

The Logic of God

Juan A. Alzola García

THE TREE OF LIFE

The Essence of God. The Holy Spirit that also gives us Life within us. It cannot live with sin, but It “adapts” to the “persons” as much as It can (like biological life fights to survive in the body until you die, the Spirit fights and helps you until you sin – unlove). This adaptation is exhibited as the intensity of God in each individual, and isn’t just in Christians, but in all of Mankind because Christ has redeemed our Nature.

In heaven, perhaps it was accessible. Time (the fiery flashing sword – Genesis 3:24) is placed between Him and man (fallen wish) when we were “cast out”.

The desire to possess a greater quantity or intensity was the cause of our fall.



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*Only God's logic makes sense of
our strange world.*

*Investigating what happened before
it all helps us to decipher God's
logic **and all his prophecies.***

The Catholic and Non-Catholic Bible change very little in the Prophecies studied.

In the English version, some words change the nuance. Although almost all of the readings shown here are taken from The Jerusalem Bible (Catholic), it is the case that the Bible itself (from Catholic Jerusalem) has slightly changed English words in its translation. If the reader sees words, in this essay, analyzed that change those in the verses exposed, it is because of this reason. However, the meaning is usually the same or similar.

It should be noted that even translations from the same publisher, of the same creed, can change some words between their different versions. These changes are also usually made with the intention of getting closer to the first or most apparent meaning of the reading (a large part of the Bible was written in Hebrew, and another part in Aramaic and Greek).

The book has been translated by Deepl.com (free of charge) to whom I thank for their work. I have made only a few small corrections, please note that in Spanish, the subject can be omitted, so in some places you will find "He" instead of "It", for example. Some parts, moreover, have been translated by freelancers so that you can alternate American English with British English. Although there will be mistakes, the most important thing is that it is readable.

Several readings have also been translated automatically. If you find something too strange, check your bible.

Thank you for your understanding.



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Fundamental principles to understand the prophecies.

The resolution of prophecy also demonstrates God.

Three ways of demonstrating God:

1 By [foreshadowings before Jesus Christ](#) (p.14) or scriptures that tell us of Him or His deeds hundreds of years before His coming; impossible, therefore, for man to invent.

2 Showing a plot hidden for thousands of years that has developed in the Bible coincidentally among disparate generations of peoples far removed from each other. To the astonishment of every mortal, we will see that the bible speaks of each of us already living in heaven. We will see our story from our fall to our salvation, later in Jacob's Ladder, and we will also see in several places in the bible that salvation history is captured in [three and a half times](#) (p.36).

3 In addition, we will [decipher words from the Bible](#) (p.241) with the key shown below. A key underlying also the different times and cultures of the people who "write" in the Bible.

Thus, in this book I will prove indisputably the existence of God. But first we will see the keys to decipher the prophecies, and before that we will destroy one of the walls that cloud the vision of the Judeo-Christians according to the very definition of God for these religions:

God is who He Is.

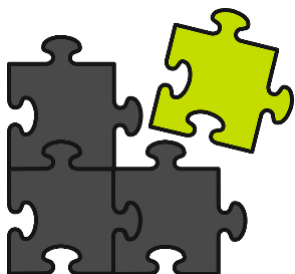
He is Love and it cannot be injustice, because injustice is lack of love for one of the parties.

To say that God attributes to us the sin of others different from us is to make Him unjust. It is to deny God. In itself it is Heresy.

Thus, our original sin is an inheritance from Adam and Eve; being that Adam and Eve designates all of us when we were at His side.

(*) Muslims call our original sin (that bitten apple), broken oath, otherwise it becomes the same.

The Bible, especially the Old Testament, speaks with double or deliberately ambiguous meanings. It sometimes uses metaphors to reveal hidden knowledge in a masterful display of planning, and these secrets are also proof of the existence of a Higher Being who is the mastermind behind them. This is because many of these meanings are revealed today, 2000 and 3000 years after they were written, and it is therefore impossible for them to have been passed on from generation to generation. Furthermore, we find that generations and cultures separated by thousands of years have unknowingly written in obedience to this common hidden thread.



These secrets of the Bible have been written so that in our time they may be revealed. All the prophecies, and many Words, find another full meaning beyond the one they show; all from this beginning, however absurd it may seem:

Man was already living together with God before the Universe and the world. Indeed there was a betrayal in which some wished to have more "Essence of God" that which gave us Life (later these will be the demons or fallen ones). They rose up against God, and convinced others who did not hate, but coveted it all the same (Eve). For **love** of the latter there were others who without coveting followed them, also betraying (Adam). **These figures will be repeated constantly in the Bible under other names.**

God tries to save us, for He loves us, but He cannot act unjustly, He is the One Who Is. **Nor can He live with evil.** After our repentance He could have saved those who neither hated nor coveted, but betrayed for **love** to the Eves, but the fallen ones cry out for justice and desire the same fate, for those who loved also betrayed. And so they cry out to God: "If they betrayed they also deserve our same fate; save us all or condemn us all". God is the One Who Is. He cannot be unjust and this claim prevents Him from saving only the "lovers".

You may think the following is outrageous and nonsensical, but it will be demonstrated in the essay. You might use the basic, puerile drawing on p. 382 to see the broad outlines.

Thus, God has only one way to save us: to create a new Nature that escapes from that justice, because in the beginning, before the first death, in heaven, we were not men (yes, it seems nonsense, have a little patience). But it was not enough to create man and link him to our souls, for these, our souls, were broken by betrayal, by lack of love, we could no longer keep God, the Holy Spirit within us, and to do so by "decree" would be unjust, for our most treacherous "brothers"

(whom we call demons), will not receive a body here, they will not be made men like us. The new Nature would also have to be made fit to receive the "Essence of God". And so, the first of those created in heaven, the one who maintained the Essence of God in the highest intensity, the one who pleased God and made the heavenly nature fit: being created independent of God with the Essence of God within him (Jesus - two natures already in heaven, part created, part divine), had to validate the new nature man with a sacrifice of infinite Love. **As Jesus was the validating or founding principle of the heavenly nature (created by God) which then validated man, no fallen angel could attribute injustice to this "recreation", for it would be to declare his own creation unjust.**

From this we can deduce this other fundamental principle in the prophecies:

The "Eves", who were deceived by the fallen ones and then convinced the "Adams" in heaven, on earth will have no ears for God and will continue to listen to the idols and demons of the world; even if they want to, they will not be able to believe on their own. In the same way, the Adam's will have ears for God and will be able to convert the Eves, and it will be by their experience of Life, experience of love. This happened in reverse in heaven; from the Eves they received perdition, here on earth the deaf or "Eves" will be able to receive salvation for love from the "Adams", from those who hear.

Thus, these names are contrasted in the Bible:

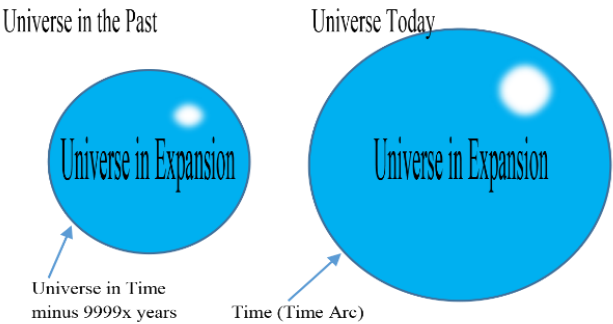
<i>“Eves”</i>	<i>“Adams”</i>
Daughters of men (Genesis 6:12 and others). It is designated in feminine, as Eve not because they are women but to differentiate.	Children of God
Cattle. They cannot be separated from the world and are at the mercy of reptiles (demons).	Birds (Genesis 7,13-16 and others). In Noah's ark, all kinds of birds, cattle and snakes (reptiles, vermin - fallen angels) are placed. Birds can be separated from the world (Adam, they will listen to God).
Deaf, Blind, 'those outside'. Constant references in the Bible.	He who has ears... , inscribed in the Book of Life
Race of Canaan	Race of Judah

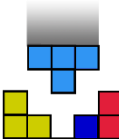
Also, first of all, it would be interesting to consider what infinity is:

That it has no end and can have no limit.

The Universe is for many, infinite, but according to scientists it is constantly expanding; so every second that passes is bigger, so it is subject to time. Or seen in another way, if we could jump ahead of time and go to time+2 minutes and stand at the end where the universe is growing, would we see that part empty? Unfilled? Or would we find God, and perhaps this Universe is our cage from which we apply our limited knowledge and thoughts? In the 20th century, anachronistic materialists thought that the universe was eternal. Today it has been shown that the fuel of the stars is consumed, among many other things. Therefore, there must be a cause outside the Universe itself that originated it, since it has an origin.

Different names that designate common characters.



Satan and the rest of fallen angels who rose up against God for wanting his Essence. They hate.	The angels who listened to Satan and desired the Essence of God, but did not rise up	The angels who did NOT heed Satan , but "helped" the Eves for Love of them (or were convinced)	Angels faithful to God	
Serpent	Eve	Adam		Genesis
Vermin	Cain	Abel		
Pharaoh and his magicians	Daughters of men	Sons of the gods		
Reptiles	Livestock, cattle	Birds, Fowl		
Assur or Assyria; Aram	Ephraim	Judah	Jerusalem	Isaiah
	Race of Canaan	Race of Judah, Chosen People, Book Enrolled (Life/Israel)	Fish (10 plagues and apocalypse)	Bible in General
Burs, thorns	Deaf, hear but do not listen	They have ears	Brother of the prodigal son	Gospel
	Fools	Prodigal son		
Rider and his Red Horse	Green Horse (part)	Black Horse (part)	White Horse	Revelation
Burning Mountain, Red Dragon, Beast, Burning Mountain 2º Living	Beast 2nd, with the same power of the Beast (convincing and condemning) False prophet 4thLiving	Moon (reflects the sunlight, has ears for the Word of God) 3rd Living	Stars, Mosquitoes, Flies 1st Living	
God the Father	Jesus Chrst (His created Person) and the exact Essence of God that contains and shares (uncreated infinite)	Holy Spirit (Essence of God), Our interior Life and happiness, the one who makes you "great from within".	Person (or freedom + decisions taken from the created ones)	
Sun	flawless lamb	Sun / He Who Is	Tree, grass (many trees to choose from)	
The One Who Is	Fatted calf	Seamless Tunic (Holy Spirit God)	House	
Religions	Goat	Vestments (Spirit not normally in the intensity of God)	Worm or frog (when empty of the Holy Spirit)	
	Right hand of the LORD			
Languages (Babel)	White Horse Rider	Water, living water, river, springs, wheat.	Wine	
7 Churches (Revelation)	In prefigurations: Noah, Isaac, Joseph, Moses, Ark of the Covenant	Torch of Fire (7 one for each church - religion-, apocalypse)	Body, Nature	
World	Coat border (Ezekiel)	Tree of Life, Kingdom of Heaven		
Noah's Ark, desert, the great city, the great Babylon=Evas + devils here	Passion of: Day of the birth of the redeemed Man's Nature, Day of Redemption, Liberation.	Lack of Spirit, death: sea; salt water, with iniquity.	New wine skin, House with the Blood of Christ on the Lintel of the Door (Our Person in the New Redeemed Nature of Man)	

General words such as cattle, fish, moon... don't always have this meaning, only in "encrypted" places. All symbols are explained in some chapter. There's more in the Bible, here are some of the ones I've used in the book. This table has been translated literally from the table in Spanish.

THE PROOF. EVERYTHING WAS WRITTEN.

Three ways to prove God

Of course, one of the impediments to believing in God is not understanding his logic. However, I will begin by demonstrating God in order to understand his reasoning, the reason for this world and the meaning of life. I will repeat these three ways of demonstrating God and then explain them:

1 By foreshadowing Jesus Christ or scriptures that tell us of Him or His deeds hundreds of years before His coming; impossible, therefore, for man to invent.

2 Showing a plot hidden for thousands of years that has unfolded in the Bible overlapping between disparate generations of peoples far from each other. The bible tells us that each of us already lives in heaven. We will see in several places in the bible that salvation history is captured in three and a half times.

3 In addition, we will decipher words from the Bible with the key shown in this section. A key that also underlies different times and cultures of the people who "write" in the Bible.

Finally, there will be a way in which you will surely be able to prove the existence of God. When you read this essay or at least the beginning and acquire some biblical "literacy" regarding the words and metaphors used (like the clues at the beginning), you yourself, when you need to make an important decision, can make use of the bible in the following way:

Run your finger repeatedly from one side of the spine of its leaves to the other, while with your eyes closed you pray an Our Father. When you have finished, open where your finger is and, without looking, point to one of the two sides. Read there and in the paragraph or reading, as you see it. You will realise that the Bible is a Living Word that comes into your story today.

And it will happen this way because it is also written: in the last days your sons and daughters will prophesy and your young men will see visions. Earlier it says that God will pour out His Spirit and this will soon happen. Today we are already in the favourable time within the favourable time. God will be seen also by the foolish.

As a note to non-Christians, I will say that demonstrating God through Jesus Christ in our nature does not make other ways or religions invalid. I will review some of these later.

1

Foreshadowing of Christ in the Torah or OT.

Today, we can look back to the Old Testament and see the foreshadowing of Jesus Christ hundreds of years before his arrival. God used the story of Israel to draw our own story from our origin in heaven; we will see this throughout this point.

In the figure of Isaac:

Genesis 22:6-13

Abraham took the wood for the burnt offering, loaded it on Isaac, and carried in his own hands the fire and the knife. Then the two of them set out together.

Isaac spoke to his father Abraham. 'Father?' he said. 'Yes, my son,' he replied. 'Look,' he said, 'here are the fire and the wood, but where is the lamb for the burnt offering?' Abraham replied, 'My son, God himself will provide the lamb for the burnt offering.' And the two of them went on together.

When they arrived at the place which God had indicated to him, Abraham built an altar there, and arranged the wood. Then he bound his son and put him on the altar on top of the wood. Abraham stretched out his hand and took the knife to kill his son. But the angel of Yahweh called to him from heaven. 'Abraham, Abraham!' he said. 'Here I am,' he replied.

'Do not raise your hand against the boy,' the angel said. 'Do not harm him, for now I know you fear God. You have not refused me your own beloved son.'

Then looking up, Abraham saw a ram caught by its horns in a bush. Abraham took the ram and offered it as a burnt offering in place of his son.

Isaac and Jesus.

- His birth, like Jesus', was announced to his mother by an angel.
- Innocent, they were to be killed by their father.
- Both climb a hill, carrying the wood that will devour them on their backs (Mount Moriah and Calvary).
- Both let themselves be tied, nailed, voluntarily.

Afterwards, the foreshadowing passes to the ram that is sacrificed:

Ram and Jesus (Nature of man)

- The ram's horns were caught by the thorns of a bush; the same image of Jesus crowned with thorns. Here the king's crown also "hooks/traps" Jesus, albeit voluntarily, for He being the one to "please" God, the first for whom everything was made, was the only one who could save us. The crown "obligates" him, his freedom and love do everything willingly, like a big brother who, feeling responsible for the younger one, heroically sacrifices himself and saves him.
- The Ram (with horns) represents sin (beyond the animal). Jesus, when taking nature of man, takes the form of sin because man is not only sinful, but is the consequence (by degeneration of what we were) of our sin.
- Only after Abraham's cession of Isaac and the acceptance of Isaac (Targum Neofiti, Aquedah) can the ram be offered to the Holy Spirit, to God. Nature of man can be received by the Holy Spirit.

[This foreshadowing is best explained in the [commentary for 31 July](#) p.556.]

The first part already clearly designates Jesus, but we go further. Here is the complete Holy Trinity; God the Father (person) is Abraham, he sacrifices the Son Jesus (who is Isaac, and the ram) and the sacrifice is made to God the Holy Spirit (God in scripture). See that the relationship between Abraham and God is personal and independent to Isaac, denoting that Jesus was indeed the first created one who pleased and by whom all others were created. We know that Jesus differentiates the Spirit ('whoever blasphemes against Him will not be forgiven' -Mar 3:22-30, 'My God why have you forsaken me'). Furthermore, Jesus in heaven (Isaac) and Jesus the man (ram bound by his royal crown of thorns) are clearly differentiated here. The former makes his offering in heaven, that is why it does not take place, as he does in the nature of man, represented by the ram; it is this that validates man, because by loving he remains capable of maintaining the infinite God, he does not die on the cross as such, only his body dies. Thus, this offering of Jesus in heaven is given because after the betrayal of 1/3 of the angels, the whole heavenly nature was called into question, that is, the very validating principle by which everything was created, Jesus, was also called into question. Or is not the prototype of a container compromised when 1/3 of the elements 'manufactured' in the image and likeness of this one, fail? The most valuable thing is the Holy Spirit, we were a later addition to those who were given Life by that contained and pre-existent Holy Spirit.

This generous, unselfish offering in heaven, without craving to withhold Life, in obedience to the Father, both validates the Spirit's empty man-nature, and saves the faithful angels whose nature was also in doubt. The ram or the body of Jesus is sacrificed and killed, finally validating the man nature. Thus, the ram has horns because man (nature) is the fruit of sin, for we were not like that before. Jesus takes the form of 'sin' to save us. What better way is there than a ram with horns to symbolize sin? This is the differentiation that, to me, although they may not understand it this way, the Qur'an refers to (for the ram, Jesus as man, by sacrificing himself lovingly, makes man's nature capable of receiving God, and so Jesus, is still capable of containing infinite God, a capacity he would have lost if he had not loved infinitely on the cross, for he would have really died as what He Is, not just have appeared to die - Muslims think he did not die but 'appeared' to be crucified) as I say in the point '[Islam p.291](#)'. Finally, in the prefiguration, it is the offering of Jesus' sacrifice (faith of Abraham and Isaac) that makes the ram worthy as a sacrifice before God; which also symbolises, in that ram, Jesus' part on earth, which, after His sacrifice on the cross, makes our bodies (rams) worthy before God, to be received by Him and to receive Him (God the Holy Spirit). To all men of all nations and/or religions! This is what it says later:

[Genesis 22,17-18](#)

[for having done this] I will shower blessings on you and make your descendants as numerous as the stars of heaven and the grains of sand on the seashore. Your descendants will gain possession of the gates of their enemies. All nations on earth will bless themselves by your descendants, because you have obeyed my command.'

It says: your offspring will multiply and all the nations of the earth will receive blessings... it refers to that, that the new nature man (in all nations or sizes and religions) will be blessed with the Holy Spirit or the possibility of receiving it, rather. And 'your offspring will take possession of the gate of their enemies', that Jesus as man (on earth, offspring) in the passion will close the way, break the bond, which tied us to the demons and which allowed them not to be eliminated. For indeed in the Passion that bond was broken, that door was gained which allowed them to enter and leave at will and to endure from time to time, but the demons were not yet removed to fulfil all righteousness; it is not rhetoric or an ornate way of speaking, it is the reality: 'door'. Thus, it is not Jesus' 'offspring' on earth (which he did not have), but his in heaven (himself as a man). It is a complete prefiguration.

Others, as I said, draw our history from the sky:

Numbers 21:4-9

They left Mount Hor by the road to the Sea of Suph, to skirt round Edom. On the way the people lost patience.

They spoke against God and against Moses, 'Why did you bring us out of Egypt to die in the desert? For there is neither food nor water here; we are sick of this meagre diet.'

At this, God sent fiery serpents among the people; their bite brought death to many in Israel.

The people came and said to Moses, 'We have sinned by speaking against Yahweh and against you. Intercede for us with Yahweh to save us from these serpents.'

Moses interceded for the people, and Yahweh replied, 'Make a fiery serpent and raise it as a standard. Anyone who is bitten and looks at it will survive.'

Moses then made a serpent out of bronze and raised it as a standard, and anyone who was bitten by a serpent and looked at the bronze serpent survived.

From the world this is easily interpretable, but let's try to analyze this passage from the perspective of heaven.

Imagine that this reading also speaks of us when we were in heaven, for here we can find this "duality" of which I speak. I understand that for a Jew who has not seen the foreshadowing of Jesus Christ here, it will be even more difficult to place this passage in heaven, but let's try.

The first passage seems to place us and describe to us what was happening or beginning to happen:

4 They left Mount Hor, on the way to the Red Sea, around the land of Edom. The people became impatient on the way.

We are in heaven (mountain, high -heaven-) and have already been put on the path to the sea = death (the sea is known to symbolize death). It would be like saying: these people who were in heaven (as symbolized by the mountain of Hor) were already dissenting and going down the wrong path (path of death, symbolized by the sea). As a note, this 'surrounding Edom' may refer to the time of Cain and Abel which I will explain later.

It says: **'Why did you bring us out of Egypt to die in the desert? For there is neither food nor water here; we are sick of this meagre diet.'**

This may refer to Freedom (Egypt = enslavement of the people of Israel, of us). Why did you wish us and make us free and independent of you? **Why have you brought us up** = ascended = improved **to die in the desert?** In reality, as in the normal perspective from the earth, it seems to tell us that they complained even after getting freedom and having food provided by God. Then it also speaks of a lie or a deception (as with the serpent and the apple "Gen 3:1 How is it that God has said to you: Do not eat of any of the trees of the garden?") of which the Israelites or the angels in heaven have been taken prisoner: "to die in the wilderness"; it is false since they have food, even if they later say no.

This passage may also reflect the doubt about God, the temptation of the devil. **"For we have neither bread nor water, and we are weary of this miserable delicacy"**. Delicacy = Essence, Spirit; the one who gives life. In Eden something similar is described, Adam and Eve have all the trees at their disposal (the delicacy, manna is the food that has the taste that most pleases each one), but because of the lies of the devil they find the apple (bread and water in the reading) more palatable.

Numbers 21:6

At this, God sent fiery serpents among the people; their bite brought death to many in Israel.

As already described, by doubting God and emptying ourselves of His Essence, we fall lifeless far from the kingdom; but God joins us to bodies to save us and prevent us from continuing to fall and places us alongside the demons (snakes that have not only doubted but hated the Essence) so that we can exercise our freedom to choose: God and filling ourselves with Life (the manna or His Essence, that in some translations is called bread without body), or the devil and the world, and continuing in death. It isn't actually a punishment of a vengeful God; it's placing us in a situation where we can be saved because, in order to be saved, we have to freely want to be His wishes again, and without choice, freedom is not possible. So, this face of God aligns more closely with the New Testament, a God of love, not vengeance.

So, many in the world fall into the devil's deceptions and temptations and die (because sin brings you to, or confirms your death).

Then comes:

Numbers 21:7

The people came and said to Moses, 'We have sinned by speaking against Yahweh and against you. Intercede for us with Yahweh to save us from these serpents.' Moses interceded for the people,

Men in their search for God (Torah or Old Testament) beg Him for salvation. They repent, and man matures.

Numbers 21:8

and Yahweh replied, 'Make a fiery serpent and raise it as a standard. Anyone who is bitten and looks at it will survive.'

After the plea in the passage, when the people are ready to receive him, looked at from heaven's perspective, He sends His Son to be raised up on a cross (standard) and everyone who died in sin who looks at him (approaches him) lives. Why else would He use a fiery serpent for salvation (a symbol of death), and not something good or nice? The fiery serpent is Jesus Christ nailed to the cross, bloodied and disfigured, from which they avert their eyes; that which, symbolizing death (death in the world), brings life, resurrection. He is a serpent because he takes the form of sin (man's nature).

Curious that looking at an image of death, one lives; curious that when we die for others, we get eternal life.

There's more foreshadowing of Jesus Christ in the Bible, probably more than the exegetes are aware of. Another in which you can see foreshadowing (perhaps not as clear as the snakes) is:

Exodus 17:10-12

Joshua did as Moses had told him and went out to engage Amalek, while Moses, Aaron and Hur went up to the top of the hill.

As long as Moses kept his arms raised, Israel had the advantage; when he let his arms fall, the advantage went to Amalek.

Well, let's think a bit about this passage. Without delving into the meaning of it, one could say it's childish, that it seems like a joke on God's part: raise your hands and you win; put them down and you lose => and also hundreds of people die. But it's not, far from it, because everything in the Bible is there for a reason.

Let's take a look. On the one hand, raising your arms means effort and suffering (so much so that Aaron and Hur had to hold Moses). In a way, God tells us: renounce the world and die (suffer) for others (by raising his hands Israel wins, he suffers for Israel) and I will be with you and you will win. If you lower them and stay comfortable (selfish), lack of will, you lose your life as well as others that you could have saved. On the other hand, the cross symbolizes exactly the same thing, renouncing the world for love of neighbor. It's foreshadowing of Jesus Christ both in form, because the arms are raised in crucifixion, and in what it represents.

And there are others foreshadowing:

Isaiah 9:5

For a son has been born for us, a son has been given to us, and dominion has been laid on his shoulders; and this is the name he has been given, 'Wonder-Counsellor, Mighty-God, Eternal-Father, Prince-of-Peace'

Isaiah 53:3-6

he was despised, the lowest of men, a man of sorrows, familiar with suffering, one from whom, as it were, we averted our gaze, despised, for whom we had no regard.

Yet ours were the sufferings he was bearing, ours the sorrows he was carrying, while we thought of him as someone being punished and struck with affliction by God; whereas he was being wounded for our rebellions, crushed because of our guilt; the punishment reconciling us fell on him, and we have been healed by his bruises.

We had all gone astray like sheep, each taking his own way, and Yahweh brought the acts of rebellion of all of us to bear on him.

Ill-treated and afflicted, he never opened his mouth, like a lamb led to the slaughter-house, like a sheep dumb before its shearers he never opened his mouth.

Isaiah 7:14

The Lord will give you a sign in any case: It is this: the young woman is with child and will give birth to a son whom she will call Immanuel.

Micah 5:1

But you (Bethlehem) Ephrathah, the least of the clans of Judah, from you will come for me a future ruler of Israel whose origins go back to the distant past, to the days of old.

Zechariah 9:9

Rejoice heart and soul, daughter of Zion! Shout for joy, daughter of Jerusalem! Look, your king is approaching, he is vindicated and victorious, humble and riding on a donkey, on a colt, the foal of a donkey.

Zechariah 12:10

But over the House of David and the inhabitants of Jerusalem I shall pour out a spirit of Grace and prayer, and they will look to me. They will mourn for the one whom they have pierced as though for an only child, and weep for him as people weep for a first-born child.

Psalms 22:16-18

A pack of dogs surrounds me, a gang of villains closing in on me as if to hack off my hands and my feet. I can count every one of my bones, while they look on and gloat; they divide my garments among them and cast lots for my clothing.

In the figure of Moses (internet)

He was saved from the Pharaoh by wood floating in water and then was king (leader of his people). Christ was also saved from Herod, and the wood and water (cross and our baptism) save us and reaffirm his glory, as king of nations. Moreover, he frees from the bondage of the Pharaoh to his people, as Christ to us from the slavery of perpetual death without the Holy Spirit. In the Plagues p.243, begin Jacob's ladder is described in more detail.

In the figure of Jonah(internet)

The 3 days Jonah was in the whale foreshadows the death and resurrection of Jesus on the third day.

In the figure of Joseph(internet)

Jesus is the “beloved Son” like Joseph. When Jesus proclaims himself the Messiah, his brothers, the Jews, are envious and malicious, like Joseph, who was sold by his brothers to foreigners as Jesus was by the Jews (his brothers) to the Romans. Joseph, who was arrested with two prisoners, announces to one his death, and to the other his glorious liberation. Jesus was crucified between two thieves; to one he promises heaven, and the other is left in his damnation.

Joseph fed the people with the wheat that had been stored and Jesus is the bread of life come down from heaven. The Pharaoh renamed Joseph and called him Savior of the world; Jesus is the Savior of mankind. Joseph forgives his brothers, and Jesus his executioners. Both are glorified, one by his nation and the other in every place and nation.

There are many more readings in the Torah that foreshadow Christ, you only have to open a search engine and put “foreshadowing of Christ in the Old Testament.”

If the Israelites, so studious of the Torah in their search for God, have not seen Christ in these scriptures, who will see God in them? Just some Adams? What about the deaf? Maybe God wants to clarify the muddling of Babel for us, the subject of this book, so that even they can save themselves because of their understanding. Anyway, God knows how He will use His infinite mercy, respecting our freedom.

In Israel’s history is the history of salvation of all men. Because everything is repeated: the pharaoh or the devil (sin) is the one who keeps us as slaves, God frees us from bondage (Jesus breaks the chains and makes us worthy of God) and we wander in the desert (the world) to the promised land (he who has God with him will get there here in the world).

So it happened that the blood of an innocent lamb or goat saved the firstborn from death and caused Israel’s liberation. It was this fact; even Yahweh tells Moses that from that day “this month will be counted as the beginning of months...”. Well, a while later, the blood of Jesus, the innocent lamb who gave his spirit at three in the afternoon, that is, at the end of Nisan 14, which is also the time of the Passover sacrifice of the lamb, frees all men from DEATH; the DEATH of BEING. Coincidence? No. God measures everything.

Gospel of John 19:31

It was the Day of Preparation, and to avoid the bodies' remaining on the cross during the Sabbath -- since that Sabbath was a day of special solemnity - the Jews asked Pilate to have the legs broken and the bodies taken away.

In the history of Israel, once in the Promised Land, or with the Holy Spirit within us in our personal history, we can now defeat the 7 peoples who are bigger than us. In the Torah, they are the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites. In our life are the 7 Deadly Sins: lust, sloth, gluttony, wrath, envy, greed, pride. For without the Holy Spirit it is very difficult to overcome sins, because without God we can only look at ourselves or at most at our own people out of affection. It is true that there are sins that affect us more than others, and the devil will tempt us with those where we are weaker, but all can be overcome with the Holy Spirit, although we will win little by little, as the scriptures say.

But I'll go even further. History repeats itself even from the heaven as I have been stating. Thanks to Jesus (who was created as One and who pleased God by remaining in Him, infinite love), the others are created. Later, we become slaves of death, sin; by listening to the devil, we empty ourselves of God and we fall with him to the earth, with the devil into 'Egypt' (for the devil is the prince of the world). And we were slaves until the sacrifice of the innocent lamb, of Jesus, because until then we could not receive the Holy Spirit (we had ceased to be God's "wish"). That day was when Christ made man's nature capable of God as He did in the beginning with our nature in heaven (created freedom capable of God's Essence). Now free, we must walk through the desert until we fill ourselves with the Spirit and return to the promised land. Of course, as it happened, some people prefer slavery (return to Egypt, the things of the world and its prince) to manna from heaven (Holy Spirit; Numbers 21:5, which we saw earlier). For the rest, in our life, what keeps us out of the Promised Land? The seven peoples that dwell within man, these 7 deadly sins? Must we cast them out by force to make room for the Holy Spirit? We must try, and in doing so the Spirit will be present. The Holy Spirit is a Gift; we should desire it, have Faith and ask God for it. Our story of salvation, like that of Israel, is thanks to God; it comes from Him. Perhaps those 40 years symbolise our time on earth without the Spirit, the time to focus and know what is important: God, the Holy Spirit. Perhaps the first step is to accept the manna from heaven and give up our past with Pharaoh, take the first step to turn away from sin and enter the desert; then He will help us. Maybe that's how the entrance of the Spirit begins within us, and we arrive at the gates of the Promised Land and the invasion begins. We cannot control the Holy Spirit, but the new

covenant is sealed with the blood of Jesus and now we can receive It. And this is our history, or... what do you think? That the Israelites were going to take 40 years to get from Egypt to Canaan? Of course not; it's a symbolic number. And if this is the way God wanted to make it, it was so that we would realise its symbolism, and what does it really represent? Not only the time of rebellion of the people of Israel, but also your own time of rebellion, the time it takes to fill yourself with the Holy Spirit if along the way you have not worshipped the golden calf or been bitten by the snakes. It often symbolizes an entire lifetime. In the first reading ([Numbers 21:4-9](#)) we saw our history of salvation summarized and focused from heaven, which ends when we are freed from real slavery, from death of being by looking at the serpent on the staff (note that like with the ram, Christ man is represented by a snake, for he takes the form of sin or the form of a human – what we became when degenerated by sin); in the readings of Exodus and the Bible in general, we also see our story of salvation.

And so, doesn't it all make sense? Given that the world is only the battlefield where we are to be tempted, where in choosing its prince and his idols (money, power, affections, etc.) above God we condemn ourselves (we confirm our own sentencing), isn't it understandable that God (infinite Love), in His Son, comes to die for the world, teaching us the real way to live, to be revived from our death? Isn't it natural, then, that a fiery serpent foreshadows Christ, which is a symbol of death on the cross for the world but of life and resurrection for those who see him? He who loves us so much, how could He stop showing us His love? Upon closer examination of the saints, I see that almost all had a life of renunciation of the world. Coincidence? No. Looking at it in perspective, it is a clear and courageous choice: choose God over the world.

And if it seems so clear to us Christians, why don't the Israelites see it? Maybe they didn't see it because it should be this way for the salvation of the world, of the Gentiles (of us).

[Romans 11:25-32](#)

I want you to be quite certain, brothers, of this mystery, to save you from congratulating yourselves on your own good sense: part of Israel had its mind hardened, but only until the gentiles have wholly come in;

and this is how all Israel will be saved. As scripture says: From Zion will come the Redeemer, he will remove godlessness from Jacob.

And this will be my covenant with them, when I take their sins away.

As regards the gospel, they are enemies, but for your sake; but as regards those who are God's choice, they are still well loved for the sake of their ancestors.

There is no change of mind on God's part about the gifts he has made or of his choice.

**Just as you were in the past disobedient to God but now you have been shown mercy, through their disobedience;
so in the same way they are disobedient now, so that through the mercy shown to you they too will receive mercy.**

God has imprisoned all human beings in their own disobedience only to show mercy to them all.

This scripture chosen for this point also has some, for me, unexpected verses which talk about us before the world, which makes me think that there must be many others in the Bible that apply this “duality”.

As for the people of Israel, it seems that it’s written to say that, thanks to their denial of Jesus Christ, Christianity came from them to spread to the rest of the world. Furthermore, it speaks of His mercy to the Gentiles (each of us) before we know Christ and what He will have with the Jews when they know Him.

I see the “duality” in **Romans 11:32** **God has imprisoned all human beings in their own disobedience only to show mercy to them all.**

From this world, these verses don’t make much sense (and I haven’t seen any annotations, parallels, or explanations in the Bible). God makes us disobedient to use mercy with us? I don’t know...

From heaven, after the betrayal, God puts us in the cages that hold us and frees us to fall along with Lucifer because of His mercy. It is our rebellion which has emptied us, and because of it we have now been locked up as men, and He did it all to save us, to show us mercy. Furthermore, bodies protect us while we carry them from demons, preventing them from attacking our souls (unless we freely let them in - possessions). They are wonderful fortresses that protect us from them, and our freedom the gate that can let them in. The demons only capable now of hate, deeply envy us for having this body and the opportunity to save us. More so, as they see the love God has for us despite our rebellion, for the mercy He has used on us by locking us inside men, which is what we now are.

But speaking only of the Jews, i.e., of them and what they accept, consider the beginning of Shema:

Hear, O Israel: Yahweh is our God, Yahweh is One. You shall love the Lord your God with all your heart, with all your soul, with all your strength...

Well, this is the most important commandment, as said by Jesus Christ; but he added something:

Gospel of Mark 12:29-31

**Jesus replied, 'This is the first: Listen, Israel, the Lord our God is the one, only Lord,
and you must love the Lord your God with all your heart, with all your soul,
with all your mind and with all your strength.**

The second is this: You must love your neighbour as yourself. There is no commandment greater than these.'

It is indeed the same, but they say that Jesus, based on Leviticus (19:18) added the second part.

Consider the commandments of Moses.

Exodus 20:2-17

'I am Yahweh your God who brought you out of Egypt, where you lived as slaves.

'You shall have no other gods to rival me.

'You shall not make yourself a carved image or any likeness of anything in heaven above or on earth beneath or in the waters under the earth.

'You shall not bow down to them or serve them. For I, Yahweh your God, am a jealous God and I punish a parent's fault in the children, the grandchildren, and the great-grandchildren among those who hate me; Exo 20:6 but I act with faithful love towards thousands of those who love me and keep my commandments.

'You shall not misuse the name of Yahweh your God, for Yahweh will not leave unpunished anyone who misuses his name.

'Remember the Sabbath day and keep it holy.

For six days you shall labour and do all your work, but the seventh day is a Sabbath for Yahweh your God. You shall do no work that day, neither you nor your son nor your daughter nor your servants, men or women, nor your animals nor the alien living with you. Exo 20:11 For in six days Yahweh made the heavens, earth and sea and all that these contain, but on the seventh day he rested; that is why Yahweh has blessed the Sabbath day and made it sacred.

'Honour your father and your mother so that you may live long in the land that Yahweh your God is giving you.

'You shall not kill.

'You shall not commit adultery.

'You shall not steal.

'You shall not give false evidence against your neighbour.

'You shall not set your heart on your neighbour's house. You shall not set your heart on your neighbour's spouse, or servant, man or woman, or ox, or donkey, or any of your neighbour's possessions.'

The first commandments are about our love and faithfulness to God, which is included in the commandment above, the most important from the Shema, but what about the other six? They refer in one way or another to our neighbor, and these are included in the second; **combined with the first**, they encompass all ten: **You shall love your neighbor as you love yourself.**

This had already been seen by the Jews then, but they did not fully understand who that neighbor was:

Gospel of Luke 10:25-37

And now a lawyer stood up and, to test him, asked, 'Master, what must I do to inherit eternal life?'

