according to Divine Justice. And this is how it was being fulfilled in the people who at that time represented “Humanity” in the sight of God. It was the

“preparation” for the “circumcision of the spirit,” which would come later, “a circumcision which is of Christ,” as St. Paul says.

Baptism – which calls us to penance so that we might identify ourselves with Christ by means of the denial of self – is the covenant that the “Gentile people” have received for their alliance with God:

«Therefore, as you have received Jesus Christ our Lord, so walk with him; be rooted in him and built up on him, and strengthened in the faith, as you also have learnt, rendering thanks abundantly. See to it that no one deceives you through any empty, seductive philosophy according to human traditions, according to the elements of the world and not according to Christ. For in him dwells all the fullness of the Godhead bodily, and in him who is the head of every Principality and Power you have received of that fullness. In him, too, you have been circumcised with a circumcision not wrought by hand, but through putting off the body of the flesh, a circumcision which is of Christ. » (Col 2:6-11)

«You men of Gentile stock -called “uncircumcised” by those who, in virtue of a hand – executed rite on their flesh, call themselves “circumcised” – remember that, in former times, you had no part in Christ and were excluded from the community of Israel. You were strangers to the covenant and its promise; you were without hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near through the blood of Christ. It is he who is our peace, and who made the two of us one by breaking down the barrier of hostility that kept us apart. In his own flesh he abolished the law with its commands and precepts, to create in himself one new man from us who had been two and to make peace, reconciling both of us to God in one body through his cross, which put that enmity to death. He came and announced the good news of peace to you who were far off, and to those who were near; through him we both had access in one Spirit to the Father.» (Eph2:11-18)

THE TRUE CIRCUMCISION

«Circumcision indeed is of value if you obey the law; but if you break the law, your circumcision becomes uncircumcision. So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? Then those who are physically uncircumcised but keep the law will condemn you who have the written code and circumcision [baptism] but break the law. For he is not a real Jew who is one outwardly, nor is true circumcision something external and physical [nor is baptism the parish baptismal certificate]. He is a Jew who is one inwardly [and he is a Christian who is one inwardly], and real circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.» (Rom 2:25-29)

«Not everyone who says to me, “Lord, Lord,” shall enter the kingdom of heaven; but he who does the Will of my Father in heaven....» (Mt 7:21)

«Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry, in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as first fruits is holy, so is the whole lump; and if the root is holy, so are the branches. But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember it is not you that support the root, but the root that supports you.

You will say, “Branches were broken off so that I might be grafted in.” That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you.

Note then the kindness and the severity of God: Severity toward those who have fallen, but God’s kindness to you, providing you

continue in his kindness; otherwise you too will be cut off. And even the others, if they do not persist in their unbelief, will be grafted in, for God has the power to graft them in again.

For if you have been cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree.

Lest you be wise in your own conceits, I want you to understand this mystery, brethren: a hardening has come upon part of Israel, until the fulness of the Gentiles has come in, and thus, all Israel will be saved; just as it is written,

*“The Deliverer will come from Zion,
he will banish ungodliness from Jacob;
and this will be my covenant with them
when I take away their sins.”*

As regards the Gospel they are enemies of God, for your sake; but as regards election they are beloved for the sake of their forefathers. For the gifts and the call of God are irrevocable. Just as you were once disobedient to God but now have received mercy because of their disobedience, so they have now been disobedient in order that by the mercy shown to you they also may receive mercy.» (Rom 11:13-31)

«Thus Abraham “believed God, and it was reckoned to him as righteousness.” So you see that it is men of faith who are the sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” So then, those who are men of faith are blessed with Abraham who had faith.

For all who rely on works of the law are under a curse; for it is written, “Cursed be every one who does not abide by all things written in the book of the law, and do them.” Now it is evident that no man is justified before God by the law; for “He who through faith is righteous shall live”; but the law does not rest on faith, for “He who does them shall live by them.”

Christ redeemed us from the curse of the law, having become a curse for us – for it is written, “Cursed be every one who hangs on a tree” – that in Christ Jesus the blessing of Abraham might come upon the Gentiles, that we might receive the promise of the Spirit through faith.» (Gal 3:6-14)

«A man who has violated the law of Moses dies without mercy at the testimony of two or three witnesses. How much worse punishment do you think will be deserved by the man who has spurned the Son of God, and profaned the blood of the covenant by which he was sanctified, and outraged the Spirit of grace? For we know him who said, “Vengeance is mine, I will repay.” And again, “The Lord will judge his people.” It is a fearful thing to fall into the hands of the living God.» (Heb 10:28-31)

In the beginning of the second stage of the first time-span of “the Times” of man’s human evolution, God had made His covenant with Noah in the sensible world that surrounds man: not to destroy the earth again by a flood: *«I place my bow in the clouds.»* Now, at the end of the second stage of the first time-span, He makes His covenant in man’s body, “the flesh,” which represents the natural life of man: *«You will circumcise the flesh....»*

But previous to this, God had asked of Abraham the sacrifice necessary in order to seal the “covenant” and receive the “promised land.” *«He then said to him, “I am the Lord who brought you from Ur of the Chaldeans to give you this land as a possession.” “O Lord God,” he asked, “How am I to know that I shall possess it.” [Abraham does not get ahead of himself to possess “the land”: he wants to know what is the sign that will indicate to him that the moment to possess it has arrived.] He answered him, “Bring me a three-year-old heifer, a three-year-old she-goat, a three-year-old ram, a turtledove, and a young pigeon.” He brought him all these, split them in two, and placed each half opposite the other, but the birds he did not cut up. Birds of prey swooped down on the carcasses, but Abraham drove them away.» (Gn 15:7-11)* In the sight of Divine Justice, this sacrifice of the “carcasses” represented the corporeal sacrifice that man and woman had to offer in order

to be able to receive the life they had left behind, when through their own fault they fell and had to leave Paradise. These two halves represent the two rings (man and woman) that we have seen in Drawing No. 5, “The Woman in Paradise.” What was here being carried in figure was to be fulfilled later on in the reality.

«Now when the sun was going down, a deep sleep fell upon Abram and behold, terror and great darkness fell upon him....»

«A deep sleep fell over Abram...» as it did when God “brought forth from him” the woman....

«And, behold, terror and great darkness fell upon him....» It is the “dark night” through which every soul must pass before its wedding with the Spirit; and through which Christ’s Church – the “redeemed” humanity that finds itself in “time” at the end of the Times – will also pass: and God said to Abram, *«Know for certain that your descendants will be strangers in the land that is not theirs....»*

«And it came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between the two halves.

On that day the Lord made a covenant with Abram, saying, “To your descendant I have given this land, from the river of Egypt as far as the great river, the river Euphrates [He was promising him “Paradise”], the land of the Kenite and the Kenizzite and the Kadmite and the Hittite and the Perizzite and the Rephaim and the Amorite and the Canaanite and the Girgashite and the Jebusite.» (Gn 15:12-21) He was submitting to him all the men who would remain in their natural life and who will be the footstool for the feet of “Man”: *«Sit at my right hand, until I make thine enemies a footstool for thy feet.»* (Ps 110:1)

«Joshua summoned the Gibeonites and said to them, “Why did you lie to us and say that you lived at a great distance from us, when you will be living in our very midst? For this are you accursed: every one of you shall always be a slave (hewers of wood and drawers of water) for the house of my God.”

They answered Joshua, “Your servants were fully informed of how the Lord, your God, commanded his servant Moses that you be given the entire land and that all its inhabitants be destroyed before you. Since, therefore, at your advance, we were in great fear for our lives, we acted as we did. And now that we are in your power, do with us what you think fit and right. Joshua did what he had decided: while he saved them from being killed by the Israelites, at the same time he made them, as they still are, hewers of wood and drawers of water for the community and for the altar of the Lord, in the place of the Lord’s choice.» (Jos 9:22-27) This is a figure of those who will be the footstool for the feet of “Man.”

«Strangers shall stand ready to pasture your flock, foreigners shall be your farmers and winedressers. You yourselves shall be named priests of the Lord, ministers of our God you shall be called. You shall eat the wealth of the nations and boast of riches from them. Since their shame was double and disgrace and spittle were their portion, they shall have a double inheritance in their land, everlasting joy shall be theirs. For I, the Lord, love what is right. I hate robbery and injustice; I will give them their recompense faithfully, a lasting covenant I will make with them. Their descendants shall be renowned among the nations, and their offspring among the peoples; all who see them shall acknowledge them as a race the Lord has blessed.» (Is 61:5-9)

These are the CONSEQUENCES of one’s faithfulness in the fulfillment of God’s word; therefore, the man who sets his sights on the “consequences” and does not fulfill the word of God will never enjoy that REALITY. He will be working constantly on the “figure” that he has proposed to achieve on his own, on the fringes of the LIVING WORD of God, the Logos: *«I am the way.» (Jn 14:6) «If someone wishes to come after me, he must DENY his very self, take up his cross each day, and follow me.» (Lk9:23)*

ISAAC, THE SON OF THE PROMISE

God announces to Abraham that the heir of the Promise will be

Sarah's son and not Hagar's.

«God further said to Abraham: “As for your wife Sarai, do not call her Sarai; her name shall be Sarah. I will bless her, and I will give you a son by her. Him also will I bless; he shall give rise to nations, and rulers of peoples shall issue from him.” Abraham prostrated himself and laughed as he said to himself, “Can a child be born to a man who is a hundred years old? Or can Sarah give birth at ninety?” Then Abraham said to God, “Let but Ishmael live on by your favor!” God replied: “Nevertheless your wife Sarah is to bear you a son, and you shall call him Isaac. I will maintain my covenant with him as an everlasting pact, to be his God and the God of his descendants after him. As for Ishmael, I am heeding you: I hereby bless him. I will make him fertile and will multiply him exceedingly. He shall become the father of twelve chieftains, and I will make of him a great nation. But my covenant I will maintain with Isaac, whom Sarah shall bear to you by this time next year.” When he had finished speaking to him, God departed from Abraham.

Then Abraham took his son Ishmael and all his slaves, whether born in his house or acquired with his money – every male among the members of Abraham's household – and he circumcised the flesh of their foreskins on that same day, as God had told him to do.

Abraham was ninety-nine years old when the flesh of his foreskin was circumcised, and his son Ishmael was thirteen years old when the flesh of his foreskin was circumcised. Thus, on that same day, Abraham and his son Ishmael were circumcised; and all the male members of his household, including their slaves born in his house or acquired with his money from foreigners, were circumcised with him.» (Gn 17:15-27)

«”Is anything too marvelous for the Lord to do? At the appointed time, about this time next year, I will return to you, and Sarah will have a son.” Because she was afraid, Sarah dissembled, saying, “I didn't laugh.” But he said, “Yes you did.” The men set

out from there and looked down toward Sodom. Abraham was walking with them to see them on their Way....» (Gn 18:14-16)

«The Lord visited Sarah as he had said, and the Lord did to Sarah as he had promised. And Sarah conceived, and bore Abraham a son in his old age at the time of which God had spoken to him. Abraham called the name of his son who was born to him, whom Sarah bore him, Isaac. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. Abraham was a hundred years old when his son Isaac was born to him. And Sarah said, “God has made laughter for me; everyone who hears will laugh over me.” And she said, “Who would have said to Abraham that Sarah would suckle children? Yet I have borne him a son in his old age.”

And the child grew and was weaned; and Abraham made a great feast on the day that Isaac was weaned. But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking. So she said to Abraham, “Cast out this slave woman with her son; for the son of the slave shall not be heir with my son Isaac.” And the matter distressed Abraham greatly because of his son. But God said to Abraham, “Do not be distressed because of the lad and because of your slave woman; whatever Sarah says to you, do as she tells you, for through Isaac shall your descendants be named. And I will make a nation of the son of the slave woman also, because he is your offspring.” So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away.

And she departed, and wandered about in the wilderness of Beersheba. When the water in the skin was gone, she cast the child under one of the bushes. Then she went and sat down over against him a good way off, about the distance of a bowshot; for she said, “Let me not look upon the death of the child.” And as she sat over against him, the child lifted up his voice and wept. And God heard the voice of the lad; and the angel of God called to Hagar from heaven, and said to her, “What troubles you, Hagar? Fear not; for God has heard the voice of the lad where he is. Arise, lift up the

lad, and hold him by the hand; for I will make a great nation of him.” Then God opened her eyes, and she saw a well of water; and she went and filled the skin with water, and gave the lad a drink. And God was with the lad, and he grew up; and he lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran; and his mother took a wife for him from the land of Egypt.» (Gn 21:1-21)

Ishmael is cast out because he was mocking Isaac, just at the “flesh,” the “natural” man, mocks the “supernatural” man.

«For the son of the slave shall not be heir with my son Isaac.» First to be “heir” must be the son of the promise, who represents the “supernatural” man – life of the soul – and then the “natural” man, which signifies the body; the latter will receive the benefits of the supernatural life, the soul: *«Do not be distressed because of the lad and your slave woman; whatever Sarah says to you, do as she tells you, for through Isaac shall your descendants be named.»* It is the soul that will free the body, because it is the “image” of God, of His Only Begotten Son, Christ, *«...image of the invisible God, the firstborn of all creation.»* (Col 1:15)

«The slave does not continue in the house for ever; the son continues for ever. So if the Son makes you free, you will be free indeed.» (Jn 8:35-36)

SODOM AND GOMORRAH GOD’S JUSTICE TOWARD THE “RIGHTEOUS”

(No. 23 in the Drawing, black area)

«The Lord said, “Shall I hide from Abraham what I am about to do, seeing that Abraham shall become a great and mighty nation, and all the nations of the earth shall bless themselves by him? No, for I have chosen him, that he may charge his children and his household after him to keep the way of the Lord by doing righteousness and justice; so that the Lord may bring to Abraham what he has promised him.”

Then the Lord said, “Because the outcry against Sodom and

Gomorrah is great and their sin is exceedingly grave, I will go down to see whether they have done altogether according to the outcry which has come to me; and if not, I will know.”

So the men turned from there, and went toward Sodom; but Abraham still stood before the Lord.

Then Abraham drew near, and said, “Wilt thou indeed destroy the righteous with the wicked? Suppose there are fifty righteous within the city; wilt thou then destroy the place and not spare it for the fifty righteous who are in it? Far be it from thee to do such a thing, to slay the righteous with the wicked, so that the righteous fare as the wicked! Far be that from thee! Shall not the Judge of all the nations do right?” And the Lord said, “If I find at Sodom fifty righteous in the city, I will spare the whole place for their sake.” Abraham answered, “Behold, I have taken upon myself to speak to the Lord, I who am but dust and ashes. Suppose five of the fifty righteous are lacking? Wilt thou destroy the whole city for lack of five? And he said, “I will not destroy it if I find forty-five there.” Again he spoke to him, and said, “Suppose forty are found there.” He answered, “For the sake of forty I will not do it.” Then he said, “Oh, let not the Lord be angry, and I will speak. Suppose thirty are found there.” And he answered, “I will not do it if I find thirty there.” He said, “Behold, I have taken upon myself to speak to the Lord. Suppose twenty are found there.” He answered, “For the sake of twenty I will not destroy it.” Then he said, “Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there.” He answered, “For the sake of ten I will not destroy it.” And the Lord went his way, when he had finished speaking to Abraham, and Abraham returned to his place.» (Gn 18:17-33)

THE CORRUPTION AND DESTRUCTION OF SODOM AND GOMORRAH

«The two angels came to Sodom in the evening.... Then the men said to Lot, “Have you anyone else here? Sons-in-law, sons,

daughters, or anyone you have in the city, bring them out of the place; for we are about to destroy this place, because the outcry against its people has become great before the Lord, and the Lord has sent us to destroy it." So Lot went out and said to his sons-in-law, who were to marry his daughters, "Up, get out of this place; for the Lord is about to destroy the city." But he seemed to his sons-in-law to be jesting. When morning dawned, the angels urged Lot, saying, "Arise, take your wife and your two daughters, who are here, lest you be consumed in the punishment of the city." But he lingered; so the men seized him and his wife and his two daughters by the hand, the Lord being merciful to him, and they brought him forth and set him outside the city. And when they had brought them forth, they said, "Flee for your life; do not look back or stop anywhere in the valley; flee to the hills, lest you be consumed." And Lot said to them, "Oh, no, my lords; behold, your servant has found favor in your sight, and you have shown me great kindness in saving my life; but I cannot flee to the hills, lest the disaster overtake me, and I die. Behold, yonder city is near enough to flee to, and it is a little one. Let me escape there – is it not a little one? – and my life will be saved!" He said to him, "Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken. Make haste, escape there; for I can do nothing till you arrive there." Therefore the name of the city was called Zoar. The sun had risen on the earth when Lot came to Zoar.

Then the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground. But Lot's wife, behind him, looked back, and she became a pillar of salt. And Abraham went early in the morning to the place where he had stood before the Lord; and he looked down toward Sodom and Gomorrah and toward all the land of the valley, and beheld, and lo, the smoke of the land went up like the smoke of a furnace.

So it was that, when God destroyed the cities of the valley, God

remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.» (Gn 19:1-29)

«As it was in the days of Noah, so will it be in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. Likewise as it was in the days of Lot – they ate, they drank, they bought, they sold, they planted, they built, but on the day when Lot went out from Sodom, fire and sulphur rained from heaven and destroyed them all – so will it be on the day when the Son of man is revealed. On that day, let him who is on the housetop, with his goods in the house, not come down to take them away; and likewise let him who is in the field not turn back. Remember Lot’s wife. Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it. I tell you, in that night there will be two in one bed; one will be taken and the other left. There will be two women grinding together; one will be taken and the other left. And they said to him, “Where, Lord?” He said to them, “Where the body is, there will the vultures be gathered together.”» (Lk 17:26-37)

*«She [Wisdom] delivered the just man
from among the wicked
who were being destroyed
when he fled as fire descended upon Pentapolis,
where as a testimony to its wickedness,
there yet remain a smoking desert,
plants bearing fruit that never ripens,
and the tomb of a disbelieving soul,
a standing pillar of salt.
For those who forsook Wisdom first
were bereft of knowledge of the right,
and then they left mankind
a memorial of their folly,
so that they could not even be hidden
in their fall.» (Wis 10:6-8)*

*«But as you are just,
you govern all things justly;
you regard it as unworthy of your power
to punish one who has incurred no blame.
For your might is the source of justice;
your mastery over all things
makes you lenient to all.
For you show your might
when the perfection of your power is disbelieved;
and in those who know you,
you rebuke temerity.
But though you are master of might,
you judge with clemency,
and with much lenience you govern us;
for power, whenever you will,
attends you.» (Wis 12:15-18)*

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 corruptors of Sodom and Gomorrah, nevertheless, it is they who prolong the kingdom of those corruptors 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 corruptors 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)

Sodom and Gomorrah also represent, let us call it, the "church renegant" of the Old and New Testaments: all those souls who have not believed in the Word of God, fulfilling it, and who did not identify themselves with the life of the son of man, Jesus, fulfilling, as he did, the Will of the Father, who is in heaven; rather, they became fools through their reasonings devoid of faith. Of these St Peter says:

«God... condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made of them an example to those who would live ungodly thereafter; and if he rescued righteous Lot, oppressed by the sensual conduct of unprincipled men (for by what he saw and heard, that righteous man while living among them felt his righteous soul tormented day after day with their lawless deeds), then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, and especially those who indulge the flesh in its corrupt desires, and despise his authority.

Daring, self-willed, they do not tremble when they revile angelic majesties, whereas angels who are greater in might and power do not bring reviling judgment against them before the Lord. But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed, suffering

wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you; having eyes full of adultery and that never cease from sin; enticing unstable souls, having a heart trained in greed, accursed children; forsaking the right way they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness, but he received a rebuke, for his own transgression; for a dumb donkey, speaking with a voice of a man, restrained the madness of the prophet.

These are springs without water, and mists driven by a storm, for whom the black darkness has been reserved. For speaking out arrogant words of vanity, they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error, promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved. For if after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled and are overcome, the last state has become worse for them than the first. For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment delivered to them. It has happened to them according to the true proverb:

“A dog returns to its own vomit,” and “A sow, after washing, returns to wallowing in the mire.”» (2 Pet 2:6-22)

It was necessary to bring to mind this epistle of the apostle because it is the exact description of those men who, knowing the Word of God, have identified themselves with the “spirit of the world” and make up the “world” for which the Lord could not pray, for theirs was not a matter of ignorance, but of **HARDHEARTEDNHSS!**

It is also “Babylon the great” of which St. John speaks in the Apocalypse, and from which those souls, those human beings, who have not made the same choice as the former, must depart, as the

righteous Lot departed from Sodom and Gomorrah. Lot and his daughters were representing the latter: the two women represent the two Covenants, and Lot represents the “son of man,” Jesus. *«Depart from her, my people, for fear of sinning with her and sharing the plagues inflicted on her.»* (Apoc 18:4)

It was of her, of Babylon, that all the prophets spoke. It is the “people of the wicked one” that travels along through “Time” together with the “people of God”: “the wheat and the weeds,” which God will separate at the time of the separation of the spirits. These “weeds,” however, are not only outside but also inside of us, and must be separated from the “wheat” – the good that exists in each one. Then “Wickedness” will be taken to the place prepared for it:

«Then the angel who spoke with me came forward and said to me, “Raise your eyes and see what this is that comes forth.” “What is it?” I asked. And he answered, “This is a bushel container coming. This is their guilt in all the land.” Then a leaden cover was lifted, and there was a woman sitting inside the bushel. “This is Wickedness,” he said; and he thrust her inside the bushel, pushing the leaden cover into the opening. Then I raised my eyes and saw two women coming forth with a wind ruffling their wings, for they had wings like the wings of a stork. As they lifted up the bushel into the air, I said to the angel who spoke with me, “Where are they taking the bushel?” He replied, “To build a temple for it in the land of Shinar; when the temple is ready, they will deposit it there in its place.”» (Zech 5:5-11)

HAGAR

(No. 24 in the Drawing, purple area)

«“I am fleeing from the presence of my mistress Sarai.” Then the angel of the Lord said to her, “Return to your mistress, and submit yourself to her authority.”» (Gn 16:8-9)

In Hagar we find another example of this path of “convenience” (purple strip). Hagar is fleeing from her mistress, Sarai, who in this

case represents her own conscience, the voice of the soul: *«Then Sarai treated her harshly, and she fled from her presence; but the angel of the Lord found her and said to her, “Hagar, Sarai’s maid, where have you come from and where are you going?” She answered, “I am fleeing from the presence of my mistress Sarai.” Then the angel of the Lord said to her, “Return to your mistress and submit yourself to her authority.»* This is when the soul understands that what she is doing – fleeing from her own conscience – is not right; it is the “angel of the Lord” who calls her to take the straight path. When she “returns,” as Hagar did (Hagar in this case represents the human will), to her mistress and submits to her authority (and this is the example one should imitate), she receives the benefits in her natural life – her senses, instincts, and reason, which are represented in Ishmael: *«I will greatly multiply your descendants so that they shall be too many to count.»* And the angel of the Lord said to her, *“Behold, you are with child and you shall bear a son and you shall call his name Ishmael, because the Lord has given heed to your affliction.”* [This is when man begins to “walk” in order to “evolve” and become a true man.] *“He will be a wild donkey of a man, his hand will be against everyone, and everyone’s hand will be against him.”* [This refers to the struggle man must engage in between his reason and his faith so that his faith may survive.] *“And he will live to the east of all his brothers”* [of all those who live their supernatural life]. *Then she called the name of the Lord who spoke to her, “Thou art a God who sees”; for she said, “Have I even remained alive here after seeing him?”»* (Gn 16:10-13)

Very often people who follow the path of “convenience” and do not act according to “conscience,” do so because they are running away from themselves for fear of listening to the reproaches of their conscience, and it seems better to them to guide themselves by their *superficial reasonings*, without giving them any deep thought in order to know if what they are doing is for the “good” they see, or because, even though they consider it wrong, it is “convenient” or expedient for them in order to live peacefully in

this world; and others do so because they prefer to be ruled by the conscience of others, so that in this way they can justify themselves before their own conscience when it censures them for their deeds – as if one could deceive God, who speaks in each one’s conscience, according to which each soul will be judged.

If man remains in this attitude of convenience, he has come to a halt along the way and will never get to know the supernatural life for which he was created, resembling an animal more than a man, for he does not even know how to use the reason he is endowed with according to the purpose for which it was given to him. These individuals are represented in Lot’s wife, who turned into a pillar of salt, thereby coming to a halt along the way, while her husband, Lot, took refuge with his daughters in the city of Zoar. «*But Lot’s wife looked back, and she turned into a pillar of salt.*» (Gn 19:26)

The “first time-span” of “the Times” that Divine Justice has given to Humanity for its human evolution – the knowledge of good and evil – has come to an end.

Abraham and the birth of Isaac marks the end of the “first time-span” of “the Times,” and with the sacrifice of Isaac the “second time-span” begins.

Chapter VI

FORMATION OF THE PEOPLE OF GOD AND PREPARATION OF THE REDEEMER

There is born the People that will prepare the “ground” for the coming of the Redeemer. God prepares them by fulfilling in them “all justice.”

Drawing 7 - After the Flood (continuation)

Second Time-Span of “the Times”

- The Sacrifice of Isaac

(A “Figure” of the Sacrifice of Jesus Christ)

- Isaac and Rebekah. Jacob

- Isaac Blesses the People of God in Jacob

- Joseph

- Joseph Reveals His Identity to His Brothers

- Jacob Blesses the Sons of Joseph, Ephraim and Manasseh,

Making Them Sons of Israel

- The Twelve Tribes of Israel. Jacob’s Blessing

- Joseph’s Death

- Righteous Men, an Example for All Generations

Second Time-Span of “the Times”

THE SACRIFICE OF ISAAC

(A “Figure” of the Sacrifice of Jesus Christ)

«After these things, God tested Abraham, and said to him, “Abraham!” And he said, “Here am I.” He said, “Take your son, your only son, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you.”» (Gn 22:1-2)

With Abraham’s sacrifice of his “only begotten son,” Isaac, offered to God, we enter into the second time-span of humanity’s evolution: this is when the supernatural conscience, the voice of God, manifests itself to man and he submits to it the use of his reason and can, on his own, discern between “Good” and “Evil” in order to choose the creature or the Creator. This is what Abraham, who represents fallen man, does: he offers to his Creator, as a holocaust for his sin, his “only begotten son,” Isaac.

«Early the next morning Abraham saddled his donkey, took with him his son Isaac, and two of his servants as well, and with the wood that he had cut for the holocaust, set out for the place of which God had told him. On the third day Abraham got sight of the place from afar. Then he said to his servants: “Both of you stay here with the donkey, while the boy and I go on over yonder. We will worship and then come back to you.” Thereupon Abraham took the wood for the holocaust and laid it on Isaac’s shoulders, while he himself carried the fire and the knife. As the two walked on together, Isaac spoke to his father Abraham. “Father!” he said, “Yes, son,” he replied. Isaac continued: “Here are the fire and the wood, but where is the sheep for the holocaust?” “Son,” Abraham answered, “God himself will provide the sheep for the holocaust.”

Then the two continued going forward. When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Next he tied up his son Isaac, and put him on top of the wood on the altar. Then he reached out and took the knife to slaughter his son. But the Lord's messenger called to him from heaven, "Abraham, Abraham!" "Yes, Lord," he answered. "Do not lay your hand on the boy," said the messenger. "Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from me your own beloved son." As Abraham looked about, he spied a ram caught by its horns in the thicket. So he went and took the ram and offered it up as a holocaust in the place of his son.» (Gn 22:3-13)

Even though Scripture says: *«God tested Abraham,»* ordering him to sacrifice his son Isaac, this is Lucifer's temptation which God permits, for the sake of Justice with the angel, in order to test Abraham's faith before he is confirmed in the Promise. God tempts no one, and much less could He order Abraham to do something that He reproached in other peoples. The ram caught by its horns in the thicket, which Abraham offers instead of his son, following the inspiration of God, signifies the sacrifice of the wild, animal tendencies he bears in his very nature, a necessary sacrifice so that there may live in him "the son of the Promise" – his Divine reality, the supernatural life.

«They were initiates of a secret ritual in which parents slaughtered their defenseless children. Therefore it was thy will to destroy them at the hand of our fathers....» (Wis 12:6)

«Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone.» (Jas 1:13)

All the angels, both faithful and rebellious, are at the service of God. The faithful angels are messengers of His "Will," and the rebellious angels are messengers of His "Permission." If Evil subsists, it is because God permits it, according to His most perfect Justice; but this Evil is not the wish or Will of God. There is a

great difference between God's "Permission" and His "Will." All the angels are called "angel of the Lord" because, like all other creatures, they belong to Him. Lucifer continues to be a "Prince," but now he is the "prince of darkness" and has at his service all the angels that followed him in his rebellion.

The angel who tempts Abraham is an angel of darkness sent by Divine Justice according to the desire expressed by Lucifer. On the man, Abraham, depends the triumph of either God's Will or His Permission. For the sake of Justice, the identity of the evil that tempts him is concealed from him, and Abraham believes that this comes from God, and he obeys, preferring the Will of God, the "Giver," to his son, the "gift" of God.

And it is the very same angel who, out of justice, is sent by God to prevent the boy's death, since Abraham's "will" had already consummated the "sacrifice" required by Divine Justice for the confirmation of the promise. The angel tells him: *«Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son, from me.»* (Gn22:i2)

«And the angel of the Lord called to Abraham a second time from heaven, and said, "By myself I have sworn," says the Lord, "because you have done this, and have not withheld from me your son, your only son, I will indeed bless you and I will multiply your descendants as the stars of heaven and as the sand which is on the seashore. And your descendants shall possess the gate of their enemies, and in your descendants, all the nations of the earth shall find blessing, all this because you obeyed my command.» (Gn 22:15-18)

Out of justice, Abraham, by his faith, obeying God rather than the sentiments of his heart, is confirmed in the promise. It was his self-offering through the fulfillment of what he believes to be God's Will.