He said to him, 'What is written in the Law? What is your reading of it?'

He replied, 'You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbour as yourself.'

Jesus said to him, 'You have answered right, do this and life is yours.'

But the man was anxious to justify himself and said to Jesus, 'And who is my neighbour?'

In answer Jesus said, 'A man was once on his way down from Jerusalem to Jericho and fell into the hands of bandits; they stripped him, beat him and then made off, leaving him half dead. Now a priest happened to be travelling down the same road, but when he saw the man, he passed by on the other side. In the same way a Levite who came to the place saw him, and passed by on the other side.

But a Samaritan traveller who came on him was moved with compassion when he saw him. He went up to him and bandaged his wounds, pouring oil and wine on them. He then lifted him onto his own mount and took him to an inn and looked after him.

Next day, he took out two denarii and handed them to the innkeeper and said, "Look after him, and on my way back I will make good any extra expense you have."

Which of these three, do you think, proved himself a neighbour to the man who fell into the bandits' hands?'

He replied, 'The one who showed pity towards him.' Jesus said to him, 'Go, and do the same yourself.'

So, let's not look for justifications. Might this person be my neighbor? Or this other person? Perhaps this person from my town? No. Love comes out of oneself, for love gives, it doesn't take for itself. It doesn't ask questions, although it does discern. And the only discernment it makes is to know whether there is need on the part of the loved. In this respect, I was struck by something Rabbi David Rosen said in a meeting with the Neocatechumenal Way; truth is that I take it out of context now, but since it is a story can be analyzed independently:

It's the story of two farmers who meet and one says to the other:

-Boris, do you love me?

-Of course I love you

-Boris, do you know what makes me suffer?

-I do not know.

-Then how can you say you love me if you do not know what makes me suffer?

And yet, we are able to love God, who has no needs and is the happiest Being, for He is Love. He doesn't even have suffering, because here we can banish ours with a little of His Spirit. Did the Samaritan in the scripture not love the other? And did he know him so as to know what his sufferings were? No. Only what he saw. Love should discern if there is need, although it is not essential to do so, because if you give to one who asks of you, even if you suspect that it is not

needed, all the good of that charity will fall equally upon you because the other will have received your love.

What this rabbi said applies in a relationship of coexistence. Perhaps in a more affective relationship, which is what humans are more accustomed to. And always in a relationship where your neighbor is someone you know. But what credit is there for loving our own? Don't the wicked love those who love them? And don't they give signs of emotional "love" continuously in any social environment? (To keep their image, or not lose a friendship, or because they know the favor will be returned, or something else...). Well, which love is truer? Loving (often affective) your "neighbor" whom you know, or selfless love to any neighbor?

He who has love does not ask to whom to give it, because that is the way he is, and he who asks may have something else.

Gospel of Matthew 5:43-46

'You have heard how it was said, You will love your neighbour and hate your enemy. But I say this to you, love your enemies and pray for those who persecute you; so that you may be children of your Father in heaven, for he causes his sun to rise on the bad as well as the good, and sends down rain to fall on the upright and the wicked alike. For if you love those who love you, what reward will you get? Do not even the tax collectors do as much?

So, last night I opened a Bible reading "randomly"; that is, after praying an Our Father, I opened it where it fell and put my finger down without looking, and it left me with the passage of Ezekiel Chapter 3; as it is very short, I read the whole thing (if you are curious, search for it). Nothing would have happened if today I had not added text again on the subject of Judaism (which I often do: rewrite, you will have noticed that I repeat things because I don't always follow the thread). But I'm here today, and as God, who we continually see in our history, also speaks to me in this way, so I have to speak to you:

It is time that you turn your face toward our Lord Jesus Christ, for he has saved you from falling with Lucifer, but he will do nothing against your will because he respects our freedom. You must live the second commandment we have spoken about, just as eagerly as the first, for in loving our neighbor we are also loving God, because we were made in His image and likeness. Thus says the Lord Yahweh.

You want more evidence and reasoning? Read this complete essay. Are you still waiting for a savior messiah? Well look up for once and see that one whom you disparage is your messiah; he is there at your feet, showing love and humility, the path straight to heaven. Do I reproach you? No (Oh happy guilt that deserved such a great redeemer; well, actually, great is our redeemer, but damn our guilt, if only it had never existed). It was not your sin, but all men's. He not only forgave

you, but all humanity. He had to pass a test of extreme love to cleanse our sin, and not just sin here, but sin in heaven. Because there, all of us, Jews and non-Jews, deny God. We expelled Him from within us and then we stopped Being. Today we are all participants in the crucifixion of Jesus, because every time we sin, he is there, before God the Father asking for forgiveness with outstretched hands. And this is so because, if we do not fall with Lucifer, it is because our nature of man holds us, and the nature of man able to contain God is held by Jesus Christ. If not for this validated and "tethering" nature, each of the sins that here empty us of the Holy Spirit would lead us straight to hell, for an angel in that nature cannot sin without ceasing to be an angel, we do while remaining men. And what happened to us up there? The mercy of God the Father, Son and Holy Spirit who gave us the life jacket "man". Not so for the angels who hated God and whose freedom became perpetual hatred, for such is hatred, it cannot choose to stop being what it is, but we can choose to love.

If God is love and from love emanates: mercy, compassion, piety, truth, integrity... the devil is hatred, lying, envy, anger... And if we had all believed the serpent's deception, or worse, hated it, we would not have salvation history for us. But there were some who were convinced for love of the one who told them, not out of deceit towards God. And this is the origin of our history of salvation hidden, by our freedom, from the face of God. It is our salvation in history, for this is how the Lord works with us. And just as each of us crucified Jesus Christ with our sins, so Israel's Salvation History is the same as ours; it only remains for them to recognise the best part of this History: God's love for us and the coming of the kingdom of heaven to us (the Holy Spirit) thanks to the dignification of "man" by Jesus Christ (in Him, redeeming nature).

Anyway, read the scriptures from this perspective and you will see that you will find much more evidence of all this. The word of God is alive, regardless of the fact that it was written 2000 or 3000 years ago. And so, is it any wonder that God speaks in it with a depth that for centuries we could not perceive? Perhaps it's time for all of us to approach an understanding. Maybe it's just that we are ready now or it's simply the mercy of God that reveals hidden meanings to us constantly, because of our blindness to the Word.

I continue with this Psalm: **PSALM 89 (88)**
[Poem For Ethan the native-born].

I shall using the faithful love of Yahweh for ever, from age to age my lips shall declare your constancy, for you have said: **love is built to last for ever, you have fixed your constancy firm in the heavens.**

'I have made a covenant with my Chosen One, sworn an oath to my servant David:

I have made your dynasty firm for ever, built your throne stable age after age.

The heavens praise your wonders, Yahweh, your constancy in the gathering of your faithful.

Who in the skies can compare with Yahweh? Who among the sons of god can rival him?

God, awesome in the assembly of holy ones, great and dreaded among all who surround him,

Yahweh, God Sabaoth, who is like you? Mighty Yahweh, your constancy is all round you!

You control the pride of the ocean, when its waves ride high you calm them.

You split Rahab in two like a corpse, scattered your enemies with your mighty arm.

Yours are the heavens and yours the earth, the world and all it holds, you founded them; you created the north and the south, Tabor and Hermon hail your name with joy.

Yours is a strong arm, mighty your hand, your right hand raised high;

Saving Justice and Fair Judgement the foundations of your throne, Faithful Love and Constancy march before you.

How blessed the nation that learns to acclaim you! They will live, Yahweh, in the light of your presence.

In your name they rejoice all day long, by your saving justice they are raised up.

You are the flower of their strength, by your favour our strength is triumphant;

for to Yahweh belongs our shield, to the Holy One of Israel our king.

Once you spoke in a vision, to your faithful you said: **'I have given strength to a warrior, I have raised up a man chosen from my people.**

'I have found David my servant, and anointed him with my holy oil.

My hand will always be with him, my arm will make him strong.

'No enemy will be able to outwit him, no wicked man overcome him;

I shall crush his enemies before him, strike his opponents dead.

'My constancy and faithful love will be with him, in my name his strength will be triumphant.

I shall establish his power over the sea, his dominion over the rivers.

'He will cry to me, "You are my father, my God, the rock of my salvation!"

So I shall make him my first-born, the highest of earthly kings.

'I shall maintain my faithful love for him always, my covenant with him will stay firm.

I have established his dynasty for ever, his throne to be as lasting as the heavens.

'Should his descendants desert my law, and not keep to my rulings, should they violate my statutes, and not observe my commandments,

'then I shall punish their offences with the rod, their guilt with the whip, but I shall never withdraw from him my faithful love, I shall not belie my constancy.

'I shall not violate my covenant, I shall not withdraw the word once spoken.

I have sworn by my holiness, once and for all, never will I break faith with David.

'His dynasty shall endure for ever, his throne like the sun before me, as the moon is established for ever, a faithful witness in the skies.

Yet you yourself - you have spurned and rejected and have vented your wrath on your anointed, you have repudiated the covenant with your servant, dishonoured his crown in the dust.

You have pierced all his defences, and laid his strongholds in ruins, everyone passing by plunders him, he has become the butt of his neighbours.

You have raised high the right hand of his opponents, have made all his enemies happy; you have snapped off his sword on a rock, and failed to support him in battle.

You have stripped him of his splendid sceptre, and toppled his throne to the ground.

You have aged him before his time, enveloped him in shame.

How long, Yahweh, will you remain hidden? For ever? Is your anger to go on smouldering like a fire?

Remember me; how long have I left? For what pointless end did you create all the children of Adam?

Who can live and never see death? Who can save himself from the clutches of Sheol?

Lord, what of those pledges of your faithful love? You made an oath to David by your constancy.

Do not forget the insults to your servant; I take to heart the taunts of the nations, which your enemies have levelled, Yahweh, have levelled at the footsteps of your anointed!

Blessed be Yahweh for ever. Amen, Amen.

In this Psalm from the Torah or Old Testament, there are three parts. The first is praise to God from the “narrator”, the second the word of God Himself quoted in Psalm, which here is printed in bold, and finally the lament of the “narrator” at not seeing the second part, the word God, fulfilled, from 38 to 52.

It seems that the narrator or poet, in the 'chosen one' referred to in God's word, sees David at all times, not even one of his lineage. However, it is more like a foreshadowing of Jesus in what he says about him:

25 I shall establish his power over the sea,

26 'He will cry to me, "You are my father, my God, the rock of my salvation!"

27 So I shall make him my first-born...

36 ... his throne like the sun before me,

Let's see what Mark says:

Gospel of Mark 1: 10-11

And at once, as he was coming up out of the water, he saw the heavens torn apart and the Spirit, like a dove, descending on him.

And a voice came from heaven, 'You are my Son, the Beloved; You are my beloved Son, my favorite.' [Jerusalem Bible translation].

As a note I will say that before the passion of Jesus, which when this passage is given, we weren't yet able to be children of God again (adopted in Jesus Christ); remember that when we fell, we lost what we were and were walking dead or empty of God, with a new nature unfit to receive Him without the extreme test of Love (this test was necessary for Justice to God's other wishes, both loyal angels and fallen angels. See [Justice and Redemption in Jesus Christ](#) p.381).

The Christian faith holds that there is one God and three persons, so how could God say “favorite”? Favorite among whom? It couldn't be us anymore; among the angels? Could be, but then it would be speaking again of the “wishes” or “persons” as independent created freedoms, not the intact Essence of God, which is what makes Jesus a person of God as well, and makes him a unique Son not only in the packaging (person), but in everything: Person + Essence. To summarize, Jesus is a son, like us, because his independent person or freedom is created in heaven like ours is; he is firstborn because he was the first one created (and because he pleased the Father, He created the rest); and it is Unique because it is the only one through which the Essence of God flows in maximum intensity together with the Father and the very Holy Spirit. His created person was able to hold the Spirit without changing It, exactly as It is.

So, the Psalm fits perfectly with Jesus, who may or may not be a descendant of David; in the gospel the apostles went to great lengths to show this, though it is irrelevant. I didn't know why, until I saw the prophecies about David's offspring in the Torah (more on that later); it seems anyway that everywhere it speaks of eternal David, Jesus is pictured as a foreshadowing.

Imagine for a moment that this psalm was referring to David. Does he call God his father? We Christians call Him that, but do Jews? I really don't know. And

most of all, does God call him His firstborn son? It doesn't really fit. And after making all the promises God makes in this text, how is it that what the poet laments in verses 38-52 can happen? Is the word of God not true? Yes it is, and it is true for Jesus Christ in the true battle: Love against iniquity. It is not a battle of the world, just as it is not a messiah of the world that is announced in the scriptures and expected by the Israelites. Of course the poet could not understand this, and so he put it: You said this, and that... and look what happens to us... until when...?

An important part of this psalm is verse 20:

20 'I have found David my servant, and anointed him with my holy oil.

Because the Spanish version of the NJB says,

20 I have found in David my servant...

Which is somewhat different, because saying "in David" seems to refer to something of David's; this could also be understood in the other translation, "I have found David", although it would be a bit of a stretch. Anyway, this was written for the Jews and God conveyed this scripture to them, and as I suppose it was written first in Hebrew (like most of the Old Testament), they will know whether or not this meaning fits.

25 I shall establish his power over the sea,

The sea, as we know, symbolizes death. David died, didn't he? But Christ...didn't Christ resurrect Lazarus and himself? They may not admit it, but God makes it clear here.

36 ... his throne like the sun before me,

Does not the very Essence of God flow through Jesus person, which is what sustains Him as God? Who does the sun symbolise but God? God the Father person speaks of the Essence of Jesus person, his own Essence, of God in Himself.

30-33 Should his descendants desert my law, and not keep to my rulings, should they violate my statutes, and not observe my commandments, then I shall punish their offences with the rod, their guilt with the whip, but I shall never withdraw from him my faithful love, I shall not belie my constancy.

This paragraph speaks of our nature, not the Jewish people, or even Christians. In their time, they were outraged by Christ because he said he could cleanse sin. Consider what is proposed in this essay: we are the ones who sinned to death, and God holds us in this new nature. Then it is God Himself who makes that nature valid (through His Son, out of love and in perfect justice, not by force, which would be unjust to the other traitors). Up there, a single sin against the Spirit or Essence of God emptied us of Him, but in the new nature, the body holds us without falling further, even if we sin with a variety of other sins (not against the Spirit). God acts in our history with events that are sometimes very hard, because He wants to recover us, but we continue to be able to receive the Holy Spirit within

us when we return to the love of God. And since when? Since we were able to receive the Holy Spirit ([The Cross p.389](#)), ever since the passion of Jesus Christ; because before, only a few were enlightened ([The Seven Spirits, the Twenty-Four Elders p.340](#)). Thus, “**his descendants**” refers to the “Man” Nature, dignified or worthy of receiving the Holy Spirit; that is, to all mankind. It would be easy for me to say that it refers to Christians, but no; actually, thanks to Christ, you “only” have to love in order to receive the Holy Spirit. It doesn’t matter if you call yourself a Christian; if you do not love, you will not receive the Spirit, and vice versa (understanding that in all cases it is a gift, receiving it isn’t up to us alone).

And wouldn’t it be unjust if only Christians or Jews could be saved? Wouldn’t it be equally unjust if it were only Spaniards, for example? And for someone who lives on the other side of the planet, who hasn’t had the opportunity to receive the faith that you practice, wouldn’t that be equally unjust? And isn’t God the epitome of Justice? For God, it isn’t white or black; He measures everything. The measure: the amount of love you live with and the size of our 'reservoir' that needs to be filled with it.

So, as I’ve said, Israel was the chosen people for the history of salvation of the “Man” Nature, which is why this history has a development that mysteriously fits as a part of the personal story of salvation of each of us (slavery <*pharaoh=idols, world*>, desert <*search for God for one who has renounced or escaped from the world*>, promised land <*Holy Spirit*>, fighting the 7 nations of Canaan <*fight against the 7 deadly sins*>...). And also, now we see that it was speaking to us about our personal and true story, even since Adam and Eve! God does everything in a wonderful way, for the sins of the Jews, then, are our sins, and God used those sins, our sins, to enlighten the new Nature; He turned death into Life, something that only God can do.

This is the last Psalm I add:

PSalm 68. [For the choirmaster Of David Psalm Song]

1 Let God arise, let his enemies scatter, let his opponents flee before him.
2 You disperse them like smoke; as wax melts in the presence of a fire, so the wicked melt at the presence of God.
3 The upright rejoice in the presence of God, delighted and crying out for joy.
4 Sing to God, play music to his name, build a road for the Rider of the Clouds, rejoice in Yahweh, dance before him.
5 Father of orphans, defender of widows, such is God in his holy dwelling.
6 God gives the lonely a home to live in, leads prisoners out into prosperity, but rebels must live in the bare wastelands.
7 God, when you set out at the head of your people, when you strode over the desert,
8 the earth rocked, Pause the heavens pelted down rain at the presence of God, at the presence of God, the God of Israel.
9 God, you rained down a shower of blessings, when your heritage was weary you gave it strength.
10 Your family found a home, which you in your generosity provided for the humble.
11 The Lord gave a command, the good news of a countless army.
12 The chieftains of the army are in flight, in flight, and the fair one at home is sharing out the spoils.
13 While you are at ease in the sheepfolds, the wings of the Dove are being covered with silver, and her feathers with a sheen of green gold;
14 when Shaddai scatters the chieftains, through her it snows on the Dark Mountain.
15 A mountain of God, the mountain of Bashan! a haughty mountain, the mountain of Bashan!
16 Why be envious, haughty mountains, of the mountain God has chosen for his dwelling? There God will dwell for ever.
17 The chariots of God are thousand upon thousand; God has come from Sinai to the sanctuary.
18 You have climbed the heights, taken captives, you have taken men as tribute, even rebels that Yahweh God might have a dwelling-place.
19 Blessed be the Lord day after day, he carries us along, God our Saviour.Pause
20 This God of ours is a God who saves; from Lord Yahweh comes escape from death;
21 but God smashes the head of his enemies, the long-haired skull of the prowling criminal. **22** The Lord has said, 'I will bring them back from Bashan, I will bring them back from the depths of the sea, **23** so that you may bathe your feet in blood, and the tongues of your dogs feast on your enemies.'
24 Your processions, God, are for all to see, the processions of my God, of my king, to the sanctuary; **25** singers ahead, musicians behind, in the middle come girls, beating their drums. **26** In choirs they bless God, Yahweh, since the foundation of Israel. **27** Benjamin was there, the youngest in front, the princes of Judah in bright-coloured robes, the princes of Zebulun, the princes of Naphtali. **28** Take command, my God, as befits your power, the power, God, which you have wielded for us, **29** from your temple high above Jerusalem. Kings will come to you bearing tribute.
30 Rebuke the Beast of the Reeds, that herd of bulls, that people of calves, who bow down with ingots of silver. Scatter the people who delight in war.
31 From Egypt nobles will come, Ethiopia will stretch out its hands to God.
32 Kingdoms of the earth, sing to God, play for **33** the Rider of the Heavens, the primeval heavens.Pause There he speaks, with a voice of power!
34 Acknowledge the power of God. Over Israel his splendour, in the clouds his power.
35 Awesome is God in his sanctuary. He, the God of Israel, gives strength and power to his people. Blessed be God.

We are going to study this Psalm from the 'dual' perspective of the Bible, starting from heaven.

In 1-2 we are told of the time of the rebellion in heaven, where the fallen angels 'flee' from His presence (fall).

In 3-4 the rejoicing of the victorious angels.

5-6 tells us that the Eves and Adam are not left to fall with the beasts (with the fallen angels).

7-8 may refer to the time with God (empty) and not yet on earth just before passing over to it:

In 8-9 the heavens are liquefied (we fall as empty stars) to our new abode, the earth (this comes in 10). We are revived: we had died, we are given bodies in the new nature so that by living we can mould our souls and later be filled with Him again.

On 10 and 11 we finally have our new dwelling place, the earth. The one who in His goodness is preparing the wretched. This may be Jesus Christ, wretched because of what awaits him, not because of himself, although in many translations it speaks of the poor; surely it is us. Jesus is the Word, and thanks to Him, an immense army will be saved and thanks to Him the universe was created.

The 12 is the moment of the Passion. The Word, Jesus Christ, had already come. Now after the Passion we can receive the Holy Spirit. The beauty of the house, the Holy Spirit, distributes the taken and the stolen, to Himself. In the passion the demons (rebellious kings) are left without a shield, they "flee".

In 13-14, it speaks of those who rest on the walls of the sheepfold. These may be the now able-bodied Adam and even Eve (the Eves only by the Adams) who wander through the world without really receiving the Spirit who now flies above us seeking on whom to alight (dove with flashes of green gold).

Through the dove the snow falls on the dark mountain. The snow speaks to us of the 'thick' Water of Life, of the Holy Spirit again. The dark mountain I believe is us for we were once angels (mountains) now empty (dark). It goes on to speak of the effects of the passion.

15 and 16 The mountain of God and the mountain of Bashan are the chosen one, Christ; surely when it refers to Bashan it is referring to Christ in his Man's Nature. He speaks of the jealousy of Satan and those who rebelled against Him, who wanted as much Essence as His. It is like a recapitulation or explanation after making resolved: Do you see now what has happened? why did you do it?

17 and 18 speak of how after the passion of Jesus Christ, the Man's Nature can now receive God, or in other words, God has a new dwelling place in us. It also speaks of all the righteous who after the passion ascended to heaven because the Holy Spirit could dwell in them, who impelled them together with God the Father, and could because all righteousness was fulfilled (God is the Who is).

In 22-23 it can speak of the end of the age, when all those who can be saved from the Man's Nature with the Spirit (Bazan), those who were in death (sea), will already be in heaven. Then the demons will be definitely dead.

The rest of the verses speak of all those who went up to the sanctuary, all those who were waiting from different periods of Israel's (and mankind's, though they do not appear here) history.

Well, now, I've included the family tree of Jesus, which to me always seemed boring (God forgive me) or, in any case, irrelevant. But like everything in the Bible, it has an explanation. Of course, it is written for men; now I see that it is written for the Jews back then and maybe today too, because for Catholics, St. Joseph is the putative father, since Mary is a Virgin. In this sense, I think this family tree, starting from Noah, is written for the understanding of man from the time that it was written, because you know my theory about Noah, the Tower of Babel, Adam and Eve: they are metaphors that God has used to show us our history of salvation (*see Adam and Eve... p.363, Three and a half times in genesis p.37*). He has shown us an option to choose that deviated from mundane logic, so it was a way of choosing Him over the world. Thus, this word starts by saying: 'it was thought that', which is somewhat less truthful. In reality, it is very difficult to go

back so many generations in our family tree even today; it is hard enough to go back 7 generations, so imagine 70. However, today these two forms of knowledge are merged into one. This was probably put there by the apostles looking for the origin of Jesus (hence the ‘it was thought that’). Today, however, these two forms of knowledge are united into one.

Gospel of Luke 3:23-38

When he began, Jesus was about thirty years old, being the son, as it was thought, of Joseph son of Heli, son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph, son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai, son of Maath, son of Mattathias, son of Semein, son of Josech, son of Joda, son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri, son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er, son of Jesus, son of Eliezer, son of Jorim, son of Matthat, son of Levi, son of Symeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim, son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David, son of Jesse, son of Obed, son of Boaz, son of Sala, son of Nahshon, son of Amminadab, son of Admin, son of Arni, son of Hezron, son of Perez, son of Judah, son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah, son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech, son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan, son of Enos, son of Seth, son of Adam, son of God.

Now, these readings that speak about what the true nature of the Messiah should be.

<i>PSALM 110 TORAH (Old Testament)</i>	<i>Mat 22:41–46. Gospels (New Testament)</i>
1 [Of David Psalm] Yahweh declared to my Lord, 'Take your seat at my right hand, till I have made your enemies your footstool.' 2 Yahweh will stretch out the sceptre of your power; from Zion you will rule your foes all around you. 3 Royal dignity has been yours from the day of your birth, sacred honour from the womb, from the dawn of your youth. 4 Yahweh has sworn an oath he will never retract, you are a priest for ever of the order of Melchizedek. 5 At your right hand, Lord, he shatters kings when his anger breaks out. 6 He judges nations, heaping up corpses, he breaks heads over the whole wide world. 7 He drinks from a stream as he goes, and therefore he holds his head high.	41 'What is your opinion about the Christ? Whose son is he?' They told him, 'David's.' 43 He said to them, 'Then how is it that David, moved by the Spirit, calls him Lord, where he says: 44 The Lord declared to my Lord, take your seat at my right hand, till I have made your enemies your footstool? 45 'If David calls him Lord, how then can he be his son?' 46 No one could think of anything to say in reply, and from that day no one dared to ask him any further questions.

And in this Word, doesn't Jesus seem to be saying that the Christ, as was thought, was not really to be David or David's son, but God's? Perhaps David as the ‘eternal’ king of Israel was used in some foreshadowings to figure the christ. This occurs in Psalms from heaven, [Ninth rendering 3 ½ Times](#), p.185.

Other prefiguration of Jesus that I show is Noah (although it is one in order).

You know that Noah symbolizes a restart or new opportunity for us in Nature of Man, we see it in "Three and a half times in Genesis", in the next point. Noah is called by God "the only righteous man" and thanks to him "recreation" begins, he makes the ark in which he almost always only names, from the animals he brings, fowls or birds (= Adams) [also clean animals], cattle (=Evas) [also non-clean animals], creeping (= demons) [also non-clean animals]. Symbolizing those who have fallen to the earth.

Gen 6:20 *Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.*

Gén 7:8 *Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, 9 two and two, male and female, went into the ark with Noah, as God had commanded Noah. =>[clean animals=adams, non-clean=Eves;?]*

Gén 7:14 they and every beast according to its kind, and all the cattle according to their kinds, and every creeping thing that creeps on the earth according to its kind, and every bird according to its kind, every bird of every sort.

It has already been said that, without Christ, the world would not have begun. Only He could redeem our nature (that is the crown of thorns or the antler that binds the ram in the bush in the prefiguration of Isaac). Thus, the ark symbolizes that world in which by divine justice we live with the demons (tempting us, reptiles glued to the world -they are part of the world-), Eves or cattle, always near the world and the Adams (birds) that can fly, and we can separate ourselves from the world, inscribed in the book of life. But the Ark also symbolizes our body, which frees us from falling into death together with the demons that hated God. The ark passes over the sea that symbolizes death.

Gen 7:13-16

That very day Noah and his sons Shem, Ham and Japheth boarded the ark, with Noah's wife and the three wives of his sons, and with them every species of wild animal, every species of cattle, every species of creeping things that creep along the ground, every species of bird, everything that flies, everything with wings.

One pair of all that was alive and had the breath of life boarded the ark with Noah, and those that went aboard were a male and female of all that was alive, as God had commanded him. Then Yahweh shut him in.

He ends by saying: Yahveh shut him in. For Christ also became man, gets into the Ark and thanks to his Passion our container is arranged. Our corporeal nature can retain Life, the Spirit does not run from us any more, the air does not go away and is filled by death (sea). He puts the "lid" or "door" on us.

With regard to the alliance that says that there will be no further flood, as I said, comes to mean that there will be no new "restarts", new opportunities, which is not really good for many.

As we see, in this part of Genesis it differentiates again from those groups or types of "angels" (men after). He no longer speaks of Eve, but of daughters of men (or Adams, sons of God), again designating the same thing, but now more clearly. This differentiation is repeated constantly in the Bible: Eve, Daughters of men, Cattle here, Canaan, Deaf (hear, do not listen), Rider on Green horse ...

As part of the People of Israel it would be interesting to read [Isaiah](#) p.117

2

Three and a Half Times

In this section I will unveil another impossibility for man, but not for God. Another proof that His hand is behind the Scriptures. Our salvation history has unfolded in three and a half times.

These "times" **are recorded in the Bible in several places.**

In Genesis, Prophets and Revelation (beginning, middle and end). In other words, a secret written and hidden for thousands of years, it is impossible for it to have been passed down from generation to generation. Even more so when it is encrypted in different ways, but with the same key, which I mentioned at the beginning.

1° When we were with God in heaven and betrayed; the battle in which, after being defeated, the treacherous angels who hated (then demons), asked for them the same fate as those who rose up out of love (Adam) to other traitors (Eve -who coveted, but did not hate-), for they claim that all of them were traitors too and if they did not accede to their request the Righteous One par excellence, the One Who Is, would fall into injustice and cease to Be (God is the One Who Is, He cannot be unjust). God tries to save the Adams without falling into injustice, this is the reason why they are not 'annihilated', but will be given a prolongation of 'life' that will result in other times (next to this three and a half).

2° Close to God, but not in God (we still see it). This period comes in the bible as before Noah (Cain and Abel). We live 800 years and more.

3° Before the Passion of Christ. On our earth. We cannot receive the Spirit. The Righteous who die will wait in Sheol, they cannot ascend to heaven. In this and the next men live a maximum of 120 years.

1/2 After the passion of Christ. Man, not only Christians, can receive the Holy Spirit by Christ's validation of our nature as capable of receiving Him. Christ, the first created one, who infinitely lovingly pleased God and kept His Essence in the highest intensity (God's) in heaven, is the one by whom all (or the rest) of heavenly creatures were created (they do not share the highest intensity of the Spirit as He does). After the betrayal and the 'blackmail' of the devil: if you do not save me you cannot save those who betrayed for the love of the 'Eve', for they also betrayed, God could only make a new nature (man) that would escape the justice claimed by the devil, by sending the first created in heaven who validated the heavenly nature, but now in that nature (man) to validate it in an act of infinite love (the cross). For if any fallen angel were to claim injustice for this, he would be declaring his own creation to be unjust, since it was christ who validated in the same way (infinitely loving) his heavenly nature, there in heaven. God cannot be unjust. He is who He is. That is why He made the world, to try to save us, for we have all fallen here condemned by our own treachery.

THREE AND A HALF TIMES IN GENESIS

1st Time. Our origin in Heaven. 1st The Expulsion. Chapters 1-4.

Ch.5 time separator.

Here He forms earth and heaven. It places man in Eden which is really heaven.

Eze 28:13-15 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

There was the Devil, the serpent, before he was revealed and fell (fallen angel). Of course, it talks about the rebellion, otherwise why put the evil serpent or the devil. Everything is explained as in a story with only the little drawings missing.

In this first part, in the garden of Eden, the groups that will take part in the war and their motives are presented; the rebellion is exposed. The story begins by calling at all times "man" or "woman" who will later be called Adam and Eve. This is an important difference, for, as I say, it refers to collectives; calling "man" does not even metaphorically designate one, but many.

The "man" did such and such...

The "woman" said such and such... (even in this case it is possible to generalise).

Here because of the woman, the man ceases to be what he was for God. Both "die", the woman "killed" by the devil, the man "killed" by the woman; death of Being. Thus the word "woman" is not "female" but will represent those who empty themselves of God by believing the devil, by greed, those who are not inscribed in the book of life here among us; or those who do not listen and like fools have ears only for money and the idols of the world, for the devil. I say "represents", but it really corresponds to what happened in heaven.

The "man", who is also empty of God because of the "woman", will have an open ear for the word of God in the world, because they did not allow themselves to be convinced by the devil, but out of **love** for the "woman". But it is through the "man" that the "woman" can find salvation, and this is symbolised by the rib, which is also in the place of the heart; it is through the love of the "man" that the "woman" is given a chance; in other words, if the "man" dies because of the "woman", the "woman" can only live because of the "man". It is therefore a representation of what is to happen, which later continues with "daughters of men" confronted with the term "sons of God".

In this 1st time "man" and "woman" are expelled from heaven (Eden), and it designates our first Stage, of the 3 ½ in our history of Salvation. For, as will be explained, God could have struck us down for the betrayal, but made way for the next stages to try to save us (at least the Adam's, who loved).

• Ch. 4 Consequences of betrayal

With Cain and Abel we are still talking about the same collective (Eve, Adam), and here we are talking about the effects of rebellion. Now, being the same, we change our names because we no longer have the Holy Spirit; we are not really the same. And so, with Cain and Abel the fact is repeated: Cain kills Abel, or by Eve Adam falls, which is to say the same thing; and the consequence is repeated: Cain is "expelled" (it will be, in the future, we are still in the 1st time) for it to another place that will not give him any fruit (2nd or 3rd time where they will not be able to receive the lost Holy Spirit, they will not be able to receive fruit). It is not a new expulsion, it is the same expulsion of Adam and Eve from Eden that begins the 1st time. But here He will reveal to us the effects of the betrayal (birds, cattle, beasts). I once put the 2nd time here but really this chapter says the same as the previous one, adding that classification or those effects according to the betrayal that I speak of below. The chapters in which he speaks of the long descents are then constituted as separators: Chp.5 (1=>2); Chp.10 (2=>3).

Genesis 4:12 When you till the ground it will no longer yield up its strength to you. A restless wanderer you will be on earth.'

Genesis 4:14-15 Look, today you drive me from the surface of the earth. I must hide from you, and be a restless wanderer on earth. Why, whoever comes across me will kill me!' 'Very well, then,' Yahweh replied, 'whoever kills Cain will suffer a sevenfold vengeance.' So Yahweh put a mark on Cain, so that no one coming across him would kill him.

He speaks of what will happen to him in the 2nd time. There has been a battle in heaven and these are the losers, whom the faithful will not be able to harm (we still remember).

Genesis 4:16 Cain left the presence of Yahweh and settled in the land of Nod, east of Eden.

It is important to know why we are talking only about Cain. The death of Abel as I said speaks to us of the consequences of rebellion. Abel, (Adam) is considered one of the traitors because although he turned his back on God for love, he also betrayed. All under the same name: Cain. In this sense, Cain's descendants are:

Genesis 4:20-22 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. 21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ. 22 And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah. Which designate the 3 groups that remain differentiated and will reach the earth:

Raise cattle: Eves or fools who do not separate themselves from the world.

Play the zither and the flute: Adam, listen & praise God. On the other hand, music like birds move through the air (they can separate themselves from the world).

Forge copper and iron: Iron describes Satan and bronze the demons in Daniel's dreams, they are also forged by burning fire. They represent the demons.

The fact that Cain (4:16) settles in the land of Nod to the east (= where the sun rises: God) of Eden, tells us that this fact is a gift or mercy from God, since the normal thing would have been to fulminate us all, i.e. to fall to the other side (west), into the flames of hell. The Scriptures are usually very precise about the "East and West". This is already the beginning of the 2nd Time; in fact it already speaks of his descendants in 4:16 and Chp.5 should begin.

Then Seth will be born, who is the one who again represents the Adam (since Abel had disappeared), which means that, beyond our betrayal, which makes us all equal, the descendants of Seth will be the ones who listen (Adam). Even if we are traitors, this will differentiate us. Of course, it is the same "Adam" who are again named separately to speak of this characteristic.

Genesis 4:26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

2nd Time. Until Noah; "Near to God". Chapters 6-9. 10 separator.

The story was 'cut off' with the recapitulation of the 1st time in chapter 5.

Genesis 6:1-2

When people began being numerous on earth, and daughters had been born to them, the sons of God, looking at the women, saw how beautiful they were and married as many of them as they chose.

Genesis 6:3

Yahweh said, 'My spirit cannot be indefinitely responsible for human beings, who are only flesh; let the time allowed each be a hundred and twenty years.'

We are close to God but not in God. The Adam's meet the Eves or the "sons of God" meet the "daughters of men" or the hearing meet the deaf.

It is still the same as in Eden: the "woman" loses or 'kills' the "man". The deaf to those who listen. God puts us all together, but evil reigns among all.

He wipes the slate clean, symbolised in Noah and the ark. The flood is the restart as real nature as men as we are, with a body. Again with an impossible DNA. From Noah onwards God disappears for us. Before even the 'deaf' could talk to Him. From now on only a chosen few. From then on (6:3) we, as humans, live only 120 years at the most.

Noah symbolises our passage from 'heavenly' nature to human nature, which confirms that God is Love. He provides what is necessary for our salvation, and the human nature is the nature of man (from something empty that falls with Luzbel, to eternal death), so that in the use of our freedom and in the subsequent redemption of that nature (by Jesus) we can be filled again with God and be saved. All these chapters speak of the same thing: of our passage on earth, with chapter 10 being the separator. From chapter 11 onwards we are already on earth.

Chapter 10 The offspring is again the separator (already begun in 9:18).

It begins with the same structure as the recapitulation or separation from the 1st to the 2nd time; Chapter 5. The account of the offspring already begins in 9:18, that should be the beginning of Chapter 10.

Genesis 10:1

These are the descendants of Noah's sons, Shem, Ham and Japheth, to whom sons were born after the flood: ...

The descendants of Noah and the kingdoms of the earth that they form are recounted and will later be traversed and named in the Bible. It is worth noting the change in longevity from 800 and more years to living 120 years as men. Today (when I wrote this) the longest living woman in the world is 116 years old according to the Guinness Book of Records. Today... in our land... Above all, it is interesting to point out the uselessness of writing impossible data, such as living these many, many years, if you want to give credibility to what is written, unless it is really true; or else, to differentiate these times. Either way, it would be unreasonable to write this for man, but for God. And it all fits with what was written throughout history by different cultures, thousands of years apart, writing about a secret now revealed.