Abraham represents "Humanity" because upon him God had poured forth the graces merited by Humanity ever since Adam;

these “graces” are the “divine energy” that has been conveyed to the Earth by those men and women who have acted in CONSCIENCE. It is the action of the Good (yellow area that we see in the drawings).

And because of Abraham’s deed, when he offers his son Isaac in sacrifice, fulfilling what he believes is God’s Will, and because Abraham is the “representative of humanity” – the Human Nature in the multiple – Divine Justice can send God’s Only Begotten Son, as a propitiation for our sins, so that we may receive the Redemption.

The spirit of evil, Lucifer, when he tempted Abraham, had manifested his intention to slay the Righteous One, the One who would be the fulfillment of the Promise, Jesus Christ, in order to take His place and reign over man. The fulfillment of his desire – to slay the Righteous One and to reign over man – would depend on the human beings according to their choice: God or the creatures. Abraham, by his faith, was already an opposition that “Evil” was encountering.

« "I know that you are descendants of Abraham; yet you seek to kill me, because my word finds no place in you. I speak of what I have seen with my Father, and you do what you have heard from your father." They answered him, "Abraham is our father. " Jesus said to them, "If you were Abraham's children, you would do what Abraham did, but now you seek to kill me, a man who has told you the truth which I heard from God; this is not what Abraham did. You do what your father did." They said to him, "We were not born of fornication; we have one Father, even God." Jesus said to them, "If God were your Father, you would love me; for I proceeded and came forth from God; I came not of my own accord, but he sent me. Why do you not understand what I say? It is because you cannot bear to hear my word. You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies. But,

because I tell the truth, you do not believe me. Which of you convicts me of sin? If I tell the truth, why do you not believe me?

“He who is of God hears the words of God; the reason why you do not hear them is that you are not of God.”

The Jews answered him, “Are we not right in saying that you are a Samaritan and have a demon?” Jesus answered, “I have not a demon; but I honor my Father, and you dishonor me. Yet I do not seek my glory; there is One who seeks it and he will be the judge. Truly, truly, I say to you, if anyone keeps my word, he will never see death.” The Jews said to him, “Now we know that you have a demon. Abraham died, as did the prophets; and you say, ‘If anyone keeps my word, he will never taste death.’ Are you greater than our father Abraham, who died? The prophets died! Whom do you claim to be?” Jesus answered, “If I glorify myself, my glory is nothing; it is my Father who glorifies me, of whom you say that He is your God. But you have not known Him; I know Him. If I said, I do not know Him, I should be a liar like you; but I do know Him, and I keep His word. Your father Abraham rejoiced that he was to see my day; he saw it, and was glad.” The Jews then said to him, “You are not yet fifty years old, and you have seen Abraham?” Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.” So they took up stones to throw at him; but Jesus hid himself, and went out of the temple.» (Jn 8:37-59)

«By faith, Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.

By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow-heirs of the same promise; for he was looking for the city which has firm foundations, whose architect and builder is God.

By faith Sarah herself received ability to conceive, even when she was past the age, since she considered him faithful who had promised. Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as the

innumerable grains of sand by the seashore.

In the way of faith all these died without receiving the promises, beholding them from afar off, and saluting them and acknowledging that they were pilgrims and strangers on earth. For those who say such things make it clear that they are seeking a country of their own. And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

By faith Abraham, when he was tested, offered up Isaac; and he who had received the promises was offering up his only begotten son; of whom it was said, "Through Isaac shall your descendants be called." He considered that God was able to raise men even from the dead; hence, figuratively speaking, he did receive him back.» (Heb 11:8-19)

Isaac also represents man's supernatural soul, to whom all the promises belong and who is master and lord of the whole human compound. In this way "fallen man," represented in Abraham, was atoning to the degree that he could, for his original fault: he was renouncing, choosing the Creator instead of the creature. He was surrendering the only thing he had, and which had been given to him by God: the guarantee of his hopes (this is what Isaac meant to Abraham). And he was renouncing because of his faith in the word of God: *«Whoever would save his life will lose it, and whoever loses his life for my sake will save it.»* (Lk 9:24)

This was the sacrifice required of man by the Father's Justice in order to be able to assume the human soul – the natural life of the human being – which was under the power of darkness, and to transfer it to the Son of his Love, the Light.

«"By myself I have sworn," says the Lord, "because you have done this, and have not withheld from me your son, your only son, I will indeed bless you... and in your descendants, all the nations of the earth shall find blessing, all this because you obeyed my

command.» (Gn 22:16-18)

Because of Abraham's obedience to the Divine Will, God can continue to prepare the path of "man" to whom He had given His "image and likeness," now as the "son of man," born of a human being: His Firstborn in whom His Word, the Only Begotten Son would incarnate – the only one who could repair before Divine Justice the sin of men, through his fulfillment of the Father's Will. As we see in the Sacred Scriptures, the preparation of this path of "man" entails the preparation of all the human beings who will form part of that people which is to receive His Firstborn.

«Some time afterward, the news came to Abraham: "Milcah too has borne sons, to your brother Nahor."» (Gn 22:20)

A son of Nahor, brother of Abraham, *«Bethuel, became the father of Rebekah.»* (Gn 22:23) Rebekah became the wife of Isaac, mother of Jacob, from whom the twelve tribes of Israel descend. "Israel" represents the firstborn of God. This is how God begins to prepare the fulfillment of "the promises" made to Abraham.

As it was announced to Mary in the incarnation of the Word: *«Know that Elizabeth your kinswoman has conceived a son in her old age; she who was thought to be sterile is now in her sixth month, for nothing is impossible with God.»* (Lk 1:36-37) The son of Elizabeth is John the Baptist, the precursor of Jesus.

ISAAC AND REBEKAH. JACOB

(No. 25 in the Drawing, yellow area)

«Your name shall no longer be Jacob, but Israel....» (Gn 32:29)

«Now Isaac had come from Beer-Lahai-roi; for he was dwelling in the Negev. And Isaac went out to meditate in the field in the evening; and he lifted up his eyes and looked, and behold, camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she dismounted from the camel. And she said to the servant, "Who is that man walking in the field to meet us?" The servant answered, "It is my master." Then she took her veil and covered herself. The servant related to Isaac all that had happened. Then Isaac brought her into his mother Sarah's tent, and he took

Rebekah, and she became his wife; and he loved her; thus Isaac was comforted after his mother's death.» (Gn 24:62-67)

«Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Padda-Aram, the sister of Laban the Aramean, to be his wife. And Isaac prayed to the Lord on behalf of his wife, because she was barren; and the Lord answered him and Rebekah his wife conceived. But the children struggled together within her; and she said, "If it is so, why then am I this way?" So she went to inquire of the Lord. And the Lord said to her,

*"Two nations are in your womb;
And two peoples, born of you, shall be divided;
the one shall be stronger than the other,
the elder shall serve the younger."*

When her days to be delivered were fulfilled, behold, there were twins in her womb. The first came forth red, all his body like a hairy mantle; so they tidied his name Esau. Afterward his brother came forth, and his hand had taken hold of Eau's heel; so his name was called Jacob. Isaac was sixty years old when she bore them.

When the boys grew up, Eau was a skillful hunter, a man of the field; while Jacob was a quiet man, dwelling in tents. Isaac loved Eau, because he had a taste for game; but Rebekah loved Jacob.

And when Jacob had cooked stew, Eau came in from the field and he was famished; and Eau said to Jacob, "Please let me have a swallow of that red stuff there, for I am famished." Therefore his name was Edom. But Jacob said, "First sell me your birthright." And Eau said, "Behold, I am about to die; so of what use then is the birthright to me?" And Jacob said, "First swear to me"; so he swore to him, and sold his birthright to Jacob. Then Jacob gave Eau bread and lentil stew; and he ate and drank and went away without more ado. Thus Eau showed how little he valued his birthright.» (Gn 25:20-34)

Eau and Jacob represent those two "peoples" who were once represented by Ishmael and Isaac.

Jacob knew through his mother that he was the chosen one of

God, and that, though younger, he would have the birthright that “naturally” belonged to his brother Eau.

Isaac *«loved Eau, because he had a taste for game,»* and it was to him that he desired to give the blessing of the promise, but Rebekah kept in her heart the revelation that she had received from God: *«the one shall be stronger than the other; and the elder shall serve the younger.»* And so, she causes Isaac’s blessing to fall upon Jacob, blessing that Isaac meant for Eau because of his being the firstborn, the birthright that Eau had sold to his brother for a bowl of lentils, so that the decree of God might be *freely* fulfilled on the part of man: *«and the elder shall serve the younger.»*

The “spiritual” man will prevail over the man according to the flesh.

ISAAC BLESSES THE PEOPLE OF GOD IN JACOB

*«See, the smell of my son
is as the smell of a field
which the Lord has blessed!
May God give you the dew of heaven,
and of the fatness of the earth,
and plenty of grain and wine.
Let peoples serve you,
and nations bow down to you.
Be lord over your brothers,
and may your mother’s sons
bow down to you.
Cursed be everyone who curses you,
and blessed be everyone
who blesses you!»* (Gn 27:27-29)

Isaac, in his son Jacob, was blessing the “people of God,” which later receives the name of Israel. He was transmitting, in that blessing, the “seed” of “the promise” received from his father, Abraham.

«By faith Isaac blessed Jacob and Eau, even regarding things to

come.» (Heb 11:20)

«Your name shall no longer be Jacob, but Israel; for you have striven with God and with men and have prevailed.» (Gn 32:29)

The angel tells him that he has struggled with the power of God, wielded by rebel spirits, and with men. No creature can struggle with God, and much less overcome Him. The angel tells him that he has overcome the temptations.

JOSEPH

«Now Israel loved Joseph more than any other of his children, because he was the son of his old age; and he made him a long robe with sleeves. But when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him....

So, when Joseph came to his brothers, they stripped him of his robe, the long robe with sleeves that he wore; and they took him and cast him into the pit. The pit was empty, there was no water in it....

Then Midianite traders passed by; and they drew Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver; and they took Joseph to Egypt....

Meanwhile, the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the guard.» (Gn 37:3-36)

Divine Justice, God's Love, leans on Joseph in order to fulfill the promise to Abraham, Isaac, and Jacob. Joseph is the bearer of the "seed" that will be the "people of God" according to the promise made to Abraham.

«Now Joseph was taken down to Egypt, and Potiphar, officer of Pharaoh, the captain of the guard, an Egyptian, bought him from the Ishmaelites who had brought him down there. The Lord was with Joseph, and he became a successful man; and he was in the house of his master the Egyptian, and his master saw that the Lord was with him and that the Lord caused all that he did to prosper in

his hands. So Joseph found favor in his sight and attended him, and he made him overseer in his house and put him in charge of all that he had. From the time that he made him overseer in his house and over all that he had, the Lord blessed the Egyptian's house for Joseph's sake; the blessing of the Lord was upon all that he had, in house and field. So he left all that he had in Joseph's charge; and having him he had no concern for anything but the food which he ate.

Now Joseph was handsome and good-looking. And after a time his master's wife cast her eyes upon Joseph, and said, "Lie with me." But he refused and said to his master's wife, "Lo, having me, my master has no concern about anything in the house, and he has put everything that he has in my hand; he is not greater in this house than I am; nor has he kept back anything from me except you, because you are his wife; how then can I do this great wickedness, and sin against God?" And although she spoke to Joseph day after day, he would not listen to her, to lie with her, or be with her. But one day, when he went into the house to do his work, none of the men of the household was there inside, she caught him by his garment, saying, "Lie with me!" But he left his garment in her hand, and fled and got out of the house. And when she saw that he had left his garment in her hand, and had fled out of the house, she called to the men of her household, and said to them, "See, he has brought among us a Hebrew to insult us; he came in to me to lie with me and I screamed. And when he heard that I raised my voice and screamed, he left his garment with me and fled, and got out of the house." So she left his garment beside her until his master came home. And she told him the same story, saying, "The Hebrew servant, whom you have brought among us, came in to me to insult me; but as soon as I raised my voice and screamed, he left his garment with me, and fled out of the house."

When his master heard the words of his wife, which she spoke to him, saying, "This is what your servant did to me," his anger burned. And Joseph's master took him and put him into the prison, the place where the king's prisoners were confined; and he was

there in the prison.

But the Lord was with Joseph and showed him steadfast love, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's charge all the prisoners who were in the prison; and whatever was done there, he was responsible for it. The keeper of the prison paid no heed to anything that was in Joseph's care, because the Lord was with him; and whatever he did, the Lord made it prosper.» (Gn 39:1-23)

Joseph interprets Pharaoh's dreams and he names him viceroy of Egypt.

«The Pharaoh sent and called for Joseph, and they hurriedly brought him out of the dungeon; and when he had shaved himself and changed his clothes, he came to Pharaoh. And Pharaoh said to Joseph, "I have had a dream, but no one can interpret it; and I have heard it said about you, that when you hear a dream you can interpret it." Joseph then answered Pharaoh, saying, "It is not in me; God will give Pharaoh a favorable answer...."»

Now the proposal seemed good to Pharaoh and to all his servants. Then Pharaoh said to his servants, "Can we find a man like this, in whom is a divine spirit?" So Pharaoh said to Joseph, "Since God has informed you of all this, there is no one so discerning and wise as you are. You shall be over my house, and according to your command all my people shall do homage; only in the throne I will be greater than you." And Pharaoh said to Joseph, "See I have set you over all the land of Egypt." Then Pharaoh took off his signet ring from his hand, and put it on Joseph's hand....» (Gn41:14-42)

By means of Joseph, God takes all the sons of Israel to Egypt so that all justice might be fulfilled; in this way what God had said to Abraham becomes a reality: *«Know for certain that your descendants will be aliens in a land not their own, where they shall be enslaved and oppressed for four hundred years. But I will bring judgment on the nation whom they must serve, and in the end they will depart with great wealth.» (Gn 15:13-14)*

«Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, “Why are you staring at one another?” And he said, “Behold, I have heard that there is grain in Egypt; go down there and buy some for us from that place, so that we may live and not die.”» (Gn 42:1-2)

JOSEPH REVEALS HIS IDENTITY TO HIS BROTHERS

«Joseph said to his brothers, “I am Joseph! Is my father still living?” But his brothers were not able to answer him because they were terrified at his presence. Then Joseph said to his brothers, “Come close to me.” When they had done so, he said, “I am your brother Joseph, the one you sold into Egypt! And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you. For two years now there has been famine in the land, and for the next five years there will not be plowing and reaping. But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance. So then, it was not you who sent me here but God. He made me father to Pharaoh, lord of his entire household and ruler of all Egypt. Now hurry back to my father and say to him, ‘This is what your son Joseph says: God has made me lord of all Egypt. Come down to me; don’t delay....’» (Gn 45:3-9)

«So Israel set out with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac. And God spoke to Israel in visions of the night and said, “Jacob, Jacob.” And he said, “Here I am.” And He said, “I am God, the God of your father; do not be afraid to go down to Egypt, for I will make you a great nation there. I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will close your eyes.” Then Jacob arose from Beersheba....» (Gn 46:1-5)

JACOB BLESSES THE SONS OF JOSEPH,
EPHRAIM AND MANASSEH,
MAKING THEM SONS OF ISRAEL

«Now it came about after these things that Joseph was told, “Behold, your father is sick.” So he took his two sons Manasseh and Ephraim with him. When it was told to Jacob, “Behold, your son Joseph has come to you,” Israel collected his strength and sat up in bed. Then Jacob said to Joseph, “God almighty appeared to me at Luz in the land of Canaan and blessed me, and He said to me, ‘Behold, I will make you fruitful and numerous, and I will make you a company of peoples, and will give this land to your descendants after you for an everlasting possession.’ And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are. But your offspring that have been born after them shall be yours; they shall be called by the names of their brothers in their inheritance. Now as for me, when I came from Padda, Rachel died, to my sorrow, in the land of Canaan on the journey, when there was still some distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem).” When Israel saw Joseph’s sons, he said, “Who are these?” And Joseph said to his father, “They are my sons, whom God has given me here.” So he said, “Bring them to me, please, that I may bless them.” Now the eyes of Israel were so dim from age that he could not see. Then Joseph brought them close to him, and he kissed them and embraced them. And Israel said to Joseph, “I never expected to see your face, and behold, God has let me see your children as well.” Then Joseph took them from his knees, and bowed with his face to the ground. And Joseph took them both, Ephraim with his right hand toward Israel’s left, and Manasseh with his left hand toward Israel’s right, and brought them close to him. But Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on Manasseh’s head, crossing his hands, although Manasseh was the firstborn. And he blessed Joseph and said,

*“The God before whom my fathers Abraham
and Isaac walked,
the God who has been my shepherd
all my life to this day,
the Angel who has redeemed me from all evil,
bless the lads;
and may my name live on in them,
and the names of my fathers Abraham and Isaac;
and may they grow into a multitude
in the midst of the earth.”*

When Joseph saw that his father laid his right hand on Ephraim’s head, it displeased him; and he grasped his father’s hand to remove it from Ephraim’s head to Manasseh’s head. And Joseph said to his father, “Not so, my father, for this one is the firstborn. Place your right hand on his head.” But his father refused and said, “I know, my son, I know; he also shall become a people and he also shall be great. However, his younger brother shall be greater than he, and his descendants shall become a multitude of nations.”

*And he blessed them that day, saying,
“By you Israel shall pronounce blessing, saying,
‘May God make you
like Ephraim and Manasseh!’”*

Thus he put Ephraim before Manasseh. Then Israel said to Joseph, “Behold, I am about to die, but God will be with you, and bring you back to the land of your fathers. And I give you one portion more than your brothers, which I took from the hand of the Amorite with my sword and my bow.» (Gn 48:1-22)

THE TWELVE TRIBES OF ISRAEL JACOB’S BLESSING (No. 26 in the Drawing, yellow area)

Reuben
Simeon
Levi
Judah

Zebulun
Issachar
Dan
Gad
Asher
Naphtali
Joseph (Manasseh and Ephraim)
Benjamin

«Then Jacob summoned his sons and said, “Assemble yourselves that I may tell you what shall befall you in the days to come. Gather together and hear, O sons of Israel, and listen to Israel your father,

*Reuben, you are my first-born;
my might and the beginning of my strength,
preeminent in dignity and preeminent in power,
uncontrolled as water,
you shall not have preeminence,
because you went up to your father’s bed;
then you defiled it – he went up to my couch.
Simeon and Levi are brothers;
their swords are implements of violence.
Let my soul not enter into their council;
let not my glory be united with their assembly;
because in their anger they slew men,
and in their self-will, they lamed oxen,
cursed be their anger, for it is fierce;
and their wrath, for it is cruel. I will divide them in Jacob, and
scatter them in Israel.*

*Judah, your brothers shall praise you;
your hand shall be on the neck of your enemies;
your father’s sons shall bow down before you.
Judah is a lion’s whelp;
from the prey, my son, you have gone up.
He stooped down, he couched as a lion,
and as a lioness; who dares rouse him up?*

*The scepter shall not depart from Judah,
nor the ruler's staff from between his feet,
until he comes to whom it belongs;
and to him shall be the obedience of the peoples.
Binding his foal to the vine
and his ass's colt to the choice vine,
he washes his garments in wine,
and his vesture in the blood of grapes;
his eyes shall be red with wine,
and his teeth white with milk.
Zebulun shall dwell at the seashore; and he shall be a haven for
ships, and his flank shall be toward Sidon.
Issachar is a strong donkey,
lying down between the sheepfolds.
When he saw that a resting place was good
and that the land was pleasant,
he bowed his shoulder to bear burdens,
and became a slave at forced labor.
Dan shall judge his people, as one of the tribes of Israel. Dan
shall be a serpent in the way, a horned snake in the path, that
bites the horse's heels,
so that his rider falls backward.
For thy salvation I wait, O Lord.
As for Gad, raiders shall raid him, But he shall raid at their
heels.
As for Asher, his food shall be rich, And he shall yield royal
dainties.
Naphtali is a doe let loose,
he gives beautiful words.
Joseph is a fruitful bough,
a fruitful bough by a spring;
his branches run over the wall.
The archers fiercely attacked him,
shot at him and harassed him sorely;
yet his bow remained unmoved,
his arms were made agile*

*by the hands of the Mighty One of Jacob,
(by the name of the Shepherd, the rock of Israel),
by the God your father, who will help you,
by God Almighty, who will bless you
with blessings of heaven above,
blessings of the deep that couches beneath,
blessings of the breasts and of the womb.
The blessings of your father are mighty,
beyond the blessings of the eternal mountains,
the bounties of the everlasting hills;
may they be on the head of Joseph,
and on the brow of him
who was separate from his brothers.
Benjamin is a ravenous wolf;
In the morning devouring the prey,
and at evening dividing the spoil.”*

All these are the twelve tribes of Israel, and this is what their father said to them as he blessed them, blessing each with the blessing suitable to him. Then he charged them, and said to them, “I am about to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron....”

When Jacob finished giving instructions to his sons, he drew his feet up into the bed, breathed his last and was gathered to his people.» (Gn 49:1-33)

These twelve tribes of Israel represented the division of the peoples that came forth from Abraham. The different spirits that animate these “peoples” are characterized in the blessing that each one receives from his father, Jacob.

It is the “people of God” in “Time,” divided up among themselves by these different spirits, until God will make of them one people by giving them one and the same Spirit.

«Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will put them with it, with the stick of Judah, and make them one stick, and

they will be one in my hand.» (Ez 37:19)

«For though your people, O Israel, may be like the sand of the sea, only a remnant of them will return.» (Is 10:22)

«In those days they will not say again, “The fathers have eaten sour grapes, and the children’s teeth are set on edge.” But every one will die for his own iniquity; each man who eats the sour grapes, his teeth will be set on edge.” Behold, days are coming,” says the Lord, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, although I was their husband,” says the Lord. “But this is the covenant which I will make with the house of Israel after those days,” says the Lord, “I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. And they shall not teach again, each man his neighbor and each man his brother, saying, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest of them,” says the Lord, “for I will forgive their iniquity, and I will remember their sin no more. “» (Jer 31:29-34)

«And he took me up in Spirit to a mountain, great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God. Its light was like a precious stone, as it were a jasper stone, clear as crystal. And it had a wall great and high with twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the children of Israel. On the east are three gates, and on the north three gates, and on the south three gates, and on the west three gates. And the wall of the city has twelve foundation stones, and on them twelve names of the twelve apostles of the Lamb.» (Apoc 21:10-14)

«And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried out with a loud voice to the four angels to whom it was granted to harm the earth

and the sea, saying: “Do not harm the earth or the sea or the trees, until we have sealed the bondservants of our God on their foreheads. And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Israel: From the tribe of Judah, twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand, from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand, from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand, from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin twelve thousand were sealed.» (Apoc 7:2-8)

Ephraim is not named, because he will be one with Judah. God will make him one with Judah, and in this One, the whole house of Israel will remain united in ONE; a single Spirit will animate them when He consummates His Work in man: *«And I will make them one nation upon the land, in the mountains of Israel.» (Ez 37:22)*

«And I looked, and behold, the Lamb was standing on Mount Zion, and with him one hundred and forty-four thousand, having his name and the name of his Father written on their foreheads. And I heard a voice from heaven, like the sound of many waters and like the sound of loud thunder; the voice which I heard was like the sound of harpists playing on their harps. And they sang a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the one hundred and forty-four thousand who had been purchased from the earth. These are the ones who have not been defiled with women, for they have kept themselves chaste. These are the ones who follow the Lamb wherever He goes. These have been purchased from among men as first fruits to God and to the Lamb. And no lie was found in their mouth; and they were blameless.» (Apoc 14:1-5)

This “people of God,” represented by the twelve tribes of Israel, was represented in the twelve Apostles of Jesus Christ, and today

it is the Christian Church that represents it. This does not mean that this “People of God” is made up of only those persons who belong to the Christian churches – those who are “officially” Christians. The “People of God,” in the dimension of “Time,” is made up of all the souls of “good will” who go in search of God, denying themselves in order to become centered in Him. Although they go by different paths, they will one day end up in Christ who is the Way and the Door to the house of the Father, who is in heaven. Only those human beings will be excluded from the “People of God” who, having rejected the Good through their affirmation in themselves, have become hardened, taking the path of Lucifer, becoming the “offspring of the serpent”: *«I will put enmity between you and the woman, between your offspring and hers; he shall crush your head and you will strike his heel.»* (Gn 3:15)

The latter are represented in the blessing that Jacob gave to Dan. This is why the tribe of Dan is not mentioned among the sealed of the tribes of Israel, according to the Apocalypse of St. John.³ *«Dan shall be a serpent in the way, a horned snake in the path, that bites the horse’s heels, so that his rider falls backward.»* (Gn49:17)

«In that day the Lord will punish Leviathan, the fleeing serpent, with his fierce and great and mighty sword, even Leviathan the twisted serpent; and he will slay the dragon who lives in the sea.» (Is 27:1)

«Thou didst crush the heads of Leviathan: Thou didst give him as food to the monsters of the sea.» (Ps 74:14)

«One man regards one day above another, another regards every day alike. Let each man be fully convinced in his own mind. He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God. For not one of us lives for himself, and not one dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord’s. For to this end Christ died and lived again, that he might be Lord both of the dead

and of the living.

But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the judgment seat of God. For it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." So then each one of us shall give account of himself to God.» (Rom 14:5-12)

Jesus' Christ, «having offered one sacrifice for sins... took his seat forever at the right hand of God: now he waits until his enemies are placed beneath his feet.» (Heb 10:12-13)

JOSEPH'S DEATH

«And Joseph said to his brothers, "I am about to die, but God will visit you, and bring you up out of this land to the land which he swore to Abraham, to Isaac, and to Jacob." Then Joseph took an oath of the sons of Israel saying, "God will visit you, and you shall carry up my bones from here."»

So Joseph died, being a hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt. » (Gn 50:24-26)

«By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshipped, leaning on the top of his staff.

By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.» (Heb 11:21-22)

RIGHTEOUS MEN, AN EXAMPLE FOR ALL GENERATIONS

Let us follow the example of those "godly men" who lived throughout the course of the ages:

*«...the abounding glory
of the Most High's portion,*

*his own part, since the days of old.
Subduers of the land in kingly fashion,
men of renown for their might,
or counselors in their prudence,
or seers of all things in prophecy;
Resolute princes of the folk,
and governors with their staves;
authors skilled in composition,
and forgers of epigrams with their spikes;
Composers of melodious psalms,
or discoursers on lyric themes....» (Sir44:2-5)*

All this they used to do in order to praise the name of the Lord and to sing the magnificence of His works, so that the future generations might have the knowledge of what they were receiving from God and so that it would serve them as an example for abiding in His presence during humanity's difficult times – which they were already foreseeing – when everything would be invaded by the influence of Evil, because of man's self-centeredness, when man, wanting to be like God, will take God's place in the world and in those souls who will submit themselves to him. Those who decide for God are to follow the example of the righteous men.

*«Some of them have left behind a name
and men recount their praiseworthy deeds;
but of others there is no memory,
for when they ceased, they ceased,
and they are as though they had not lived,
they and their children after them.
Yet these [the former] were godly men
whose virtues have not been forgotten;
their wealth remains in their families,
their heritage with their descendants;
through God's covenant with them
their family endures,
their posterity for their sake.
And for all time their progeny will endure,*

*their glory will never be blotted out;
their bodies are peacefully laid away,
but their name lives on and on.
At gatherings their wisdom is retold,
and the assembly proclaims their praise.
Enoch walked with the Lord and was taken up,
that succeeding generations
might learn by his example.
Noah, found just and perfect,
renewed the race in the time of devastation.
Because of his worth there were survivors,
and with a sign to him the deluge ended;
a lasting agreement was made with him,
that never should all flesh be destroyed.
Abraham, father of many peoples,
kept his glory without stain:
He observed the precepts of the Most High,
and entered into an agreement with him;
in his own flesh he incised the ordinance,
and when tested he was found loyal.
For this reason, God promised him with an oath
that in his descendants
the nations would be blessed,
that he would make him numerous
as the grains of dust,
and exalt his posterity like the stars;
that he would give them an inheritance
from sea to sea,
and from the River to the ends of the earth.
And for Isaac he renewed the same promise
because of Abraham his father.
The covenant with all his forebears was confirmed,
and the blessing rested upon the head of Jacob.
God acknowledged him as the firstborn,
and gave him his inheritance.
He fixed the boundaries for his tribes,*

*and their division into twelve.
From him was to spring
the man who won the favor of all:
Dear to God and men, Moses;
whose memory is held in benediction.
God's honor devolved upon him,
and the Lord strengthened him
with fearful powers;
God wrought swift miracles at his words
and sustained him in the king's presence.
He gave him the commandments for his people,
and revealed to him his glory.
For his trustworthiness and meekness
God selected him from all mankind;
He permitted him to hear his voice,
and led him into the cloud,
where, face to face,
he gave him the commandments,
the law of life and understanding,
that he might teach his precepts to Jacob,
his judgments and decrees to Israel.» (Sir 44:8-45:6)*

God does not breach His Justice for the benefit of His Love; God's Justice is also a manifestation of His Love. To those who doubt His word, He makes His Justice known in POWER; and to those who believe in it, He makes His Justice known in LOVE. This is what we see in Egypt with the Pharaoh and the people of Israel, when they were liberated from the oppression under which Pharaoh kept them. The same "Justice" had different manifestations in the one and in the other: what was a punishment for Egypt was at the same time the liberation for Israel.