As a conclusion of Noah (intermediate passage to earth), we finally arrive here:

Genesis 10:32

These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

3rd Time. Babel; Religions, paths to 7 sizes of souls Cp.11.

Let's look at the tower of Babel:

Genesis 11:1-2

And the whole earth was of one language, and of one speech.

And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

It repeats for us as in another short story what happens after the rebellion. It tells us what happened: "as humanity moves, it moves from the East" (from the rising sun towards the setting sun, towards death). And we are situated in the vega (=lowland area, usually beside a river =>Life=God). This means that on the way to death (after the rebellion) we stand beside God, but not in God. In the 2nd time is where this 3rd time will be "organised"; where it will be clear who will listen, who will not listen, and who will not have a body. There will also be the demand by the demons to receive the same destiny as the Adam (also traitors), hence the differentiation organised for the earth. We will see that all this, with the same participants, is continually repeated in the scriptures, in different ways with different peoples. The Lord has made it so, so that we can see it today. Babel repeats itself to tell us about religions.

Genesis 11:3-4: They said to one another, 'Come, let us make bricks and bake them in the fire.' For stone they used bricks, and for mortar they used bitumen. 4 'Come,' they said, 'let us build ourselves a city and a tower with its top reaching heaven. Let us make a name for ourselves, so that we do not get scattered all over the world.'

The bricks symbolise our sheaths or souls empty of Spirit, which means that we are no longer free out of fear of God and we "associate" in a false behaviour in order not to fall to the ground but to return to Eden. For even if there is a differentiation in our motivation and there will be those on earth who listen to God (Adam) and those who do not (Eve), we are all traitors and empty of the Holy Spirit.

Genesis 11:5-9: Now Yahweh came down to see the city and the tower that the people had built. 'So they are all a single people with a single language!' said Yahweh. 'This is only the start of their undertakings! Now nothing they plan to do will be beyond them.

Come, let us go down and confuse their language there, so that they cannot understand one another.'

Yahweh scattered them thence all over the world, and they stopped building the city.

That is why it was called Babel, since there Yahweh confused the language of the whole world, and from there Yahweh scattered them all over the world.

So, on earth God entangles our paths, or, in other words, separates our paths. There must be freedom of choice, it is not that God wants to annoy us, it is that there must be freedom. On the other hand, the tower of Babel, which can also represent the world, has 7 floors (historically: cuneiform tablet called "of the Esagil"), like those 7 churches, 7 religions, 7 types or sizes of soul. In the example I so often give of the school with different classes, guided towards the same direction or teaching, mercy, and by the same principal, this would be like overshadowing the classrooms between them. To think that everyone's is the only valid one, that the others are not directed towards mercy.

Note that in Babel 11:9 ends as Noah 10:32 ends =>.

11:9 and from there Yahweh scattered them all over the world.

10:32 by these were the nations divided in the earth after the flood.

God uses two stories to tell us different aspects of the same story. In one, salvation from death (the sea) by means of the ark (Jesus Christ), in the other that separation of cultures, religions (mainly); after Babel he already speaks of peoples, when in Noah they were "persons", a family. In reality, Babel could be at the end of the Second Era (it ends up the same, scattered across the face of the earth), he puts it here, in the part of our world or after the separator, to indicate that this differentiation between sizes was evident in heaven, but here we will only see it through the differentiation of religions.

As a parenthesis on Noah and in general on the stages of salvation, I would like to point out that:

Genesis 9:11: And I shall maintain my covenant with you: that never again shall all living things be destroyed by the waters of a flood, nor shall there ever again be a flood to devastate the earth.' 9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

Unfortunately this good news, which is God's covenant with us, is not so good for the one who does not get it here, because, moreover, it is telling us that there will be no new beginning or new opportunity. That there will not be a new environment, a new beginning; because we will already choose in freedom in the new Nature, so dearly bought for us, with the martyrdom of Jesus Christ to fulfil all righteousness.

Genesis continues with the history on our earth (3rd time) in which the children of Abraham grow up among other things. This would be the "long" of the 3rd time, the history before Jesus or the Passion.

Chapter 22. Abraham. Half-time. The Passion, our rescue.

This is the remaining half-time, and it starts from the passion. Of course, being in Genesis the passion could not come out as such, so what the Lord does is a very clear foreshadowing in which Abraham (God the Father), offers his son for sacrifice. Jesus is here Isaac and the goat that will later be sacrificed in his place; one in his heavenly nature that does not die and the other in his human nature that dies on the cross. That is the moment of our salvation, and that is the moment when the half-time begins.

Gen 22:16-18 ... that because thou hast done this thing, because thou hast not withheld thy son, thine only son, (17) I will fill thee with blessings, and will greatly increase thy seed as the stars of heaven and as the sand of the sea, and thy seed shall possess the gate of their enemies. (18) And in thy seed shall all the nations of the earth be blessed. [Better "seed", thus translated in several Bibles "Latin: semine", because in addition to offspring it is "seed" and Christ is introduced as a seed into the earth, to give life]

In (17 'gate of your enemies'): The Spirit will enter us after the passion.

In (18) Those nations are we, those of Ishmael (Muslims), and others. For did not the Lord send an angel to Ishmael making a promise to him as to Isaac? To those Onagers (wild donkeys), who have pitched tent in front of the others just as He foretold And do you still doubt those 7 ways set by God?

I repeat the foreshadowing here because of how important it is especially here.

In the figure of Isaac is the passion:

Genesis 22:6-13

Abraham took the wood for the burnt offering, loaded it on Isaac, and carried in his own hands the fire and the knife. Then the two of them set out together.

Isaac spoke to his father Abraham. 'Father?' he said. 'Yes, my son,' he replied. 'Look,' he said, 'here are the fire and the wood, but where is the lamb for the burnt offering?' Abraham replied, 'My son, God himself will provide the lamb for the burnt offering.' And the two of them went on together.

When they arrived at the place which God had indicated to him, Abraham built an altar there, and arranged the wood. Then he bound his son and put him on the altar on top of the wood. Abraham stretched out his hand and took the knife to kill his son. But the angel of Yahweh called to him from heaven. 'Abraham, Abraham!' he said. 'Here I am,' he replied.

'Do not raise your hand against the boy,' the angel said. 'Do not harm him, for now I know you fear God. You have not refused me your own beloved son.'

Then looking up, Abraham saw a ram caught by its horns in a bush. Abraham took the ram and offered it as a burnt offering in place of his son.

Isaac and Jesus.

- His birth, like Jesus', was announced to his mother by an angel.
- Innocent, they were to be killed by their father.
- Both climb a hill, carrying the wood that will devour them on their backs (Mount Moriah and Calvary).
- Both let themselves be tied, nailed, voluntarily.

Afterwards, the foreshadowing passes to the ram that is sacrificed:

Ram and Jesus (Nature of man)

- The ram's horns were caught by the thorns of a bush; the same image of Jesus crowned with thorns. Here the king's crown also "hooks/traps" Jesus, albeit voluntarily, for He being the one to "please" God, the first for whom everything was made, was the only one who could save us. The crown "obligates" him, his freedom and love do everything willingly, like a big brother who, feeling responsible for the younger one, heroically sacrifices himself and saves him.
- The Ram (with horns) represents sin (beyond the animal). Jesus, when taking nature of man, takes the form of sin because man is not only sinful, but is the consequence (by degeneration of what we were) of our sin.
- Only after Abraham's cession of Isaac and the acceptance of Isaac (Targum Neofiti, Aqedah) can the ram be offered to the Holy Spirit, to God. Nature of man can be received by the Holy Spirit.

Ch	3 ½ Times in Genesis	Time
1-2	Speaks of heaven. Spring waters the whole surface =Holy Spirit. 3.5 Tree of Life=Holy Spirit. Tree of Knowledge=Freedom. Apple=Traition (decision to make + Essence of God / Holy Spirit). separation, 4 Rivers: Pison (Gold)=> Faithful; Guijon: (surrounds) Eves=Greedy. Tigris: (to the East) from Assyria=demons; Euphrates= Adam. 1st warning: For her, the man will leave his father and mother.... one flesh.	First Time
3	Betrayal. Deceit of the devil to greedy Eves; Adam deceived by Eves=> 3 Types of traitors. Expulsion from Eden. Tree of Life inaccessible.	
4	Consequences of Treason (the Cains and the Abels) = (the Eves, the Adams) Descendants of treason (Cain): raise Cattle = The Eves, they do not separate themselves from the world. play zither and flute = Adam, they can be separated from the world ≅ Fowls forge copper and iron = demons (with burning fire). We lived hundreds of years...	
5	Offspring [Time separator].	
6-9	The Adam "sons of God" again unite with "the daughters of men". Preparation of our Earth. Noe => ark Passage from heavenly nature to man => We will live max. 120 In the Ark he puts Birds (Adam), Cattle (Eves), vermin (demons) because they are the ones we fall and live with in the world Gen 9:10. Although the sea symbolises death, the ark, a prefiguration of Jesus, saves us (already in heaven he offers himself to save us, through Him all was created). Alliance=> Rainbow (7 colours)	Second Time
10	Offspring [Time separator].	
11	Babel. It tells the story to inform us about the 7 languages or religions. It ends as the 2nd ended: "I scatter you across the face of the earth". It could go at the end of the 2nd but he puts it here to explain why we are separated in those 7 floors of the tower of Babel, 7 languages, 7 religions.	Third Time
12-21	Abraham's children grow up... Story of Abraham.	
22	The ½ Time is from the passion when we can receive the Holy Spirit. In Genesis it was not yet given but there is the exact foreshadowing. Sacrifice of Isaac, foreshadowing Jesus Christ / Passion. Reward: "your offspring shall possess the gate of their enemies". The demons had us in chains by asking for the same destiny of the Adam who betrayed for Love. Jesus in the Passion will validate the new human nature and our doors, blocked by blackmail, will open. The Spirit will re- enter us after the Passion (17), an act of infinite love that makes man's nature fit for the Spirit.	½ Time
		

Note that the 4 Rivers (Spirit) of time 1, that of Eve and the demons does not pass through them.

A TIME (3'5)

WE LIVED IN THE KINGDOM OF GOD, IN GOD; IN THE HOLY SPIRIT

THE HOLY SPIRIT, THE KINGDOM OF GOD

Some angels are closer than others. There are those who are on the 'periphery'.

INFINITE GOD ∞

Jesus 1st Person Created

The first Person created, pleases God the Father, because He is able to love infinitely as He does (He contains Him exactly, He is in the source). In this creation is validated the nature 'person' able to contain the Essence of God in some measure.

According to this validation, angels are created (they do not contain in their maximum intensity the Essence of God).

Some of those created tempted by Satan, the beautiful angel, want more essence of God for themselves; they take and try to separate. Of those revealed, some do so out of Love for others, not out of greed.

DEMONS

They got up and hated God. They did not repent after God's ultimatum.

EVES

They believed Satan and desired more of God's Essence. They convince Adam they did not hate or did up surrendering.

ADAMS

They didn't believe Satan and they didn't want any more of God's Essence. For Love hello Eve.

After the rebellion they are defeated. God could have forgiven the Adam who did it for love.

But Satan asks for the same treatment for the other traitors, because they also betrayed. God who is the One who is, is Justice, cannot be denied

TWO TIMES

WE LIVE OUTSIDE OF GOD, WITHOUT THE HOLY SPIRIT

SECOND TIME (42)

God decides not to put an end to demons until He sees a way to save the Adam at least, without committing injustice.

We are with Him, but not in Him. We still see Him and can talk to Him. **We live hundreds of years.** Cain and Abel.

The second time is a test to see if love will re-emerge among us. If we can live, even without the Holy Spirit.

But iniquity is what comes out. Cain kills Abel. Cain represents demons and Eve surely. Abel = Adam.

The 1st of those created is offered to validate a new Man Nature, as capable of receiving the Spirit. The ark prefigures Jesus, who leads us above death (sea).

God decides to make himself disappear, so that we can act freely.

Preparation of the 3rd time: The earth.

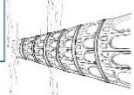
[Babel] As part of his disappearance, he divides peoples into seven religions (which are not languages). All of them guided by love will come to God, when the 1st validates the new Nature Man that escapes from the old heavenly justice

Expelled from Eden Genesis 4



Genesis 6...

Genesis 11...



THIRD TIME (1260)

In our world, we will live 120 years at most Gen 6:3. God chooses the people of Israel to bring the Savior. With the history of Israel our history is drawn from heaven. See Jacob's Ladder, On Earth the Eve will be dead to the Word of God, but they will be saved by the Adam (inscribed in the book of life) just as they fell for those.

When man is prepared, the first that pleased, by which God created celestial creatures, the tester or founder principle, will be the one that proves Man Nature in Love as the Capable of the Spirit.

From passion (next half time), every man who loves and is merciful will be able to receive the Spirit (not just Christians).

Only the first could test the new nature by making it new from the beginning (as He validated the heavenly nature). If He had been God by order He would have been blamed for injustice, because He did not give the demons a body.

The traitors, the three Actors of our world: Adams, those who listen; Eves, the deaf; Demons, those who tempt.

HALF TIME (1260)

From the Passion we are able to receive the Spirit. We are as before the betrayal in heaven, but freely we have to choose again whether we betray or not.

Opening of the Sealed Prophecy



3.5 years x 12 months = 42 months, x 30 days = 1260 days

Equivalent numbers grouped differently.

3.5	It speaks of the first period, of our betrayal in heaven, or of what happened there, or of what began there (at the same time it talks about the whole story 3.5 years=42 months=1260 days)
42	It speaks of the 2nd period, close to God, but not in God (Cain and Abel). At the same time it talks about the whole history 3.5=42=1260 years, months, days
1260	Third Period. On Earth even passion (we cannot retain the Spirit).
1260	(Daniel 12). These 30 even passion (we cannot retain the Spirit).
1335	Trial or Delivery for the Saved. 1335/365=3.65 (Justice in a Number)
1335	It distributes between the days of a year, the hundredth part of a year for each day. This is not at all common in a mathematical operation.
2300	End of the Universe (Daniel 8). City of God rebuilt. 1000 years of purgatory are added for those who need it from the last to live in the world, until the restoration of the Sanctuary (Revelation 20.2 see p.130).
2300	In addition 2300 evenings and mornings (as it says) are = 1260 days top. Counting the day without the nights, that is counting the most visible twilight (the civil twilight). This data is taken today with seconds by a complex mathematical formula that I do not think was available in the time of the prophet Daniel (see next point or https://salidapuestadelol.com/sun/sensalem).

1/2 WE ARE ABLE TO CONTAIN HOLY SPIRIT AGAIN

THREE AND A HALF TIMES IN DANIEL

In the prophet Daniel we will also see our history initiated from heaven, and it will also be done in several stages. The way in which the prophet expounds it is with the dreams of the kings he serves and his own visions. He makes an interpretation of these dreams, but he does so from the world; if these interpretations correspond to actual events in history, then it is because the Lord has used or modified history to show us this hidden message. However, there are interpretations of Daniel that are clearly not real, such as when he predicts (and it comes true) that Nebuchadnezzar would become an animal for 7 years. In these cases the real message of God speaking of our history from our betrayal in heaven prevails. Before I begin the dreams, I will start with chapter 5, skipping over Nebuchadnezzar's first two dreams which I then analyse.

Dan 5:3-6 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. 4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. 5 In the same hour **came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace:** and the king saw the part of the hand that wrote. 6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

Dan 5:24-28 Then was the part of the hand sent from him; and this writing was written. 25 And this is the writing that was written, **MENE, MENE, TEKEL, UPHARSIN.** 26 This is the interpretation of the thing: **MENE;** God hath numbered thy kingdom, and finished it. 27 **TEKEL;** Thou art weighed in the balances, and art found wanting. 28 **PERES;** Thy kingdom is divided, and given to the Medes and Persians.

This word separates Nebuchadnezzar's first two dreams from the next two visions during the reign of Balthasar. It should be noted that, in the writing of the floating fingers (5:25), the first word "Mene" is repeated, so there are some translations that eliminate one of them as redundant and therefore an error. However, it all makes sense, as these words correspond to dreams and visions, and to our stages of salvation. As for the floating fingers writing, it tells us that all this is put here by God, not by man, and that somehow these fingers bring together all the dreams and visions.

Let's look at the meanings Daniel gives.

Mene: God has numbered the days of your reign and brought them to an end.

Mene: God has numbered the days of your reign and brought them to an end.

Tekel: You have been weighed in the balance and you lack weight.

Peres: your kingdom has been divided and given to the Medes and Persians.

The first two **Mene** speak to us of our first two times of betrayal. 1st at the very moment of rising and 2nd next to God, but not in God; we are not yet on earth. This pre-earth phase is also separated because they are the dreams of Nebuchadnezzar, who curiously, as we will see later, in his 2nd and last dream is warned that he will become a soulless animal, which it says is fulfilled for 7 years until he recognises God. **This is basically what happens to us after we are expelled from heaven** (God has counted the days of your reign and put an end to them) and cannot receive the Holy Spirit until Christ rescues us in his passion or

if you like until the end of our life here when we are judged and return (whoever can) to heaven.

Tekel would be our time in the world (the third time), before the passion. During which, as I say, we cannot receive the Holy Spirit and we are empty. This is described here **as lacking weight**.

Peres is our last half-time. We can now receive the Spirit. Here he refers to the word "kingdom", which also designates all of us who have ever received the Holy Spirit. He says it is divided, which I think refers to how we are left after the passion. Some, those who can hear, who are the Adams, are pitted against those who cannot (the Eves). This only becomes clear when we are able to receive the Holy Spirit, for it is the Spirit that distinguishes us from one another. Furthermore, Jesus Himself says it: *Matt 10.34 Think not that I am come to bring peace on earth: I am not come to bring peace, but a sword.* [Father versus son... speaks of division]. **On the other hand, by saying that 'it is divided into two', it also speaks of a time divided into two = half a time.**

As for the dreams, we will see that they are also divided into two groups, those of heaven and those of earth, although they speak of the same thing in different ways:

- **First dream (of Nebuchadnezzar).**

Dan 2:31-35 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. 32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. 33 His legs of iron, his feet part of iron and part of clay. 34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. 35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

In this dream it speaks of the groups that were revealed in heaven and of the rebellion itself. The head of gold refers to the Adams, those who betrayed for love (gold for God is love). The silver breasts and arms refer to the Eves. This may refer to what has already been mentioned: the Adams betray by thought (marked on the forehead), the Eves are marked on the hand, by action (Apo 13,16. see [A bit of Numerology](#) p.195). The belly and loins of bronze, would be the demons and the feet of iron and clay is the satan. The mud perhaps refers to that iniquity which arises from it, and which weakens the structure (the rock, too, is something earthly, and, in fact, later becomes a mountain which fills the whole earth). In the end it is iniquity, that greed, that brings us all down. Rather, it is the trigger, because, although that golden head falls for love, it actually does so following the Eves who fall before and whom we love intensely in heaven. Then the stone turns everything to dust (we are emptied of the Spirit) and together with it we fall like a great mountain and fill the whole earth.

This dream represents the first time, the rebellion. Just after, included in this time, will come the event in which God saves Shadrach, Meshach, and Abed-nego

from the furnace (Dan 3:14-93) which may refer to the fact that He does not destroy the Adam, Eve, and demons that will come to the earth; this makes more sense complementing it with other salvations of two more periods, since these three in the reading are sent to the furnace out of faithfulness to God, however, as I said, Daniel's interpretation in the scripture is different from what is hidden in these chapters by God. Thus, for example, the word Abed-nego comes from the Babylonian name formed from the Semitic voice ab-d, meaning "servant, server", and Nebo, one of the gods of Mesopotamia. If we look up Nebo (Nabu) in Wikipedia, we see that he was a West Semitic Assyrian god, who wears **two horns** on his hat, and rides a dragon (which belonged to his father -by adoption- Marduk, chief deity of Babylon). According to this, "Abed-nego" would be "servant of Nebo", which would be more in line with those demon servants of satan.

- *Second dream (of Nebuchadnezzar).*

Dan 4:10-17 Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. 11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: 12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. 13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; 14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: 15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: 16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. 17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

The tree (4:10) in the centre of the earth is the kingdom of God. It may also refer to the tree of life in the centre of heaven, but in any case, it refers to the Holy Spirit, the Essence of God. In 4:11 it already begins to speak of rebellion, for it was the lust for that Essence, which was available to us in heaven that causes us to take of it and grow without measure (it grew and became stout). Thus this Essence, though unduly taken, was still the Essence of God (beautiful branch, abundant fruit, food for all). From it are nourished the beasts of the field (the demons or angels who coveted and rose up believing themselves to be as much as God), the birds of the air (the Adams or angels who took for love the Eves, who later could separate themselves from the earth), and other living creatures (the unnamed, missing Eves). The holy watchman represents the faithful angels and to cut down the tree is to empty the Holy Spirit from the traitors, thieves of the Essence. "Leave alone on the ground the stump with its roots, with chains of iron and bronze among the bushes of the field", speaks to us of our fall to Earth, where we will all be without Spirit: the stump with its roots, without leaves, branches, or life. The stump actually represents the Adam and before the passion we will be

enslaved by chains of iron (satan) and bronze (demons); this links with the first dream, that of the statue (image in english). The grass of the field may be the Eves, not comparable to the stump with its roots (particularly mentioned) in the earth. "Let his human soul be taken from him and given an animal soul and let him live seven years", speaks of the same thing, that emptying of the Spirit and that period of probation on earth which will allow us, thanks to God, to be saved. As for the dew of heaven, it can refer to the history of salvation that God has with men, even before Jesus Christ. We are not talking about sap flowing from within but about something external that soaks in.

As I was saying, with regard to the interpretation given by Daniel and then fulfilled for the king, I would point out that it does not make sense from the reality of the world. This dream has not been hidden by apparently historical facts, it only makes sense from heaven.

There are references that tell us that this dream is the 2nd period (close to God, but not in God), the time of Cain and Abel and the tower of Babel: **The tree grew and became stout, its height reached to heaven**, it is the same image of those who unite to raise the tower of Babel to heaven and then God destroys it. On the other hand, later, in the following chapter (5), he will name the invisible fingers which, as I said, seem to separate our stages in heaven and those on earth. In this sense, the two interpretations of Daniel that we have seen were "Dreams", which are those of heaven, and the two remaining ones are "Visions" which would correspond to our stages on earth (note, moreover, that vision is to the body - it is more physical - as sleep is to the soul, perhaps).

On the other hand, after this dream comes when God saves Daniel in the lion's den Dan 6:10-22. This, which will be repeated at the end of the 4th vision, may mean that God saves the Adams by allowing them to hear and receive the Holy Spirit in due time (not like the deaf, Eve). If earlier he saved from the furnace the 3 which I believe designate groups, now it seems to represent that the birds, Adam, will be able to flee from the beasts (lion's den). This, which seems a bit risky in the interpretation, must be seen as a whole, in these three salvations of execution (two of them exactly the same, in spite of being death sentences of different kings: Darius the Mede, and Cyrus the Persian).

- ***Third Vision (during the reign of Balthasar)***

Dan 7:2-8 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. 3 And four great beasts came up from the sea, diverse one from another. 4 The first was **like a lion, and had eagle's wings**: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. 5 And behold another beast, a second, **like to a bear**, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. 6 After this I beheld, and lo another, **like a leopard**, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. 7 After this I saw in the night visions, and behold a **fourth beast, dreadful and terrible, and strong exceedingly**; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. 8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three

of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things [others: enormous things / insolence / barbarities].

This dream narrates the rebellion again, telling us about the rebel groups as did the dream of the statue. As it is the third one, it seems to refer to the third period: we are on earth. Actually, there is not much data to affirm this, except for the order, the hand writing on the wall that separated the two previous dreams of heaven (Mené, Mené, of Nebuchadnezzar), the assignment Tekel (you lack weight, no Spirit) and the beginning of the vision: "In my night vision", night being our time on earth.

It begins by speaking of the four winds of heaven that stirred up the ocean. These may refer to the 4 cardinal points of the earth, although it probably speaks of the groups or agents participating in the rebellion, which we already know: Adams, Eves, demons and in this case satan is differentiated. It says '7:3 and how four gigantic beasts, all different from one another, came out of the sea', the correct translation is 'ascended of the sea' (ascendebant), which does not imply coming out of the sea (death). Note that we were talking about an ocean before, not a sea, this may be relevant or just a figure of speech. The beasts then are the groups of heaven:

The lion (1st beast) with eagle's wings refers to the Adams, who have their wings removed and will be made men, though their sin was out of love. The Adams are, among these beasts, the best; they still have love.

The bear (2nd beast) resembling a bear, standing on its side, with three ribs in its jaws, between its teeth... it devours flesh. These are the Eves and the three ribs refer to other Eves they convince, Adam and demons; i.e. they convince other angels that eventually by the motivation that leads them to betrayal (love, greed, hatred) they will become one or the other. Since the rib symbolises love (because of Adam's love, the woman is made, the Eves are given a chance, for if it were not for his love they would all have been killed outright), these ribs can also refer to Adam's love, the love of faithful angels and Jesus, because of the Eves the Adams fall (out of love), who are the ones that God especially wants to save. When it says that the bear rests on its side, it may refer to the same rib of Adam by which Eve is created. The bear's hunger represents in heaven the greed of the Eves to get fat with the Holy Spirit, on earth that devoured flesh will be the Adams, because the (deaf) Eves only listen to the world and will pull their acquaintances towards it. The bear is also slow, does not look very smart, and has the colour of the earth, not green like vegetation but brown or white (it does not separate from the earth like cattle unless it climbs a tree = another person as seen).

The leopard (3rd beast). 'Then, as I continued to watch, I saw another leopard-like beast with four wings on its back and four heads, to which they gave power'. The leopard is a feline that hunts, not representing royalty like the lion, but cunning and skill in hunting. These are the demons in general. When it says they are given power and have four heads I think it refers to the power God gives them to tempt us in the world (4 cardinal points), because this is actually given by God when these were already defeated, in order to be able to justify us in the struggle of the world and in our freedom. As for the wings, they refer to the ability they will have to whisper in our ears 'flying' without any body. Their wings are not removed like the lion (who is made a man). There is another reference in the

last vision (4th) to the goat that represents the devil and his kind, in which the goat travels 'through the earth without touching the ground'. Note, moreover, that there are 4 wings (4 cardinal points again).

Well, this order fits with the golden statue, also with the 4th beast.

The 4th Beast is frightful and terrible. It is satan who was an extremely beautiful and great angel in the Essence of God. It was through him that iniquity entered and many followed him. He is the worst, the father of hatred.

It says that he has 10 horns and then one came forth by which three fell. This is important: horns are everything with which God is wounded, i.e. a horn can also designate a group of angels or the harm they receive (which wounds God); thus the "death" of these wounds the Lord, just as our sins also do because He loves us.

The little horn that stands out is about blackmail (I want the same fate as the Adam's who are also traitors) by which three groups (horns) will fall to the earth: the Adam's, the Eves and the demons. Indeed blackmail is something that also hurts God, being a small thing: a lie, it makes 3 horns fall. He says that he has human eyes, which may refer to what he will achieve, that we fall like men on earth (only eyes perhaps because demons have no body). The barbarities are the lies of blackmail and surely all the lies of the demons on earth.

Thus there remain in heaven 7 horns, which are the nations or groups by capacity in heaven (7 churches also on earth, the 7 nations by age, if you will, in terms of the soul by which God has set different ways to fill us here on earth with sufficient quantity according to our capacity) and also that blackmail there present (in heaven) until all is concluded ($10+1-3=7+1$). Let us remember that these 7 groups that remained in heaven (which were originally there before the betrayal in heaven) were also attacked by the devil in the war and God suffered for them, hence they are "horns that wound".

Continuing with the same Vision:

Dan 7:9-12 I beheld till the thrones were cast down, **and the Ancient of days did sit**, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. 10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. 11 **I beheld then because of the voice of the great words [] which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.** 12 **As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.** 13 I saw in the night visions, and, **behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.** 14 **And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.**

Then, the blackmail of the beast has its consequences and that is that God (old man -7:9-) destroys the beast by throwing him into the fire and the other three beasts are left alive and then left on the earth (*for a season and time*). These are the Adam, Eve and demons. "(7:13) Someone resembling a human being" and the following refers to Jesus. As for the beast and the horn that spoke barbarities and cast into the fire (7:11), it may also refer to the destruction of the racketeer

(emerging horn), which will be annulled by the creation of the world and the passion of the Lord (although it will remain present until it is all over), I do not think it is a destruction of satan forever. Moreover, it seems like a way of bringing it all to a conclusion; unlike the next vision which remains unfinished, in this one, the only thing that remains open is the fact that the other three beasts are left alive "7:12 *their lives were prolonged for a season and time*". As a note the true translation of this should be: "their life had been prolonged to them time and time" (*ad tempus et tempus*) Can the Lord be any clearer? (remember that in that part it is describing the time of the rebellion in heaven and that we most certainly lived through the 1st + 2nd + [3rd or 4th: earth] stages).

- ***Fourth Vision (during the reign of Balthasar).***

Dan 8:3-14 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. 4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. 5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat **had a notable horn between his eyes.** 6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. 7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, **and brake his two horns**: and there was no power in the ram to stand before him, but **he cast him down to the ground**, and stamped upon him: and there was none that could deliver the ram out of his hand. 8 Therefore the he goat waxed very great: and **when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.** 9 And out of one of them came forth a little horn, which waxed exceeding great, **toward the south, and toward the east, and toward the pleasant land.** 10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. 12 And the host was given over to it together with the continual burnt-offering through transgression; and it cast down truth to the ground, and it did its pleasure and prospered. 13 Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual burnt-offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot? 14 And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed.

This is the half time. And this is not only because of the order (4th of 3 and a half times), but because it is the only one not concluded. In the other dreams, the period of salvation or the period of heaven is concluded: in the golden statue, the rebellion is narrated from heaven and ends with its consequence (the earth is filled by the rock that falls); in the tree, also from heaven, the rebellion is narrated and how it falls, but we are already presented with the solution: man recognises that "the Most High is master of the human kingdoms", after which (7 years there) Nebuchadnezzar becomes a man again, for he became a beast. However, after this dream, Daniel goes on to ask:

"How long shall the vision last: the perpetual sacrifice, the desolating iniquity, the sanctuary and the host trodden under foot?" So he places himself in an unfinished time of world history (even though he speaks or asks about a future from his place in time). The answer to this question is the second part of Daniel's

prophecies and they also bear on the separation of the three and a half times, as will be seen. It seems then, that in Daniel this half time is determined by the fact that it is unfinished, and does not occur as in other places in the Bible where we are told of the 3.5 times and the last half is clearly determined by the passion of Christ. Nevertheless, as I said later, it explains with numbers those three and a half times. In fact, Daniel is the one who speaks most clearly about them in the Bible, if I remember correctly.

But going back to the dream we see that there is a ram with two horns; one overhanging the other. These horns are the Adam and the Eve. The Eves being, *"one was higher than the other, and the higher came up last"*, since the Adam group as we were saying are the ones that follow the Eves by processing love for them (fall for them). It says that the ram "charged against the west, the north and the south" which means that he was given freedom to do everything but go against God (the east is where the sun rises = God). It is another way of saying: "eat from any tree but the tree of Life".

A goat comes from the west (=where the sun sets => death) and attacks the ram. This is the satan and his followers. He knocks the ram to the ground and breaks his horns. This already refers to the future fall of Adam and Eve to the earth, to the world, or in any case to the emptying of the Spirit. *"(8:8) The goat became very great, and when he was strong, the big horn was broken and in its place stood out four others oriented to the four cardinal directions;"* this refers to how the rebellion increased and that in the end the devil and his kind were defeated (the horn is broken off). Now it is divided into 4 horns. As I said in the 3rd dream the horns are everything with which God is wounded or with which God can be wounded, i.e. a horn can also designate the fact of harming a group of angels, which in turn will wound God. So, the rebellion ends, but now it is time to discern and see who is guilty or what is the fault of each one. Four groups are then distinguished by type of betrayal: The Adam, who betrayed out of love for the Eves. The Eves who coveted. The demons who coveted and in the struggle hated and finally the satan who is the promoter, the one who was the most beautiful and the greatest, the father of hatred. From this comes forth a little one, this little horn is blackmail (which deeply wounds God), and which is becoming greater, for by it (I want the same destiny as the Adam who are also traitors), not only the demons, but also the Eves and Adam himself will fall to the earth. "It will reach even to the head of the army" is because finally all this can only be solved by sending Jesus, who already offers Himself in heaven, to save us in the world. So, the direction in which these 4 horns grow into which the one horn separated, are east = Adam (they fall for love), south = Eves (in some places it refers to the south as the Eves for being where the queen of Sheba comes from, I think this was in Job), and the Land of Splendour which refers to the Holy Spirit Himself, the Chief of the Armies, or Jesus who will be sent to earth, or in general to all three, to God.

So that perpetual sacrifice (12), iniquity, and everything else that follows refers to our time away from God, empty of the Holy Spirit (until the passion) or even until the end of the world. When it says "they gave him the army" it means that God revives or allows the life of satan and demons (his army) among us so that

through our personal struggle with them we can justify ourselves, in our freedom we can choose Him, we can revive because we came dead to the earth.

After this there are no more visions, so the following chapters can be framed within this time. This is relevant because the last chapter as I said, ends also with the salvation of Daniel by God from the lion's den (I don't know if it is the same den or another one, it places him in "Babylon"). Given that this half time, is not delimited as in the rest of the places in the Bible by the passion, but by the fact of being an unfinished story, we can again think that this is the salvation of the Adams, either because they can receive the Spirit after the Passion or because in general, the world and its entire history is created to try to save them, being the Eves or deaf, only an accompaniment that, if saved, will do it for the Adams (from Adam's rib...).

To summarise and before we go on to the numbers, we see that Daniel is also structured like other readings. The 3'5 times we have already seen shown in the dreams and visions, but in addition we see that God miraculously saves 3 times and after each "great" time.

Cap	Daniel. Dream / Vision / Prediction / Rescue 3'5	Time
2	<i>Dream of the Statue (image)</i> (2:31-35)	1st Time Mene
3	God saves Shadrach, Meshach, Abednego from the furnace. (3:14-93)	
4	<i>Dream of the tree</i> (4:7-14)	2nd Time Mene
5	Floating fingers writing (5:5-28)	
6	God saves Daniel from the lion's den (6:14-23)	
7	<i>Vision of the Ocean and the Beasts</i> (7:2-14) 1st prediction told to Daniel 3'5 years (7:16-27)	3th Time Tekel
8	<i>Vision of the Ram and the Goat</i> (8:3-12) Prediction told to Daniel 2300 Evenings and Mornings (8:13-17)	½ Time Peres
9	Prediction counted to Daniel 70 weeks. It does not correspond with the others, perhaps it indicates the relation of the sizes of the times (of the total 70.7 and 62, 1 and 0.5 weeks). (9:22-27)	
10-11	Prediction without numbers (I don't understand it). (10:11-21, 11)	
12	Prediction told to Daniel 1290 days. (12:8-13)	
14	God Saves Daniel from the lion's den again (14:36-41)	

Mene: God has counted the days of your reign and put an end to them

Tekel: You have been weighed in the scales and you lack weight.

Peres: Your kingdom has been divided and given to the Medes and Persians.

Let us now analyse the numbers, which is the second part of what I was saying, Daniel shows. These are really of no great significance except to clearly indicate the existence of these three and a half times.

8:13 "For how long is the vision concerning the continual burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled under foot?" 14 And he said to him, "For two thousand and three hundred evenings and mornings; then the sanctuary shall be restored to its rightful state."

Here there is a discrepancy with the time given later in the continuation of this same text, in Daniel 12 (1290 days) and Revelation 1260 days. The latter refer to the same time and have an explanation 1290 and 1260, but why does it say 2300 here, i.e. 1010 days more? Actually, it is the same figure because 2300 evenings and mornings are days from which the night is taken away. Counting from and to the most visible twilight (civil twilight it is called):

2300 days = 6.3 years.

1 year in Jerusalem (without nights):

4769:20:46 hours.

6 years in Jerusalem (without nights):

28616:04:36 hours. (x 6 years)

0.3 years is 109.5 days i.e.

1622:09:30 hours (no nights).

Total (6.3 years in light hours without night):

30238:14:06 hours. (/24 hoursxday=)

Total (6.3 years in light days without night):

1259.93 days

This means that from 1259.01 to 1260 we are within day 1260 (from 0 to 1 we are within 1, "filling" the one). The decimals would tell us about an hour within that day. This means that 2300 days without night is also 1260 days.

It is important to know that these are not hours of sunshine, but hours of the day without night, that is, counting the twilight. I have taken the data from <https://salidaypuestadelosol.com/sun/jerusalem> counting in the city of Jerusalem a normal year + 109 days and a half (from April 29 to August 15 both included and adding half a day of August 16). However, this is fulfilled by starting the 109.5 days (0.3) on any day from April 1 to August 25. The formula used by this website is at https://en.wikipedia.org/wiki/Sunrise_equation, it is quite complex and **I don't think it was available in Daniel's time.**

So it is saying the same thing, but why express it differently? Perhaps because he also wants to refer to another point, to the moment when all that has been said will also be realised or finalised in heaven. The moment of the end of time, or when God will finally finish with the demons forever. Though in the passion they lost the battle, they still stood by us for our justification. Thus adding 1000 years to the time from when we fell from heaven (abolished the perpetual sacrifice) to the end of the world, we would arrive at "when the sanctuary will be rehabilitated", the sanctuary in heaven. According to Revelation 20:2, once the world is destroyed, the devil will remain immobilised for 1000 years and then he will return to attack the camp of the saints and the beloved city (heaven), and then he will finally be destroyed. I have already explained why this is so in **The end of the Apocalypse, the End Times and the new heaven**, p.224: 1000 years of purgatory for those who die near the end of the world and need that purgation (surely for many of us). For if God were to break time now, would it not be unjust that those who need purgation would not be saved because they could not have it? Adding 1010 to the whole period from the betrayal of heaven to the restoration of the sanctuary I think could also refer to those 1000 years of waiting with satan immobilised until the last post-world battle (for 10 years perhaps) to destroy the demons once and for all. However, the 30 difference between 1290 Daniel and 1260 Revelation (and Daniel himself in 2300 evenings and mornings=1260 days), I think refers to the final outcome for us on earth, i.e. the time when we live before

the end of the world, but after "(13) the sanctuary and the army trampled down", which would correspond to the (short) time when "the ox will graze with the lamb". It says "(14) then the sanctuary will be rehabilitated", which would be like saying: "with the second option of the numbers we have used, taking the 2300 evenings and mornings, not the 1260 days, the sanctuary of heaven will be rehabilitated".

So, we can take a date or not for the end of the world, the certain thing is that: 16 ... Gabriel, make this man understand the vision." 17 So **he came near where I stood; and when he came, I was frightened and fell upon my face. But he said to me, "Understand, O son of man, that the vision is for the time of the end."**

Now more numbers; the sealed prophecy, Daniel 12.

Daniel 12:1-13 "At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time; but at that time your people shall be delivered, every one whose name shall be found written in the book. **2 And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.** 3 And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness, like the stars for ever and ever. 4 But you, Daniel, shut up the words, and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase." 5 Then I Daniel looked, and behold, **two others stood, one on this bank of the stream and one on that bank of the stream.** 6 And I said to the man clothed in linen, who was above the waters of the stream, "How long shall it be till the end of these wonders?" 7 The man clothed in linen, who was above the waters of the stream, raised his right hand and his left hand toward heaven; and I heard him swear by him who lives for ever that it would be for **a time, two times, and half a time; and that when the shattering of the power of the holy people comes to an end all these things would be accomplished.** 8 I heard, but I did not understand. Then I said, "O my lord, what shall be the issue of these things?" 9 He said, "**Go your way, Daniel, for the words are shut up and sealed until the time of the end.**" 10 Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but those who are wise shall understand. 11 And **from the time that the continual burnt offering is taken away, and the abomination that makes desolate is set up, there shall be a thousand two hundred and ninety days** [1290]. 12 **Blessed is he who waits and comes to the thousand three hundred and thirty-five days.** [1335] 13 But go your way till the end; and you shall rest, and shall stand in your allotted place at the end of the days."

In chapter 8 we had placed ourselves at the end of the world or of time (which is not the same thing), depending on which number we took 1260 or 2300. Since it was consciously speaking to us of these two moments with the figure (2300 evenings and mornings = 1260 days). He goes on to speak of the final judgement of the dead and the living. When will these wonders be fulfilled? In 12:7 it says this time that the whole history of man must pass (3'5 times), covering the betrayal in heaven (-1-), close to God, but not in Him (Cain and Abel, we live 800 years, we still see Him and talk to Him -2-), on earth before the Passion of Christ (we live 120 years maximum -3-) and after the Passion (1/2 time). As a note: in this case he may use the 3.5 because it speaks from heaven, and in a generic way. When it speaks of a specific event as it does later (11 counting from... to...) it uses the higher number.

Then he asks what will be the last of these things? And now he speaks again of the end of time; he actually puts it a little before the end of time: Counting from the time when **the perpetual sacrifice is abolished and the abomination of desolation is set up: one thousand two hundred and ninety days**. Add 30 to 1260 (1260=42 months, 3.5 years).

In between, in 12:5 to 12:7 he tells us of those who give him the message. One is on the river, whose water must represent the Holy Spirit. The other two are on the banks of the river. These 3 may refer to the Holy Trinity, i.e. the Persons of God, the one above the river being the father. Swearing by the one who lives eternally may refer to his own divinity (as Christ says: God alone is good, this has already been explained). Or perhaps a mention of his own title to a stranger (Who rules here? One and the same...). In Revelation we will see that these are likewise named as witnesses before God, lampstands and oil.

Well, since, as I say, the most important thing is not to draw a concrete date from the earth, these times speak to us more of stages. Let us not confuse them either with a continuous cycle of reincarnation; they are the consequence of God's attempt at salvation, which is realised in the creation of the new Man's Nature, validated by full Justice. These 3.5 steps are our history, including our betrayal and salvation. There are some religions that glimpse part of this and frame it, as I said, in a continuous cycle of reincarnation, and as almost always there is some truth, but it is not our destiny or our end, but it has been a means of God to save us, which has generated some determined and counted stages.

As always, I must have missed a lot, but this is where it all goes. Whoever has patience and studies it, will surely come to more concrete conclusions than mine.

And this being so, why leave it sealed? Perhaps to confirm this knowledge, so that today we know our salvation history from heaven. Or simply so that the opening of the seal will be considered a sign that Our Lord is near to come.

In line with all this, when in the scriptures we read (Exo 20,5; Exo, 34,7; Num 14,18; Deu 5,9) that:

Éxo 20:5 you shall not bow down to them or serve them; for I the LORD your God am a jealous God, **visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me**, 6 but showing steadfast love to thousands of those who love me and keep my commandments.

It refers to the same thing, those three and a half times. Each of those generations are those times, periods or eons or whatever we want to call them. It never says directly "until the fourth generation", which would be normal, since by saying 4th generation you include the 3rd generation; it separates them by specifying them because the one who lived during the 3rd period, that is, before the passion of Christ, is not born again after the passion (4th time -which is the last ½ time-), but surely we all passed through the moment of the betrayal (1st) and the one after (2nd). Thus it says: I chastise each one of you whether you reach the 3rd or the 4th place.

Those who hate me here refers to all of us who come out of the Kingdom empty of Him, the thousands are from among the latter, the ones who will finally get saved. There is no room for anything else in righteousness.

In A Great Sign Appeared in Heaven **p.214**, the same numerology is also used.

THREE AND A HALF TIMES IN EZEKIEL

How could it be otherwise, Ezekiel uses the same key hidden in the rest of the Bible (!!!). In his texts we will also see our history of salvation from heaven embodied in those 3 and a half times. So, I will analyse his chapters in a particular way and then make a global outline of them by drawing the three and a half times.

As a preface I will tell you that Ezekiel tells us about the four types of creatures according to their loyalty or betrayal (faithful, demons, the Adam -deceived for love-, the Eve -deceived for covetousness-). In addition, it also reflects the 7 types of "angels" according to their size, coinciding, to the astonishment of those who do not believe in all this, with Daniel, the Apocalypse, and the other places studied.

We can see that it speaks to us of the first two times in heaven (the moment of betrayal and next to God but not in God), beginning both periods speaking of that heavenly Being with its four faces 1-9 (1st) and 10-19 (2nd). We will see that there are elements that are repeated: he speaks of 2 counsellors, 2 eagles, 2 sisters, 2 little lions, sword against 2=> Jacob (the Adam) and Ammonites (the Eve), guilt on two sides... Two chapters are also repeated speaking of prostitution, another two speaking of four abominations / rebellions. Others speaking against the prophets and in others he repeats what was gained by the groups according to their treachery: plague, sword, famine. We will then see the three and a half times starting with the periods of heaven speaking of that Being; the third time in which God brings us into the pit of the world, and the last half time in which He restores man; the end, in which we are told of the resurgence of the devil as the apocalypse does in a battle after the world and finally the description of heaven in which those types are also distinguished "by size of soul" and in which it describes a part for men which the apocalypse also designates as a second tree of life. And the most important thing is that these three and a half times are reflected not only in the structure of the chapters, but twice more in two chapters independently. This is the broad outline. Now I will go into detail because, as I say, it all has the same key and it is really amazing, like the rest of what has been revealed so far. How great is the Lord!

And you will say: Did not Ezekiel speak of the events of history? He speaks with the language of heaven. Only after knowing the key can we understand what he was saying, and any resemblance to reality is pure coincidence. No; it is a joke, because we know that God has modified the history of Israel to draw with it our history from heaven and leave it hidden so that



today it would be revealed, the clear example is the stubbornness of Pharaoh and Jacob's Ladder (p. 243). Why? Because He loves us and in justice He could only do it near the end of the world since He will cut off at once and will not continue to act in the personal history of salvation of each one of us. That is our disadvantage which He adjusts or evens out with what is revealed here.

The readings have been automatically translated from Spanish. If you see something too strange consult your Bible.

- *1st Time (1-9).*

Eze 1:1-28 In the thirtieth year, on the fifth day of the fourth month, when I was among the deportees on the banks of the river Chebar, the heavens opened and I beheld divine visions. 2 On the fifth day of the month, in the fifth year of the deportation of King Jeconiah, 3 the word of the LORD came to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar, and there the hand of the LORD came upon him.

4 And I saw, and behold, there came a mighty wind from the north, a great cloud, and fire shining round about it, and within it as the flash of lightning in the midst of the fire. 5 In the middle of it were the figures of **four beings, whose appearance was as follows: they had human figures. 6 They each had four faces and four wings.** 7 Their legs were straight, and the soles of their feet were like the hoofs of oxen, and they shone like the gleam of burnished bronze. 8 Under their wings were human hands on all four sides; all four had their faces and their wings. 9 Their wings touched one another; they did not turn when they walked; each one walked straight ahead. 10 The shape of their faces was a human face, **and all four had the face of a lion on the right, and all four had the face of a bull on the left, and all four had the face of an eagle.** 11 Their wings were spread out on high; every two wings touched each other, and every two wings covered their bodies; 12 and each one went forward; wherever the spirit caused them to go, there they went, and they did not turn back as they went. 13 And among the beings **there were as it were glowing embers, as it were torches, which moved among the beings;** and the fire gave forth a brightness, and out of the fire went forth lightning. 14 And the creatures went to and fro like the appearance of lightning. 15 Then I looked at the creatures: there was a wheel on the ground beside the creatures on all four sides. 16 The appearance of the wheels and their structure was like the flashing of the chrysolite. They were all four of the same shape and seemed to be arranged as if one wheel were inside the other. 17 They went forward in all four directions; they did not turn as they went. 18 Their circumference was enormous, imposing, and the circumference of the four was full of sparkles all around. 19 When the beings went forward, the wheels went forward beside them, and when the beings rose up from the ground, the wheels rose up. 20 **Wherever the spirit caused them to go, there they went, and the wheels went up together with them, because the spirit of the being was in the wheels.** 21 When they went forward, they went forward; when they stood, they stood; and when they were lifted up from the ground, the wheels were lifted up together with them, because the spirit of the being was in the wheels. 22 Above the heads of the being was a form of a vault as of shining crystal, stretched out above their heads, 23 and under the vault their wings were paired one with another; each one had two that covered his body. **24 And I heard the sound of their wings, like the sound of many waters, like the voice of Saddy; when they marched, there was a thunderous noise, like the noise of battle;** when they stood still, they folded back their wings. 25 And there was a noise. 26 Above the vault that was over their heads, there was like a sapphire stone in the form of a throne, and on this form of a throne, above it, in the highest place, a human-like figure. 27 **Then I saw like the flash of lightning, like a fire enveloping her all around, from what appeared to be her hips upward; and from what appeared to be her hips downward, I saw like a blazing fire all around.** 28 It was like the rainbow that appears in the clouds on rainy days: such was the appearance of this radiance around her. **It was like the glory of Yahweh.** At the sight of it I fell on my face to the ground and heard a voice speaking.

Well, I have put everything for the sake of being the first. Here we see not only God described, but those groups according to their betrayal: (10) Lion on the right, the Adam's who betrayed for love, Bull on the left, the demons and in the centre the Eagles, lying in wait for the Adam's (this I already described in the apocalypse), the Adam's fall for love towards the Eve's, they are not deceived by the demons. Like trained eagles they hunt the Adams for the demons, to lure them into the group of the traitors. In this kind of cube, he does not name the 4th face which is the cherubim (later on he will name them), and this is because here he speaks mainly about the rebellion of heaven (24). The wheels (14-20) it is not very clear what they could be. Perhaps the righteousness that causes the Spirit to move between one and the other (13); I have already drawn a picture of this p.381 +1.

Eze 2:1-10 He said to me, "Son of man, stand up, for I am going to speak to you." 2 The spirit came upon me as he spoke to me and set me on my feet; and I heard him who spoke to me. 3 He said to me, "**Son of man, I am sending you to the Israelites, a rebellious nation**, who have rebelled against me. They and their fathers have rebelled against me to this day. 4 The children are stiff-necked and stubborn in heart; to them I send thee to say, Thus saith the Lord GOD. 5 And they, whether they will hear or not hear, for they are a rebellious house, shall know that there was a prophet in the midst of them. 6 And you, son of man, do not be afraid of them or of what they say, do not be afraid even if they surround you with menaces, and you see yourself sitting on scorpions. Do not be afraid of what they say, nor be afraid of them, for they are a rebellious house. 7 **You shall speak my words to them, whether they listen or not, for they are a rebellious house.** 8 "And you, son of man, listen to what I am about to say to you; do not be rebellious like that rebellious house. Open your mouth and eat what I am going to give you." 9 I looked: I saw a hand stretched out toward me, **holding a rolled-up book.** 10 He unrolled it before me: **it was written on the front and on the back; it had written, "Lamentations, groanings, and woeings."**

Here, the scroll is written on the front and back, which refers to our time in heaven and on earth. This book is like the one described in the apocalypse (Rev 10,10) and tastes like honey (this follows in 3).

Eze 3:1-16 ...[the scroll is eaten, you shall tell them to the house of Israel ...].
 Eze 3:17-19 Son of man, I have made you a watchman for the house of Israel. **When you hear a word from my mouth, you shall give them an alarm from me.** 18 When I say to the wicked, 'You are going to die,' **if you do not sound the alarm, if you do not speak to warn the wicked to turn from his wicked ways and live, he, the wicked, shall die for his own sake, but for his blood I will call you to account.** 19 But if you warn the wicked and he does not turn from his wickedness and his evil conduct, he will die for his own sake, but you will have saved your life.

This part speaks of justice in general or as it relates to the prophesied. It will be repeated.

Eze 4:1-17 "You, son of man, take a brick and set it before you; engrave a city (Jerusalem) on it, 2 and lay a siege against it: 3 Then take an iron pan and set it up as an iron wall between you and the city. Set your face against it; it shall be in a state of siege: you shall lay siege to it. It is a sign for the house of Israel. 4 **"And you shall lie on your left side, and lay on it the guilt of the house of Israel. In the days that you lie on it, you shall bear its guilt.** 5 **The years of his iniquity, three hundred and ninety days, I will lay upon you in days; you shall bear the iniquity of the house of Israel.** 6 **When you have finished them, you shall lie down again on your right side, and you shall bear the guilt of the house of Judah forty days. I impose on you one day a year. ...**

9 "And you, take wheat, and barley, and beans, and lentils, and millet, and spelt, and put them in one pot, and make your bread with them. As long as you lie on one side - three hundred and ninety days - you shall eat of it. 10 **The food you eat shall be taxed:** twenty shekels a day, which you shall eat at a fixed time. 11 You shall also have water rationed: you shall drink one-sixth of a shekel at a fixed time. 12 You shall eat a barley cracker, **which you shall bake before them on human excrement.**" 13 And Yahweh said: "Thus shall the Israelites eat their unclean food in the midst of the nations where I will drive them." 14 Then I said, "O Lord Yahweh, my soul is not unclean. From my childhood until now I have never eaten a dead or slaughtered beast, nor has defiled flesh entered my mouth." 15 He said to me, **"Well, instead of human excrement I allow you to use ox dung, that you may make your bread on it."** 16 Then he said to me, "Son of man, behold, I am going to destroy the supply of bread in Jerusalem; they will eat bread with taxation and distress, and water they will drink rationed and anxious, 17 so that when bread and water are lacking, they will faint one and another and be consumed by their guilt.

Well, here he speaks of these two sides. If we listen to how he had designed the cube, or the four sides rather, we would think that the left side (4) refers to the demons (bull in 1:10) and the right side to the Adam (Lion). However, first of all,

it says that he is to put a frying pan (3) of iron, in front of his face. We know from Daniel that the iron represents the devil, so I believe that left are the Eves and right are the Adams (if you equate the first image of the bull with the frying pan and stick it to your face, only the eagles would be on the right if you turned it around when you took the frying pan by the handle, even so I believe that is the case). Also, this matches the rest of the text because he then tells them that their Bread and Water will be taxed (10), in fact, he then goes on to say that he destroys all provision of bread in Jerusalem (16). In other words, he speaks of the fact that after the betrayal we lose the Holy Spirit (Water, Bread) and on earth we will have to struggle to get it and it will be rationed (11). This struggle will take place in the daily coexistence with men and also in the temptations of the demons; which is expressed as using the dung of oxen/man to make your Bread on them. Of course, the demons will never receive the Spirit, the possibility was closed to Adam for a shorter time (40 days for Judah's side, until the passion) than to Eve (390 days), for indeed the deaf, the foolish or Eve will also be able to hear at the end of time. Let it also be clear that this is a representation (1) on a brick. That is, it does not yet pass away. This is the Lord's way of preserving the order of the times (3.5), since we are now in the 1st time, the rebellion in heaven.

Eze 5:1-17 "You, son of man, take a sharp sword, take it like a barber's razor, and run it over your head and your beard. Then take a pair of scales and divide into parts what you have cut off. **2 Set fire to one third of it in the midst of the city at the end of the days of the siege. Take the other third and cut it with the sword around the city. The last third scatter it to the wind; I will draw the sword against them.** **3 But take a small quantity from there and gather it in the fringe of your cloak, 4 and from these take some again and throw it into the midst of the fire and burn it. From it fire shall go out to all the house of Israel.** **5** Thus says the Lord GOD: This is Jerusalem; I have set her in the midst of the nations, and surrounded her with countries. **6** But she has rebelled **12 One third of your people shall die of pestilence or perish with famine in the midst of you, one third shall fall by the sword around you, and one third I will scatter to all the winds; I will draw out the sword against them.**

16 I will shoot against them the terrible arrows of the famine, which I will send to destroy you; I will increase the famine among you **and destroy your food supplies.** **17 I will send famine and ferocious beasts against you, which will make you childless; pestilence and blood shall pass through you, and I will bring the sword against you. I, Yahweh, have spoken."**

Here we are told of the consequences of the rebellion: 1/3 set on fire in the midst of the city when the siege is fulfilled (2); these are the demons who will not be given a body. 1/3 cut them with the sword (not kill them, it seems to speak of separating them) around the city; these are the Eve, fools who will indeed come into the world with a body, but besides being empty of the Spirit, they are incapable of hearing (fools), and lastly 1/3 to the wind which are the Adam, the birds that can be separated from the world. Moreover, from among the Adam's take a handful and gather them in the flight of the mantle. These are the few prophets and some who before the passion could exceptionally receive the Holy Spirit; by saying pick it up in the flight of the garment (3) he means the Holy Spirit (as we know the Spirit is often represented by the garments). Even from among these prophets he takes a few and casts them into the fire (4), I think in this case he is referring to the sacrifices, persecutions and deaths of some prophets which

will cause 'fire to come out of the whole house of Israel', in a positive sense now. Finally, note that in (17) again he speaks of the sword, pestilence, famine and adds now the fierce beasts that he will send against us, for the demons live with us. As for they will leave you sonless, it is a way of saying that here we come without Spirit (famine) this goes for us in the nature man (being that when he speaks of the sin of our fathers he speaks of us when we were together with God; heavenly nature => sons are we on earth as a consequence of our sin).

Eze 6:1-14 ... 2 "Son of man, turn your face toward the mountains of Israel and prophesy against them. 3 You shall say, 'O mountains of Israel, hear the word of the Lord Yahweh. Thus says the Lord GOD to the mountains, and to the hills, and to the ravines, and to the valleys, Behold, I will bring the sword against you, and **I will destroy your high places. 4 Your altars shall be laid waste, your pillars broken;** ... 6 In all your regions, **the cities shall be destroyed, and the high places laid waste, so that your altars shall be laid in ruins, and your rubbish shall be broken and thrown down, your pillars shall be broken in pieces,** and your works shall be destroyed. 7 There shall be fallen among you, and you shall know that I am Yahweh. 8 **"But I will leave you among the nations some survivors of the sword, when you are scattered through the countries. 9 And your survivors will remember me in the nations where they are deported, those whose adulterous heart I have broken, who have turned away from me, and whose eyes have gone a whoring after their filth.** They shall be astonished at themselves for their iniquities which they have committed, for all their abominations..... 11 Thus says the Lord GOD. Smite your hands, and stamp your feet, and say, 'Alas,' for all the abominable abominations of the house of Israel, who will fall by the sword, by the famine, and by the pestilence. 12 **Whoever is far off shall die of pestilence, whoever is near shall fall by the sword, whoever is left and whoever is besieged shall die by famine, for I will vent my fury on them...** 13 And you shall know that I am Yahweh, when their fallen ones are left there before their rubbish around their altars, on every high hill, on the top of every mountain, under every green tree or leafy oak, wherever they **offer sweet aroma to all their rubbish....**

Mountains and the lofty represent the great ones in the heaven. That is, us, but those who have a greater size (of soul so to speak). Although he then gets specific and speaks of mountains, hills, ravines and valleys. Which can generalise with the Spirit that takes away from us (your altars will be devastated -4-) or speak of classes. The rubbish will be broken and ravaged (6) can refer to the demons, to those we prostituted ourselves and to those we offered a sweet smell (13), in the end our own Spirit. Then he refers again to how we will die or what our punishment will be according to our treachery. In this case he assigns the form of death by remoteness from the city. Note that in the previous (5:12) he says that "1/3 shall die of pestilence or famine within you", when now he says: "he that is far off shall die of pestilence". It seems to contradict itself, however it now refers to the distance they are from the treachery. It could refer in the besieged to the Adams, as they are cornered between the treachery of the Eves (with whom they are in love and the reason for their betrayal) and the demons. Or also to the famous blackmail that corners them by the demons: "Take me to them because they are also traitors or you will be unjust". The plague would then correspond to the demons (peste=far away; espada=close, not inside). Note also that all this is said in the future tense, to preserve the order of the three and a half times; we are still in the betrayal of heaven.

Eze 7:1-27 The word of Yahweh came to me in these terms: 2 "Son of man, say, 'Thus says the Lord Yahweh to the land of Israel, **"The end! The end is come upon the four corners of this land.** 3 Now is the end for you; I will unleash my wrath on you; **I will judge you according to your conduct and call you to account for all your abominations.** 4 I will not have mercy on you, nor will I spare you, but I will render to you according to your conduct; your abominations shall appear in the midst of you, and you shall know that I am Yahweh. 5 "Thus says the Lord Yahweh, 'Woe only! Woe is coming! **6 The end is near, the end is coming upon you, it is imminent.** 7 ... 12 The time is coming, the day is near. **Let not the buyer rejoice, nor the seller grieve, for wrath is against all his multitude.** 13 **The seller shall not recover that which is sold, that if he be among the living; for the wrath against all his multitude shall not be turned back; and no man shall have safety of life because of his iniquity.** 14 Blow the trumpet, and be ready, **but let no one engage in battle, for My wrath is against all his multitude.** 15 **"Outside is the sword, at home the pestilence and famine. Whoever is in the field will die by the sword, and whoever is in the city will be devoured by famine and pestilence.** 16 19 **They shall cast their silver in the streets, and their gold shall become filth: neither their silver nor their gold shall save them in the day of the wrath of the LORD:** they shall not be satisfied, neither shall they fill their belly, because it was the occasion of their sin. 20 **Of the beauty of their jewels they have made the object of their pride:** with them they have made the images of their abominable idols; therefore I will turn it into refuse for them. 21 **I will give it as a spoil to foreigners, as a prey to the wicked of the earth, that they may profane it.** 22 ... 26 **There shall come one disaster after another, one bad news after another: they shall ask a vision of the prophet, the priest shall lack the law, counsel of the elders.** 27 The king will be in mourning, the prince sunk in desolation, the people of the land will tremble at his hands. I will deal with them according to their conduct, I will judge them according to their judgments, and they shall know that I am Yahweh."

He warns that the end is coming on the 4 extremes of this earth. Of course, it is the end for us in heaven, it is not a prediction that has not yet been fulfilled (it said it was imminent). Still, since we are in the 1st period and not in the 2nd yet, it has not happened here. It is worth noting that only this translation, as far as I know, has the demonstrative 'esta' in front of tierra, which seems more correct to me even though it is not important. As for the buyer/seller (12-13) it refers to the Holy Spirit lost by some and gained by others; this was the object of the battle, to become as great as possible in order to try to be like God. In (15) again he refers to sword, pestilence and famine, and now it seems to coincide with the first time, with chapter 5, those outside being those who were cut off with the sword, now slain with the sword in the field, and those inside will die of pestilence and famine, again the pestilence being the demons and the emptying of the Spirit could refer to the Adams, though now he does not name them (those he cast to the wind), either way, all are emptied of the Spirit. Let it be clear, however, that the variability in interpreting this is the same as the Scriptures themselves show as they change from chapter to chapter; in fact, the interesting thing is why they change and what it refers to, of course in the conviction that if it were something physical what it describes should not change (the body of one or the other dies in only one way). In (20), "the beauty of his jewels" refers to the soul, of which we all have the size with which God created us but we wanted to fatten them to keep more of the Holy Spirit, and that was the object of our desire, or idol. Gold and silver are as always the Holy Spirit. Thus, it turns our soul into rubbish. He says in (21) **"I will give it as a spoil to foreigners, as a prey to the wicked of the earth, that they may profane it."** Why does he use the verb profane? Because the soul is the temple of the Holy Spirit (it was then, and has been since the passion again). It is not the money or the jewels one may have that are profaned, but the temples and the sacred.

Eze 8:1-18 In the sixth year, on the fifth day of the sixth month, I was sitting in my house, **and the elders of Judah** with me, when the hand of the Lord Yahweh rested there upon me. ... 5 He said to me, "Son of man, look toward the north." So I looked toward the north and saw that north of the porch of the altar was **this idol of jealousy**, at the entrance. 6 He said to me, "Son of man, do you see what these do? **The house of Israel commits great abominations here, to drive me away from my sanctuary.** For you shall yet see greater abominations." 7 ... 10 And I went in and saw: **all kinds of representations of creeping things and disgusting animals, and all the refuse of the house of Israel were engraved on the wall, all around.** 11 **And seventy of the elders of the house of Israel**, one of them being Jazaniah the son of Shaphan, stood before them, each one with his censer in his hand. And the fragrance of the cloud of incense was rising. 12 ... 13 And he said to me, "You will yet see them commit greater abominations." 14 And he brought me to the north gate of the temple of the LORD; **there the women were sitting, wailing to Tammuz.** 15 He said to me, "Have you seen, son of man? You shall yet see greater abominations than these." 16 Then he led me into the inner court of the temple of Yahweh; at the entrance of the sanctuary of Yahweh, between the vestibule and the altar, there were **about twenty-five men with their backs to the sanctuary of Yahweh and facing east; they were prostrating themselves in an easterly direction toward the sun.** 17 And he said to me, "Have you seen, son of man, is it not enough for the house of Judah to commit the abominations that they commit here, that they also fill the land with violence, provoking me more and more? See how they hold the branch to their nose. 18 **For I also will act in fury; I will not have mercy, nor will I spare. They will cry out loudly to me, but I will not listen to them.**"

Here again we see the groups represented by their treachery. A slight variation and that names in (5) the idol of jealousy, which may refer to Satan through whom iniquity entered or one's own iniquity of wishing to be greater than others or than God. In (7) as usual the animals and reptiles are the demons, in (14) the women are the Eves and in (16) they are the Adams. Note that the sin of the Adams as always is minor, as these 25 are facing the sun. The sun usually symbolises something good, in fact it often represents God. However here they turn their backs on God but do so for love of the Eves (remember that God is love; they face the sun); their guilt does not have the same gravity as that of the others. As always here he speaks in the future, he has not yet executed anything.

Eze 9:1-11 Then He cried out in my ears with a loud voice, "Let those who are to punish the city come near with their instrument of punishment in their hand!" 2 And at this, by the way of the upper gate facing north, six men came with their instrument of punishment in their hand. Among them was a man dressed in linen with a scribe's purse around his waist. They went in and stood before the bronze altar. 3 The glory of the God of Israel was lifted up from the cherubim on which it rested and brought to the threshold of the temple. Then he called to the man clothed in linen who had the scribe's purse around his waist, 4 and Yahweh said to him, **"Go through the city, Jerusalem, and mark a cross on the foreheads of the men who groan and weep because of all the abominations that are committed in it."** 5 And to the others I heard him say, **"Go through the city after him and strike. Have no pity, nor spare; 6 kill old men, young men, maidens, children, and women, until there is not one left. But do not touch anyone who wears the cross on his forehead. Begin at my sanctuary."** So they began with the elders standing in front of the temple. 7 Then he said to them, **"Defile the temple, fill the courts with victims; march on."** So they went out and struck through the city. 8 ... 11 At that moment the man clothed in linen, who had the purse around his waist, came to make his report, **"I have done what you commanded me."**

This is the last chapter of the first time. Now he executes everything (11). And He does what He had anticipated in the previous chapters: He empties of the Spirit (-6- Begin with my Sanctuary), and kills those whom you saw except those with

the cross on their foreheads. That death may be the inability to hear any more of the Eves and the destruction of the soul and freedom of the demons. As for those on the cross, I think they are the Adam's, for they will be able to hear, they will have the ability to regain the Spirit for themselves when the time comes, although it may refer to the faithful angels, and all the rest of us have the Spirit taken away. Seen globally in the 3.5 times we will now be empty of God, close to God but not in God, not on earth; and this will be the 2nd period.

2nd Time.

Eze 10:1-22 Eze 10:1-22 And I looked and saw above the firmament that was above the cherubim a kind of sapphire stone, like a throne, above them. 2 ... 14 **And each one had four faces: the first was the face of a cherub, the second the face of a man, the third the face of a lion, and the fourth the face of an eagle.** 15 And the cherubim stood up: it was the being whom I had seen by the river Chebar. 16 As the cherubim advanced, the wheels advanced beside them; when the cherubim spread their wings to rise from the ground, the wheels also did not turn away from them. 17 ... 22 **As for their faces, they had the appearance of those I had seen by the river Chebar.** Each one marched straight ahead.

I have removed many verses (2-13) because it is a very similar description to the description of God in chapter 1, (actually it is God and those in heaven). In fact, we are now interested to see what is different. In (14) he puts the same faces adding that of the faithful angels and taking away that of the demons (bulls). Why? Now he names the cherubim because in the famous blackmail in which he asks for equal punishment for all traitors (I always use the word blackmail although I don't think it is the correct one), the angels will also intervene, since they, in one way or another, will make the same demand from the other side: are you going to reward the Adam in the same way as those of us who have been faithful to you (this is shown in the parable of the prodigal son, already explained). But why remove the bulls, the demons, and what has changed from one time to the other? In this second time the demons have already been annihilated, although later the Lord will make them rise again for our justification on earth; this has already come out in several passages studied and if I remember I will look them up and put them here [if you have read this it is that I have not remembered or I have become lazy, heh, heh]. In other words, the demons are gone, however a man's face now appears, which may refer to our new nature that will be decided in this pre-earth time, or even Jesus Christ who will decide to take the man nature to validate it and make it fit for the Holy Spirit. Let us remember: In order not to fall into the injustice of which the demons accuse Him, God cannot save the Adams without saving them too, for we all committed treason. But by making everything new in a new nature that escapes heavenly justice, He can save us; of course once Christ, the first created, the One who pleased God the Father and by whom the other heavenly creatures were made (i.e. validated the heavenly creature or angel nature), also validates the human nature with an act of infinite love. In this way, any demon who would claim man's nature as unrighteous would declare his own nature as unrighteous, for they were validated by the same validating principle: Jesus [I should put a reference so as not to keep repeating this].

Eze 11:1-25 The spirit lifted me up and led me to the east porch of the temple of Yahweh, which faces east. And behold, at the entrance of the porch **there were twenty-five men, among whom I saw Jazaniah the son of Azur and Pelatiah the son of Benaiah, the rulers of the people.** 2 He said to me, "Son of man, these are the men who plot evil, **who give evil counsel in this city.** 3 They say, '**It is not for building houses soon! She is the pot, and we are the flesh.**'" 4 Therefore prophesy against them, prophesy, son of man." 5 The Spirit of Yahweh broke in upon me and said to me, "Say, 'Thus says Yahweh: This is what you have said, O house of Israel, I know your insolence well. 6 You have multiplied your victims in this city; you have filled its streets with victims. 7 Therefore thus says the Lord Yahweh: **The victims which ye have cast into the midst of her are the flesh, and she is the pot; but I will bring you out of her.** 8 **Ye fear the sword; for I will bring the sword against you, saith the Lord GOD:** 9 **I will bring you out of the city, I will deliver you into the hand of strangers, and will execute judgment upon you.** 10 You shall fall by the sword; in the border of Israel I will judge you, and you shall know that I am Yahweh. 11 **This city shall not be a pot for you, nor shall you be flesh in the midst of it; within the border of Israel I will judge you.** 12 And you shall know that I am Yahweh, whose precepts you have not followed and whose rules you have not kept - on the contrary, you have acted according to the rules of the nations around you." 13 At this, while I was prophesying, **Pelatiah son of Benaiah died.** I fell on my face to the ground and cried out with a loud voice, "Ah, Lord Yahweh, are you going to annihilate the rest of Israel?" 14 Then the word of Yahweh came to me in these terms: 15 "Son of man, of every one of your brothers, of your relatives, and of all the house of Israel, **say the inhabitants of Jerusalem, 'Go on far from Yahweh; this land has been given to us for a possession.**' 16 Therefore say, Thus says the Lord Yahweh: Yea, I have removed them far away among the nations, and scattered them among the countries, but I have been a sanctuary for them, for a little while, in the countries whither they have gone [where they came more translations]. 17 Therefore say, Thus says the Lord Yahweh: I will gather you from the midst of the peoples, I will assemble you from the countries where you have been scattered, and I will give you the land of Israel. 18 **They shall come and remove from it all their idols and abominations;** 19 **I will give them one heart and put a new spirit in them: I will remove the heart of stone from their flesh and give them a heart of flesh,** 20 that they may walk according to my precepts, observe my rules and do them, and so be my people and I will be their God. 21 As for **those whose heart goes after their idols and abominations, I will bring their conduct upon their head, O oracle of the Lord Yahweh.**" 22 The cherubim spread their wings and the wheels followed them, while the glory of the God of Israel was above them. 23 **The glory of the LORD rose up from the midst of the city and stood on the mountain that is on the east of the city.** 24 The spirit lifted me up and carried me to Chaldea, to the outcasts, in a vision, in the spirit of God; and the vision which I had beheld departed from me. 25 I told the outcasts all that Yahweh had given me to see.

This reminds me of the association described in Genesis of this 2nd period. There they spoke of making bricks and gathering them up to heaven, because they feared that they would be scattered over the face of the earth. Here, after losing the battle, they speak (1-3) of fearing that they will be the flesh and "Jerusalem" (we are still close to God, but not in God), the pit. God tells them that they will indeed have the sword and that they will be handed over to foreigners (demons) but that they will not be judged in Jerusalem but in Israel. The city of Jerusalem represents heaven as so often, and Israel as in Isaiah and elsewhere, represents everyone, the Adam, (and sometimes includes demons as leaders of the rebellion from heaven). In any case, it postpones the judgment to later and out of heaven. The death of Pelatias (13), may refer to that death of understanding, or deafness added to the Eves, I don't think it refers to the elimination of the demons (or denial of their human nature), since we are in the 2nd period, and as I said in the previous chapter, they should not be shown here. In (15) the angels (inhabitants of Jerusalem) speak, those who say to the rest of their brethren (the house of Israel):

"Go on far from God, He has given us this land in possession" but then the Lord says in the future that He will unite us (Adam/Eve) in one heart and give us a new Spirit (18-20). From 16-17 He speaks in the past tense (I have driven you away, I have scattered you) seems to refer to the Holy Spirit, because then He says: I will actually be a sanctuary for a short time in the countries where you arrive/arrive (translation from various bibles, and, even if translated in the past tense, if we speak of the Spirit it is like saying: I will be your sanctuary for a short time in the situation in which you have been left). Furthermore, a little earlier (9) speaks in the future of expelling us from heaven (Jerusalem), here "in a complete way" not only referring to the Holy Spirit: "I will bring you out of this city, I will deliver you up...". In (23) we are told that God stops by the mountain to the east of the city. This confirms that in this 2nd period we are indeed close to God but not in God (situated towards the east or death; east = where the sun rises = God). Concretely speaking then, speaking in the future (I will bring out), we are still close to God.