God loves "His" people; nevertheless, for the sake of justice with the fallen angel, this people, before being liberated by God, must be submitted by Will of God (the Creator) to the authority of the creatures who are at the service of His power.⁴ This is how he had announced it to Abraham, and this is how it is fulfilled in each

man and in all of humanity:

«Know for certain that your descendants shall be aliens in a land not their own, where they shall be enslaved and oppressed for four hundred years. But I will bring judgment on the nation they must serve, and in the end they will depart with great wealth. And as for you, you shall go to your fathers in peace; you shall be buried at a contented old age. In the fourth generation the others shall come back here; the wickedness of the Amorites will not have reached its full measure until then.» (Gn 15:13-16)

To this “enslavement” every human being will find himself subjected in order to be able in the end to receive his reward – eternal life, the true liberty of the children of God: *«and in the end they will depart with great wealth.»* It is the first resurrection, after man has “died to self” – by choosing the Creator instead of the creature – and dies physically, for if that “death-to-self” has not taken place, this resurrection cannot occur: *«...you shall go to your fathers in peace; you shall be buried at a contented old age.»*

«In the fourth generation the others shall come back here.» This is when he enters the “promised land”; the “fourth generation” would be after the third time-span of “the Times.”

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. But prior to this, “Evil” must be consummated: those who have chosen, along with the angel, to affirm themselves in self. This “Evil” is represented in the wickedness of the Amorites: *«...the wickedness of the Amorites will not have reached*

its full measure until then.» (Gn 15:16)

In the meantime, the “wicked one” is accomplishing his work by leaning on the men who accept his temptation: *«You will be like God, knowers of good and evil.»* And these men must come to the “consummation of their wickedness” so that “all justice” may be fulfilled in God’s LOVE as well as in His POWER. Those human beings, of all times, who have accepted the spirit of the wicked one by choosing “Power” rather than “Love” are represented in the “Amorites.” This fact was fulfilled historically with the children of Israel and the Amorites of that time, and it continues to be fulfilled spiritually in the human beings and in the peoples of all times, adopting different forms, but the meaning, which is the “reality” of the word of God, is eternal: *«...the wickedness of the Amorites will not have reached its full measure until then.»* The “people of God” will be in “bondage” until the works of the spirit of wickedness – the “wickedness” of the “Amorites” – has reached its full measure. As the consummation of wickedness draws to a close, God will raise up the “Moses” who will awaken the people who must leave “Egypt” – *«Depart from her, O my people. ...»* — and the “Joshua” who is to introduce them into the “Promised Land.”

Chapter VII

FIGURES OF THE REDEEMER MESSIAH

“All justice” has been fulfilled in Egypt, and God liberates the People from its slavery to Pharaoh: a Figure of the Redemption. God begins to show “His” People – the human beings who deny themselves in order to identify themselves with the Divine Will – the “Figure” of the Messiah and the path they must follow so that they may be able to recognize him at his coming.

Drawing 7 - After the Flood (continuation)

- Moses
- The Vision of the Burning Bush
- Springs of Water
(Apostles of Christ. Word of God and Sacraments)
- The Quails and the Manna
(Christ: Flesh and Bread from Heaven)
- The Rock of Horeb
(Christ, Living Rock: Fountain of Salvation)
- Amalek Attacks the People: Figure of the “Enemy,” Spirit of Evil, Who Attacks the People of God in the Desert.

Continuation of Drawing 7
After the Flood

MOSES

(No. 27 in the Drawing, yellow area)

«Now these are the names of the sons of Israel who came to Egypt with Jacob; they came each one with his household: Reuben, Simeon, Levi and Judah; Issachar, Zebulun and Benjamin; Dan and Naphtali, Gad and Asher. And all the persons who came from the loins of Jacob were seventy in number, but Joseph was already in Egypt. And Joseph died, and all his brothers and all that generation.

But the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.

Now a new king arose over Egypt, who did not know Joseph. And he said to his people, “Behold the people of the sons of Israel are more and mightier than we. Come, let us deal wisely with them, lest they multiply and in the event of war, they also join themselves to those who hate us, and fight against us, and depart from the land.” So they appointed task masters over them to afflict them with hard labor. And they built for Pharaoh storage cities, Pithom and Rameses. But the more they afflicted them, the more they multiplied and the more they spread out, so that they were in dread of the sons of Israel. And the Egyptians compelled the sons of Israel to labor rigorously; and they made their lives bitter with hard labor in mortar and bricks and at all kinds of labor in the field, all their labors which they rigorously imposed on them.

Then the king of Egypt spoke to the Hebrew mid-wives, one of whom was named Shiphrah, and the other was named Puah; and he said, “When you are helping the Hebrew women to give birth

and see them upon the birthstool, if it is a son, then you shall put him to death; but if it is a daughter then she shall live.” But the midwives feared God, and did not do as the king of Egypt had commanded them, but let the boys live. So the king of Egypt called for the mid-wives, and said to them “Why have you done this thing, and let the boys live?” And the midwives said to Pharaoh, “Because the Hebrew women are not as the Egyptian women; for they are vigorous, and they give birth before the midwife can get to them.” So God was good to the midwives, and the people multiplied, and became very mighty. And it came about because the midwives feared God, that he established households for them.. Then Pharaoh commanded all his people, saying, “Every son who is born you are to cast into the Nile, and every daughter you are to keep alive. “» (Ex 1:1-22)

It is the “spirit of the world” – egocentric action of angels and men – which by means of Pharaoh seeks to block the path of the One who is to come to liberate the “sons of God” from “slavery.” And this persecution is repeated, in one way or another, in order to block the Work of God. The persecution of children is always a sign that God is preparing “something extraordinary,” and the “Enemy” cuts in ahead.

«Now when Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, Magi came from the East to Jerusalem, saying, “Where is he that is born King of the Jews? For we have seen his star in the East and have come to worship Him.” But when King Herod heard this, he was troubled, and so was all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. And they said to him, “In Bethlehem of Judea; for thus it is written by the prophet:

*‘And thou, Bethlehem, of the land of Judah,
are by no means least
among the princes of Judah;
for from thee shall come forth a leader
who shall shepherd my people Israel.’”*

Then Herod summoned the Magi secretly, and carefully ascertained from them the time when the star had appeared to them. And sending them to Bethlehem, he said, "Go and make careful inquiry concerning the child, and when you have found him, bring me word, that I too may go and worship him."

Now they, having heard the king, went their way. And behold, the star that they had seen in the East went before them, until it came and stood over the place where the child was. And when they saw the star they rejoiced exceedingly. And entering the house, they found the child with Mary his mother, and falling down they worshiped him. And opening their treasures they offered him gifts of gold, frankincense and myrrh. And being warned in a dream not to return to Herod, they went back to their own country by another way.

But when they had departed, behold, an angel of the Lord appeared in a dream to Joseph, saying, "Arise, and take the child and his mother, and flee into Egypt, and remain there until I tell thee. For Herod will seek the child to destroy him." So he arose and took the child and his mother by night, and withdrew into Egypt, and remained there until the death of Herod, that what was spoke by the Lord through the prophet might be fulfilled, "Out of Egypt I called my son."

Then Herod, seeing that he had been tricked by the Magi, was exceedingly angry; and he sent and slew all the boys in Bethlehem and all its neighborhood who were two years old or under, according to the time that he had carefully ascertained from the Magi. Then was fulfilled what was spoken through Jeremiah the prophet:

"A voice was heard in Ramah, weeping and loud lamentation; Rachel weeping for her children, and she would not be comforted, because they are no more."» (Mt 2:1-18)

«Now a man from the house of Levi went and married a daughter of Levi. And the woman conceived and bore a son; and when she could hide him no longer, she got him a wicker basket

and covered it over with tar and pitch. Then she put the child into it, and set it among the reeds by the bank of the Nile. And his sister stood at a distance to find out what would happen to him. The daughter of the Pharaoh came down to bathe at the Nile, with her maidens walking alongside the Nile; and she saw the basket among the reeds and sent her maid, and she brought it to her. When she opened it, she saw the child, and behold, the boy was crying. And she had pity on him and said, "This is one of the Hebrews' children." Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?" And Pharaoh's daughter said to her, "Go ahead." So the girl went and called the child's mother. Then Pharaoh's daughter said to her, "Take this child away and nurse him for me and I shall give you your wages." So the woman took the child and nursed him. And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she named him Moses, and said, "Because I drew him out of the water."

Now it came about in those days, when Moses had grown up, that he went out to his brethren and looked on their hard labors; and he saw an Egyptian beating a Hebrew, one of his brethren. So he looked this way and that, and when he saw there was no one around, he struck down the Egyptian and hid him in the sand. And he went out the next day, and behold, two Hebrews were fighting with each other; and he said to the offender, "Why are you striking your companion?" But he said, "Who made you a prince or a judge over us? Are you intending to kill me, as you killed the Egyptian?" Then Moses was afraid, and said, "Surely the matter has become known." When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian....» (Ex2:1-15)

And it is on this man, Moses, that God's loving Justice leans in order to continue preparing the "People" who, after "all justice" with the angel – "Evil" – has been fulfilled in Egypt, can be set free from the slavery in which they were held by Pharaoh. Thus God sends Moses to liberate His people. It is a "figure," given to

humanity, of the true Redemption from the slavery in which the spirit of evil keeps it immersed. Moses is a “figure” of Christ, and if the children of Israel are faithful to the teaching that God will give them by means of him, they will receive the grace to recognize the Redeemer Messiah, who will free them from evil, so that they can receive the King whom they are expecting, and who will “shepherd them for all eternity,” whose staff, as announced by Jacob, is in the hands of “Judah”: *«The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs; and to him shall be the obedience of the peoples.»*» (Gn 49:10)

THE VISION OF THE BURNING BUSH

«Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he left the flock to the west side of the wilderness, and came to Horeb, the mountain of God. And the angel of the Lord appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. So Moses said, “I must turn aside now, and see this marvelous sight, why the bush is not burned up.” When the Lord saw that he turned aside to look, God called to him from the midst of the bush, and said, “Moses, Moses!” And he said, “Here I am.” Then He said, “Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground.” He said also, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Then Moses hid his face, for he was afraid to look at God.

And the Lord said, “I have surely seen the affliction of my people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings. So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite

and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite. And now, behold, the cry of the sons of Israel has come to me; furthermore, I have seen the oppression with which the Egyptians are oppressing them. "Therefore, come now, and I will send you to Pharaoh) so that you may bring my people, the sons of Israel, out of Egypt. "» (Ex3:1-10)

«Then Moses departed and returned to Jethro his father-in-law, and said to him, "Please, let me go, that I may return to my brethren who are in Egypt, and see if they are still alive." And Jethro said to Moses, "Go in peace." Now the Lord said to Moses in Midian, "Go back to Egypt, for all the men who were seeking your life are dead."» (Ex 4:18-19)

In like manner God announces to Joseph to leave Egypt and go back to Israel, *«for those who sought the child's life are dead.»*

«But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise and take the child and his mother, and go into the land of Israel; for those who sought the child's life are dead." And he arose and took the child and his mother, and came into the land of Israel.» (Mt 2:19-21)

«So Moses took his wife and his sons, and started back to the land of Egypt, with them riding the ass. The staff of God he carried with him.

The Lord said to him, "On your return to Egypt, see that you perform before Pharaoh all the wonders I have put in your power. I will make him obstinate, however, so that he will not let the people go. So you shall say to Pharaoh: Thus says the Lord: 'Israel is my son, my first-born. Hence I tell you: Let my son go, that he may serve me. If you refuse to let him go, I warn you, I will kill your son, your first-born.' "» (Ex 4:20-23)

«Now it came about when Pharaoh had let the people go, that God did not lead them by the way of the land of the Philistines, even though it was near; for God said, "Lest the people change their minds when they see war, and they return to Egypt." Hence

God led the people around by way of the wilderness to the Red Sea; and the sons of Israel went up in martial array from the land of Egypt. And Moses took the bones of Joseph with him, for he had made the sons of Israel solemnly swear, saying, "God shall surely take care of you; and you shall carry my bones from here with you." Then they set out from Succoth and camped in Etham on the edge of the wilderness. And the Lord was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night. He did not take away the pillar of cloud by day, nor the pillar of fire by night, from before the people.» (Ex 13:17-22)

For four hundred and thirty years the children of Israel were under the oppression of the Egyptians. They cried out to God for their liberation. But when God liberates them and they are just beginning to suffer the consequences necessary for their liberation, they prefer the slavery of Egypt rather than the sacrifice necessary for attaining their freedom. The slavery of Egypt represents the slavery to "self" that we all suffer from as a consequence of the egocentric angelic action that we bring with us, kneaded into our very human nature ever since we were formed. God knows the condition of the human being, and this is why He did not lead the people by the shortest route, which would have taken them through the land of the Philistines, for if the Philistines had attacked, they would have preferred to return to Egypt rather than continue the trek through the desert toward their liberation. The journey, which would have taken them forty days, took them forty years because of the hardness of their hearts, due to their incapacity to submit themselves to the necessary condition that Divine Justice required for their liberation. We should reflect deeply upon this fact and come to the consciousness that every grace that God gives us to liberate us from our egos requires our collaboration in the sacrifice which is necessary so that this grace may be effective and be able to bear its fruits. As soon as the people encounter their first difficulty – they were thirsty and could not drink the water because it was bitter – they grumble against Moses, the instrument that God

had sent to liberate them: «*“What shall we drink?” Then Moses cried out to the Lord, and the Lord showed him a tree; and he threw it into the waters, and the waters became sweet.... And He said, “If you will give earnest heed to the voice of the Lord your God, and do what is right in His sight, and give ear to His commandments, and keep all his statutes, I will send none of the plagues against you which I have sent the Egyptians....”*» (Ex 15:24-26) All the bitterness that we suffer in this life (every “plague” that afflicts us and makes us unhappy in this world) is due to our slavery to “self” and, as a consequence, to our slavery to the “spirit of the world.” Only a living and active faith in the Will of God, letting Him act, without reasoning out what He has commanded, can “sweeten” our lives, liberating us from the oppressive yoke. But the “people,” like all human beings, do not heed the warning, and suffer the consequences. They do not cry out to God, as Moses did; they do not listen to God, do not do what is right in His sight, do not give ear to His commandments, and do not keep His statutes; but they expect God to favor them in all their selfish needs and cry out again to Moses, grumbling against him, against God’s instrument.

SPRINGS OF WATER

(Apostles of Christ. Word of God and Sacraments)

«Then Moses led Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water. And when they came to Marah, they could not drink the waters of Marah, for they were bitter; therefore it was named Marah. So the people grumbled at Moses, saying, “What shall we drink?” Then he cried out to the Lord, and the Lord showed him a tree; and he threw it into the waters, and the waters became sweet. There He made for them a statute and regulation, and there He tested them. And He said, “If you will give earnest heed to the voice of the Lord your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will send none of the plagues against you which I have

sent against the Egyptians; for I, the Lord, am your healer.” Then they came to Elim where there were twelve springs of water and seventy date palms, and they camped there beside the waters.» (Ex 15:22-27)

All this is a “figure” of what will later be done by the Son of God – Christ in the person of Jesus – who would be the life example for our liberation.