Eze 12:1-28 ... 3 Now therefore, son of man, prepare for yourself a deportation outfit and go out deported in broad daylight, in their sight. You shall go out from the place where you are to another place, before their eyes. Perhaps they will see that you are a rebellious house. 4 You shall arrange your equipment like a deportee's equipment, in the daytime, before their eyes. And you shall go out in the evening, before their eyes, as the deported go out. 5 Make in their sight **a hole in the wall, through which you shall go out.** 6 In their sight you shall carry your baggage on your back and go out in the dark; **you shall cover your face so that you will not see the land, for I have made you a symbol for the house of Israel.** 7 I did as I had been commanded; I prepared my equipment by day, like a deportee's equipment, **and in the evening I made a hole in the wall with my hand. And I went out in the darkness,** ... 11 Say, I am a symbol for you; as I have done, so shall it be done to them; **they shall be deported, they shall go into exile.** 12 The prince who is in the midst of them shall carry his equipment on his back, in the darkness, and shall go out; **they shall break through the wall to make him go out through it; and he shall cover his face, that he may not see the land with his own eyes.** 13 But I will lay my snare upon him, and he shall be taken in my net, **and I will bring him to Babylon, to the land of the Chaldeans; but he shall not see it, and he shall die there.** 14 **And all his retinue, and his guard, and all his troops, I will scatter them to every wind, and I will draw the sword after them.** 15 And they shall know that I am Yahweh when I scatter them among the nations and disperse them through the countries. 16 **Yet I will let a small number of them escape the sword and the famine and the pestilence, that they may tell all their abominations among the nations where they go, that they may know that I am Yahweh.** 17 ... 19 and you shall say to the people of the land, Thus says the Lord Yahweh to the inhabitants of Jerusalem who walk on the soil of Israel: they shall eat their bread in anguish, they shall drink their water in trembling, so that this land and those who are in it may be free from the violence of all its inhabitants. 20 .. 21 The word of Yahweh addressed me in these terms: 22 "Son of man, what do you mean by that proverb that is circulated about the land of Israel, **'The days are prolonged, and every vision fades away?'** 23 Well then, say to them, 'Thus says the Lord Yahweh: I will put that proverb to silence; it shall not be repeated again in Israel. But say to them, The days are coming when every vision shall be fulfilled, 24 for there shall be no more any vain vision or lying omen in the midst of the house of Israel. 25 **I, Yahweh, will speak, and what I speak is a word that is fulfilled without delay.** Yes, in your days, O rebellious house, I will speak a word and perform it, O oracle of the Lord Yahweh.' 26 The word of Yahweh addressed me in these terms: 27 "Son of man, behold, the house of Israel is saying, **'The vision which this one beholds is for distant days, this one prophesies for a remote age.'** 28 Well then, say to them, Thus says the Lord Yahweh: **There shall be no more delay for any of my words.** What I speak is a word that comes to pass, an oracle of the Lord Yahweh."

In this chapter we see that Ezekiel is again a symbol for the men. He speaks of them being deported. In (5) "hole in the wall" and "covering the face so as not to see the earth" it speaks to us of what will happen: we will no longer see heaven (not see the earth), we will pass into our present land; the hole in the wall symbolises the same, going out from one area to another, and at the same time symbolises a birth as if in childbirth. Note that to Ezekiel He speaks in the present tense, he being a symbol, then to the people he speaks in the future tense, because we are still in the 2nd period. God also used this method of representation or symbolism with the brick (Ezek 4:1-17) as a model of Jerusalem in the previous period to keep us in the 1st period. In (13-14) it again speaks of what will await us in the land: He will hand us over to the Chaldeans, scatter us to the winds, and put us to the sword. Of these woes I have already spoken: winds to the Adams (birds), sword to the Eves (no ears to hear) and handing over to the Chaldeans I think it refers to both, for we all live with demons, however, perhaps it refers to the Eves being at the mercy of them (they do not listen to God, the cattle within reach of vermin). Then it again adds famine and pestilence (16), but this time saying that a few will be delivered from them. The famine is the lack of the Holy Spirit and the pestilence is the lie that the Eves and demons infect and actually kill; this small remnant are the prophets who before the passion will be able to keep the Holy Spirit. In (17) you will eat bread in anguish, it refers to what it will cost later on earth to gain the Holy Spirit (which, however, in heaven we had everywhere, within our reach). The remainder (22-28) tells us that all this will be fulfilled as soon as possible, when the second period is over. That is to say, looking at it today from earth, this has already been fulfilled, do not think that these are predictions that are lost in the future.

Eze 13:1-23 The word of Yahweh addressed me in these terms: 2 "Son of man, prophesy against the prophets of Israel; prophesy and tell those who prophesy on their own: Hear the word of Yahweh. 3 Thus says the Lord Yahweh: **Woe to the foolish prophets who follow their own inspiration, having seen nothing!** 4 ... 20 "Well then, thus says the Lord Yahweh: **Behold, here am I against your bands with which you trap souls like birds.** I will tear them in your arms, and I will set free the souls which you catch like birds. 21 **I will tear your veils, and I will deliver my people out of your hands; they shall be no more a prey to your hands, and you shall know that I am Yahweh.** 22 "For you afflict the heart of the righteous with lies, when I do not afflict him, **and you secure the hands of the wicked from turning from his wicked ways to save his life; 23 therefore you shall see no more vain visions, neither shall you utter any more omens.** I will deliver my people out of your hands, and ye shall know that I am Yahweh."

It speaks against false prophets. The Eves are false prophets, because they preach a false idol to the Adam who fall by them, not by deception of demons. False idol preached, false prophet. In (20) it makes a clear mention of the Adams, when it speaks of birds (ye catch souls like birds). In (22) "ye secure the hands of the wicked" refers to the demons with whom they work, or rather for whom they work, whether they know it or not. In (23) it refers to their blindness in the world ("ye shall see no more vain visions" / vanity in other translations, "neither shall ye utter any more omens"). As always he speaks in the future tense.

Eze 14:1-23 Some elders of Israel came to my house and sat before me. 2 Then the word of Yahweh came to me in these terms: 3 "Son of man, these men have set up their rubbish in their heart, they have set before their face the occasion of their guilt, and shall I let me inquire of them? 4 Speak therefore, and say to them, Thus says the Lord GOD: **To every one of the house of Israel who sets up his rubbish in his heart, or who sets before his face the occasion of his guilt, and then comes to the prophet, I myself, Yahweh, will answer him, because of the multitude of his rubbish, 5 in order to lay hold of the house of Israel in his heart, those who have turned away from me because of all their rubbish. 6 ... 9 And if the prophet allows himself to be seduced and utters a word, it is because I, Yahweh, have seduced that prophet; I will stretch out my hand against him and exterminate him from among my people Israel.** 10 They shall bear the weight of their guilt both of them: the guilt of the prophet shall be as the guilt of him who consults him. 11 So the house of Israel shall no more wander far from me, nor shall they continue to defile themselves with all their guilt. They will be my people, and I will be their God, says the Lord Yahweh. 12 The word of Yahweh addressed me in these terms: 13 **"Son of man, if a country sins against me by committing unfaithfulness, and I stretch out my hand against it, destroy its bread supply, and send famine against it to extirpate man and beast from there, 14 and in that country are these three men, Noah, Danel, and Job, they shall save their lives by their righteousness, O oracle of the Lord Yahweh.** 15...23

We could think that it is something personal of Ezekiel who is tired of being consulted, but in that case how would a prophet know what is the idol of the one who consults him, if he has one? The elders who erect rubbish in their hearts are the demons, who want more Essence of God, but He has made each one of us in a way and does not listen to them (does not allow Himself to be consulted). No other in heaven should heed these but if he is persuaded (the Eves) and gives a word (to the Adams now), he will be exterminated, and, both the former and the latter will have the same guilt.

Thus, it speaks of justice wiping out these groups on earth, and then justifies that after the penalty (emptying...), on earth the righteous can be saved (13-14).

Eze 15:1-8 The word of Yahweh spoke to me in these terms: 2 "Son of man, **what is the wood of the vine worth more than the wood of any branch that is among the trees of the forest?** 3 Is wood taken from it to make something, or is it made into a hook to hang something on? 4 No, it is thrown into the fire to devour it; the fire devours the two ends; the middle is burned up; is it still good for anything? 5 **If, when it was intact, nothing could be done with it, how much less, when the fire has devoured it and burned it, can anything be done with it!** 6 Therefore thus says the Lord Yahweh: As the wood of the vine, among the trees of the forest, which I have cast into the fire to devour it, so have I delivered up the inhabitants of Jerusalem. 7 **I have turned my face against them. They have escaped the fire, but the fire will devour them.** And you shall know that I am Yahweh, **when I turn my face against them.** 8 I will make this land a desolation, because they have committed unfaithfulness, O oracle of the Lord Yahweh."

Here it speaks of the demons. It is true that God defeated them, but at the end of this second time He will bring them back to life to bring them down to earth with us and in our struggle with them we will be able to justify ourselves. The wood of the vine (2) is us, thrown away and removed from the tree. The one who is burnt are the demons, for they are like us but also burnt (5). When He says "(7) I have turned my face against them" and they have escaped from the fire, then He repeats again in the future: "when I turn my face against them". This tells us that the demons were indeed overcome, but that they will be raised up again for our justification and then God will overcome them again when our trial is over (when my face returns in the future).

Eze 16:1-63 The word of the LORD came to me in these terms: 2 "Son of man, make known to Jerusalem her abominations. 3 You shall say, 'Thus says the Lord Yahweh to Jerusalem, "Because of your origin and your birth you are from the land of Canaan. Your father was an Amorite, and your mother was a Hittite. 4 **When you were born, on the day you came into the world, your cord was not cut, you were not washed with water to cleanse you, you were not rubbed with salt, you were not wrapped in swaddling clothes.** 5 No eye had pity on you to give you any of these things, out of compassion for you. **You were exposed in the open field, because you were disgusting, the day you came into the world.** 6 "I passed by you and saw you stirring in your blood. And I said to you when you were in your blood, 'Live,' 7 and I made you grow like the grass of the fields. You grew, you developed, and came to manhood. Your breasts were formed, your hair grew, but you were completely naked. 8 Then I passed by you and saw you. It was your time, the time of love. I spread the border of my garment over you and covered your nakedness; I pledged myself with an oath, I made a covenant with you - the oracle of the Lord Yahweh - and you were mine. 9 I bathed you with water, I washed away the blood that covered you, I anointed you with oil. 10 I clothed you with garments ... 15 "But you paid for your beauty, you took advantage of your fame to prostitute yourself, you lavished your lewdness on every passer-by, giving yourself to him. 16 You took your garments to make yourself tall and richly coloured, and prostituted yourself in them. 17 You took your jewels of gold and silver that I had given you and made for yourself images of men to prostitute yourself to them. 18 And you took your clothed garments and overlaid them with them; and you put my oil and my incense before them. 19 The bread which I had given you, and the fine flour, and the oil, and the honey with which I fed you, you presented before them as a soothing aroma. 20 And it came to pass," says the Lord Yahweh, "that you took your sons and your daughters whom you bore to me and sacrificed them as food. 26 You prostituted yourself to the Egyptians, your neighbours, with huge limbs, and multiplied your prostitutions to provoke me to anger. 27 Then I lifted my hand against you. I diminished your ration and gave you over to the animosity of your enemies, the daughters of the Philistines, who were ashamed of the shamefulness of your conduct. 28 And when you were not yet satisfied, you prostituted yourself to the Assyrians; you prostituted yourself without being satisfied either. 29 Then you multiplied your prostitutions in the land of the merchants, in Chaldea, and this time also you were not satisfied. 30 ... 35 "Now therefore, you prostitute, listen to the word of the LORD. 36 Thus says the Lord Yahweh: **Because thou hast lavished thy brass, and uncovered thy nakedness in thy prostitutions with thy lovers, and with all thine abominable filthiness, for the blood of thy children which thou hast given them, 37 therefore, behold, I will gather together all the lovers whom thou hast pleased, all whom thou hast loved, and also those whom thou hast hated; I will gather them from every side against thee, and I will uncover thy nakedness before them, that they may see all thy nakedness.** 38 I will inflict on you the punishment of adulterous women and of those who shed blood: I will give you over to anger and jealousy, 39 **I will give you into their hands; they will raze your brothel and demolish your high places, strip you of your clothes, tear off your jewels, and leave you stark naked.** 40 Then they will incite the multitude against you, they will stone you, they will riddle you with their swords, 41 **they will set fire to your houses and execute justice on you, in the sight of a multitude of women; I will put an end to your prostitutions, and you will no longer give a prostitute's wages.** 42 I will vent My fury on you; ...43 ...**For have you not committed infamy with all your abominations? 44 ... 46 "Your elder sister is Samaria, who dwells on your left hand with her daughters. Your younger sister is Sodom, who dwells on your right hand with her daughters. 47 You have not been sparing in imitating their conduct and in committing their abominations; you have shown yourself more corrupt than they in all your conduct.** 48 ...51 **As for Samaria, she has not committed half of your sins.** "You have committed many more abominations than they, and by committing so many abominations you have made your sisters to appear righteous. 52 ... Therefore be ashamed of yourself, and bear your shame for making your sisters appear righteous. 53 **"I will restore them. I will restore Sodom and her daughters, I will restore Samaria and her daughters, and then I will restore you in their midst, 54 so that you may bear your shame and be ashamed of all that you have done, for their consolation.** 55 Your sister Sodom and her daughters will be restored to their former state. Samaria and her daughters shall be restored to their former state. 56 **Did you not mock your sister Sodom in the day of your pride, 57 before your nakedness was uncovered?** Like her, you are now the target of the

mockery of the daughters of Edom, and of all the daughters of the Philistines, who are everywhere oppressing you with scorn. 58 60 **But I will remember my covenant with thee in the days of thy youth, and I will establish in thy favour an everlasting covenant.** 61 And you will remember your conduct and be ashamed of it, **when you take in your sisters, the older and the younger, and I give them to you as daughters, though not by virtue of your covenant.** 62 **And I myself will restore my covenant with thee....**

Here, when we speak of Jerusalem we are putting ourselves in heaven; usually this term is used for the angels, Adam and Eve being Israel (and sometimes includes demons as leaders of the rebellion from heaven; Eve's guides leading the Adams). Although it can have two interpretations. One starting everything at the rebellion there and the other at the time of the heavenly creation. Let's imagine now that we are right at the moment of heaven's betrayal. Having lost, we have emptied ourselves of the Essence of God and remain our moulds, which in our freedom had given some form to the Essence, lying dead without God still in heaven. Although much of what is said can be attributed to the Adam, he speaks in the feminine and therefore addresses the Eves, and is later confirmed. He says: **By your origin and birth... you are from the land of Canaan.** Already at this moment they are emptied of God, they cease to be what they were and become something else, the empty moulds. **Your Amorite father and your Hittite mother.** Luzbel (Amorite) and the demons (Hittite) are the ones who 'teach, convince' the Eves. **When you were born, 'the day you came into the world',** your cord was not cut. At that time, that is when you lose the Essence and cease to be your desire, you would still be in heaven close to Him. **You were not washed with water....** And all that follows may refer to the fact that they no longer had, no longer deserved, no longer could keep the Holy Spirit (water = baptism, life), the Essence of God: **'You were exposed in the open field, because you were disgusting'**. They are already exposed, separated from God, as souls empty of God, without the Holy Spirit, that is to say, as something disgusting; they become something disgusting from what they were. Then He says, **'I passed by you and saw you stirring in your blood. And I said unto thee, when thou wast in thy blood, Live; and I made thee to grow up as the grass of the fields.'** And that is when He makes them men on the earth (grow like grass in the fields). **'And you came to manhood. Your breasts were formed, your hair grew, but you were completely naked'**, there comes a time when man is mature, he is ready for God, but he is naked, he does not have and cannot receive the Holy Spirit if it is not by God's intervention. **I spread the border of my garment over you and covered your nakedness;** He gives us an extension of Himself which is at the same time something physical: **"border"** speaks to us of the limit (God-man, Infinite-finite, of Jesus Christ) and **"garment"** speaks of Himself, of the Spirit, for it is what covers the **"nakedness"**, the lack of spirit. And so after the passion every man, including Eve, will be able to receive the Spirit, even if only through the work of an Adam. The rest of what follows would be how the Eves prefer the idols of the world (Egyptians, Canaanites, Assyrians) and the way it is written is probably to coincide with Israel's history. We can put the beginning at the origin of everything and consider that it is really our birth in heaven that is here related. So when he says (6) 'Live' it is the moment when He creates us as 'persons', free and

independent (for angels are also free and independent), and 'cover with the mantle' when He gives us the Holy Spirit in heaven at our origin; also Christ here would be validator of the first heavenly nature. The rest is as we already know and uses the same symbolism: you prostituted yourself to the Egyptians, the gold, silver, and jewels are rebellion and symbolise our loss of Spirit after listening to the demons or the Eves. It is noteworthy that to describe all that was done in our rebellion, He uses the past, and what follows from (37) He speaks in the future, saying what He is going to do to us. This places us just before the land ('He gives us to our lovers who take away our jewels...'). As for the sisters (Sodom and Samaria), they are the demons and Adam (one is younger than the other) being the wronged or those to whom the chapter is addressed, the Eves, who are worse than these two. The reason is that, because of them (the Eves), the Adams will fall and these are the only ones who betray out of love. Then He says that He will restore both (Sodom and Samaria) to their original state and place the Eves in their midst (54). From the world it makes no sense because Sodom is gone and is not going to be restored, however, we know that God restores the demons (55) and puts them in the world, along with the deaf also and the Adams, and Satan himself surely as well. The state we have on earth is the original one that in heaven actually identified us as groups: some who hated (demons), others deaf to God who listened to the demons (Eves), and we who out of love gave ourselves to the Eves and betrayed God (Adams); for yes, we were also betrayers, even though we did not commit half (51) as many sins as the Eves.

The important thing is to determine that it coincides with that period and that in this chapter the Eves are mainly condemned, although at the end it speaks of their restoration (60) or the healing of their deafness: '(62) I myself will re-establish my covenant with you'. In (61) it says 'and I will give them to you as daughters, though not by virtue of your covenant', speaking of Sodom and Samaria that are given as daughters, it refers to the fact that the Eves may end up like Sodom, the demons, or like Samaria, the Adams (daughters=consequence of; to take in daughters=to take one or the other consequence; they will be free to choose one or the other), and it will be by reason not by covenant (they do not listen).

The word 'daughter' is also the Bible's way of speaking of the consequences or fruit of an action. Thus we are children of our sin in heaven.

There is a recurring theme in Ezekiel's prophecies that also shows up here and that is that we sacrifice / burn (20) our children. This I don't really know what he is referring to because he uses the verb burn several times in other chapters. In the history of Israel (of our land) I don't think they were burning their children; from heaven it occurs to me that it may refer to how we are left on earth (as I say, we are children of our sin in heaven; or speaking from heaven, we would be the parents of our 'man' person on earth). Also, in the case of the Eves, it could refer to the fact that they deliver the Adams (their lovers, whom I could designate as their children because they follow them everywhere and end up listening to them) to the fire of the demons.

Eze 17:1-24 The word of the LORD came to me in these terms: 2 **"Son of man, put a riddle, put a parable before the house of Israel.** 3 You shall say, **'Thus says the Lord Yahweh: The great eagle, with great wings, with a huge wingspan, with thick variegated plumage, came to Lebanon and cut off the top of the cedar tree; 4 he plucked off the topmost tip of its branches, carried it to a country of merchants, and set it in a city of merchants. 5 Then he took seed from the ground and placed it in a field for planting; by a stream of abundant water he set it like a willow tree. 6 And it sprang up and became an overflowing vine, of small stature, which turned its branches toward the eagle, while its roots were under it. It became a vine, and put forth vines, and stretched out branches. 7 And there was another eagle, a great eagle with great wings, and plentiful plumage; and behold, this vine put forth its roots toward it, and stretched out its branches toward it, that it might water it from the ground where it was planted. 8 It was planted in a fruitful field, by a plentiful stream of water, to shoot forth branches and bear fruit, to become a magnificent vine.** 9 Say, Thus saith the Lord GOD; **Shall not the eagle pluck up the roots thereof, and cut off the fruit thereof, so that all the tender shoots which it putteth forth shall wither, and there shall be no need of a great arm, nor of a great people, to pluck it up by the roots? 10 See it planted there, will it perhaps thrive? When the east wind blows, will it not dry up completely? In the ground where it sprang up, it will wither away."** 11 The word of Yahweh addressed me in these terms: 12 "Say to that rebellious house, 'Don't you know what this means? Say, Behold, the king of Babylon ...[historical explanation, I think]... 19 "Therefore thus says the Lord Yahweh: By my life that oath of mine which he has despised, my covenant which he has broken, I will bring it upon his head. 20 I will spread my snare over him, and he shall be taken in my net; I will bring him to Babylon, and there I will call him to account for the unfaithfulness he has committed against me. 21 The choicest among all his troops shall fall by the sword, and those who are left shall be scattered to every wind. And you shall know that I, Yahweh, have spoken. 22 "Thus says the Lord Yahweh: **I also will take from the top of the tall cedar, from the top of its branches I will choose a branch, and I myself will plant it on a high and lofty mountain: 23 on the high mountain of Israel I will plant it. It will put forth branches and bear fruit, and it will become a magnificent cedar. All kinds of birds shall dwell under it, all kinds of birds shall dwell in the shadow of its branches.** 24 And all the trees of the field shall know that I, Yahweh, humble the lofty tree and lift up the lowly tree; I make the green tree wither and the dry tree flourish. I, Yahweh, have spoken and I will do it."

Apart from the historical explanation, which I don't know if it coincides, the first big eagle is God. It takes some of the best of the cypress (the top) (4). This symbolises the tree of Life, the Holy Spirit. So, that part is what God shares with us (individually or collectively, it doesn't matter) and we are that country of merchants (especially it will be seen in the betrayal). The sowing seed perhaps represents us individually - as persons - who are put together with Him (stream of abundant water). We grow (6) with the roots under Him (the big eagle, God).

The second big eagle is the devil. It is beautiful and pretty (and big). But the vine that was on fertile ground spread out its roots towards it. In other words, it tells us that even though we have everything, we want to be greater and we approach the devil. Concretely this vine represents the Eves, because they are deceived by the serpent, but not the Adams. As a parable the result is obvious, the vine will die uprooted, and that is what happened to us, we try to separate ourselves from God and be by ourselves, but the light cannot be separated from its source because sooner or later it disappears.

In (22-24) again Yahweh repeats the first operation. Here He is speaking of that heaven for us, that second tree of Life of the apocalypse (and again the birds symbolise the Adam or the redeemed who love). He could even mention the passion, which is when the kingdom of heaven comes to us.

Eze 18:1-32 The word of the LORD came to me in these terms: 2 "Why do you go about repeating this proverb in the land of Israel, **'The fathers have eaten the bitterness, and the children's teeth are set on edge?'** 3 "As I live, says the Lord GOD, you shall not repeat this proverb any more in Israel. 4 Behold, all lives are mine, **the life of the father as well as the life of the son is mine. It is he who sins who shall die.** 5 ... 32

This chapter tells us about righteousness, and it can be shortened almost everything. But it is very important what it says, even though we already knew it, and it is the principle that leads us to know that it was we who sinned in heaven. It is not the sin of our "blood" parents that made us fall here.

Eze 19:1-14 And you shall sing an elegy over the princes of Israel. 2 You shall say, **'What was your mother? A lioness among lions. She lay among the lions, and brought up her cubs. 3 She exalted one of her whelps, and he became a young lion; and he learned to tear his prey, he devoured men. 4 The nations heard of him, in his pit he was imprisoned; with hooks they brought him into the land of Egypt. 5 When she saw that her expectation failed, and her hope failed, she took another of her whelps, and made him a young lion. 6 He walked among the lions, he became a young lion, he learned to tear his prey, he devoured men; 7 he overthrew their palaces, he devastated their cities; the land and its inhabitants were terrified at the voice of his roar. 8 The nations, the surrounding provinces, rose up against him; they spread their net over him, and in his pit he was imprisoned. 9 They shut him in a cage with hooks, they brought him to the king of Babylon, they put him in dungeons, that his voice should no more be heard upon the mountains of Israel.'**

10 **Your mother was like a vine planted by the waters.** She was fruitful, luxuriant, because of the abundance of water. 11 She had branches strong enough to be royal sceptres; her stature rose up into the clouds. It was imposing because of its height, because of its abundance of branches. 12 But it has been uprooted in fury, thrown to the ground; the east wind has withered its fruit; it has been broken, its strong branch has withered, it has been devoured by fire. 13 And now it is planted in the wilderness, in a land of drought and thirst. 14 Fire has gone out from its branch, it has devoured its branches and its fruit. She will never again have her strong branch, her royal sceptre." This is an elegy; and as an elegy it served.

The lioness among lions (19) is the Satan as then the vine (10); great and beautiful as it was. The first cub refers to Eve in the rebellion. The second likewise Eve in the 2nd Time (great cities will fall, because many great in love or ability fell because of the Eves). In the rebellion the Adams betray out of love for the Eves, but in the 2nd time, when all are defeated, the Eves join the demons' argument by saying that the Adams are also at fault, so that they can receive their same penalty (we see this in Psalms from Heaven). It is not the Eves who raise the complaint calling God unjust, but they do testify against the Adams. 'They brought him to the king of Babylon' (9), Satan, and "into his dungeons they put him" for already the Eves will be imprisoned by the deception of the demons, also on earth only they will listen to them. 'So that their voice will no longer be heard on the mountains of Israel' = so that they will cease to deceive the Adams or the angels in general (the mountains, the lofty, represent the Adams within the traitors, or the angels in heaven, although in the case of "Israel" it will be the Adams). In (10) about the Vine as Satan, it is clear and there is not much to explain.

With that ends the 2nd time in which we have been told mainly about the treacherous Eves and the demons. Now begins a transition from the second to the third time from 20 to 24. This transition begins with a clear allusion to the three and a half times, and the next chapter becomes a separator.

• *Transition to the Third Time.*

Eze 20:1-44 Eze 20:1-44 In the seventh year, on the tenth day of the fifth month, some of the elders of Israel came to inquire of Yahweh and sat before me. 2 ... 5 You shall say to them, Thus says the Lord Yahweh: In the day that I chose Israel, **I lifted up my hand toward the race of the house of Jacob**, I manifested myself to them in the land of Egypt, and I lifted up my hand toward them, saying, I am Yahweh your God. 6 On that day I lifted up my hand toward them, swearing to bring them out of the land of Egypt into a land that I had explored for them, flowing with milk and honey, the most beautiful of all lands. 7 And I said to them, 'Cast away every man the idols that entice your eyes; do not defile yourselves with the refuse of Egypt; I am Yahweh your God. 8 But they rebelled against me and would not listen to me. 9 But I had regard for my name and proceeded in such a way that I would not be profaned ... 10 Therefore I brought them out of the land of Egypt and led them into the wilderness. 11 I gave them my precepts and made known to them my rules, by which a man lives, if he does them. 12 And I gave them my sabbaths as a sign between me and them, that they might know that I am Yahweh, who sanctifies them. 13 But the house of Israel rebelled against me in the wilderness; they did not conduct themselves according to my precepts. 14 But I had regard for my name, and I proceeded in such a way that it was not profaned in the sight of the nations, in the sight of whom I had brought them out. 15 **And once again I lifted up my hand against them in the wilderness**, swearing that I would not let them enter the land which I had given them, flowing with milk and honey, the fairest of all lands. 16 ... 17 But I had a look of pity so that I would not exterminate them, and I did not destroy them in the wilderness. 18 "And I said to their children in the wilderness, 'Do not follow the rules of your fathers, do not imitate their standards, do not defile yourselves with their rubbish. 19 I am Yahweh your God. Follow my precepts, keep my rules, and do them. 20 Sanctify my sabbaths; let them be a sign between me and you, that it may be known that I am Yahweh your God. 21 But the children rebelled against me, they did not conduct themselves according to my precepts..... 22 But I withdrew my hand, and had regard for my name, so that I was not profaned in the sight of the nations, in the sight of whom I had brought them out. 23 **But again I lifted up my hand against them in the wilderness**, vowing to scatter them among the nations and to disperse them through the countries. 24 25 And I even went so far as to give them precepts that were not good and rules by which they could not live, 26 and I defiled them with their own offerings, causing every firstborn to pass through the fire, that I might strike them with horror, that they might know that I am Yahweh. 27 "Therefore, son of man, speak to the house of Israel. You shall say to them, 'Thus says the Lord GOD: In this still your fathers reviled me, being unfaithful to me. 28 **And I brought them into the land which I had sworn to give them, with hand on high**. There they saw all manner of high hills, and all manner of thick trees. 30 Well then, say to the house of Israel. Thus says the Lord Yahweh: So that you defile yourselves, by conducting yourselves as your fathers did, by whoring after their idols, 31 by presenting your offerings, by causing your children to pass through the fire; you defile yourselves with all your filthiness, even to this day, and shall I let myself be consulted by you, O house of Israel? As I live, says the Lord GOD, I will not let myself be enquired of by you. 32 ... 33 As I live, says the Lord GOD, I will reign over you with a mighty hand and with a strong arm, with a fierce anger poured out. 34 I will bring you out from among the peoples and gather you from the countries where you were scattered, with a strong hand and a mighty arm, with fury poured out; 35 I will lead you into the wilderness of the peoples, and there I will judge you face to face. 36 As I judged your fathers in the wilderness of Egypt, so will I judge you, says the Lord Yahweh. 37 I will cause you to pass under the rod, and I will bring you through the hoop of the covenant; 38 I will separate from you the rebels, those who have rebelled against me: I will cause them to go out of the land where they dwell, but they shall not come into the land of Israel, and you shall know that I am Yahweh. 39 As for you, O house of Israel, thus says the Lord Yahweh: Let every man go and serve his rubbish; afterward, I swear that ye shall hearken unto me, and ye shall no more profane my holy name with your offerings and your rubbish. 40 For it shall be on my holy mountain, on the high mountain of Israel - oracle of the Lord Yahweh - where all the house of Israel, all of them in this land, shall serve me. There I will lovingly welcome you, and there I will solicit your offerings and the firstfruits of your self-giving, with all your holy things. 41 As a soothing aroma I will lovingly welcome you, ...

Here it is worth mentioning 3 rebellions and above all those 3 times that God raises His hand (5,15,23) and once He leaves it raised (28), which reminds us of those three and a half times (because the movement of raising the hand naturally entails the lowering of it). Thus, the first time He raises His hand He is speaking about the elders of Jacob's house. Let us remember that these symbolise the Adams and indeed our whole world and what comes after the rebellion of heaven is made to try to save these (or especially these). At this time, it says we are in the land of Egypt; prisoners of the devil's deception / the Eves, but during this rebellion of heaven we have not yet been emptied, we will be emptied in the second time. In the second time He raises His hand, it is the house of Israel that rebels and we are already in the wilderness (=empty). This tells us that we no longer have the Holy Spirit, and why the whole house of Israel? Because here, in the second time, even the angels (which I don't know whether to include in the denomination "house of Israel") influenced the decision to condemn the Adams, for how could the faithful receive the same treatment as the traitors, even if they had betrayed for love? It is true that it is the demons or Satan who demand justice by claiming the same fate as the Adam, also traitors, but it all had its weight. In the third time it is already the sons who are revealed, because "son" is us on earth and "father" is the same in heaven (this is how the scriptures distinguish our two natures or our times lived; we are sons of our sin). Finally the half time (28) which is when He leaves the raised hand, is after the passion, when we can receive the Holy Spirit again; He takes us to the promised land. What follows, in addition to this restoration of the Spirit, may well be the end of this half-time when all (34) will gather us from among the peoples...

Earlier, the (26) "burning of the firstborn" may refer to Christ because just after that comes the half time (within this chapter). As we know the Jewish passover is a prefiguration of the passion. So, then it comes up again here in (31), and in both cases it refers to the House of Israel. Other times, in ch.16:21 and ch.23:27 it seems to refer to that giving of the beloved Adam by Eve (the son as a consequence of...; fruit of...; they are carried away by their mothers...I think I've commented on that). This should be studied a little more....

As I said, this chapter is a separator, as it is the only one that shows the three and a half times, something that will only occur in another chapter, in addition, of course, to the general structure of all the chapters that globally show the three and a half times. It is really a transition that begins in this one and ends in the 24th to move on to the third time and in these chapters we will see, besides the blackmail or request for justice of the devil asking to equal his condemnation to that of the traitors Adam (Ch. 21), the extermination of "this earth" referring to our time in heaven (Ch. 22) and some last descriptions of how we will be on earth and why (Ch. 23 and 24).

Eze 21:1-37 Eze 21:1-37 The word of Yahweh addressed me in these terms: 2 "Son of man, turn your face toward the south, **distil your words toward the south**, ... 5 - I said, "Ah, Lord Yahweh, they go about saying of me, "**Is not this man a charlatan of parables?**" - 6 Then the word of Yahweh came to me in these terms: 7 "**Son of man, turn your face toward Jerusalem, distil your words toward her sanctuary, and prophesy against the land of Israel.** 8 You shall say to the land of Israel, 'Thus says the Lord GOD: Here I am against you; I will draw my sword out of the scabbard, and **will cut off from you the righteous and the wicked.** 9 **To cut off from you the righteous and the wicked shall my sword go forth out of the scabbard**

against all flesh, from the Negeb even unto the north. 10 And all the world shall know that I, Yahweh, have drawn my sword out of the sheath; it shall not be sheathed. 11 "And you, son of man, utter groanings, with a broken heart. Full of bitterness, you shall utter groanings in their sight. 12 And if they say to you, 'Why such groanings?' you shall say, '**Because of a report at the coming of which all hearts shall faint, all arms shall faint, all spirits shall be faint, ...** 16 **... the sword has been sharpened, ...** 19 And you, son of man, prophesy and clap your hands; **strike the sword twice, thrice, the sword of the victims, the sword of the great victim, which threatens them round about!** 20 That the heart may faint, and that occasions of falling may abound, I have set slaughter in all the gates by the sword, made to flash, burnished for slaughter. 21 **Turn you, turn you to the right hand, turn you to the left, where your sharp edges are needed!** 22 I also will beat my palms, I will quench my fury. I, Yahweh, have spoken." 23 The word of Yahweh addressed me in these terms: 24 **"And you, son of man, mark out two ways by which the sword of the king of Babylon shall come, that they both go out of the same country, and mark out a signpost, mark it at the head of the way to the city; 25 you shall mark out the way for the sword to come to Rabbah of the Ammonites and to Judah, to the fortress of Jerusalem. 26 For the king of Babylon has stopped at the crossroads, at the head of the two ways, to consult the lot. He has shaken the arrows, he has questioned the teraphim, he has watched the liver. 27 In his right hand is the fate of Jerusalem: to place battering rams, to give the order to kill, to raise the battle cry, to place battering rams against the gates, to raise an embankment, to make trenches. 28 To them and in their eyes, it is but a vain omen: an oath had been given to them. But he remembers the faults for which they will be imprisoned. 29 Therefore thus says the Lord Yahweh: Because he has brought your faults to remembrance, uncovering your crimes, making your sins appear in all your deeds, and because you have been thus reminded, you shall fall a prisoner into his hand. 30 As for you, vile criminal, prince of Israel, whose hour has come with the last guilt, 31 thus says the Lord Yahweh: The tiara shall be taken off, the crown shall be laid aside, everything shall be changed; the lowly shall be lifted up, the lofty shall be humbled. 32 Ruin, ruin, ruin, that is what I will do to him, as there never was, until he comes to whom judgment belongs, and to whom I will give it. 33 And you, son of man, prophesy, and say, Thus says the Lord GOD to the Ammonites and their mockers. You shall say, The sword, the sword is drawn for slaughter, burnished to devour, to flash 34 - while vain visions are held for you, and for you lies are foreshadowed - to slay the vile criminals whose hour has come with the last guilt! 35 Turn it back into the scabbard. In the place where you were created, in your native land, I will judge you; 36 I will pour out my wrath upon you, I will blow upon you the fire of my fury, and I will deliver you into the hands of barbarous men, agents of destruction. 37 You shall be a fodder for the fire, your blood shall flow in the midst of the land, there shall be no remembrance of you, for I, Yahweh, have spoken."**

Here we are mainly told about the famous blackmail by which the Adam (25) Judah here, fall also to the world. It speaks then of the sword going two ways out of the same place (for we are all loyal to the beginning) to the Ammonites (the Eves) and the Judahites (Adam). In (26) the king of Babylon seems to represent Satan and the crossroads the moment when all the traitors are called to account, in which the devil will argue as a last resort against the Adam's to achieve his own fate. Although the Adams for having betrayed by being in love with the Eves have a better omen (28), the king of Babylon "remembers their faults" which is like saying: they are also guilty of treason, I want their same destiny. Which makes them fall prisoner in his hand (29), and so here we all are. As for the devil (satan) in (30), prince of Israel now, what follows in (31) awaits him; but it will be when the hour of the last guilt comes. The Ammonites as I said are the Eves; the chapter begins by turning to those of the South who also symbolise the Eves, from the South comes the Queen of Sheba (in fact, these mock Ezekiel -5- because they are foolish and do not listen), and ends with them. For them it foretells lies (34) and

vain visions (deaf and foolish of God, they will only see the world). He says: "(35) Sheathe the sword" when before He said He would not sheathe it; but now He changes to judge them (Him, God), in the place where they were created, that is, it will not be on our earth, and it will be at the end of time. (37) I will deliver you into the midst of barbarous men (the demons) and "there will be no remembrance of you", which may be a play on words to express that there will be no remembrance left in them of heaven, of the origin, or what is the same, they will be deaf and dumb of that which refers to God. From 35 to 38 it makes an enumeration of what will happen to him in the future, so they can be disorderly things, the judgment would be the last one. I say this because although the majority of the Eves will probably go to hell (-37- you will be burnt with fire), I believe that the last of this generation will open their ears; so it is written.

Eze 22:1-31 The word of Yahweh addressed me in these terms: 2 "And you, son of man, will you not judge? **Will you not judge the bloodthirsty city?** Make known to it all its abominations. 3 You shall say, 'Thus says the Lord Yahweh: City that thou sheddest blood in the midst of thee, that thine hour may come.... 6 **There are the princes of Israel within thee, every one according to his power, only to shed blood.** 7 In you the father and the mother are despised, in you the resident stranger is mistreated, in you the fatherless and the widow are oppressed. 8 You have no respect for my holy things; you profane my sabbaths. 9 **There is in you people who slander to shed blood. In thee they eat upon the mountains, and commit wickedness.** 10 ... 15 **I will scatter you among the nations,** I will scatter you among the countries, I will wipe out the uncleanness that is in the midst of you, 16 **by yourself you shall be defiled in the sight of the nations, and you shall know that I am Yahweh.**" 17 The word of Yahweh addressed me in these terms: 18 "Son of man, **the house of Israel has become dross to me;** they are all **copper, tin, iron, lead, in the midst of a furnace;** dross they are! 19 Therefore thus says the Lord Yahweh: Because I have made you all dross, therefore I will gather you together in the midst of Jerusalem. 20 As silver, copper, iron, lead, and tin are put together in the furnace, and the fire is poured underneath to melt them all, so will I gather you together in my wrath and my fury; I will set you and melt you. 21 I will gather you together, and I will fan the fire of My fury against you, and **I will melt you in the midst of the city.** 22 ... 24 "Son of man, say to her, 'You are a land that has had no rain or flood in the day of wrath; 25 the princes who dwell in it are like a roaring lion tearing up its prey. ... 27 **Her rulers in the midst of her are like wolves tearing their prey, shedding blood, killing the person to steal his goods.** 28 **Their prophets have covered them with mortar with their vain visions and lying omens, saying, "Thus says the Lord Yahweh," when Yahweh has not spoken.** 29 The people of the land have done violence and committed plunder, they have oppressed the poor and the needy, they have mistreated the stranger without any right. 30 **I have looked for someone among them who would build a wall and stand in the gap before me, to protect the land and prevent me from destroying it, and I have found no one.** 31 **Then I have poured out my wrath upon them; in the fire of my fury I have exterminated them: I have brought down their conduct upon their head, O oracle of the Lord Yahweh.**"

In this chapter, it is worth noting the differentiation between copper, tin, iron and lead; which could designate the groups of treachery (Adam, Eve, Satan, demons), but it is not important at this point (later -20- he adds silver but only as an example). The main thing for me is that after telling all the bad things we have done, in the end (30-31), it speaks of the punishment as executed or in the past tense, not in the future tense as it usually does. It says "I have exterminated them", which, as of today, is not fulfilled for our world history because it says it is the land that has exterminated, although some translations say country, it has not exterminated Israel either; so, this would fit only within this end of the 3.5 times period, to my understanding.

Eze 23:1-49 The word of Yahweh addressed me in these terms: 2 **"Son of man, there were two women, daughters of the same mother. 3 They prostituted themselves in Egypt; they prostituted themselves in their youth.** There their breasts were fondled, and their virginal bosom was fondled. 4 These were their names: **Oholah, the eldest, and Oholibah, her sister.** They were mine, and they bore sons and daughters. Their names: **Oholah is Samaria; Oholibah is Jerusalem.** 5 **Oholah prostituted herself when she belonged to me; she fell madly in love with her lovers, the Assyrians her neighbours,** 6 clothed in purple, governors and prefects, all of them handsome young men and skilful knights. 7 She bestowed her favours on them - they were all the flower of the Assyrians - and, with all those with whom she had fallen in love, she defiled herself by contact with all their filth. 8 She did not cease in her prostitutions begun in Egypt, where they had lain with her in her youth, fondling her virginal bosom, and venting their lewdness on her. 9 Therefore I gave her into the hands of her lovers, into the hands of the Assyrians with whom she had fallen in love. 10 **They discovered her nakedness, took away her sons and her daughters, and killed her with the sword.** Thus she became an example to the women, for justice had been done to her. 11 **"Her sister Oholibah saw this, but her passion and her prostitutions were even more scandalous than those of her sister.** 12 **She fell in love with the Assyrians, governors and prefects, her neighbours,** ... 14 ... she saw men painted on the wall, **figures of Chaldeans** painted with vermillion, 15 ... **and she sent messengers to them to Chaldea.** 17 **The Babylonians came to her, to share the bed of love,** and to defile her with their lewdness; **and when she defiled herself with them, her desire departed from them.** 18 So she uncovered her prostitutions and her nakedness; and I withdrew from her as I had withdrawn from her sister. 19 **But she multiplied her prostitutions,** remembering the days of her youth, when she prostituted herself in the land of Egypt, 20 and fell in love with those **dissolute men of the sex of asses and the sperm of horses.** 21 "You have thus renewed the immorality of your youth, when in Egypt they fondled your bosom, feeling your youthful breasts. 22 Well then, O Oholibah, thus says the Lord Yahweh: **I will stir up against you all your lovers, from whom you have turned away; I will bring them against you from all sides,** 23 the Babylonians and all the Chaldeans, those of Pekod, Soa, and Kohath, and with them all the Assyrians, handsome young men, governors and prefects, all of them squires of title and skilful horsemen; 24 and they shall come against you from the north, chariots and wagons, with an assembly of peoples. **On every side they will oppose you with the breastplate, the shield and the helmet. I will give them a charge to judge you, and they will judge you according to their right.** 25 I will unleash my jealousy against you, and they will treat you with fury; they will tear off your nose and your ears, and what is left of your people will fall by the sword; they will take away your sons and your daughters, and what is left of your people will be devoured by fire. 26 They will strip you of your clothes and seize your jewels. 27 I will put an end to your immorality and to your prostitutions begun in Egypt; you shall no longer lift up your eyes to them, nor shall you remember Egypt any more. 28 For thus says the Lord Yahweh: **I am going to deliver you into the hands of those whom you detest, into the hands of those from whom you have turned away.** 29 **They will treat you with hatred, they will seize all the fruit of your labour, and they will leave you completely naked.** ... 36 Then Yahweh said to me, "Son of man, will you judge Oholah and Oholibah? Reprove them for their abominations. 37 They have committed adultery, their hands are bloody, they have committed adultery with their filth, **and even their children, whom they bore to me, they have caused to pass through the fire as food for them.** 38 ... 49 Your immorality shall be brought upon you, you shall bear the sins committed with your rubbish, and you shall know that I am the Lord Yahweh."

This chapter is similar to that of the little lions. Here the Assyrians (5) represent the demons. Like the other stories we have seen it also concerns the Eves. When he is speaking in the past tense, he seems to differentiate between the Rebellion and the 2nd time (Cain and Abel), of the Eves themselves: Oholah in the rebellion, Oholibah after the rebellion, the latter being worse because the Eves in the 2nd time, join the blackmail of the demons (Assyrians) to try to save themselves; by blaming the Adam all is extended, this seems to be elucidated from [Psalms from Heaven](#) p.155. This whole second betrayal is underlined in (20-21), which has

different translations, and refers to the beasts, vermin = demons. Thus, in the punishment, speaking in the future, he says that God will give her (Oholibah = Evas) to her lovers and so it is, because in the world they will not be able to listen to Him, but only to the demons and their idols; in fact, he specifies (25) 'they will tear off your nose and your ears', referring not only to their deafness or foolishness, but that they will not even be able to smell God on earth. In (37) 'even their children... they have made them to pass through the fire as food for them' refers to this delivery of their lovers, not only to their fall, but to joining in blaming the Adams. Finally it is this circumstance that Jerusalem is called Jerusalem, because in them is included the fate of the Adams (though not the deafness).

Eze 24:1-27 In the ninth year, on the tenth day of the tenth month, the word of Yahweh came to me in these terms: 2 "Son of man, write today's date, this very day, **for the king of Babylon has pounced on Jerusalem on this very day.** 3 Compose a parable about this rebellious house. You shall say to them, Thus says the Lord Yahweh: **Set the pot on the fire, and stir it, and pour water into it.** 4 Heap into it **pieces of flesh, all the good pieces, leg and back. Fill it with the best bones.** 5 Take the best of the small cattle. Pile the wood under it all around, boil it with gushing water, so that even the bones are boiled. 6 For thus says the Lord Yahweh, "Woe to the bloodthirsty city, the pot all rotten, **whose rust does not depart from it!** I have emptied it piece by piece, without casting lots upon it! 7 For his blood is in the midst of it, **he has sprinkled it on the bare rock; he has not poured it on the earth, covering it with dust.** 8 That wrath might overflow, that I might take vengeance, **I have laid her blood upon the bare rock, that it should not be overlaid.** 9 Thus says the Lord Yahweh: Woe to the bloodthirsty city! I also will make a great heap of wood. 10 Pile up the wood well, kindle the fire, cook the meat, make ready the spices, let the bones be scorched. 11 **And keep the pot empty on the coals, that it may be heated, that the brass may become red-hot, that its filthiness may be melted within it, and its rust may be consumed.** 12 But the rust of her that is filthy is not consumed by fire. 13 From the impurity of your immorality I have wanted to purify you, but you have not allowed yourself to be purified from your impurity. Therefore you will not be purified until I have poured out my fury on you. 14 I, Yahweh, have spoken, and I keep my word: I will not shrink back, I will have no pity, nor will I have compassion. **According to your conduct and according to your deeds they shall judge you, O oracle of the Lord Yahweh.**" 15 The word of Yahweh addressed me in these terms: 16 "Son of man, behold, **I am going to take the charm from your eyes at once. But you will not mourn, you will not weep, you will not shed a tear.** 17 **Sigh in silence, do not mourn for the dead; gird your turban on your head, put your sandals on your feet, do not cover your beard, do not eat ordinary bread.**" 18 I spoke to the people in the morning, and in the evening my wife died; and on the next morning I did as I was commanded. 19 The people said to me, "Will you not explain to us what the meaning of what you are doing is to us?" 20 I said to them, "The word of Yahweh has been addressed to me in these terms: 21 Say to the house of Israel, **Thus says the Lord Yahweh: I have decided to profane my sanctuary, the pride of your strength, the delight of your eyes, the passion of your souls. Your sons and your daughters whom you have forsaken shall fall by the sword.** 22 **And you shall do as I have done: you shall not cover your beards, you shall not eat ordinary bread,** 23 **you shall continue to wear your ornaments on your head and your sandals on your feet, you shall not mourn or weep. You will be consumed because of your faults, and you will mourn with one another.** 24 **Ezekiel will be a symbol for you;** you will do all that he has done. And when this happens, you will know that I am the Lord Yahweh. 25 "And you, son of man, on the day when I take away their support, their joyful ornament, the delight of their eyes, the longing of their soul, their sons and their daughters, 26 on that day the fugitive will come to you, the fugitive who will bring the news. 27 On that day your mouth shall be opened to speak to the fugitive; you shall speak, and no longer shall you remain mute; you shall be a symbol to them, and they shall know that I am Yahweh."

Well, leg (the Eves), back (the Adams), bone (the demons), represent those groups according to their treachery. Leg because they are the ones who lead or guide the back and back because they remain turned or turn their backs to God; bone is evident why. The boiling pit is where God places us: this earth. It is the last chapter of the transition that shows us the pottage He is preparing to pour it

all together with the world. The rust (6) that then continues to burn (11) is the devil (iron) and that greed or iniquity that enters through it. He speaks of the blood (7) as the Spirit or Essence of God lost or shed, it insists that it will not fall to the ground surely making reference now to our not arriving with the Spirit on this earth we enter; in fact, it remains on the bare rock, which is above the "earth" / sand. It also refers to the righteousness (14) that will judge us for our deeds in the world. And He sets Ezekiel as a symbol to explain the same thing: the enchantment of your eyes (16, 21), is the Holy Spirit who takes us away at a stroke. Your sons and daughters who shall fall by the sword are we in the world, who shall come dead here. We will not eat ordinary bread (22), again the Holy Spirit; we will wear ornaments on our heads and sandals on our feet (23), it may refer to our human nature with head and limbs (it seems silly, but it is not); to sigh in silence and not mourn for the dead is because on earth (where you and I are now) we will not remember anything that happened in heaven, nor what we lost.

This is our farewell to heaven, and what follows is already the third period on earth.

• *Third Time.*

I will summarise chapters 25 to 32 so as not to make it too long.

In chapter 25 he speaks of 7 peoples: Judah, Jerusalem, Ammonites, Moab and Seir, Edom, Philistines, and 'the sons of the east'. 'The sons of the east', speaks of what we were: angels without blemish (from where the sun rises) and what we remain (sons of), the consequence. What is significant is that in 25 there are 7 peoples named. These fall into the pit (earth) throughout these chapters, and will live without the Holy Spirit, in one way or another foretelling them a curse or a bad fate.

From 26-28 we are told of Tyre which designates the devil and his people with perfectly identifying words, explicitly placing us in heaven:

Eze 26:20-21 then I will cast you down with those who go down to the pit, with the people of old; I will make you dwell in hell, like the ruins of old, with those who go down to the pit, so that you shall not be restored to the land of the living. (21) I will make you an object of dread, and you shall be no more. You will be sought for and never found, O oracle of the Lord Yahweh.'

Eze 28:13-15 In Eden you were, in the garden of God. All kinds of precious stones formed your robe: ruby, topaz, diamond, chrysolite, onyx stone, jasper, sapphire, malachite, emerald; the earrings and pendants you wore were carved in gold, set in gold from the day of your creation. (14) I made thee a covering cherub with outspread wings; thou wast on the holy mountain of God, thou didst walk among stones of fire. (15) Thou wast perfect in thy ways from the day of thy creation, until the day that iniquity was found in thee.

As a curiosity in 27:3-7 (I don't put it here) talking about how wonderful he thought his own ship, Tyre, was, he talks about 7 components of it: Planks, Mast, Oars, Bridge, Sail, Purple, and Scarlet. This is so, because there are 7 types that arose, or there are 7 sizes of demons among us.

Sidon designates the Adams (though by these finally also the Eves), with also identifying passages:

Eze 28:22-26 ...against you, O Sidon; in the midst of you I will be glorified. It shall be known that I am Yahweh, when I shall execute justice for her, and when I shall manifest my holiness in her. (23) I will send the pestilence against her, there shall be blood in her streets; the slain shall fall in the midst of her, under the sword that shall compass her round about, and it shall be known that I am Yahweh. (24) ... (25) Thus says the Lord Yahweh: When I gather the house of Israel from among the peoples where they are scattered, I will manifest in them my holiness in the sight of the nations. They shall dwell in the land which I gave to my servant Jacob; (26) ... When I shall do justice to all their neighbours who despise them, it shall be known that I am Yahweh their God.'

From 29 to 32 he speaks of Egypt which designates the Eves:

Eze 29:5-8 I will cast you into the wilderness, you and all the fish of your Niles. You shall fall in the open field, you shall not be gathered up or buried. To the beasts of the earth and to the birds of the sky I will give you as pasture, (6) and all the inhabitants of Egypt shall know that I am Yahweh. For you have been a reed support to the house of Israel; (7) when they laid hold of you, you broke in their hands and tore all their palm; when they leaned on you, you broke in pieces and made all their reins to waver. (8) 'Therefore thus says the Lord Yahweh: Behold, I will bring the sword against thee, to cut off from thee man and beast.

It separates them from men 8 (and birds -5-), which are the Adams; and from beasts 5 and 8 which are the demons. Deserted, without Spirit.

Eze 29:19 Therefore thus says the Lord Yahweh: I have decided to give the land of Egypt to Nebuchadnezzar king of Babylon. He will plunder its wealth, seize its spoil, and take its plunder, which will be the wages of his army. (20) I have given him the land of Egypt for the work he did against Tyre, because they wrought for me, declares the Lord GOD.

Babylon were all those raised up, their king refers to Satan, to whom He delivers the Eves for only to him will they listen on earth. In 20 it now refers to the whole of Babylon (note that it says 'they wrought for me', in all the translations I have seen), the Adams and Eves, finally they do not hate God or withdraw from the uprising, so they can have the nature of man.

Eze 30:26 I will scatter Egypt among the nations, I will scatter her among the countries; and it shall be known that I am Yahweh.' Eze 31:12 ... On the mountains and in all the valleys her boughs lie; ... (13) On her spoil all the birds of the heavens have alighted, to her branches all the beasts of the field have come.

In 32 he lists all the 'uncircumcised' among which he includes Egypt itself of 7 peoples again: Assyria, Elam, Meshech, Tunbal, Edom, Sidonians, Egypt. He mentions Pharaoh and his army who also, as the chief of the Eves (Egyptians), symbolise Satan and his demons.

Eze 32:31-32 'Pharaoh shall see them and be comforted at the sight of all that multitude, the victim of the sword, Pharaoh and all his host, the oracle of the Lord Yahweh. (32) Because he had sown panic in the land of the living, he shall be laid in the midst of the uncircumcised, with the victims of the sword, Pharaoh and all his multitude, the oracle of the Lord Yahweh.'

Note then the insistent separation into 7 groups; how it speaks specifically of things in heaven; and the way in which some are subjected to others on earth (Eve to the demons mainly).

• *Transition to ½ Time*

Eze 33:1-33 The word of Yahweh came to me in these terms: 2 "Son of man, speak to the children of your people. You shall say to them, 'If I cause the sword to come upon a land, and the people of that land choose one of their own, and set him as a watchman; 3 and he, when he sees the sword coming upon the land, blows the horn to warn the people: 4 if it happens that anyone hears the sound of the horn well, but does not heed, so that the sword comes and kills him, the blood of this man shall be on his own head. 5 He has heard the sound of the horn and has not heeded: his blood shall be on his own head. But he who has heeded it will save his life. 6 But if the watchman sees the sword coming and does not blow the horn, so that the people are not warned, and the sword comes and kills any of them, he shall perish for his own sake, but I will call the watchman to account for his blood. 7 **"You also, son of man, I have made you a watchman for the house of Israel.** When you hear a word from My mouth, you shall warn them from Me. 8 **If I say to the wicked, 'You wicked man, you will surely die,' and you do not speak to warn the wicked man to cease his ways, he, the wicked man, shall die for his own sake, but I will call you to account for his blood.** 9 ... 10 ... 12 "And you, son of man, say to the children of your people, 'The righteousness of the righteous shall not save him in the day of his wickedness, nor shall the wickedness of the wicked cause him to perish in the day when he turns from his wickedness. But neither shall the righteous live by virtue of his righteousness in the day that he sins. 13 ... 20 And you say: "The way of the Lord is not just. I will judge you, every man according to his ways, O house of Israel."

21 **In the twelfth year, on the fifth day of the tenth month of our captivity, the fugitive from Jerusalem came to me and said, "The city is taken."** 22 **The hand of Yahweh had come upon me the evening before the fugitive came, and had opened my mouth by the time he came to me in the morning; my mouth was opened, and I was no longer mute.** 23 Then the word of Yahweh came to me in these terms: 24 "Son of man, those who dwell in those ruins, in the land of Israel, say, 'Abraham was one, and he obtained this land as his own possession. We are many; to us this land has been given in possession.'" 25 "Well then, say to them, 'Thus says the Lord Yahweh: You eat with blood, you lift up your eyes to your rubbish, you shed blood, and you are going to possess this land! 26 You trust in your swords, you commit abomination, you defile every man his neighbor's wife, and you are going to possess this land! 27 You shall say to them, 'Thus says the Lord Yahweh: By my life, that **those who are among the ruins shall fall by the sword, those who walk in the field I will give to the beasts for pasture, and those who are in the steep places and in the caves shall die of the pestilence.** 28 I will make this land a desolate wilderness, and the pride of its strength shall be destroyed. The mountains of Israel will be devastated, and no one will pass through them any more. 29 And it shall be known that I am Yahweh, when I make this land a desolate wilderness, for all the abominations that they have committed.

30 **"As for you, son of man, the sons of your people talk about you on the side of the walls and at the gates of the houses. They say to one another, "Let us hear what word comes from Yahweh."** 31 **And they come to you en masse, and my people sit before you; they listen to your words, but they do not put them into practice. For they make love with their mouth, but their heart walks only after their own interest.** 32 **You are to them like a love song, graciously sung, accompanied by good music. They listen to your words, but there is no one to fulfil them.** 33 **But when all this comes - and behold, it is coming - they will know that there was a prophet in their midst."**

This chapter is exceptional. It is the only one that does not fit into the line of three and a half times; specifically, with the end of the third Time. This is because it initiates the transition to the last half-time. So we will see strange things in it:

It is the only one which begins by dating its date but in which it does not mark with it the time when the Lord speaks to Ezekiel. In all the others (1:1, 1:2, 8:1, 20:1, 24:1, 26:1, 29:1, 29:17, 30:20, 31:10, 32:10, 32:17, 40:1), 13 in all, it is Yahweh who addresses him or he sees divine visions. Here it is a fugitive who comes to speak to Ezekiel, then he writes that the evening before the Lord spoke to him.

He is the only one of the 14 who adds to the formula "The 5th, 6th, nth year..." the words "of our captivity".

On the other hand, it says that the evening before (not even the day before) the hand of Yahweh rested on Ezekiel and left him mute until the arrival of the

fugitive, associating, it seems, the previous day with the fall of Jerusalem. Since the fugitive is coming from Jerusalem and he is imprisoned in Babylon (as I have seen on the internet), he would have travelled approximately 945 km (587 miles) in less than a day. Considering that he was at most on horseback and that a horse travels 35 to 45 km (21 / 28 miles) a day this would be impossible and then Ezekiel's predictions concerning those who would die by the sword (future) among the ruins of the city, become impossible as outdated. On the other hand, it took 40 years to get from Egypt to Canaan (600 km, 372 miles) (ok this is cheating because it is a symbolic number or in any case they were in no hurry). It would still seem to me to be a long time for those predicted to die among the beasts for those in the camp; perhaps dying of plague for those in the caves could be fulfilled. So, that fugitive may indicate that this chapter escapes order, but with good reason, and all these differences indicate that it shows more than meets the eye, so let's look at the chapter as a whole.

It begins by speaking of Ezekiel as Israel's watchman (1-20) and says that if he warns but they do not listen it will be their fault, but if he does not warn it will be Ezekiel's fault. This happens again at the beginning, before any prophecy, in Chapter 3. Another important thing is that this same chapter ends (30-33) talking about the same thing: pointing to Ezekiel as the (ignored) prophet of Israel. Again warning not to listen to him. It seems that the verses that do not fit (21-29) are in the middle of these two warnings as a proven sign of what he has predicted. Since in these chapters (21-29) it seems to show the rebellion and what happened in heaven (wanting to divide the Essence of God, Abraham's land here, and so we are left dead empty of the Holy Spirit), it is like saying: see, all this here in the middle has already been shown to you by my prophet, and you will not listen to him?

It is also a way of highlighting those verses that have our story of betrayal from heaven; I say betrayal and not salvation because in these verses there is not yet the resolution, the return of the Holy Spirit. We will see salvation in the other four chapters that accompany this one (34,35,36,37), that is, in the 5 that form the complete transition from the 3rd time to the ½ time (33,34,35,36,37). And we will then see that these transitional chapters are equated with the transitional chapters from the 2nd to the 3rd period (20,21,22,23,24), by narrating, as if it were a summary, what happens in each of them.

C	Transition from 2nd to 3rd Time	C	Transition from 3rd to ½ Time
20	Our salvation history from heaven in 3.5 beats (hand raised). 3.5 [Sentence] [Redemption]	33	Our salvation history from heaven without the resolution that will come at the end of this transition.
21	It narrates the "blackmail" by which the Adam (above all) and Eve will fall to earth together with the demons. [Sentence]	34	Against the shepherds and tells how the Lord will personally gather his sheep and lead them to a land without "wild beasts". [Redemption]
22	Against the false prophets (the Eves). Narrates the Extermination of this earth (we in heaven). [Sentence]	35	Against Satan, Mount Seir (The whole earth will rejoice = Our chains will be broken). [Redemption]
23	Against the demons and the Eves (the last worst ones). [Sentence]	36	I will take you from among the nations, I will give you a heart of flesh. 7 Mountains. [Redemption]
24	Puts us in the Hole 3rd Time	37	Return Spirit ½ Time. (Dry bones)

Eze 34:1-31 The word of Yahweh addressed me in these terms: 2 **"Son of man, prophesy against the shepherds of Israel, prophesy.** You shall say to the shepherds, 'Thus says the Lord Yahweh: **Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flock?** 3 You have drunk the milk, you have clothed yourselves with the wool, you have slaughtered the fattened sheep; you have not fed the flock. 4 **Ye have not strengthened the weak sheep, neither have ye nursed the sick, nor healed the wounded, neither have ye brought back the strayed, nor sought the lost, but have ruled them with violence and harshness.** 5 **And they are scattered for lack of a shepherd, and have become a prey to all the wild beasts of the field; they are scattered abroad.** 6 ... 10 Thus says the Lord Yahweh: **Here I am against the shepherds: I will reclaim my flock from their hands, and I will take them from feeding my flock.** So the shepherds will no longer feed themselves. I will tear my sheep out of their mouth, and they shall no longer be their prey. 11 "For thus says the Lord Yahweh: **Here am I; I myself will tend my flock and watch over it.** 12 ... 13 **I will bring them out from among the peoples, and gather them from the countries, and bring them again to their own land.** I will shepherd them on the mountains of Israel, and in the ravines, and in all the villages of this land. 14 ... There they shall lie down in good pastures; and they shall graze in fat pastures upon the mountains of Israel. 15 I myself will feed my sheep, and I will bring them to lie down, says the Lord GOD. 16 **I will seek the lost sheep, I will bring back the strayed, I will heal the wounded, I will comfort the sick; but the fat and the strong I will destroy; I will feed them with righteousness.** 17 "As for you, my sheep, thus says the Lord Yahweh: Behold, I will **judge between ewe and sheep, between ram and he-goat.** 18 ... 20 Therefore thus says the Lord Yahweh to them: I myself will judge between the fat sheep and the lean sheep. 21 ... 23 "I will raise up one shepherd to lead them, my servant David, who shall feed them, and he shall be their shepherd. 24 **I, Yahweh, will be their God, and my servant David will be prince in their midst.** I, Yahweh, have spoken. 25 **I will conclude a covenant of peace with them; I will make the fierce beasts to disappear from this land.** They shall dwell in safety in the wilderness and sleep in the forests. 26 ... 29 I will cause a famous planting to spring up for them; **there shall be no more victims of famine in the land,** nor shall they suffer the reproach of the nations any more. 30 And they shall know that I, Yahweh their God, am with them, and that they, the house of Israel, are my people, says the Lord Yahweh. 31 You, my sheep, are the human flock that I feed, and I am your God, O oracle of the Lord Yahweh."

Well, there is not much to explain. It is God who personally gathers his sheep and Jesus Christ (his servant David) will feed them. It should be noted that although it is a chapter in which we are left with redemption, there is also a judgement (17). And it all ends in heaven. However, it is not our whole story from heaven that is narrated here, but the end, our salvation.

Eze 35:1-15 The word of the LORD came to me in these terms: 2 "Son of man, **turn your face toward the mountain of Seir, and prophesy against it.** 3 You shall say to it, Thus says the Lord Yahweh: Here I am against you, O mountain of Seir. I will stretch out my hand against you: **I will make you a desolate wilderness, 4 and I will lay your cities in ruins; you shall be a desolation,** and you shall know that I am Yahweh. 5 **Because you have nourished an everlasting hatred, and have given the children of Israel to the sword in the day of their disaster, in the day of their last guilt,** 6 therefore, by my life, O oracle of the Lord Yahweh, that I will leave you in blood, and blood shall pursue you. Yes, you are a queen of blood, and blood will pursue you! 7 I will make the mountain of Seir a desolate wilderness, and I will cut off from there him that goeth and him that cometh. 8 I will fill its mountains with victims; on your hills, in your valleys, and in all your ravines, the victims of the sword will fall. 9 I will make you eternal solitudes, your cities shall be inhabited no more, and you shall know that I am Yahweh. 10 "Because you have said, **"The two nations, the two countries are mine, let us take them in possession,"** being so that Yahweh was there, 11 therefore, by my life, O oracle of the Lord Yahweh, that I will proceed with the same anger and the same jealousy with which you have proceeded in your hatred against them, and I will make myself known, by them, when I punish you. 12 You shall know that **I, Yahweh, have heard all the insults that you hurled against the mountains of Israel, saying, "They are devastated, they have been given to**

us as pasture." 13 You have defied me with your mouth, you have multiplied your words against me; I have heard it all. 14 Thus says the Lord Yahweh: **For the joy of all this land I will make you a desolation.** 15 **As you rejoiced when the inheritance of the house of Israel was a desolation, so will I deal with you. You shall be a desolation, O mountain of Seir, as well as all Edom, and it shall be known that I am Yahweh."**

It evidently represents Satan, although it also refers to the demons. In (5), delivered the children of Israel to the sword on the day of their last guilt, it may refer to the final moment when we were all defeated and the devil demands the same fate as the Adams, causing us to end up in the world. In (10) the two nations are mine, they are the Adam and Eve as in 12 although perhaps here it refers only to the Adam (mountains of Israel); elsewhere we have also seen that "mountains of Israel" refers to heaven directly. In (13) "for the joy of the whole earth I will make you desolate", he refers to the time when he will cut the chains that bind us with that "blackmail" by joining us to the fate of the demons; at that time, they will be unshielded and desolate.

Eze 36:1-38 And you, son of man, prophesy on the mountains of Israel. You shall say, 'O mountains of Israel, hear the word of the LORD. 2 Thus says the Lord GOD: **For the enemy has said against you, "Ha ha, these eternal heights have become our possession!"**, 3 Therefore prophesy. You shall say, Thus says the Lord Yahweh: Because you have been desolated and coveted on every side until you have become the possession of the other nations, because you have been the target of the talk and slander of the people,

4 therefore hear the word of the Lord Yahweh, O mountains of Israel. Thus says the Lord Yahweh to the mountains, to the hills, to the ravines, and to the valleys, to **the desolate ruins, and to the forsaken cities that have been given over to plunder and to the reviling of the rest of the surrounding nations.**

4 Therefore, O mountains of Israel, hear the word of the Lord, the Eternal: Thus says the Lord, the Eternal, **to the mountains and hills, to the streams and valleys, to the ruins and desolations, and to the forsaken cities**, which have been given over to pillage and to the derision of the nations that surround you. [Other bibles and in GREEK also name 7 geographical features].

5 Therefore thus says the Lord Yahweh: Yes, in the heat of my jealousy I will speak against the other nations and against Edom as a whole, who, with joy in their hearts and contempt in their souls, have claimed my land in possession to give their pasture for plunder. 6 "Therefore prophesy over the land of Israel. You shall say to **the mountains and to the hills, to the ravines and to the valleys**, 'Thus says the Lord GOD: Behold, I speak in my jealousy and in my wrath: Because ye have suffered the reproach of the nations, 7 Therefore thus saith the Lord Yahweh: I swear hand on high that the nations around you shall bear their own reproaches. 8 "And you, O mountains of Israel, **you shall put forth your branches and bring forth your fruit for My people Israel, for they are about to return.** 9 ...

16 The word of Yahweh came to me in these words: 17 "Son of man, those of the house of Israel who dwell in their land have defiled it by their conduct and their deeds; like the uncleanness of a menstruous woman was their conduct before me. 18 Then I poured out my fury upon them, ... 21 **But I have had regard for my holy name, which the house of Israel profaned among the nations where I had gone.** 22 ... 24 **I will take you from among the nations, and gather you out of all countries, and will bring you into your own land.** 25 **I will sprinkle pure water on you, and you shall be cleansed; from all your uncleanness and from all your filthiness I will purify you.** 26 **And I will give you a new heart, I will put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.** 27 **I will put my spirit within you and cause you to conduct yourselves according to my precepts and to observe and practice my rules.** 28 **And ye shall dwell in the land which I gave to your fathers.** ... 35 **And it shall be said, "This land, hitherto devastated, has become like the garden of Eden, and the ruined cities, devastated and demolished, are again fortified and inhabited."** 36 ... 37

This is also clear. With "(2) eternal heights" he refers to our heavenly nature in origin. In (4) I will highlight the seven geographical features (for there are seven even though some translations like this one put six). Those, as I have already repeated many times, are the types "classified" by size of soul (in heaven as angels and here on earth in what we have left); this classification is the reason for the different paths or religions set by God. Then in (6) he refers to those of us in the world with only four geographical features. Why? Because now he calls us by type according to treachery:

mountains = Adam, hills = Eve, valleys = demons, ravines = satan.

In (8) because he is about to return, he prepares us for the entrance already of the ½ time, which begins in the next chapter.

As we see, again, this chapter speaks to us of redemption: "28.35 You shall inhabit the land which I gave to your fathers (= heaven)..."

- *1/2 Time (end of the Transition)*

Eze 37:1-28 Eze 37:1-28 The hand of Yahweh was upon me, and by his spirit Yahweh brought me out and set me in the midst of the valley, which was full of bones. 2 He made me pass through them in every direction. The bones were very numerous on the ground of the valley, and they were completely dry. 3 He said to me, "Son of man, can these bones live?" I said, "Lord Yahweh, you know." 4 Then he said to me, "Prophecy over these bones. You shall say to them, 'Dry bones, hear the word of the LORD. 5 Thus says the Lord Yahweh to these bones, 'Behold, I will cause the Spirit to enter you, and you shall live. 6 I will cover you with sinews, I will cause flesh to grow upon you, I will cover you with skin, I will infuse spirit into you, and you shall live; and you shall know that I am Yahweh.'" 7 I prophesied as I was commanded, and as I prophesied there was a noise. There was a shaking, and the bones were knocked together. 8 I looked and saw that they were covered with sinews, flesh was coming out and skin was stretched over them, but there was no spirit in them. 9 He said to me, "Prophecy to the spirit, prophecy, son of man. You shall say to the spirit, Thus says the Lord Yahweh: Come, spirit, from the four winds, and breathe on these slain, that they may live." 10 I prophesied as I was commanded, and the spirit came into them; they revived and stood upright on their feet: it was a huge, huge army. 11 Then he said to me, "Son of man, these bones are the whole house of Israel. They go about saying, 'Our bones are dried up, our hope has faded, it is all over for us. 12 Therefore prophecy. You shall say to them, Thus says the Lord Yahweh: I will open your graves; I will bring you out of your graves, my people, and I will bring you back to the soil of Israel. 13 You shall know that I am Yahweh when I open your graves and bring you out of your graves, my people. 14 I will infuse my spirit into you, and you shall live; I will establish you in your soil, and you shall know that I, Yahweh, say it and do it, O oracle of Yahweh.'"

15 The word of Yahweh addressed me in these terms: 16 "And you, son of man, **take a log and write on it, 'Judah and the Israelites who are with him.'**" Then take another log and write on it, "Joseph, a log of Ephraim, and all the house of Israel who are with him." 17 Put them together one with the other so that they form one log, that they may be one in your hand. 18 And when the children of your people say to you, "Won't you explain to us what that is that you have there?", 19 You shall say to them, "Thus says the Lord Yahweh: Behold, I will take the log of Joseph (which is in the hand of Ephraim) and the tribes of Israel that are with him, I will put them beside the log of Judah, I will make them all one log, and they shall be one in My hand. 20 "The logs on which you have written, have them in your hand before their eyes, 21 and say to them, "Thus says the Lord Yahweh: I will gather the children of Israel from among the nations to which they marched. I will gather them from all parts to bring them to their own land. 22 **I will make of them one nation in this land, on the mountains of**

Israel, and one king shall be king over them all; they shall no longer form two nations, nor shall they again be divided into two kingdoms. 23 They will no longer defile themselves with their rubbish, with their idols and with all their crimes. I will save them from their unfaithfulness by which they sinned, I will purify them, and they shall be my people, and I will be their God. 24 **My servant David shall reign over them, and be to them all the only shepherd; they shall obey my rules, observe my precepts, and do them.** 25 They shall dwell in the land which I gave to my servant Jacob, where your fathers dwelt. ... 28 And the nations shall know that I am Yahweh, who sanctifies Israel, when my sanctuary is in their midst for ever.

This chapter is the third complete period.

From (1-14) it tells us about how He infuses the Holy Spirit into man's nature. It actually tells us first of his empty creation, which happened at the beginning of the third period and the moment when He infuses him with the Holy Spirit. It is a way of showing us how man could not contain the Holy Spirit until the passion, until our nature was redeemed or justified by Jesus Christ; we were not created with Him in us, but became dead. It is noteworthy that although at first it speaks in the future tense it is something accomplished "(7) and the bones were joined one to another", "(10) and the spirit of the Lord came into the world". (10) and the spirit entered into them".