«And when it was day, he called his disciples, and chose from them twelve....» (Lk 6:13)

The true Apostles of Jesus are true “springs” of that Fountain of “living water,” which is Christ, “springs” opened up by Jesus Christ’s obedience to the Will of the Father, and which transmit life by means of the Word of God through the person who “believes” in it and puts it into practice.

«Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life.» (Jn 4:13-14)

«On the last day, the great day of the feast, Jesus stood up and proclaimed,

*“If any one thirsts,
let him come to me and drink.
He who believes in me,
as the Scripture has said,
‘Out of his heart shall flow
rivers of living water.’”*

Now this he said about the Spirit, which those who believe in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified.» (Jn 7:37-39)

*«Then the Lord will guide you always,
and give you plenty
even on the parched land.
He will renew your strength,
and you shall be like a watered garden,*

like a spring whose water never fails.» (Is 58:11)
«On that day, you will say:
I give you thanks, O Lord;
though you have been angry with me,
your anger has abated,
and you have consoled me.
God indeed is my savior;
I am confident and unafraid.
My strength and my courage is the Lord,
and he has been my savior.
With joy you will draw water
at the fountain of salvation,
and say on that day:
Give thanks to the Lord, acclaim his name;
among the nations make known his deeds,
proclaim how exalted is his name.» (Is 12:1-4)

THE QUAILS AND THE MANNA

(Christ: Flesh and Bread from Heaven)

«So Moses and Aaron said to all the sons of Israel, “At evening you will know that the Lord has brought you out of the land of Egypt; and in the morning you will see the glory of the Lord, for He hears your grumbling against the Lord; and what are we, that you grumble against us?” And Moses said, “This will happen when the Lord gives you meat to eat in the evening, and bread to the full in the morning; for the Lord hears your grumbings which you grumble against Him. And what are we? Your grumbings are not against us but against the Lord.”

Then Moses said to Aaron, “Say to all the congregation of the sons of Israel, ‘Come near before the Lord, for He has heard your grumbings.’” And it came about as Aaron spoke to the whole congregation of the sons of Israel, that they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud.

And the Lord spoke to Moses saying, “I have heard the

grumblings of the sons of Israel; speak to them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread; and you shall know that I am 'the Lord your God.'''

So it came about at evening that the quails came up and covered the camp, and in the morning there was a layer of dew around the camp. When the layer of dew evaporated, behold, on the surface of the wilderness there was a fine flake-like thing, fine as the hoarfrost on the ground. When the sons of Israel saw it, they said to one another, ["Man hu?"] "What is it?" For they did not know what it was. And Moses said to them, "It is the bread which the Lord has given you to eat. This is what the Lord has commanded. 'Gather of it every man as much as he should eat; you shall take an omer apiece according to the number of persons each of you has in his tent.'"

The sons of Israel did not obey, and so some gathered much and some little. When they measured it with an omer, he who had gathered much had no excess, and he who had gathered little had no lack; every man gathered as much as he should eat.

And Moses said to them, "Let no man leave any of it until morning." But they did not obey Moses, and some left part of it until morning, and it bred worms and became foul; and Moses was angry with them. And they gathered it morning by morning, every man as much as he should eat; but when the sun grew hot, it would melt....

Then Moses said, "This is what the Lord has commanded, 'Let an omerful of it be kept throughout your generations, that they may see the bread that I fed you in the wilderness, when I brought you out of the land of Egypt.'"

And Moses said to Aaron, "Take a jar and put an omerful of manna in it, and place it before the Lord, to be kept throughout your generations." As the Lord commanded Moses, so Aaron placed it before the Testimony, to be kept.

And the people of Israel ate the manna forty years, till they came to a habitable land; they ate manna, till they came to the border of

the land of Canaan. (Now an omer is a tenth part of an ephah.)»
(Ex 16:6-36)

God was letting His people know that they should live in the present, “today,” and if they did this, always in His Presence, they would lack nothing and would afterwards receive the true “bread from heaven,” which gives eternal life: the living Christ, the activity of the Divine in their human being, the true Redeemer who would liberate them forever from the only slavery, the slavery to “self.” This is how He, manifested Himself afterwards in the person of Jesus, who is the Reality of the image they had lived upon leaving Egypt and whom they were unable to recognize, because they remained with Moses and did not discover God, Who was leading them through Moses.

For if they had listened to the Father, they would have recognized the Son, the Only Begotten in the man Jesus, who had come to show them the way of their true liberation – the liberation from themselves.

Because they remained in the human of Moses, in the creature, and did not want to listen to God on account of their fear of death – *«You speak to us, and we will listen, but let not God speak to us, or we shall die»* – they were unable to discover the Divine, the Only Begotten Son in Jesus, remaining with the human, which became for them a stumbling block for recognizing the Redeemer Messiah they were expecting.

The human, the psychic body, which is substantially united to the Divine and is covered by the flesh, must be “eaten,” “digested,” by faith, in order for man to transcend the natural and be able to discover the Divine in it, the supernatural, because the human is substantially united to the Divine, but the flesh, the physical, impedes one’s seeing the Reality.

In the same way, the blood, which represents the egocentric action, the spirit of the creature, must be “drunk” and also “digested” by faith, so that man may be able to discover the Spirit that gives life, nourishes and sustains everything that exists. This is

why Jesus says: *«He who eats my flesh and drinks my blood has eternal life, and I will resurrect him on the last day, for my flesh is true food and my blood true drink.»* (Jn 6:54-55)

«So they said to him, “Then what sign do you do, that we may see, and believe you? What work do you perform? Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven, and gives life to the world.” They said to him, “Lord, give us this bread always.” Jesus said to them,

*“I am the bread of life;
he who comes to me shall not hunger,
and he who believes in me shall never thirst.
But I have told you that you have seen,
and yet do not believe.*

All that the Father gives me will come to me; and him who comes to me I will not cast out.

*For I have come down from heaven,
not to do my own will,
but the Will of him who sent me;
and this is the Will of him who sent me,
that I should lose nothing
of all that he has given me,
but raise it up at the last day.*

*For this is the Will of my Father,
that every one who sees the Son
and believes in him should have eternal life;
and I will raise him up at the last day.”*

The Jews therefore were grumbling about Him, because he said, “I am the bread that came down from heaven.” And they were saying, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, I have come down from heaven?”” Jesus answered them, “Do not grumble among

yourselves. No one can come to me, unless the Father who sent me draws him; and I will raise him up at the last day. It is written in the prophets, 'And they shall all be taught by God.' Every one who has heard and learned from the Father comes to me. Not that any one has seen the Father except him who is from God; he has seen the Father. Truly, truly, I say to you, he who believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven; if anyone eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh."

The Jews then disputed among themselves, saying, "How can this man give us His flesh to eat?" So Jesus said to them,

*"Truly, truly, I say to you,
unless you eat the flesh of the Son of man
and drink his blood, you have no life in you;
he who eats my flesh and drinks my blood
has eternal life,
and I will raise him at the last day.
For my flesh is true food and my blood true drink.
He who eats my flesh and drinks my blood
abides in me,
and I in him.
As the living Father sent me,
and I live because of the Father,
so he who eats me, will live because of me.
This is the bread
which came down from heaven,
not such as the fathers ate and died;
he who eats this bread will live forever."
This he said in the synagogue,
as he taught at Capernaum.»(Jn 6:30-59)*

The words of Jesus are incomprehensible to reason, and only he who receives his very same Spirit can understand them. Only those

who have a real thirst for God – Love, Truth, and Life – transcend, by their faith, the limits of the physical: flesh, blood, bread, water, and so on.

*«Oh! Every one who thirsts,
come to the waters;
and you who have no money come, buy and eat.
Come, buy wine and milk without money
and without cost.
Why do you spend money
for what is not bread,
and your wages for what does not satisfy?
Listen carefully to me,
and eat what is good,
and delight yourself in abundance.
Incline your ear and come to me,
Listen, that you may live;
and I will make
an everlasting covenant with you....» (Is 55:1-3)*

«But in giving this instruction, I do not praise you, because you come together not for the better but for the worse. For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part, I believe it. For there must also be factions among you in order that those who are approved may have become evident among you. Therefore when you meet together, it is not to eat the Lord's Supper, for in your eating each one takes his own supper first; and one is hungry and another is drunk....

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me." In the same way he took also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Whoever,

therefore, eats the bread and drinks the cup of the Lord in an unworthy manner, will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat the bread and drink of the cup. For any one who eats and drinks without discerning the body, eats and drinks judgment upon himself.» (1 Cor 11:17-29)

THE ROCK OF HOREB

(Christ, Living Rock: Fountain of Salvation)

«Therefore the people quarreled with Moses and said, “Give us water that we may drink.” And Moses said to them, “Why do you quarrel with me? Why do you test the Lord?” But the people thirsted there for water; and they grumbled against Moses and said, “Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?” So Moses cried out to the Lord, saying, “What shall I do to this people? A little more and they will stone me.” Then the Lord said to Moses, “Pass before the people and take with you some of the elders of Israel; and take in your hand your staff with which you struck the Nile, and go. Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink.” And Moses did so in the sight of the elders of Israel. And he named the place Massah and Meribah because of the quarrel of the sons of Israel, and because they tested the Lord, saying, “Is the Lord among us, or not?”» (Ex 17:2-7)

«...they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water.» (Jn 19:33-34)

«The Lord lives! And blessed be my Rock! Extolled be the God of my salvation.» (Ps 18:47)

From Christ in Jesus, Living Rock, when struck by the Justice of the Father for the sins of men, there came forth “Salvation” for the souls who drink of Him: *«Strike the rock, and water will come out of it, that the people may drink.»*

*«Thou didst provide bread from heaven
for them for their hunger.
Thou didst bring forth water from a rock
for them for their thirst.
And Thou didst tell them to enter
in order to possess the land
which Thou didst swear to give them.
But they, our fathers, acted arrogantly;
they became stubborn
and would not listen to Thy commandments.
But they refused to listen,
and did not remember Thy wondrous deeds
which Thou hadst performed among them;
so they became stubborn and appointed a leader
to return to their slavery.» (Neh 9:15-17)*

AMALEK ATTACKS THE PEOPLE: FIGURE OF THE “EN- EMY,” SPIRIT OF EVIL, WHO ATTACKS THE PEOPLE OF GOD IN THE DESERT

«Then Amalek came and fought against Israel at Rephidim. So Moses said to Joshua, “Choose men for us, and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the staff of God in my hand.” And Joshua did as Moses told him, and fought against Amalek; and Moses, Aaron, and Hur went up to the top of the hill. As long as Moses kept his hands raised up Israel prevailed, but when he let his hands rest, Amalek prevailed. But Moses’ hands were heavy. Then they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other. Thus his hands were steady until the sun set. So Joshua overwhelmed Amalek and his people with the edge of the sword.

Then the Lord said to Moses, “Write this in a book as a memorial, and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven.”

And Moses built an altar, and named it, The Lord is my Banner,

saying: “For having raised his hand against the throne of the Lord, the Lord will wage war against Amalek from generation to generation.”»(Ex 17:8-16)

In Amalek, God was giving the people a material figure of what would happen to them afterwards with their spiritual enemy who would attack them in order to make them adore a “golden calf” and thus break faith with God.

Amalek is a “figure” of the “enemy,” spirit of Evil, who constantly attacks the souls, the “people of God,” in order to take possession of them. «*For having raised his hand against the throne of the Lord, the Lord will wage war against Amalek from generation to generation.*»

Moses with uplifted hands is a “figure” of Jesus Christ on the Cross. As long as Christ still finds souls, bodies, in this world, in whom He can prolong His immolation to the Will of the Father, the “people of God,” who journey as pilgrims in “Time,” will always have an advantage over the “enemy.”

Jesus Christ can no longer suffer in His own physical body. He needs other human beings to surrender their bodies to Him, wherein He can suffer and thus continue to bear the weight of God’s Justice, Justice in relation to His free creatures who, because of their unconsciousness, choose the actions of the “spirit of the world,” which God permits for the sake of Justice toward them, and if there were not other souls who tilt the scales of Divine Justice by consciously choosing the Will of God, it would mean the loss of everything, all of it ending up in the hands of the enemy. When such souls – “victim-hosts fully consecrated” to the Will of God by means of the Immaculate Host – are no longer to be found, then God’s Justice will be felt at the hands of the “enemy.”

«The days will come when you will long to see one day of the Son of Man, and will not see it. And they will say to you, “Behold, here he is, behold, there he is.” Do no go, nor follow after them. For as the lightning when it lightens flashes from one end of the sky to the other, so will the Son of Man be in his day. But first he

must suffer many things and be rejected by this generation.» (Lk 17:22-25)

«"I tell you, in that night there will be two in one bed; one will be taken and the other left. There will be two women grinding together; one will be taken, and the other left." And they said to Him, "Where, Lord?" He said to them, "Where the body is, there the vultures will be gathered together.» (Lk 17:34-36)

For where the body of the Antichrist is, there the demons – the rebel spirits at the service of Satan – will be gathered together to take on the bodies of the reprobate.

«For if I do not go, the Advocate will not come to you; but if I go, I will send him to you. And when he has come he will convict the world of sin, and of justice, and of judgment: of sin, because they do not believe in me; of justice, because I go to the Father, and you will see me no more; and of judgment, because the prince of this world has already been judged....» (Jn 16:7-11)

«...and recite it to Joshua, that I will utterly blot out the memory of Amaleck from under heaven.» (Ex 17:14)

«...the prince of this world has already been judged.» (Jn 16:11)

Chapter VIII

FIRSTFRUITS OF
THE PROMISE OF REDEMPTION

God gives “His” People – the human beings who deny themselves in order to identify themselves with the Divine Will – the “Figure” and the “Firstfruits” of the Promise, so that they may prepare themselves to receive its Reality.

Drawing 7 - After the Flood (continuation)

- Jethro’s Advice to Moses
- (Election of the Apostles and Disciples of Christ Jesus)*
- Jesus Prays for His Disciples
- First Appearance of Jesus Christ Arisen to His Disciples
- Yahweh’s Appearance Is Announced to the People
- Purification and Sanctification. The Vow of Chastity
- God’s Appearance to the People
- Let Us Give Thanks to God
- The Glory of God in Creation

JETHRO'S ADVICE TO MOSES

*(Election of the Apostles
and Disciples of Christ Jesus)*

«And it came about the next day that Moses sat to judge the people, and the people stood about Moses from the morning until the evening. Now when Moses' father-in-law saw all that he was doing for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit as judge and all the people stand about you from morning until evening?" And Moses said to his father-in-law, "Because the people come to me to inquire of God. When they have a dispute, they come to me, and I judge between a man and his neighbor, and make known the statutes of God and His laws." And Moses' father-in-law said to him, "The thing that you are doing is not good. You will surely wear out, both yourself and these people who are with you, for the task is too heavy for you; you cannot do it alone. Now listen to me, I shall give you counsel, and God be with you. You be the people's representative before God, and you bring the disputes to God, then teach them the statutes and laws, and make known to them the way in which they are to walk, and the work they are to do.

Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain, and you shall place these over them, as leaders of thousands, of hundreds, of fifties and of tens. And let them judge the people at all times, and let it be that every major dispute they will bring to you, but every minor dispute they themselves will judge. So it will be easier for you, and they will bear the burden with you.

If you do this thing and God so commands you, then you will be able to endure, and all these people also will go to their place in

peace.” So Moses listened to his father-in-law, and did all that he said. And Moses chose able men out of all Israel, and made them heads over the people, leaders of thousands, of hundreds, of fifties and of tens. And they judged the people at all times; the difficult disputes they would bring to Moses, but every minor dispute they themselves would judge.

Then Moses bade his father-in-law farewell, and he went his way into his own land.» (Ex 18:13-27)

Jethro’s advice is quite human; by following it, Moses falls in the temptation, giving more importance to his human weakness and that of the people than to his faith in God, which would have given him the strength to carry out His Will. And the consequences of this were seen during the people’s journey through the desert, to the extent that Moses could not enter the Promised Land but could only see it from afar. And out of Justice, because of what Moses did, later on Jesus has to choose his apostles, who represent Humanity, represented in the people of Israel; and from their midst arises the traitor, Judas, who delivers him up to the Sanhedrin, and Jesus takes upon himself, even to the sacrifice of his death, and death on a cross, the transgressions of all Humanity, represented in the people of Israel: *«Father, forgive them, for they know not what they do.»* Jesus even went as far as experiencing God’s abandonment – *«Father, why have you abandoned me»* – out of justice because of the people’s abandonment of God. In this way he redeemed not only the fault incurred in Paradise but also the transgressions of all Humanity, committed out of unconsciousness, as a consequence of original sin, taking upon himself the original sin and its consequences, without including each one’s personal sin, which must be redeemed through one’s denial of self by choosing God through the fulfillment of His Will for one’s own personal return to Him.

«The Lord our God spoke to us at Horeb, saying, “You have stayed long enough at this mountain; turn and set your journey, and go to the hill country of the Amorites, and to all their neighbors in the Arabah, in the hill country and in the lowland and in

the Negev and by the seacoast, the land of the Canaanites, and Lebanon, as far as the great river, the River of Euphrates.

See, I have placed the land before you; go in and possess the land which the Lord swore to give to your fathers, to Abraham to Isaac, and to Jacob, to them and their descendants after them." And I spoke to you at that time, saying, "I am not able to bear the burden of you alone. The Lord your God has multiplied you, and behold you are this day as the stars of heaven for multitude. May the Lord, the God of your fathers, increase you a thousand-fold more than you are, and bless you, just as He has promised you! How can I alone bear the load and burden of you and your strife? Choose wise and discerning and experienced men, from your tribes, and I will appoint them as your heads." And you answered me and said, "The thing which you have said to do is good." So I took the heads of your tribes, wise and experienced men, and appointed them heads over you, leaders of thousands, and of hundreds, of fifties and of tens, and officers for your tribes. Then I charged your judges at the time, saying, "Hear the cases between your fellow country-men, and judge righteously between a man and his fellow-countryman, or the alien who is with him. You shall not show partiality in judgment; you shall hear the small and the great alike. You shall not fear man, for the judgment is God's. And the case that is too hard for you, you shall bring to me and I will hear it." And I commanded you at that time all the things that you should do. » (Dt1:6-18)

«In these days he went out to the mountain to pray; and all night he continued in prayer to God. And when it was day, he called his disciples, and chose from them twelve, whom he named apostles: Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot, and Judas the son of James, and Judas Iscariot, who became a traitor.

And he came down with them and stood on a level place, with a great crowd of disciples and a great multitude of people from all

Judea and Jerusalem and the coastal region of Tyre and Sidon, who came to hear him, and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all the crowd sought to touch him, for power came forth from him and was healing them all.» (Lk 6:12-19)

«These twelve Jesus sent out after instructing them, saying, “Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; but rather go to the lost sheep of the house of Israel. And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely you received, freely give. Do not acquire gold, or silver, or copper for your money belts; or a bag for your journey, or even tunics, or sandals, or a staff; for the worker is worthy of his support.

And into whatever city or village you enter, inquire who is worthy in it; and abide there until you go away. And as you enter the house, give it your greeting. And if the house is worthy, let your greeting of peace come upon it; but if it is not worthy, let your greeting of peace return to you. And whoever does not receive you, nor heed your words, as you go out of that house or that city, shake off the dust of your feet. Truly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment, than for that city.

Behold, I send you out as sheep in the midst of wolves; therefore be shrewd as serpents, and innocent as doves. But beware of men; for they will deliver you up to the courts, and scourge you in their synagogues; and you shall even be brought before governors and kings for my sake, as a testimony to them and to the Gentiles. But when they deliver you up, do not become anxious about how or what you speak; for it shall be given to you in that hour what you are to speak. For it is not you who speak, but it is the Spirit of your Father who speaks in you.

And brother will deliver up brother to death, and a father his child; and children will rise up against parents, and cause them to

be put to death. And you will be hated by all on account of my name, but it is the one who has endured to the end who will be saved. But whenever they persecute you in this city, flee to the next; for truly I say to you, you shall not finish going through the cities of Israel, until the Son of Man comes.

A disciple is not above his teacher, nor a slave above his master. It is enough for the disciple that he become as his teacher, and the slave as his master. If they have called the head of the house Beelzebul, how much more the members of his household! Therefore, do not fear them, for there is nothing covered that will not be revealed, and hidden that will not be known.

What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops. And do not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell. Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father's will. But the very hairs of your head are all numbered. Therefore do not fear; you are of more value than many sparrows. Everyone therefore who shall confess me before men, I will also confess him before my Father who is in heaven, but whoever shall deny me before men, I will also deny him before my Father who is in heaven.

Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's enemies will be the members of his household.

He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow after me is not worthy of me. He who has found his life shall lose it, and he who has lost his life for my sake shall find it. He who receives you receives me, and he who receives me receives Him who sent me.

He who receives a prophet because he is a prophet shall receive

a prophet's reward, and he who receives a righteous man because he is a righteous man shall receive a righteous man's reward. And whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly I say to you, he shall not lose his reward.» (Mt 10:5-42)

«You are the salt of the earth; but if the salt has become tasteless, how will it be made salty again? It is good for nothing anymore, except to be thrown out and trampled under foot by men. You are the light of the world. A city set on a hill cannot be hidden. Nor do men light a lamp, and put it under the peck-measure, but on the lampstand; and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.» (Mt 5:13-16)

«And as they were going along the road, a man said to him, "I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." To another he said, "Follow me." But he said, "Lord, let me first go and bury my father." But he said to him, "Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God." Another said, "I will follow you, Lord; but let me first say farewell to those at my home." Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God.» (Lk 9:57-62)

«After this the Lord appointed seventy-two others, and sent on ahead of him, two and two into every city and place where he himself was about to come. And he said to them, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest. Go your way; behold, I send you out as lambs in the midst of wolves.» (Lk 10:1-3)

JESUS PRAYS FOR HIS DISCIPLES

«I have manifested thy name to the men whom thou hast given me out of the world. They were thine, and thou hast given them to

me, and they have kept thy word. Now they have learnt that whatever thou hast given me is from thee; because the words that thou hast given me I have given to them. And they have received them, and have known of a truth that I came forth from thee, and they have believed that thou didst send me. I pray for them; not for the world do I pray, but for those whom thou hast given me, because they are thine; and all things that are mine are thine, and thine are mine; and I am glorified in them. And I am no longer in the world, but these are in the world, and I am coming to thee. Holy Father, keep in thy name those whom thou hast given me, that they may be one even as we are.

While I was with them, I kept them in thy name. Those whom thou hast given me I guarded; and not one of them perished except the son of perdition, in order that the Scripture might be fulfilled. But now I am coming to thee; and these things I speak in the world, in order that they may have my joy made full in themselves.

I have given them thy word; and the world has hated them, because they are not of the world, even as I am not of the world. I do not pray that thou take them out of the world, but that thou keep them from evil. They are not of the world, even as I am not of the world. Sanctify them in the truth. Thy word is truth. Even as thou sent me into the world, so I also have sent them into the world. And for them I sanctify myself, that they also may be sanctified in truth.» (Jn 17:6-19)

When Jesus says that he does not pray for the world, he means the egocentric world that has been created by the human beings, the descendants of the first man, who have accepted the temptation: «...you will be like God, knowers of good and evil,» through their deeds, led by the angels' egocentric action, which forms part of their human being. It is the world as we know it and which today manifests itself as an egocentric humanistic system that for all practical purposes opposes the Will of God, worshiping man while being oblivious of God. It does not refer to Creation, which will be liberated by God from the egocentric action of the angels, through man, who will be moved by His Holy Spirit. That world for which

Jesus cannot pray is the “spirit of the world,” egocentric spirit who wants to take possession of the entire Creation, including man, and who is to incarnate in those human beings who accept him and whom Jesus calls – “son of perdition” – in contraposition to the “sons of God,” in whom the Kingdom of Christ, of which we have seen the firstfruits in Jesus Christ Arisen, will be manifested.

FIRST APPEARANCE OF JESUS CHRIST ARISEN TO HIS DISCIPLES

«When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst, and said to them, “Peace be with you.” And when He had said this, He showed them both His hands and His side. The disciples therefore rejoiced when they saw the Lord. Jesus therefore said to them again, “Peace be with you. As the Father has sent me, I also send you.” And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit. If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained.”

But Thomas, one of the twelve, called Didymus was not with them when Jesus came. The other disciples therefore were saying to him, “We have seen the Lord!” But he said to them, “Unless I shall see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.”

Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, “Peace be with you.” Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing.” Thomas answered him, “My Lord and my God!” Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet believe.”

Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Messiah, the Son of God; and that believing you may have life in His name.» (Jn 20:19-31)

«Later, at the Sea of Tiberias, Jesus showed himself to the disciples. This is how the appearance took place. Assembled were Simon Peter, Thomas (the Twin), Nathanael (from Cana in Galilee), Zebedee's sons, and two other disciples. Simon Peter said to them, "I am going out to fish." "We will join you," they replied and went off to get into their boat. All through the night they caught nothing. Just after daybreak, Jesus was standing on the shore, though none of the disciples knew it was Jesus. He said to them, "Children, have you caught anything to eat?" "Not a thing," they answered. "Cast your net off to the starboard side," he suggested, "and you will find something. " So they made a cast, and took so many fish they could not haul the net in. Then the disciple therefore whom Jesus loved cried out to Peter, "It is the Lord!" On hearing it was the Lord, Simon Peter threw on some clothes – he was stripped – and jumped into the water.

Meanwhile the other disciples came in the boat, towing the net full of fish. Actually, they were not far from land – no more than a hundred yards. When they landed, they saw a charcoal fire there with a fish laid on it and some bread. "Bring some of the fish you just caught," Jesus told them. Simon Peter went aboard and hauled ashore the net loaded with sizable fish – one hundred fifty-three of them! In spite of the great number, the net was not torn.

"Come and eat your meal," Jesus told them. Not one of the disciples presumed to inquire, "Who are you?" For they knew it was the Lord. Jesus came over, took the bread and gave it to them, and did the same with the fish. This marked the third time that Jesus appeared to the disciples after being raised from the dead.» (Jn 21:1-14)

YAHWEH'S APPEARANCE IS ANNOUNCED TO THE PEOPLE

«On the third new moon after the people of Israel had gone forth out of the land of Egypt, on that day they came into the wilderness of Sinai. And when they set out from Rephidim, and came into the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mountain.

And Moses went up to God, and the Lord called to him out of the mountain, saying, "Thus you shall say to the house of Jacob, and tell the people of Israel: You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all the peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel."

So Moses came and called the elders of the people, and set before them all these words which the Lord had commanded him. And all the people answered together and said, "All that the Lord has spoken we will do." And Moses reported the words of the people to the Lord.

And the Lord said to Moses, "Lo, I am coming to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever."

Then Moses told the words of the people to the Lord.

And the Lord said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments, and be ready by the third day; for on the third day the Lord will come down upon Mount Sinai in the sight of all the people. And you shall set bounds for the people round about, saying, "Take heed that you do not go up into the mountain or touch the border of it; whoever touches the mountain shall be put to death; no hand shall touch him, but he shall be stoned or shot through; whether beast or man, he shall not live. Only when the ram's horn resounds may they go

up to the mountain.”» (Ex 19-13)

«*Lo, I am coming to you in a thick cloud...*»: the divinity of the Son of God was “hidden” in the son of man, Jesus; «*...that the people may hear when I speak with you, and may also believe in you forever*»: the Father only looks at His Only Begotten Son, and it is He whom He addresses in Moses, who is a “figure” of the One in whom He is well pleased, Christ.

«*But the testimony which I have is greater than that of John; for the works which the Father has granted me to accomplish, these very works which I am doing, bear me witness that the Father has sent me. And the Father who sent me has Himself borne witness to me. His voice you have never heard, His form you have never seen, neither do you have His word abiding in you, for you do not believe him whom He has sent. You search the Scriptures, because you think that in them you have eternal life; and it is they that bear witness to me; yet you refuse to come to me that you may have life. I do not receive glory from men. But I know that you have not the love of God within you.*

I have come in my Father’s name, and you do not receive me; if another comes in his own name, him you will receive. How can you believe, who receive glory from one another and do not seek the glory that comes from the only God: Do not think that I shall accuse you to the Father; it is Moses who accuses you, on whom you set your hope. If you believed Moses, you would believe me, for he wrote of me. But if you do not believe his writings, how will you believe my words?» (Jn 5:36-47)

«*Go to the people and consecrate them today and tomorrow, and let them wash their garments, and be ready by the third day*» – because on the “third day” God’s Justice will come – «*for on the third day the Lord will come down upon Mount Sinai in the sight of all the people*»: as on Mount Sinai, God’s “Fire” will come down upon the world.

«*Go tell that fox, “Today and tomorrow I cast out devils and perform cures, and on the third day my purpose is accom-*

plished.”» (Lk 13:32)

When Jesus was speaking, it was “today”; from the time of his ascension into heaven and until “our days,” while God’s Mercy is acting in the world and in souls, it is still “tomorrow.” When the time of God’s Mercy comes to an end, the Redemption that is still lacking in the souls will have been consummated, and God’s Justice will come so that “wickedness may be consummated”; it is then the “third” day. *«Let them wash their garments, and be ready by the third day.»*

The “Fountain” is open ever since Jesus Christ on the Cross said: *«It is consummated.»* The only thing lacking is that each one “immerse” himself in this Fountain in order to “wash his garments.” Each one is free to resort to it or not, but all, absolutely all, will be partaking of the “third day”; according to their “garments,” they will be assigned their places. *«But when the king came in to look at the guests, he saw there a man who had no wedding garment; and he said to him, “Friend, how did you get in here without a wedding garment?” And he was speechless. Then the king said to the attendants, “Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.”*

For many are called, but few are chosen.» (Mt 22:11-14)

All, absolutely all souls, are called to Redemption, but only those who “enter” into it through the denial of self – the renouncing of all the human for the sake of the Divine – are the “chosen ones,” because they have “washed their garments” and can sit at the table of the King, whom they have made their center and who reigns in them.