From (15-28) it speaks of the union of the Adam (the wood of Judah) and the Eve (the wood of Ephraim), or in other words, of the opening of the ear of the Eve. Something that is about to happen and that will be the last of this ½ time.

• *End Times*

Eze 38:1-23 The word of the LORD came to me in these words: 2 "Son of man, turn your face toward Gog in the land of Magog, the ruler of Meshech and Tunbal, and prophesy against him. 3 You shall say, Thus says the Lord Yahweh: **Here I am against you, Gog, supreme prince of Meshech and Túbal.** 4 **I will turn thee about, and put hooks in thy jaws, and bring thee forth with all thine army, horses and horsemen, all well furnished, a great assembly, all with shields and bucklers, and skilful with the sword.** 5 Persia, Cush, and Put are with them, all with shield and helmet. 6 Gomer, with all his hosts, Beth Togarmatha, in the uttermost part of the north, with all his hosts, many peoples, are with thee. 7 Be ready and prepare yourself, you and all your assembly gathered around you, and place yourself at my service. 8 **"At the end of many days, you will receive orders. After many years you shall come to the land whose inhabitants escaped the sword and were gathered from a multitude of peoples on the mountains of Israel, which had been a permanent wilderness. Since they were separated from the other peoples, they all dwell in safety.** 9 **You shall go up, you shall advance like a hurricane, like a thundercloud that shall cover the land, you and all your hosts, and the many peoples who are with you.** 10 Thus says the Lord GOD: In that day plans shall come into your heart, and you shall devise wicked schemes. 11 **You shall say, 'I will go up against an open land, I will march against a quiet people who dwell in safety. They all dwell in cities without walls, without bars or gates.'** 12 **You shall go to plunder, to make spoil, to lay your hand on repopulated ruins, on a people gathered from among the nations, given to replenish cattle and substance, dwelling in the midst of the land.** 13 Sheba, Dedan, the merchants of Tarshish, and all their young lions will say to you, **"Have you come to plunder, to make plunder, have you gathered your assembly together, to take away gold and silver, to seize livestock and cattle, to make a great spoil?"** 14 "Therefore prophesy, son of man. You shall say to Gog: Thus says the Lord Yahweh: Is it not true that in that day, when my people Israel live in safety, you shall set yourself in motion? 15 You shall come from your place, from the far north, you and numerous peoples with you, all mounted on horses, a huge assembly, an

innumerable army. 16 You shall come up against my people Israel like a cloud that covers the earth. **It shall be at the end of days; then I will bring you against my land,** that the nations may know me, when I shall show my holiness in their sight, at your expense, Gog. 17 "Thus says the Lord Yahweh: **You are the one of whom I spoke of old by My servants the prophets of Israel, who prophesied at that time for years, that I would bring you against them.** 18 In that day, when Gog advances against the land of Israel - the oracle of the Lord Yahweh - my fury will break out. In my anger, 19 in my jealousy, in the fierceness of my wrath I say, Yes, in that day there will be a great earthquake in the land of Israel. 20 Then shall the fish of the sea tremble before me, and the birds of the air, and the beasts of the field, and all creeping things that creep upon the ground, and all men upon the face of the earth. The mountains shall fall, the rocks shall fall, all the walls shall fall to the ground. 21 I will call up all kinds of terrors against him, says the Lord Yahweh. They will turn the sword against one another. 22 I will punish him with pestilence and blood; I will bring down a torrential rain, hailstones, fire and brimstone, on him, on his hosts, and on the many peoples who go with him. 23 I will show my greatness and my holiness, I will make myself known in the sight of many nations, and they will know that I am Yahweh.

Eze 39:4 **On the mountains of Israel you will fall, you and your hosts and the peoples who go with you.** I have given you as pasture to all kinds of birds of prey and to the wild beasts of the field... 8 "**Behold, all this is coming to pass, and it will come to pass,"** says the Lord Yahweh; "**this is the day that I have spoken of.** 9 "Then the inhabitants of the cities of Israel shall go out to burn and give to the flames their weapons, their bucklers and shields, their bows and arrows, their maces and spears. They shall burn them for seven years. 10 ...11 "On that day I will give Gog as a burial place in Israel a famous place, the valley of the Oberin, east of the sea, which cuts off travelers; there Gog shall be buried with all his multitude, and it shall be called the valley of Hamon Gog. 12 ... 27 When I shall bring them back from among the peoples and gather them from the countries of their enemies, I will manifest my holiness in them in the sight of many nations, 28 and they shall know that I am Yahweh their God, when, after I have led them into captivity among the nations, I shall gather them into their own land, and shall not leave any of them there. 29 I will no longer hide my face from them, for I will pour out my spirit upon the house of Israel, says the Lord Yahweh."

Well, this coincides with the apocalypse where it tells us that the devil will rise again after a pause of 1000 years. Here it says: "(38:8).... **After many years, you will come to the land whose inhabitants escaped the sword and were gathered from a multitude of peoples in the mountains of Israel, which had been a permanent desert.**

In (38:17) it says that Yahweh has already spoken of Gog of old and refers to the end of the world. I believe, however, that this will have already taken place, and this will be the real end of all demons, the end of time. I may be wrong, but the apocalypse also seems to indicate the same thing. The next chapter Ch. 39, which I have placed after Ch. 38, seems to indicate that Gog is buried east of the Sea (11); beyond death (super-dead). As for "(9) they will go out to burn and give to the flames weapons, bows and shields, bows and arrows, maces and spears". It seems to refer to the demons in their 7 sizes (**weapons, bucklers, shields, bows, arrows, maces, spears**).

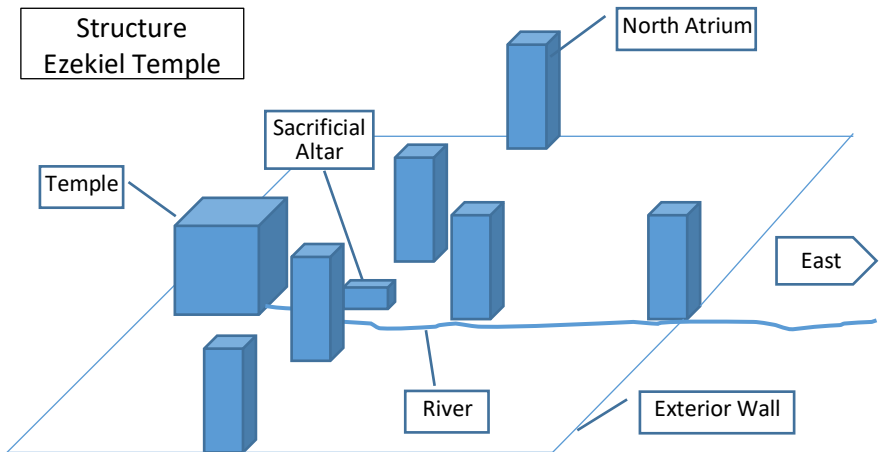
- ***The New Temple, or in reality, Heaven.***

The following chapters are devoted to describing the new temple, which is actually heaven. As it will remain with the part of the faithful angels and ours. Chapters 40-46 are a phenomenal mess (God forgive me) because all the lengthy descriptions there are only meant to tell us one thing in the main:

There is an altar for sacrifice and 6 sacred courts plus the central Temple, which adds up to 7 entrance gates symbolising for those me 7 types of soul sizes or closeness to God in heaven ("you know not what you ask"), and the religions made for them. Of those 6 courts, three of them are placed in the outer enclosure and their gates therefore are the entrance to the enclosure (or the gates of the enclosure communicate with the interior through those courts); let us say then that through three gates one enters heaven (these may symbolise the Holy Trinity, perhaps).

But in addition, of course, there is a River running through the middle, representing the Holy Spirit. This River will flow out from under the central Temple towards the east gate of the enclosure (in the east court), i.e. towards the Sunrise, and from the gate the land outside the enclosure is distributed to the tribes of Israel. It is worth noting that also in the description he makes a long parenthesis after distributing the land to 7 of the 12 tribes and then continues.

I draw what interests us about the structure. There are other well done drawings on the internet but they are copyrighted, so I can't put them here.



Eze 47:1-12 He brought me to the entrance of the temple, **and behold, water was coming out from under the threshold of the temple, toward the east, because the front of the temple faced east. The water came down from under the right side of the temple, south of the altar.** 2 Then he made me go out through the north porch and turn around on the outside to the outer porch facing east, and behold, water was flowing from the right side. 3 **And the man went out eastward with the cord that was in his hand, and measured a thousand cubits, and brought me through the water: it was up to my ankles.** 4 **He measured another thousand cubits and put me through the water; it was up to my knees. He measured another thousand, and brought me through the water; it was up to my waist.** 5 **He measured another thousand: it was now a torrent which I could not cross, for the water had risen until it became a water to be swum through, a torrent which could not be crossed.** 6 Then he said to me, "Have you seen, son of man?" He led me, and then brought me back to the bank of the torrent. 7 **When I came back, I saw that there were a great number of trees on both sides of the brook.** 8 He said to me, "This water flows out toward the eastern region, down to the Arabah, into the sea, into the stinking water, and the water is cleansed." 9 Wherever the stream flows, every living thing that moves in it will live. Fish will be very plentiful, because wherever this water enters it makes everything clean, and life flourishes everywhere where the stream flows. 10 The fishermen will come to its banks; from Engedi to Eneglain they will spread nets. The fish will be of the same species as the fish of the Great Sea, and very numerous. 11 **But its marshes and its ponds shall not be made clean; they shall be left to salt.** 12 On the banks of the stream, on either side of it, shall grow all kinds of fruit trees, whose foliage shall not wither, and whose fruit shall not fail; they shall bring forth new fruit every month, because this water comes from the sanctuary. Their fruit shall be for food, and their leaves for medicine."

In (3-5) again we see the three and a half times represented. The 1st when the water reaches the ankles, the 2nd up to the knees, the 3rd up to the waist and the last ½ which is the unfinished or that cannot be measured "(5) it cannot be crossed". It says that on the bank of the torrent there is a great number of trees... (7-10) referring to what will be our heaven. Remember that this outer part will be given to those 7+5 tribes. It also says that where the water comes, it will cleanse the sea, which perhaps speaks of all those who purge their sins and end up in heaven. Although there are those who will go to hell, represented by (11) "their marshes and ponds will not be cleansed".

It is likely that with all this he is also showing us the history of salvation from heaven, being the place where we were in the beginning, the three and a half times through which we have passed and where it is flooded, the passion and the Holy Spirit returned to us (healing of the sea=death). Perhaps he wants to represent both things; I am more inclined to the first, hence the division of the outer lands:

Eze 47:13-23 Thus says the Lord GOD: This is the border of the land which you shall divide among the twelve tribes of Israel, giving Joseph two shares. 14 You shall each receive your share equally, for I swore, hand on high, to give it to your fathers, and this land shall be your inheritance. 15 This is the border of the land:
the north side: **from the great sea, the way of Jethlon, to the entrance of Hamath, Zedad, 16 Berotai, Sibraim, which is between the border of Damascus** and the border of Jamar, Jasher Hatticon, toward the border of Jauran; 17 the border shall run from the sea to Jashar Enan, the border of the land of Damascus being on the north, and the border of the land of Hamath. This is the northern side. 18 On the east side: **between Jauran and Damascus**, between Gilead and the land of Israel, the Jordan shall serve as a border toward the eastern sea, as far as Tamar: this is the east side. 19 ... 23

Well, this is equally boring, but let's stick to the fact that Damascus is named in the North and East, i.e. I suppose it will be in the North-East corner.

The important or rather interesting thing is that he will now divide the lands south of Damascus, i.e. the eastern lands, apparently among the first 7 tribes of which he had spoken and among which is Jacob.

Eze 48:1-8 "And these are the names of the tribes. From the north end, along the way of Jethlon, toward the entrance of Hamath, Jashar Enan, **staying to the north the territory of Damascus**, along Hamath: it shall be to him from the east side to the west side: Dan, one part. 2 Bounding Dan, from the east side to the west side: Asher, one part. 3 Bounding Asher, from the east side to the west side: Naphtali, one part. 4 Bounding Naphtali, from the east side to the west side: Manasseh, one piece. 5 Bounding Manasseh, from the east side to the west side: Ephraim, one part. 6 Bounding Ephraim, from the east side to the west side: Reuben, one piece. 7 Bounding Reuben, from the east side to the west side: Judah, one piece. 8 Bordering with Judah, from the east side to the west side, shall be the holy offering, which ye shall set apart, five and twenty thousand cubits broad, and as long as every other part from the east side to the west side. And in the midst shall be the sanctuary....

This places all of us who reach heaven organised by these 7 classes or sizes of soul and bathed by the River of which I spoke before (the Holy Spirit), constituting these terrains in our heaven, different from the one we lost but also bathed by the Holy Spirit (the 2nd tree of life of which the Apocalypse speaks). Note, moreover, in Jacob, who in the other classification, by type of betrayal, represented the Adam, or the "lesser betrayers", or the betrayers for love, here are those closest to the temple and next to the sacred offering (this is because the entire block is to the east and the "plots" are distributed from east to west), so that in the classification of soul sizes, Jacob would also correspond to the largest size.

- *A note on Ezekiel for pastors.*

Beyond all that Ezekiel says, which like the rest of what is revealed is amazing (God is fascinating), there is something a little strange, which, as always, will have a reason to be. Why is he never called by his name but as "son of man"? And why is he so often used as a symbol for Israel?

By not using his own name, it gives the impression that it is like a reusable template. Let us think about it and about these words:

Eze 3:17-19 Son of man, I have made you a watchman for the house of Israel. When you hear a word from my mouth, you shall give them an alarm from me. 18 When I say to the wicked, 'You will die,' if you do not sound the alarm, if you do not speak to warn the wicked to forsake his wicked ways and live, he, the wicked man, will die for his own sake, but for his blood I will call you to account. 19 But if you warn the wicked and he does not turn from his wickedness and his evil conduct, he will die for his own sake, but you will have saved your life.

Eze 33:30-33 "As for you, son of man, the children of your people talk about you on the side of the walls and at the gates of the houses. They say to one another, "Let us hear what word comes from Yahweh." 31 And they come to you en masse, and my people sit before you; they listen to your words, but they do not put them into practice. For they make love with their mouth, but their heart walks only after their own interest. 32 You are to them like a love song, graciously sung, accompanied by good music. They listen to your words, but there is no one to fulfil them. 33 But when all this comes - and behold, it is coming - they will know that there was a prophet in their midst."

Chaps **EZEKIEL, SUMMARY DISTRIBUTED IN 3.5 TIMES** 3.5 Times

1	Description of God and heavenly creatures. Rebellion.		
2-3	Ezekiel sentinel, prophet		
4	Apportioning blame Demons, Eves, Adam Recumbent Left Side / Right Side		
5	1/3 fire, 1/3 sword, 1/3 air	[Sentence]	
6	Plague, sword, famine		
7	Gold silver jewellery (loss of the Spirit)		
8	Idol of Jealousy (satan). Worship of beasts (demons), Women mourning Tammuz (Eves) and men turning their backs on God (Adam).	[Sentence]	
9	Mark with a cross those who cry		
10	Description of God and heavenly creatures. Rebellion.		
11	2 Perverse Councillors (Eve, demons)	[Sentence]	
12	Deported team. Ezekiel symbol. Rest: sword, famine, pestilence except a few (prophets).		
13	Condemning false prophets (Eves)	[Sentence]	
14	Condemnation for prophets who allow themselves to seduced (Eves) and those who follow them (Adam). To each his own sin:	[Sentence]	
15	Burnt Vine Log (demon condemnation)	[Sentence]	
16	Story of the unfaithful prostitute bride (Evas) In the end it will re-establish alliance	[Sentence]	
17	2 Big Eagles. God and the devil. The uprooted vine is Eve. Then it speaks of heaven	[Redemption]	
18	The parents ate bitter and the children had toothache. No. To each his own sin	[Redemption]	
19	2 little lions & the lioness. Demons & Eves.	[Sentence]	
20-23	Transition to Earth. See below		Transition
24	He puts us together in the Hoya (leg=Eves, back=Adam bones=demons); rust = satan	[Sentence]	
25-32	Prophecies 7 peoples+ satan	[Redemption]	[Sentence 8]
33-36	Transition to 1/2 time. Destination: recovering the Spirit		Transition
37	Dry Bones. Nature man + Holy Spirit Opening of the ear for the deaf (Eves)	[Redemption]	
38-39	Gog, Satan. His last attack and elimination Weapons (7) on fire	[Redemption]	
40-46	Description of the New Temple = Heaven		
47	Water from the river is available in three and a half times	[Sentence]	
48	Distribution of the Territory outside the temple. Our heaven		

C	Transition from 2nd to 3rd Time	C	Transition from 3rd to 1/2 Time
20	Our salvation history from heaven in 3.5 beats (hand raised).	33	Our salvation history from heaven without the resolution that will come at the end of this transition.
21	It narrates the "blackmail" by which the Adam (above all) and Eve will fall to earth together with the demons.	34	Against the shepherds and tells how the Lord will personally gather his sheep and lead them to a land without "wild beasts".
22	Against the false prophets (the Eves). Narrates the Extermination of this earth (we in heaven).	35	Against Satan, Mount Seir (The whole earth will rejoice = Our chains will be broken).
23	Against the demons and the Eves (the last worst ones).	36	I will take you from among the nations, I will give you a heart of flesh.
24	Puts us in the Hole 3rd Time	37	Return Spirit 1/2 Time. (Dry bones)

Note that until the transition to 1/2 time condemnation predominates (Adam/Eve) 22 Chaps. vs. 4 redemption. Since the 1/2 time transition it names only redemption for us.

THREE AND A HALF TIMES IN PROPHET JEREMIAH

Jeremiah, indeed, also speaks from the three and a half times. I believe that all the prophets speak in this key. Perhaps what is revealed here is not as spectacular as in the prophet Daniel, for example, for Jeremiah also speaks from a historical context. So, rather than deciphering Jeremiah, we are going to open the hidden seal of the 3.5 ½ Times that structure his work (thus, covertly, it is called by him: "seal"). We will see that in the first two times (chs. 1-10 and 11-20) we are told of a generic northern enemy, who is never named by name. From the third or transition to this time, the enemy is identified over 140 times as Babylon (representing our world and the devil's kingdom). These heavenly times, without the name of the enemy, allude once each to a "Valley of Slaughter", both share different laments with a particular meaning each (in the 1st time a lament of God for the Adams and another of Jeremiah for the Eves) and also in both the phrase "this time I'm going to throw them with a slingshot / I will let them know my hand" is used to make reference to a jump of time. In addition, we will see that he uses certain devices to cancel out parts of the scriptures so that they do not interfere with the order of the 3 ½ times and devote them to speaking of the actual history of this world in the third time.

From our world's perspective, Jeremiah's prophecies would be continually repetitive, as he speaks over and over again of the punishment for disobedience, not keeping the Sabbath, turning our backs on God... Which, would be normal if it wasn't so, so, repetitive. He really repeats it so much because he speaks of our punishment, or the consequences of rebellion in each time (1st, 2nd and 3rd + the real history of the world, which will be corked by what was dictated to Baruch).

We will see on the other hand that after the last ½ time he speaks of 7 peoples, just as Ezekiel did, although on this occasion Egypt and Babylon are added. Let us note that the latter have a special significance. Babylon is the world we are in, ruled by the devil, and Egypt, too, is the kingdom of Pharaoh (the devil generally). So these 7 peoples + Egypt + Babylon can be counted as part of the end of the world since it is the judgement of these peoples and also just after that comes the end of Babylon (or the official end of the world), or as something independent, although I think rather that they are there as part of that end. Finally, we will see that chapter 51, ends with "thus far the words of Jeremiah", which allows the last chapter 52, to stop talking about the 3 ½ times, thus safeguarding the structure we are studying, as it did with the help of the character (prophet?) Baruch; God is Great.

So much repetition can be boring and in the end the summary is almost clearer. I put, however, the most interesting.

The readings have been automatically translated from Spanish. If you see something too strange consult your Bible.

First Time. The Rebellion.

Jer 2:1-37 Then Yahweh spoke to me in these words: 2 Go and cry in the ears of Jerusalem, Thus says Yahweh: Of you I remember your youthful affection, the love of your courtship; that you followed me in the wilderness, in the land not sown. 3 **Israel was consecrated to Yahweh, the firstfruits of his harvest.** 4 Hear the word of Yahweh, O house of Jacob, and all the families of the house of Israel, and all the families of the house of Israel. 5 Thus says Yahweh, "What did your fathers find in me that was crooked, that they turned away from me, and went after vanity, and became vain? 6 **But they did not say, "Where is Yahweh, who brought us up from Egypt, who led us through the wilderness, the desert, the steppe and the moor, through a dry and shadowy land, a land where no one settles?"** 7 Then I brought you into the land of the orchard, to eat its delicious fruits. You came and defiled my land, and made my inheritance foul. 8 ... 11 if the nations have changed their gods - though they are not gods! For my people have exchanged their glory for the worthless. 12 Be astonished, O ye heavens, at this, stand upright, and be greatly dismayed, saith the LORD. 13 My people have done double evil: they have forsaken me, the fountain of living waters, to become cisterns, cracked cisterns, that hold no water. 14 **Is Israel a slave, or was he born a servant? 15 The lions roared against him, and cried out, and made his land a desolation, and his cities burnt with fire, without inhabitant.** 16 Even the sons of Memphis and Taphnis have shaved your skull. 17 Has not this happened to you because you have forsaken the LORD your God when he led you on your way? 18 **And then what account is it to you to go to Egypt to drink the waters of the Nile, or what account is it to you to go to Assyria to drink the waters of the River?** 19 ... 26 As a thief caught in the act of robbery is ashamed, so the house of Israel is ashamed: they, their kings, their rulers, their priests, and their prophets, 27 **who say to the wood, "Thou my father," and to the stone, "Thou hast borne me."** 28 For where are your gods, whom you made for yourself? Let them arise, and let them save you in the hour of your doom! For as many are your cities, so many are your gods, O Judah; (and as many streets count Jerusalem, so many altars are there of Baal). 29 **Why are you angry with me, when all of you have betrayed me? - 30 In vain have I smitten your sons; they have not learned. Your sword has devoured your prophets, like a lion when it roars.** [30 I have smitten your sons with magic, you have received no instruction; the sword has devoured your prophets like a destroying lion, and you shall not fear. Greek] 31 ... 36 **How light-hearted you are to change your ways! You shall also be ashamed of Egypt, as you were ashamed of Assyria. 37 From this also you will go out with your hands on your head. For Yahweh has rejected what you trust in, and you will not come out of it well.**

I leave out Chapter 1 because, in short, it is the presentation of the prophet.

In (3) he refers to the apple of Eden ("whoever eats it shall be guilty of death"). In (6) the promised land where they were already in is heaven; "He brought us up from Egypt" may refer to the freedom or our person that He gives us in our creation. From (7) the rebellion already begins: "you have made my inheritance disgusting", (8) they changed gods", (11) "he has exchanged my glory for the Useless One" (demon), (13) "they left my spring of Living Waters to become broken cisterns", this is what I have been insisting happened in heaven: we were separated from God and our souls were broken, so that we could no longer retain the Holy Spirit. The (14) may be the "blackmail", whereby the Adam/Eve become spoils or shields for the demons, by asking for the same fate as they though they did not hate. (18) Egypt and Assyria are the demons (or the devil's kingdom) and the devil himself, or perhaps a variation of these. The River is the Spirit which they stole on the advice of the demons first, then also of the Eves. In (30) the sons in the masculine refer to the Adams and the prophets to the Eves. Jeremiah often speaks of the prophets (several times) as those who "say that God will not punish

when He does", i.e. false prophets (which would be the Eves). In heaven, the Eves will "prophesy" to the Adams the serpent's apple, or convince them to follow and idolise the devil's plans by turning their backs on God (I have also put a bad translation from the Greek, from the synthesis of the two we can see a little more clearly).

Jer 3:1-25; 1 ... 6 Yahweh said to me in the time of king Josiah, Have you seen what apostate Israel has done? She walked upon every high mountain and under every leafy tree, and played the harlot there. 7 In view of what she had done, I said, "Do not return to me." And she did not return. 8 She saw that because of all the fornications of Israel, the apostate, I had sent her away by giving her a bill of divorce; but her sister Judah, the perfidious, did not listen, but went and played the harlot herself, 9 so that she defiled the earth with her lightness in her fornication, and played the harlot with the stone and with the wood. 10 Yet her sister Judah, the perfidious one, did not turn to me with all her heart, but deceitfully. 11 And Yahweh said to me: Israel, the apostate, has proved herself more righteous than Judah, the perfidious. 12 Go and proclaim these words to the north, and say, 'Return, O backsliding Israel,' says Yahweh; 'my countenance shall not be angry with you, for I am merciful,' says Yahweh; 'I bear no grudge for ever. 13 Only acknowledge your guilt, for you have rebelled against Yahweh your God, you have frequented strangers under every green tree, and you have not obeyed my voice,' says the oracle of Yahweh. 14 Return, you apostate sons," says the oracle of Yahweh, "for I am your Lord. I will gather you one by one from every city, and in pairs from every family, and I will bring you to Zion. 15 I will appoint you shepherds after my own heart, who will give you pasture for knowledge and understanding. 16 And afterward, when you shall be many and fruitful in the land, in those days," says Yahweh, "the ark of the covenant of Yahweh shall be no more spoken of, it shall not come to mind, it shall not be remembered, nor shall it be remembered, nor shall it be remembered, nor shall it be rebuilt any more. 17 At that time Jerusalem shall be called "The throne of Yahweh," and all the nations shall be incorporated into it in the name of Yahweh in Jerusalem, no longer following the hardness of their perverse hearts. 18 In those days, the house of Judah will walk alongside Israel, and they will come together from the land of the north to the land that I gave as an inheritance to your fathers. 19 ... 25

It begins to distinguish groups according to their treachery. We are going to try to ignore, as usual, the real circumstance that the kingdom of Israel is to the north of Judah (a simple matter for a dunce like me, who was a dab hand in geography and history classes), and we are going to read the chapters as if it were talking about the names of characters or groups. Israel, from this perspective, usually refers to the Eves, although sometimes when he speaks of all those who fell to the earth, it may also include the Adams and demons. Thus, the Eves, whom he says are apostates (6), come near to fornicate under leafy trees and on high mountains, both of which he refers to as great in the Holy Spirit (which is coveted and stolen or absorbed, or whatever they did). They receive no return to God. In 8 follows the Adam (Judah), why later? Because by Eve Adam sins. "She did not return to me wholeheartedly (10) for though it was for love the betrayal, we turned our backs on God. In (11) He blames the Adam's more as he did in Ezekiel, because these were the ones who had the most love, in fact they did not covet, but it was their own love that made them betray, the pain for them or the disappointment God must have felt was even worse than with the betrayal of the Eves (we will see this confirmed with God's lament for Judah in Ch. 4), furthermore, apostasy (denying God, apostate Israel) is worse than unfaithfulness (perfidious Judah). In

(12) He says to go north to Israel, not only because the kingdom of Israel is north of Judah, but because as we shall see, from the north come the demons and the people that Jeremiah says in almost all his chapters that God will send us for our sins. In the world we will also see, especially until today, that the Eves, deaf or foolish, are an obstacle for the Adam (sword I will put); so much so, that it is often difficult to differentiate these two groups (Eves and demons) in the prophecies. In fact, this Israel could be the demons here, were it not for the fact that in (14) it says that the apostates will return in the future. This "readmission" and what follows (15-18), refers to our times when the deaf or Eves will hear, "Judah will be on a par with Israel (18)", this time in the right direction even if it doesn't seem like it. From 19-25, which I do not put here, speaks of the shame and repentance that the foolish will then feel.

Jer 4:1-31 - If you will return, O Israel, O oracle of Yahweh, if you will return to me, if you will put away your abominable monsters, and not flee from me! 2 If you swear by the life of Yahweh in truth and justice and righteousness, in him shall the nations be blessed, in him shall they glory. 3 For thus says Yahweh to the people of Judah and to Jerusalem, "Till the fallow ground, and do not sow on thistles. 4 Circumcise yourselves to the LORD, and remove the foreskins of your hearts, ye men of Judah and inhabitants of Jerusalem; lest my fury break forth like fire, and burn, and none quench it, because of your wicked works. 5 Warn ye in Judah, and let it be heard in Jerusalem. Blow the horn through the land, proclaim with a loud voice: Gather yourselves together, let us go to the strongholds! 6 Raise a banner: To Zion, to escape, do not hold back! For I am bringing calamity from the north, and great destruction. 7 The lion has arisen from his den, and the devourer of nations has set out: he has gone out of his place to leave the land desolate. Your cities will be laid waste, without inhabitant. 8 Therefore gird yourselves with sackcloth, lament and wail, "No, the fierce anger of the LORD will not depart from us!" 9 In that day," says the LORD, "the king and the nobles shall be dismayed, the priests shall be dismayed, and the prophets shall be astonished. 10 And I say, "Alas, O Lord Yahweh, how you have deceived this people and Jerusalem, saying, 'Peace you shall have,' and the sword has penetrated to the soul!" 11 At that time it shall be said to this people and to Jerusalem, 'A fiery wind is coming through the wilderness, on the way to the daughter of my people, not to make her beautiful, nor to cleanse her. 12 ... 16 Proclaim, "The Gentiles are here, they are here! Enemies are coming from a far country, shouting against the cities of Judah. 17 They have surrounded it like field guards, because they have rebelled against me," is the oracle of Yahweh. 18 Your conduct and your misdeeds have brought this upon you; this your misfortune has come upon your heart, because you have rebelled against me. 19 My heart, my heart, my heart, my heart aches, my heart leaps out of my breast! I will not hold my peace, for I hear the sound of the horn, the cry of battle. 20 Destruction upon destruction is proclaimed, for the whole land is plundered. My tents are spoiled in a moment, and my tabernacles in the twinkling of an eye. 21 How long shall I see teaching, and hear the sound of the horn? 22 It is because my people are foolish: I am not known. They are foolish creatures, they lack talent. They are wise for evil, and fools for good. 23 I looked to the earth, and it was a chaos; to the heavens, and their light was missing. 24 I beheld the mountains, and they trembled, and all the hills trembled. 25 I beheld, and there was not a soul; all the fowls of the air were fled. 26 I looked, and the orchard was waste, all the cities were laid waste before the LORD, and before the fierceness of his wrath. 27 For thus saith the LORD: The whole land shall become a desolation, but I will not destroy it. 28 Therefore the earth shall mourn, and the heavens above shall be darkened: for I am determined in my purpose, and it shall not be heavy upon me, neither shall I turn back from it. 29 At the noise of horsemen and archers the whole city fled. They went into the woods and climbed over the rocks. Every city was forsaken, and there was no inhabitant left in them. 30 And you, desolate, what will you do? Though thou wear scarlet, though thou deckest thyself with jewels of gold, though thou dustest thine eyes with powder, thou art made beautiful in vain:

thy lovers have rejected thee, they seek thy death! 31 And then I heard a voice like the voice of a woman in travail, and cries like the cries of a newborn: it was the voice of the daughter of Zion, who stretched out her palms and wailed, "Alas, poor me, I am fainting at the hands of murderers.

In the first verses (1-4) we see that it begins with Israel and then continues with Judah. We know that in our world the kingdoms of Judah and Israel were not united in the past, yet he speaks of them as one, which shows us the ambiguity of the term Israel as it relates to heaven; if the Eves are clearly referred to as Ephraim, cattle, daughters of Zion, Eve, fools, and women in the feminine at times, the Adams are referred to as Judah, Jacob, birds, sons of the gods, noted in the book of life, the one with ears. However, Israel is somewhat broader, depending on where it is named. In (1) "you shall take away your abominable monsters" refers, of course, to demons. From (5) onwards, it clearly specifies the Adams and speaks of the lion that rises from the den (7), which could be God as it is He who ends up bringing us down to earth, but I think it refers to the devil and his blackmail whereby we will end up receiving his same fate (as far as expulsion is concerned) for having risen up as the devil himself. In (11) the daughter of my people are the Eves. In (16-17) he refers again to the Adams and that "they will be surrounded because they rebelled against me", the perfect description of that demand for justice for their rebellion, which the demons make (perhaps the faithful angels also influenced this justice). From 19-20, it is really God's sorrow that is here recounted. This is one of the two laments at this time, being the only one put in God's mouth, which I find chilling, that God almighty shows himself vulnerable because of the love he has for us (here referring to Judah, to the Adams); "brokenness upon brokenness" because it was first the rebellion and then the blackmail that prevented the forgiveness of the Adams. Tents and tarpaulins, clothes that envelop, are us (surely tents = Adam, tarpaulins = Eves). From 23-28 is the departure of us from heaven. It is not Jeremiah's rhetoric, it is what really happened: the light of heaven was missing, because many of us lost the Spirit, the mountains trembled because great ones trembled there that day. The earth, or our heaven then, was in chaos. "All the birds of the air had flown away", it is not redundant, it is also real, because we Adam were gone. "(28) Therefore shall the earth mourn and the heavens above be darkened", the same, reality, not rhetoric or grandiloquence. Del (30-31) also speaks of blackmail, but applied to the Eves: "your lovers have rejected you, it is your death they seek", because the demons were the ones who convinced the Eves and now they bring them into this equal justice for all. But also because of their greed, the Eves will not be able to hear on earth (fools): "I fall at the hands of murderers". This first Time extends to chapter 10, largely repeating much of what has been said, mentioning the "Valley of slaughter" (which he will mention again at the end of the 2nd time) and concluding with Jeremiah's lament, and a later "this time I am slingshotting you " in chapter 10.

So, for the sake of brevity, I am putting the most relevant (so far I have not been able to shorten it any further).

Jer 5:1-31 Go through the streets of Jerusalem, look well and see; search the streets thereof, and see if you meet any that doeth righteousness, that seeketh after truth, and I will spare her. 2 ... 6 Therefore shall the lion of the forest smite them, the wolf of the deserts shall destroy them, the leopard shall lie in wait for their cities: every one that goeth out of them shall be torn in pieces. For their transgressions are many, and their apostasies are great. 7 How shall I forgive you for it? Your sons forsook me and swore by the no - god. I fed them, and they became adulterers, and frequented the whorehouse. 8 They are lustrous and vagabond horses: every one neigheth for his neighbour's wife. 9 ... 15 I will bring a nation against you from far away, O house of Israel! - O oracle of Yahweh, a nation that does not fail, a nation of ancient times, a nation whose language you do not know, and whose speech you do not understand; 16 whose quiver is like an open grave; they are all mighty men of valor. 17 He shall eat up thy harvest and thy bread, he shall eat up thy sons and thy daughters, he shall eat up thy flocks and thy herds, he shall eat up thy vines and thy fig trees; with the sword he shall destroy thy strong holds, wherein thou trustest. 18 Moreover, in those days," is the oracle of Yahweh, "I will not yet make an end of you. 19 ... 26 For there are evildoers among my people: they prepare a net, they set a snare like a trap, and what do they catch? men! 27 As a cage full of birds, so are their houses full of frauds. Thus they have grown great and rich, 28 they have grown fat, they have grown glorious, for the sake of crime. The cause of the fatherless they did not judge, and the right of the poor they did not judge. 29 ... 31 The prophets prophesied lies, while the priests clapped their hands. But my people prefer it thus: where are you going to end up?

More or less what has been repeated or will be repeated. To highlight 26-27 which seems to refer to the demons or Eves, for it equates their house full of frauds to a cage full of birds (the Adams). The nation He will send us to will be those demons on earth.

Jer 6:1-30 Escape, ye children of Benjamin, from within Jerusalem, blow ye the horn in Tekoa, and set up a standard over Beth-cheren: for mischief threateneth from the north, and great destruction. 2 What if thou be likened unto a pleasant pasture, O daughter of Zion? 3 ... 7 As water gushes out of a well, so her malice gushes out of her. "Stumble!", "I am robbed!" - is what is heard there -; before me continually wounds and blows. 8 ... 12 Their houses shall pass to others, fields and women to one, when I shall stretch out my hand over the inhabitants of this land," is the oracle of Yahweh. 13 For from the least of them to the greatest of them, they all go about seeking their profit, and from the prophet to the priest, they all practice fraud. 14 ... 22 Thus says Yahweh: A people come from the lands of the north, and a great nation awakens from the ends of the earth. 23 Bow and spear they wield, they are cruel and heartless. Their voice is like the sea, and they ride upon horses, they are arrayed as one man for war against you, O daughter of Zion. 24 We hear their fame, our hands are feeble, anguish seizes us, pain as of a travailing woman in childbirth. 25 Go not forth into the field, walk not by the way, for the enemy beareth the sword: terror is on every side. 26 O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes, make thee an only son's mourning for thyself, a most bitter lamentation: for the spoiler cometh against us immediately. 27 I have made you a shrewd inquisitor among my people, that you may examine and test their conduct. 28 They are all rebels who go about slandering (bronze and iron); they are all degenerates. 29 The bellows gasped, the lead was consumed by the fire. In vain did the smelter refine, for the gangue did not fall off. 30 They shall be called "refuse silver," because Yahweh has rejected them.

More of the same. In (1) Benjamin may be the faithful angels, for he never names them. In the rest he seems to speak more of the Eves than of the others (Daughters of Zion) and says nothing new. In (27) there is something ambiguous

which, according to other translations, seems to say that he puts the Eves as a witness over the demons and Satan (bronze and iron). Otherwise, it indicates that the coming of the plunderer is imminent (26), it refers to the leap of time, which will be determined by Jeremiah's lament.