«Jesus said to them, “He who has bathed does not need to wash, except for his feet, but he is clean all over; and you are clean, but not everyone of you.” For he knew who was to betray him.» (Jn 13:10-11)

«He who conquers shall be clad thus in white garments, and I will not blot his name out of the book of life; I will confess his

name before my Father, and before his angels. He who has an ear, let him hear what the Spirit says to the churches.» (Apoc 3:5-6)

«Then one of the elders answered me, saying, “Who are these clothed in white robes, and whence have they come?” I said to him, “My Sir, you know.” And he said to me, “These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night within his temple; and he who sits upon the throne shall spread His tabernacle over them.

*And they shall hunger no more,
neither thirst anymore;
the sun shall not strike them
nor any scorching heat.*

*For the Lamb in the midst of the throne
shall be their shepherd,
and he will guide them
to springs of living water;
and God will wipe away
every tear from their eyes.» (Apoc 7:13-17)*

«Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter by the gates into the city.» (Apoc 22:14)

«He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life.» (Gn 3:24)

«Lo, I am coming like a thief! Blessed is he who is awake, keeping his garments that he may not go naked and be seen exposed!» (Apoc 16:15)

PURIFICATION AND SANCTIFICATION THE VOW OF CHASTITY

«Moses went down from the mountain to the people and consecrated the people, and they washed their garments. And he

said to the people, “Be ready for the third day; do not go near a woman.”» (Ex 19:14-15)

«But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.» (Rom 13:14)«Now concerning the matters about which you wrote. It is well for a man not to touch a woman. But because of the temptation to immorality, each man should have his own wife and each woman her own husband. The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does. Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer; but then come together again, lest Satan tempt you through lack of self-control. I say this by way of concession, not of command.

I wish that all were as I myself am. But each has his own special gift from God, one of one kind and one of another. To the unmarried and the widows I say that it is well for them to remain single as I do. But if they cannot exercise self-control, they should marry, for it is better to marry than to be aflame with passion.» (1 Cor 7:1-9)

The vow of chastity has been a holocaust pleasing to God that is required by Divine Justice for the purpose of sanctifying the union of man and woman, so that when the time comes, they – by then confirmed in grace – may be able to carry out God’s initial Work. The important thing is not the virginity of the flesh but the virginity of the spirit, the abstinence from the satisfaction of the lusts of the flesh, lusts that are provoked by the action of the egocentric spirit, which seeks the gratification of the disordered appetites of the senses and instincts, which are at the disposal of the body, “the flesh.” The “helpmate” that God gave to man, the woman, was for the purpose of purifying through love – divine spark that would be enkindled in both – the disordered appetites of the flesh so that they might be able to center themselves in that which is most noble in their human being, up to becoming “one” in the true Love,

which is God, both becoming espoused to Him.

«The disciples said to him, “If such is the case of a man with his wife, it is not expedient to marry.” But he said to them, “Not all men can receive this saying, but only those to whom it is given. For there are eunuchs who were born that way from their mother’s womb, and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this, let him accept it.”» (Mt 19:10-12)

«And Pharisees came up and in order to test him asked, “Is it lawful for a man to divorce his wife?” He answered them, “What did Moses command you?” They said, “Moses allowed a man to write a certificate of divorce, and send her away.” But Jesus said to them, “because of your hardness of heart he wrote you this commandment. But from the beginning of creation, ‘God made them male and female. For this cause a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’ So they are no longer two but one flesh. What therefore God has joined together, let no man put asunder.”» (Mk 10:2-9)

*«Set up signposts,
raise landmarks;
mark the road well,
the way by which you went.
Come home, O virgin of Israel,
Come home to these towns of yours.
How long will you hesitate, disloyal daughter?
For Yahweh is creating something new on earth:
the Woman sets out to find her Husband again.»*
(Jer 31:21-22)

*«Therefore, behold, I will allure her,
and lead her into the wilderness;
and I will speak to her heart.
And, once out of there,
I will give her her vineyards*

*and the Valley of Achor for a door of hope;
and there she shall sing
according to the days of her youth,
and according to the days
of her coming up out of the land of Egypt.
And it shall be in that day – saith the Lord –
that she shall call me: My husband,
and she shall call me no more Baali.
And I will take away the names of Baalim
out of her mouth,
and she shall no more remember their name.
And in that day I will make a covenant with them,
with the beasts of the field,
and with the fowls of the air,
and with the creeping things of the earth;
and I will destroy the bow,
and the sword, and war out of the land;
and I will make them sleep secure.
And I will espouse thee to me forever:
and I will espouse thee to me in justice,
and judgment, and in mercy,
and in commiserations.
And I will espouse thee to me in faith;
and thou shalt know
that I am the Lord.» (Hos 2:14-20)
«Then the Lord became jealous for his land,
and took pity on his people.
The Lord answered and said to his people:
“Behold, I am sending to you
grain, and wine, and oil,
and you shall be filled with them;
I will no more make you
a reproach among the nations.
I will remove the northerner far from you,
and drive him out into a parched
and desolate land,*

*his vanguard into the eastern sea,
and his rear guard into the western sea;
the stench and foul smell of him will rise,
for the Lord does great things.
Fear not, O land! Exalt and rejoice!
For the Lord does very great things.
Fear not, beasts of the field!
For the pastures of the wilderness
will turn green;
the trees will bear fruit,
and the fig tree and the vine their yield.
And do you, children of Zion, exult
and rejoice in the Lord, your God!
who will give you the rain at the proper time
and will make the rain come down for you,
the early and the late rain as before.
The threshing floors shall be full of grain
and the vats shall overflow with wine and oil.
And I will repay you for the years
which the locust has eaten,
the grasshopper, the devourer, and the cutter,
my great army which I sent among you.
You shall eat and be filled,
and shall praise the name of the Lord, your God,
because he has dealt wondrously with you;
my people shall nevermore be put to shame.
You shall know that I am in the midst of Israel;
and that I am the Lord, your God,
and there is no other;
and my people shall nevermore be put to shame.
Then afterward I will pour out my spirit
upon all mankind.
Your sons and daughters shall prophesy,
your old men shall dream dreams,
your young men shall see visions.
Even upon the menservants and handmaids,*

*in those days, I will pour out my spirit.
And I will work wonders in the heavens
and upon the earth,
blood, fire, and columns of smoke.
The sun will be turned to darkness,
and the moon to blood,
at the coming of the day of the Lord,
the great and terrible day.
Then everyone shall be rescued
who calls on the name of the Lord;
for on Mount Sion there shall be a remnant,
as the Lord has said,
and in Jerusalem survivors
whom the Lord shall call.» (Joel 2:18-32)*

GOD'S APPEARANCE TO THE PEOPLE

«So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet blast, so that all the people who were in the camp trembled. And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.

Now Sinai was all in smoke because the Lord descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently. When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder. And the Lord came down on Mount Sinai, to the top of the mountain; and the Lord called Moses to the top of the mountain, and Moses went up. Then the Lord spoke to Moses.

“Go down, warn the people, lest they break through to the Lord to gaze, and many of them perish. And also let the priests who come near to the Lord consecrate themselves, lest the Lord break out against them.” And Moses said to the Lord, “The people cannot come up to Mount Sinai, for Thou didst warn us, saying,

‘Set bounds about the mountain and consecrate it.’” Then the Lord said to him, “Go down and come up again, you and Aaron with you; but do not let the priests and the people break through to come up to the Lord, lest He break forth upon them.” So Moses went down to the people and told them.» (Ex 19:16-25)

«And when the day of Pentecost had come, they were all together in one place. And suddenly there came from heaven a noise like a violent, rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.» (Acts 2:1-4)

The “people of Israel” were given a figure of what they were to receive at a later moment; but they remained with the “figure,” thinking that they had already received everything, because they felt “chosen.”

The “Gentile people” also received the firstfruits of what they were to receive later on; and they, too, have remained with the “firstfruits,” thinking that they have already received everything, because they felt “chosen” and, like the “people of Israel,” have believed that being chosen is a *guarantee* and have not seen that it is, rather, a *responsibility*.

«For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but also we ourselves, having the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees? But if we hope for what we do not see, with perseverance we wait eagerly for it.

And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who

searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the Will of God.» (Rom 8:22-27)

*“When the Lord washes away
the filth of the daughters of Zion,
and purges Jerusalem’s blood from her midst
with the blast of searing judgment,
then will the Lord create,
over the whole site of Mount Sion
and over her place of assembly,
a smoking cloud by day
and a light of flaming fire by night.
For over all,
his glory will be shelter and protection:
shade from the parching heat of day,
refuge and cover from storm and rain.» (Is 4:4-6)*

*Go into the hollows of the rocks,
into caverns of the earth,
at the sight of the terror of Yahweh,
at the brilliance of his Majesty,
when he arises to make the earth quake.
That day man will fling to moles and bats
the idols of silver
and the idols of gold
that he made for worship,
and go into the crevices of the rocks
and the rifts of the crag,
at the sight of the terror of Yahweh,
at the brilliance of his majesty,
when he arises to make the earth quake.
Stop leaning on man,
whose life is but a breath in his nostrils.
How can you hold him in esteem?» (Is 2:19-22)*

*«Behold, He is coming – says the Lord of Hosts –
but who can endure the day of His coming?*

And who can stand when He appears?

*For He is like a refiner's fire
and like fuller's soap.*

And He will sit

*as a smelter and purifier of silver,
and He will purify the sons of Levi
and refine them like gold and silver,
so that they may present to the Lord
offerings in righteousness.» (Mal 3:1-3)*

*«And while eating with them, he charged them not to depart
from Jerusalem, but to wait for the promise of the Father, “of
which you have heard,” said he, “by the mouth; for John indeed
baptized with water, but you shall be baptized with the Holy Spirit
not many days hence.”*

*They therefore who had come together began to ask him, saying
“Lord, wilt thou at this time restore the kingdom to Israel?” But
he said to them, “It is not for you to know the times or the dates
which the Father has fixed by his own authority; but you shall
receive power when the Holy Spirit comes upon you, and you shall
be witnesses for me in Jerusalem and in all Judea and Samaria
and even to the very ends of the earth. “» (Acts 1:4-8)*

LET US GIVE THANKS TO GOD

*«Bless the Lord, O my soul;
and all my being, bless his holy name.*

*Bless the Lord, O my soul,
and forget not all his benefits;
he pardons all your iniquities,
he heals all your ills.*

*He redeems your life from destruction,
he crowns you with kindness and compassion,
he fills your lifetime with good;*

*your youth is renewed like the eagle's.
The Lord secures justice
and the rights of all the oppressed.
He has made known his ways to Moses,
and his deeds to the children of Israel.
Merciful and gracious is the Lord,
slow to anger and abounding in kindness.
He will not always chide,
nor does he keep wrath forever.
Not according to our sins does he deal with us,
nor does he requite us according to our crimes.
For as the heavens are high above the earth
so surpassing is his kindness
toward those who fear him.
As far as the east is from the west,
so far has he put our transgressions from us.
As a father has compassion on his children,
so the Lord has compassion
on those who fear him.
For he knows how we are formed;
he remembers that we are dust.
Man's days are like those of grass;
like a flower of the field he blooms;
the wind sweeps over him, and he is gone,
and his place knows him no more.
But the kindness of the Lord
is from eternity to eternity
toward those who fear him,
and his justice toward children's children
among those who keep his covenant
and remember to fulfill his precepts.
The Lord has established his throne in heaven,
and his kingdom rules over all.
Bless the Lord, all you his angels,
you mighty in strength, who do his bidding,
obeying his spoken word.*

*Bless the Lord, all you his hosts,
his ministers, who do his will.
Bless the Lord, all his works,
everywhere in his domain.
Bless the Lord, O my soul!» (Ps 103)*

THE GLORY OF GOD IN CREATION

*«Bless the Lord, O my soul!
O Lord, my God, thou art exceedingly great!
Thou hast put on majesty and beauty,
clothed with light as with a mantle.
Thou hast stretched out the heavens like a curtain,
thou hast built thy chambers above the waters.
Thou makest the clouds thy chariot,
thou walkest upon the wings of the wind.
Thou makest the winds thy messengers,
and thy ministers a blazing fire.
Thou hast established the earth
upon its foundations:
it shall not be moved forever.
Thou hast covered it with the ocean
as with a garment;
the waters stood above the mountains;
at thy rebuke, they fled,
at thy thundering, they were afraid.
The mountains ascended,
the valleys descended unto the place
which thou hast established for them.
Thou hast set a boundary,
over which they may not cross,
lest they cover the earth again.
Thou commandest the springs
to flow into the rivers
which run among the hills;
they give drink to every beast of the field:*

*the wild asses quench their thirst;
the birds of the air dwell near them,
they sing among the branches.
Thou waterest the hills from thy chambers,
the earth is filled with the fruit of thy works.
Thou bringest forth grain for cattle
and herbs for the service of man
that he may bring forth bread out of the earth,
and wine to cheer the heart of man;
that he may make his face cheerful with oil,
and that bread may strengthen the heart of man.
The trees of the Lord have their fill,
the cedars of Lebanon which he has planted.
There the birds make their nests;
as for the stork, the fir trees are her home.
The high hills are a refuge for wild goats,
the rocks, for rabbits.
Thou hast made the moon
to mark the seasons
the sun has known its setting.
When thou makest darkness,
and night falls,
all the beasts of the forest rove about in it.
The young lions roar after their prey,
and seek their food from God.
When the sun rises, they disappear from view,
and lie down in their dens.
Man goes forth to his work
and to his labor until evening.
How manifold are thy works, O Lord!
In wisdom hast thou made them all:
The earth is full of thy creatures.
Behold, the great and wide stretching ocean:
therein are creeping things without number,
both small and great.
There the ships pass through,*

*and the Leviathan, which thou hast formed,
to play therein.
These all look to thee,
to give them their food in due season.
When thou givest to them,
they gather it up;
when thou openest thy hand,
they are filled with good things.
When thou takest away their breath,
they die and return to their dust.
When thou sendest forth thy Spirit,
they are created;
and thou renewest the face of the ground.
May the glory of the Lord endure for ever,
may the Lord rejoice in his works,
who looks on the earth and it trembles,
who touches the mountains and they smoke!
I will sing to the Lord as long as I live;
I will sing praise to my God while I have being.
May my meditation be pleasing to him,
for I rejoice in the Lord.
Let sinners be consumed from the earth,
and let the wicked be no more!
Bless the Lord, O my soul!
Praise the Lord!» (Ps 104)*

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