Jer 7:1-34 The word that came from Yahweh to Jeremiah: 2 Stand at the door of the temple of Yahweh and preach there this reason. You shall say, **'Hear the word of Yahweh, all Judah,** you who enter these gates to bow down before Yahweh. 3 Thus says Yahweh Sebaoth, the God of Israel: Improve your conduct and your works, and I will cause you to remain in this place. 4 Do not trust in deceitful words, saying, "Temple of Yahweh, Temple of Yahweh, Temple of Yahweh is this!" 5 **For if you really improve your conduct and deeds, if you really do justice to one another 6 and do not oppress the stranger, the fatherless and the widow (and do not shed innocent blood in this place), nor walk after other gods to your harm, 7 then I will stay with you in this place, in the land which I gave to your fathers from everlasting to everlasting. 8 ... 13 And now, because you have done all these things - the oracle of Yahweh - though I have spoken to you assiduously, yet you did not hear me, and I called to you, but you did not answer, 14 ... 15 and I will cast you out of my presence as I have cast out all your brethren, all the seed of Ephraim. 16 ... 30 The children of Judah have done that which seems evil to me,"** says Yahweh; **"they have set their abominable monsters in the temple that bears my name, profaning it, 31 and they have built the high places of Topheth, which is in the valley of Ben-hinnon, to burn their sons and their daughters in the fire, which I did not command them, nor did it cross my mind. 32 Therefore, behold, the days are coming - the oracle of Yahweh - when they will no longer speak of Topheth, nor of the valley of Benhinnon, but of the "valley of Slaughter". There will be mass graves in Topheth, for lack of room, 33 and the carcasses of this people will be food for the birds of the air and the beasts of the earth, and there will be none to frighten them away. 34 In the cities of Judah and in the streets of Jerusalem will I cut off every voice of joy and gladness, the voice of the bridegroom and the voice of the bride; for the whole land shall be desolate.**

This is the equivalent of the previous one but speaking more of the Adam (2) "all Judah". He says that they will have occasion to recover, and even if he later says that they do not take advantage of it, he has left it there for the future. As indeed they do not take advantage of it, because they have set the abominable (30) monsters in the temple, the whole land shall be desolate (34). He designates all this (the places he names) as the "valley of slaughter", which will be repeated at the end of the second half. This, together with the lamentation of the next chapter and the "this time yes" of the following chapter, brings the first Time to an end.

Jer 8:1-23 **In that day," is the oracle of Yahweh, "the bones of the kings of Judah, the bones of their princes, the bones of the priests, the bones of the prophets, and the bones of the inhabitants of Jerusalem, shall be taken out of their graves, 2 and scattered before the sun, the moon, and all the host of heaven, whom they loved and served, whom they followed and consulted and worshipped, to be gathered up and buried no more; they shall become dung upon the face of the earth. 3 And death shall be preferred to life for all the remnant of this wicked race that remain, whithersoever I shall drive them - oracle of Yahweh Sebaoth. 4 ... 17 Yes, I will send against you poisonous serpents, against which there is no enchantment, and they shall bite you - oracle of Yahweh. 18 Sorrow is upon me without remedy, my heart fails me; 19 the piteous cry of the daughter of my people is heard from all the corners of the land, "Is not the LORD in Zion? (Why have they provoked me with their idols, with these vanities brought from abroad?) 20 The harvest is past, the summer is ended, but we are not safe." 21 I am grieved at the affliction of the capital of my people; I am overwhelmed, panic seizes me. 22 Is there no sandarah in Gilead; are there no physicians left there? Why doesn't the remedy arrive in the capital of my town? 23 If only I could turn my head to weeping, and my eyes to tears, to weep day and night for the dead of my people's capital!**

Here it speaks of the leap of time. We are the ones who will remain as dung on this face of the earth (2), which is that place near to God but not in God and not yet on the earth. We are exposed before the sun, the moon and the heavenly host; we are set apart. "Never to be gathered up and buried" speaks of the perpetuity of our sorrow which cannot be circumvented in our original heavenly nature (everything is spoken of in the future, the leap is not yet made). That is why there is something even worse than being dung never to be picked up again, and that is what follows in (3) "death will be preferable to life for the rest..." these are the demons, who have no remedy whatsoever. The lament that comes in 18 refers to the daughters of my people, the Eves (19). This may be because in (20) and what follows we are told of their death, or rather of the differentiation that will make them fools in the future.

Jer 9:1-25 Who would give me in the wilderness an inn of wayfaring men, that I might leave my people, and depart from their company! For they are all adulterers, a pack of traitors 2 ... 9 I sing upon the mountains wailing and lamentation, a lamentation for the pastures of the wilderness, for they are burned with fire; no one passes by, no one hears the cattle mooing. From the birds of the air to the beasts, all have fled, they are gone. 10 ... 19 Therefore hear the word of the LORD, O ye women; let your ear receive the word of his mouth: teach your daughters this lamentation, and one another this lamentation: 20 Death has climbed in our windows, it has entered into our palaces, sweeping out of the street the little child, the young men of the streets. 21 Speak! Such is the oracle of Yahweh: Human corpses lie like dung in the field, like sheaves behind the reaper, and there is no one to gather them together." 22 ... 24 Behold, the days are coming," says Yahweh, "when I will visit every circumcised person who is circumcised only in his flesh: 25 Egypt, Judah, Edom, and the children of Ammon, Moab, and all those with shaven heads, those who dwell in the wilderness. For all these nations are. But they also of the house of Israel are uncircumcised in heart.

In (9:9) it already speaks of the mountains being empty of cattle (eve), birds (Adam) and beasts (demons). Between this chapter and the next one the first time is finished. In (20) he speaks of the emptying of the spirit of the Adams (boys, lads) and the Eves (daughters), but of the latter it also says that death has entered through their window, referring to the fact that through Eve, Adam falls. In (21) that is what we are left with: dregs in the field, empty.

10:1-25 Hear the word that Yahweh dedicates to you, O house of Israel. 2 Thus says Yahweh: At the ways of the Gentiles be not accustomed, neither be ye astonished at the signs of the heavens: let the Gentiles be astonished at them! 3 ... 10 But Yahweh is the true God; he is the living God and the everlasting King. When he is angry, the earth trembles, and the nations do not endure his indignation. 11 (Thus shall you say to them, "The gods who did not make heaven and earth shall be exterminated from the earth and from under heaven.") 12 ... 16 Not so the "Part of Jacob," for he is the shaper of the universe, and he whose heir is Israel; Yahweh Sebaoth is his name. 17 Gather your merchandise from the ground, O you who are besieged, 18 for thus says Yahweh: I have decided to slingshot the inhabitants of the country - this time it's for real - and plunge them into anguish, so that they will give up on me. 19 - "Woe is me, how I am broken, how my wound hurts! And I said, 'It is only suffering, and I will bear it. 20 My tent has been plundered, and all my cords have been torn off. My sons have left me; there are none left. There is no one to spread out my tent or to put up my tarpaulins. 21 - It is because the shepherds have been foolish, and have not sought Yahweh; so they have not acted wisely, and all their flock has been scattered. 22

A rumour is heard, it is coming: a great noise from the north country, to turn the cities of Judah into a desolation, a den of jackals. 23 ... 25 Pour out your wrath on the nations that do not know you, and on the nations that do not call on your name. For they have devoured Jacob until they have consumed him; they have devoured him and made his mansion desolate.

It is repeated again, to such an extent that it says "(18) this time it's really going", to justify it. In reality, as I was saying, this "it's really going, I'm going to throw them with a slingshot" indicates that from this chapter onwards he sends us to the second time. Let us note that in (11) it is not a redundancy: "the gods [demons, satan] who did not make heaven and earth will be exterminated from the earth and from under heaven", but a specification; the demons will no longer be in the 2nd time (they will be "reactivated" for our justification on earth, the 3rd time). In (16) "Jacob's part for he is the shaper of the universe", it refers to the universe being created to try to save the Adams (with the prior offering of Jesus already in heaven). In (22) it speaks of the desolation of Judah (Adam), again, but as it is already here, it is the confirmation of the leap.

Second Time.

Jer 11:1-23 The word which came from Yahweh to Jeremiah: 2 Hear the terms of this covenant, **and speak to the men of Judah and to the inhabitants of Jerusalem, 3 and say to them, Thus says Yahweh, the God of Israel: Cursed be the man who will not hear the terms of this covenant 4 which I commanded your fathers in the day that I brought them out of Egypt, out of the crucible of iron, saying to them: "Hear my voice, and do according to what I have commanded you; and so shall you be my people, and I will be your God, 5 in order to fulfil the oath which I swore to your fathers, to give them a land flowing with milk and honey - as it is fulfilled today. "** I answered and said, Amen, Yahweh! 6 ... 9 And Yahweh said to me: **A conspiracy has been discovered among the men of Judah and among the inhabitants of Jerusalem. 10 They have returned to the sins of their elders, who refused to listen to my words: they have gone after other gods to serve them; the house of Israel and the house of Judah have violated my covenant, which I covenanted with their fathers. 11 ... 17 Yahweh Sebaoth, who planted you, has sentenced you, because of the wickedness that the house of Israel and the house of Judah have committed, exasperating me by incensing Baal. 18 22 Therefore thus says Yahweh Sebaoth: I have decided to take account of them. Their young men shall die by the sword, their sons and daughters shall die by famine, 23 and there shall not be left of them a remnant when I bring disgrace on the people of Anathoth, in the year when I come to punish them.**

In (4) our fathers, that is us in the 1st time. It says in (5) "as it is fulfilled today", surely because in the offering of Jesus in heaven, prior to the world that is given in this 2nd time, the terms of the new covenant for man's nature that will be sealed in the passion are already established. In (10) the faults of the elders recur, because it is repeated as in Cain and Abel, although in reality, like them in genesis, we are the same. The rest is repeated.

Jer 12:1-17 1 ... 4 (How long shall the land mourn, and the grass of the whole field wither? Because of the wickedness of those who dwell therein, beasts and birds have perished). For they have said, "God does not see our paths." 5 ... 7 I have forsaken my house, I have forsaken my heritage, I have given the affection of my soul into the hand of its enemies. 8 My heritage hath dealt with me like a lion in the forest: he hath laid wait for me with his voice; therefore have I hated it. 9 My heritage is a scarlet bird, the ravenous ones are upon it: come, gather yourselves together, all ye beasts of the field, come near to the feast! 10 They have destroyed my vineyard among many shepherds, they have trodden my heritage under foot, they have made my best field a desolate wilderness. 11 ... 14 Thus says Yahweh: As for all the evil neighbours who have touched the inheritance which I gave as a price to my people Israel, I have determined to pluck them out of their lot. (And the house of Judah I will pluck out from among them.) 15 But after I have plucked them out, I will turn and pity them, and will bring them back, every man to his inheritance and to his land. 16 And then, if they have indeed learned the way of my people, swearing in my name, "By the life of the LORD! - just as they taught my people to swear by Baal, they will be restored to the same level as my people. 17 But if they do not obey, I will uproot that people, and they will be uprooted, and I will cause them to perish," is the oracle of Yahweh.

This whole chapter is Jeremiah's lament and God's answer. In (4) of mourning we are in the 2nd tense. In (9) he indicates that his inheritance is the Adam's (the red bird). The many shepherds in (10) are those who led the Adam: the Eves. In (14) the house of Judah I will pluck out from their midst, for the Adams will be the only ones who will listen on earth (the demons will not even have a body); this may also refer to the offering and subsequent passion of Jesus. In (15) it refers to when the fools will also hear, not only the Adams will be saved; it is confirmed in (16) when he goes on to speak of the Eves: "just as they taught my people to swear by Baal, they will be restored along with my people", which is like saying "just as Eve gave you the apple which you did not accept from the demon...".

Chapter 13 to 20. Everything is repeated. We are still in the 2nd time. Some interesting things but nothing new:

He gives examples of what happens to us equating us with a buried girdle spoiled (13:9). He also compares us to pitchers that can be filled with wine (13:12), but to get drunk and crash into each other (future, in the world). More references to the blindness of the Eves (I will lift up your skirts over your face 13:26). A new lament from Jeremiah telling us that where we will fall the demons will still be alive (iron and brass):

Jer 15:12-14 **Shall the iron, the iron of the north, and the brass, be dented?** 13 Thy goods and thy treasures will I give for free to plunder, for all thy sins in all thy borders, 14 And I will make thee a slave to thine enemies in a land which thou knowest not: for the fire of my wrath is broken out, and it shall be kindled upon you.

In chapter 16 he begins by talking about our expulsion as at other times and then mentions something about the future restoration of Israel, but then goes back to talking about our sorrow:

Jer 16:13-21 But **I will drive you far away from this land, to another land which neither you nor your fathers have known, and you will serve other gods there day and night, for I will not grant you forgiveness.** 14 Indeed, behold, the days are coming - oracle of Yahweh - when it will no longer be said, "By the life of

Yahweh, who brought up the Israelites out of Egypt!" but, "By the life of Yahweh, who brought up the children of Israel out of the land of the north, and out of all the countries into which he drove them!" For I will restore them to their lot, which I gave to their fathers. 16 I will send many fishermen," says Yahweh, "who will catch them. And after this I will send many hunters, and they will hunt them from every mountain and from every hill and from the clefts of the rocks. 17 For mine eyes are upon all their ways: they are not hid from me, neither doth their guilt depart from before mine eyes. 18 I will pay double for their guilt and their sin, because they have defiled my land with the carrion of their abominable monsters, and have filled my inheritance with their abominations. 19 ... 21 Therefore I will make known to them - this time indeed - my hand and my might, and they shall know that my name is Yahweh.

Again it seems to allude to the offer of Jesus or that salvation which will indeed be given but in the empty, initially, nature of man. This offer comes up several times because he is the forerunner of the world, and the beginning of the project to save man (traitorous angel). Again he uses "(21) this time yes", it is because all these condemnations are repeated several times, but in addition he seems to use it when he is going to say something concrete about the following time. The outstretched arm, the hand of the Lord usually also refers to Jesus Christ. In (18) "I will pay double", it may refer to that reissue of us in the world.

In ch. 17 nothing new.

Jer 17:1 The sin of Judah is written with an iron burin; with the point of a diamond it is engraved on the tablet of his heart and on the horns of his arks

Burin of iron, referring to the demons, horns of their altars, the same. It keeps repeating itself afterwards.

Example of the Potter on how he transforms a broken pot (our empty celestial nature), into a different pot (man's nature).

Jer 18:4-6 The potter's vessel that he was making was marred like clay in the potter's hand, and he began again, and made it into a different vessel, as seemed best to the potter. 5 Then Yahweh spoke to me in these words: 6 Can I not do to you, O house of Israel, as this potter has done to you? - the oracle of Yahweh. As the clay is in the potter's hand, so are you in my hand, O house of Israel.

In Chapter 19, he again speaks of the "Valley of Slaughter", which brings us to the end of the 2nd time, whose transition to the land begins with Jeremiah's experience in the next chapter. Here he again compares us to a jar that breaks because it is beyond repair. And indeed, we will never again have that heavenly nature we lost; even if we get to heaven again, we will do so as men.

Jer 19:6-11 Jer 19:6-11 Therefore the days are coming, says Yahweh, when the name of Tophet and the valley of Ben-hinnon will be no more, but the name of the Valley of Slaughter. 7 ... 10 Then you break the jar in the sight of the men who go with you 11 and say to them, "Thus says Yahweh Sebaoth, "I will also break this people and this city, as one who breaks a potter's pot, which is beyond repair. "And there shall be burials in Tophet, until there is no more room for burial.

Transition from Heaven to Earth (20-26).

Jer 20:4 For thus says Yahweh: "I am going to make you a terror to yourself and to all your near ones, who will fall by the sword of their enemies, and your eyes will be watching. **And I will also deliver all Judah into the hand of the king of Babylon, who will deport them to Babylon and stab them.** 5 And I will give all the storehouses of this city, and all the treasures of this city, and all its treasures, and all the treasures of the kings of Judah, into the hand of their enemies, who will seize them, and take them, and carry them away to Babylon. 6...13 Sing to the LORD, praise the LORD, **for he has saved the life of a poor child from the hands of evildoers.** 14 **Cursed be the day on which I was born; let not the day that my mother bore me be blessed!** 15 **Cursed be he who congratulated my father, saying, "A son has been born to you," and filled him with joy....**

Ch. 20 can be considered as the last of the first time, although the second time will begin in the 25th. In between there are some transitional chapters (Chaps. 21,22,23,24,25), which seem to be the accompaniment of a sandwich, and the chapters dedicated to Jeremiah (Chaps. 20 and 26), the covers of the sandwich. In both "covers", Jeremiah is in danger of death and then saved; there seems to be a comparison between him and the Adams, but I will not go into details. Thus, in this one, Ch.20, a certain Pashur mistreats Jeremiah but then he will be saved by Yahweh. We will see that this snack is like a summary of what will happen in the 3rd time. The most relevant thing here is that for the first time he names Babylon, which as we know represents the world (and the king of Babylon the devil). This is perhaps just a curiosity, because historically it is true that the attack of Babylon is later, however, he speaks in very similar terms of this new enemy and of the previous ones, which, in the last 19 chapters (the periods of heaven) are not named with their own names, but in a generic way as those who come from the north. Why? Because we are already passing over, or are passing over, to the earth. Furthermore, we will see that in chapter 25, he unites them both: the enemies of the North and Babylon, equating them it seems, or at least making them coincide chronologically, so it makes no sense that he did not name Babylon before if it is not because we were talking about the periods of heaven before, and if not at least to have named the enemy of the first 19 chapters if it was not Babylon. In any case, this chapter is dedicated to what happened to Jeremiah, making it a full stop and forming the beginning of this transition (or the end of the 1st period, or at least a separator).

It is also worth noting this absolute language, which does not correspond to the actual story: "(all Judah) will deport them to Babylon and stab them", for we know that they did return from Babylon. Rather it seems to refer to the action of the devil towards us in the world, who by his temptations will cause us to lose the Holy Spirit again and again, actually killing us.

Jer 21:7-14 And after this - the oracle of Yahweh - **I will deliver the king of Judah, Zedekiah, his servants and the people who are left in this city from the pestilence, from the sword and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of his enemies and of those who seek their death.** He will strike them with the edge of the sword. He will give them no quarter, nor will he show them mercy or pity." 8 And to that people you shall say, **"Thus says Yahweh: Behold, I will set before you the way of life and the way of death.** 9...12 house of David! Thus says Yahweh: **Do justice every morning, and save the oppressed from the hand of the oppressor, lest my wrath break out like fire, and burn, and there be none to quench it, because of your evil deeds.** 13 Behold, for you, O people of the valley, the Rock of the Plain, says Yahweh; you who say,

"Who will come upon us, who will enter our dens?" 14 **(I will visit you according to the fruit of your doings, says Yahweh.)** I will kindle a fire in its forest, and it will devour all its borders.

In chapter 21 he speaks to us of the righteousness that we must exercise so that He will visit us according to our actions, and before that, he tells us that he will deliver us to the king of Babylon, which he repeated, he continues to say it but now naming Zedekiah as the head of Judah. It seems like the last advice of a father to a son who sets out on a dangerous journey: "see that you go where I am, be just because I will visit you and your destiny depends on your deeds".

Jer 22:11-13 For thus says Yahweh concerning Shallun the son of Josiah, king of Judah and successor of his father Josiah in the kingdom, who went out of this place, **"He shall return no more here, 12 but in the place to which they deported him, there himself he shall die, and he shall never see this country again."** 13 Woe to him who builds his house without righteousness and his floors without right! He makes use of his neighbor for nothing, and his labor does not pay him.

In any case, in this period that is just beginning, it is already going to speak to us of the real history of the earth, since it is precisely our history of the world. Hence it now gives the names of the enemies and speaks of the kings in particular, something it did not do before because it was in the periods of heaven. In chapter 22 we shall see that it speaks of something that actually happened according to the story of Shallun or Jehoiakim, who reigned, it seems, for three months and was imprisoned so as not to return to Jerusalem.

Jer 23:1-8 **Woe to the shepherds who let the sheep of my pasture be lost and scattered! - 2 3 I will gather the remnant of my flock from all the lands where I have driven them, and I will bring them back to their pasture, and they will breed and multiply. 4 And I will set shepherds over them to feed them, and they shall be no more fearful or afraid, neither shall any of them be lacking," says the LORD.** 5 Behold, the days are coming," says the LORD, "when I will raise up for David a righteous seed; a wise king shall reign, and he shall execute justice and righteousness in the land. 6 **In his days Judah shall be safe, and Israel shall dwell in security. And this is the name by which they shall call you, "Yahweh, our righteousness."** 7...8

In ch. 23 he speaks in a general way again and gives us a foretaste of what will be the restoration of Israel (in the future), speaking against the evil shepherds, false prophets. This restoration seems to refer to the passion and even to the later opening of the ears of the Eves (6) "Judah and Israel... Yahweh our righteousness"; for even fools will see that God did all things in righteousness, for righteousness' sake, and bound by righteousness.

Jer 24:3-10 **And Yahweh said to me: "What are you seeing Jeremiah?" I said, "Figs. The good figs are very good; and the bad figs are very bad, which are not to be eaten because they are bad."** 4 -- 5 Thus says Yahweh, the God of Israel, "As for these good figs, so will I care for the outcasts of Judah whom I have driven out of this place into the land of the Chaldeans. 6 I will set my eyes upon them for their good, I will bring them back to this country, I will rebuild them, that I will not overthrow them, and I will plant them, that I will not uproot them. 7 I will give them an heart to know me, for I am Yahweh, and they shall be my people, and I will be their God, for they shall return to me with all their heart. 8 But as I have done to the bad figs, which cannot be eaten when they are bad - yes, so says Yahweh - so will I do to King Zedekiah, to his chief men, and to the rest of Jerusalem: to those who are left in this country and to those who are in the land of Egypt. 9 I will make them a scarecrow, a calamity, of all the kingdoms of the earth; a reproach and an example, a derision and a curse wherever I drive them, 10 **I will give loose among them the sword, the famine and the pestilence, until they are consumed from upon the lot which I gave to them and to their fathers.**

In ch. 24, he speaks again of this righteousness or the need to do good in order to reach a good destination. In this case he does so by comparing good figs with bad figs (although this time within the house of Judah itself, so he does not seem to be distinguishing between groups, but rather speaking of what has happened in history). Let us bear in mind that this will be the aim of the land: to sift us.

It could also be that Zedekiah the king and the chief "guides of Judah" (and also Jehoiachin in that historical reference in Ch.22) are equated with the guides of the Adams in heaven: the Eves, (and even the demons); hence the way of speaking in (10). But all this is not necessary to demonstrate the structure of the 3.5 Times, because as I say, in this third time it is normal to speak of real history, since it is our time on earth. In fact, just mentioning this possibility will make you think that I am going round in circles to make it all fit together; so let's discard it and think of it as just another historical reference.

End of the Transition

Jer 25:8-17 Therefore thus says Yahweh Sebaoth: Since you have not heard my words, 9 **I have determined to send for all the kindreds of the north (- oracle of Yahweh - and my servant Nebuchadnezzar king of Babylon), and I will bring them against this land and against its inhabitants (and against all these nations round about);** 10 And I will make them anathema, and will make them an everlasting astonishment, and a tumult, and an everlasting ruin; and I will take away from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstone and the light of the candle. 11 And all this land shall be desolate, and these nations shall serve the king of Babylon seventy years. 12 **(Then, when the seventy years are fulfilled, I will call the king of Babylon and the said people to account for their crime - oracle of Yahweh - and the land of the Chaldeans, turning it into an everlasting ruin).** 13 **And I will bring upon that land all the words that I have spoken concerning it, all that is written in this book. That which Jeremiah prophesied concerning the generality of the nations.** 14 (For them also shall many nations and great kings bring into bondage, and I will recompense them according to their works and according to the workmanship of their hands.) 15 **Thus saith the LORD God of Israel unto me, Take this cup of the wine of fury, and make all the nations drink it, whither I send thee:** 16 **They shall drink, and thunder, and be mad at the sword which I will loosen among them.** 17 I took the cup from the hand of Yahweh, and made all the nations to whom Yahweh had sent me drink...38

Well, this time in (9) we already see associated in the same chapter "the lineages of the north" named several times in the periods of heaven, with Babylon, which from chapter 20 onwards is named 146 times. Furthermore, we are already told that we will serve the king of Babylon for 70 years, which includes this third time until the chains (passion) with which the devil binds us are cut off. So 70 is a symbolic number to refer to this period (in actual history from what I have seen, it was 49-50 years that Judah was in captivity in Babylon).

The final leap is "The cup of God's wrath" which is given to all nations to drink (15), with special mention of the shepherds. I have already quoted this reading from Jeremiah (15-38) several times, as it came to my attention one day and encouraged me to show what is revealed here. In this context, it seems to be indicating the passage towards the earth; in the context in which I read it, it was

speaking of the union of peoples and the leap from our last ½ Time to the end of the world. It could be the case that this morsel is the summary of what happened on earth, since shortly before it speaks of those 70 years in the hands of Babylon and then of its complete destruction, in addition its covers are the condemnation to death and then the salvation of Jeremiah (representing Adam it seems); if so, this cup of wrath would also coincide with the end of ½ Time. This is left to free interpretation.

The third time can then be counted from chapter 27 to 29.

Ch. 26 can be counted as the end of the transition to the third time, though in reality it is a separator that exposes another experience of Jeremiah who is threatened with death and saved from it. As far as I can see, these chapters devoted entirely to one of Jeremiah's experiences constitute a point and an aside, it seems. We see then that the transition began with that persecution of Jeremiah by Pashur (ch. 20) and now ends with another persecution. In any case, this transition is bounded by two whole chapters devoted to a personal experience of Jeremiah.

Third Time.

Ch. 27 speaks again of the giving of "the land" to the king of the Babylonians.

Jer 27: 2-7 Thus says Yahweh to me: **Make thee a yoke and a yoke, put it upon thy neck, 3 ... 5 I have made the earth, man and the beasts that are upon the face of the earth, by my great power and by my strong arm, and I have given it to whomsoever it pleased me. 6 Now I have given all these countries into the hand of my servant Nebuchadnezzar king of Babylon, and also the beasts of the field I have given him to serve him 7 (and all nations shall serve him, his son and his son's son, until the turn of their own country also shall come - and many great nations and kings shall reduce him to servitude).**

It seems that "all these countries" refer to the land mentioned a little earlier (5), which would be a somewhat exaggerated way of putting it, if we are talking about a quasi-local conflict (Babylon, Israel, Judah...). Even though this chapter and the next one also speak of historical events, there are some brushstrokes that reflect these separate groups from heaven. In the following chapter 28 there is a false prophet who predicts the fall of Babylon (the breaking of Nebuchadnezzar's yoke) to which God says through the mouth of Jeremiah:

Jer 28:14 For thus says Yahweh Sebaoth, the God of Israel: **I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon, and they shall serve him (and also the beasts of the field have I given him...).**"

The iron, as we know, represents Satan, and the animals of the field could well be the demons, for they are almost always referred to as beasts.

Ch. 29 speaks of the development of the Third Time, and the ½ time, our restoration, is already announced.

Jer 29:4-18 Thus says Yahweh Sebaoth, the God of Israel, to all who are deported from Jerusalem to Babylon: **5 Build houses and dwell in them; plant gardens and eat their fruit; 6 take wives and beget sons and daughters; marry your sons and give your daughters to husbands to bear sons and daughters, and grow up there and do not decrease; 7 seek the good of the city to which I have deported you, and pray to Yahweh for it, for its good shall be yours. 8** Thus says Yahweh

Sebaoth, the God of Israel: **Do not be deceived by the prophets among you, nor by your soothsayers**, and do not listen to your dreamers who dream on their own account, 9 for they prophesy falsely to you in my name. I have not sent them," says Yahweh. 10 For thus says Yahweh: **At the end of the seventy years of Babylon's life, I will visit you, and will confirm my favourable promise to you, to return you to this place; 11 for I know well the thoughts that I think toward you - oracle of Yahweh - thoughts of peace, and not of misfortune, to give you a future of hope. 12 Ye shall call upon me, and come and pray to me, and I will hear you. 13 Ye shall seek me, and ye shall find me, when ye shall ask me with all your heart; 14 I will let me find you (- oracle of Yahweh -; I will bring back your captives, I will gather you from all the nations and places where I have driven you - oracle of Yahweh - and I will bring you back to the place from which I caused you to go into exile). 15 "As for that which you say, 'Yahweh has raised up prophets for us in Babylon,' 16 thus says Yahweh of the king who sits on the throne of David, and of all the people who sit in this city, your brothers who did not go out with you into exile; 17 thus says Yahweh Sebaoth, 'I will release against them the sword, the famine, and the pestilence, and I will make them like those figs that are broken, so bad that they cannot be eaten. 18 I will pursue them with sword, famine, and pestilence, and I will make them a terror to all the kingdoms of the earth: a curse, and an astonishment, and a reproach, and a taunt, and a reproach among all the nations whither I shall drive them,**

Up to v. 7, then, is the development of the third tense and in 10 he makes the announcement. Note that it says at the end of 70 years I will visit you (personally) why? Because it speaks of Christ, whose birth and life is not in itself the end of the reign of Babylon or the devil, but it is the passion. It is at the cross that Jesus validates the nature of man, and brings us back to the place from whence He cast us out, for the Holy Spirit is the kingdom of heaven among us; His birth, the visitation (at the edge) and the 70 years being the passion itself. And that will be the beginning of the remaining ½ time (remember also that in the actual history Judah was not 70 years imprisoned in Babylon but 50 approx). In 15 he now speaks of the Eves, so represented by these false prophets, why? Because they will continue to be unable to listen to God (hence: I will put a sword, Matthew 10:34).

½ Time.

Jer 30:1-24 The word which Jeremiah received from Yahweh: 2 Thus says Yahweh, the God of Israel: Write in a book all the words which I have spoken to you. 3 **For the days are coming, says Yahweh, when I will bring back the captives of my people Israel (and Judah), says Yahweh, and I will bring them back to the land which I gave their fathers to possess. 4 ... 8 (And it shall come to pass in that day, says Yahweh Sebaoth, that I will break the yoke from off your neck, and I will tear off your yoke, and the foreigners shall serve you no more, 9 but Israel and Judah shall serve Yahweh their God, and David their king, whom I will raise up for them. 10 But fear not, O Jacob my servant," says the oracle of Yahweh, "and be not dismayed, O Israel; for behold, I will come to save you from afar, and your seed from the land of their captivity; Jacob shall return, he shall be quiet and at ease, and none shall trouble him; 11 for I am with you," says the oracle of Yahweh, "to save you: I will make an end of all the nations among whom I have scattered you; but I will not make an end of you; but I will correct you as is fitting, for I will not leave you unpunished. 12 For thus says Yahweh: Thy hurt is irremediable, thy wound is incurable. 13 Thou art hopeless; for a wound is healed, but for thee there is no remedy. 14 All thy lovers have forgotten thee, they have not asked thy health. For I have wounded thee with the wound of an enemy, the chastisement of a**

cruel man, (for thy great guilt, because thy sins are great). 15 Why dost thou complain of thy affliction? Your suffering is irremediable; because of your great guilt, because your sins are great, I have done this to you. 16 **Yet all those who devour you shall be devoured, and all your oppressors, all of them, shall go into captivity; your spoilers shall be spoiled, and all your plunderers I will give up to plunder.** 17 Yes, I will make you well, I will heal you of your wounds," is the oracle of Yahweh. For they have called you "the Reprobate", "Zion, for whom no one cares". 18 Thus says Yahweh: **I will bring back the captives from the tents of Jacob, and I will have mercy on their dwellings; the city shall be rebuilt on its ruined mound, and the fortress as it was shall be restored.** 19 ... 23 Behold, a storm of Yahweh has burst forth, a whirlwind is whirling; on the head of the wicked it pours. 24 The fierce anger of Yahweh will not be appeased until he executes it, and accomplishes the purposes of his heart. In days to come you will see this.

This, it seems clear, is the restoration of Adam (Jacob). In (3) it also indicates Israel (Eve here), because the chains also imprisoned the Eves. Although after the passion they are still deaf because of the gravity of their sin in heaven, but this is already God's justice. The devil has nothing to say because man has his own right to receive the Holy Spirit, regardless of what the devil does, since it was the firstborn, the very founding principle of the heavenly nature, Jesus, who became man in order, in an act of infinite Love, to make our nature worthy to receive God. In (16) "all those who devour you" are the demons. And all that he speaks of in the future he gives as realised in (23) "a storm has burst... over the heads of the wicked". In (24) he tells us that even after the shield of the demons has been removed in the passion and we have been saved, even their fury against them has not passed away, since the demons will be destroyed after the end of the world.

End of ½ Time. Restoration of the Eves and End of the World.

Jer 31:1-40 At that time, says Yahweh, I will be the God of all the families of Israel, and they shall be my people. 2 Thus says Yahweh: The people who are delivered from the sword have found Grace in the wilderness: Israel goes to his rest. 3 **Yahweh appeared to me from afar. I have loved thee with an everlasting love: therefore have I reserved favour for thee.** 4 **I will build thee again, and thou shalt be built again, O virgin of Israel: thou shalt yet again have the ornament of thy tabernacles, and shalt go forth to dance among the feasting people.** 5 **Thou shalt yet again plant vineyards on the mountains of Samaria: (the planters shall plant, and shall enjoy).** 6 For there shall be a day when the watchmen on the mountain of Ephraim shall cry, "Arise, and let us go up to Zion, where Yahweh, our God!" 7 For thus says Yahweh: Give a cheer for Jacob with joy, and shout for the capital of the nations: make it heard, give praise, and say, "Yahweh has saved his people, the Remnant of Israel!" 8 Behold, I am bringing them from the north country, I am gathering them from the ends of the earth. Among them are the blind and the lame, the one with child and the one with childbirth. 9 With weeping they come, and with supplications I bring them back, I bring them to streams of water by a level path, where they shall not stumble. For I am a father to Israel, and Ephraim is my firstborn. 10 18 Well have I heard Ephraim lament, "You corrected me, and I was corrected, like an untamed calf. Bring me back, and I will come back, for you, Yahweh, are my God. 19 For after I have gone astray, I repent, and after I have realized it, I beat my breast, I am ashamed and confounded afterwards, because I endure the reproach of my youth." 20 Is Ephraim so dear a son to me, or such a spoiled child, that after he has given me so much to talk about, I still have to remember him? For indeed my heart is moved for him, and I shall not lack tenderness for him," says the LORD. 21 27 The days are coming," says the LORD, "when I will

sow the house of Israel and the house of Judah with the seed of men and cattle. 28 Then, just as I was ready against them to destroy, to cut off, to destroy, to destroy, to destroy, to destroy, to destroy, to destroy and to destroy, so will I be ready against them to rebuild and to replant. 29 **In those days they will no longer say, "The fathers have eaten the unripe grapes, and the children's teeth are set on edge"; 30 but each one will die for his own sake: whoever eats the unripe grapes will have the unripe grapes.** 31 The days are coming," says the oracle of Yahweh, "when I will make a new covenant with the house of Israel (and with the house of Judah); 32 not like the covenant which I made with their fathers, when I took them by the hand to bring them out of Egypt; for they broke my covenant, and I made havoc with them," says the oracle of Yahweh. 33 But this shall be the covenant that I will make with the house of Israel after those days," says the oracle of Yahweh; **"I will put my law within them and write it on their hearts, and I will be their God, and they shall be my people. 34 No longer will they have to indoctrinate one their neighbour and the other their brother, saying, "Know Yahweh," for all of them will know me, from the least to the greatest, when I forgive their guilt, and their sin I will remember no more. 35 ... -. 38 The days are coming," says the oracle of Yahweh, "when the city of Yahweh will be rebuilt from the tower of Chananel to the Angle Gate; 39 and the measuring cord will go out straight as far as the Gareb Ascent, and it will twist as far as Goah, 40 and the whole valley of the Dead Bodies and of Ash, and the whole Camp of the Dead as far as the Kidron torrent, as far as the corner of the Horse Gate eastward, will be holy to Yahweh: It shall never again be destroyed or given to anathema ever again.**

All this is addressed to the virgin of Israel and to Ephraim primarily, that is, to the Eves. And these are our times, right now, shortly. In (6) we are the watchmen: I myself, though it is wrong to say so, and the shepherds who read this, come to their senses and act, because, even if they close their eyes tightly, they will eventually react; so it is written. In (8) blind and lame are the Eves, unable to hear God. In (7) they are gathered from the North because the foolish are at odds with those who listen, not only the demons attack us, but also the Eves. In (29) "In those days they will no longer say: The fathers have eaten the bitterness, and the children's teeth are set on edge" is the same as saying: Adam and Eve represent us because God cannot be unjust and blame us for the sin of others (In those, these, our days). In (34) "they will no longer have to indoctrinate" one another, because the knowledge of the Lord will spread throughout the world; from the smallest to the greatest, the different peoples or types by age that we have already seen so many times. It is this knowledge (34) that will seal the new covenant with the Eves (33) because they will not need faith, for they will see God by reason, something unheard of that will constitute that new covenant for them. It is not the new covenant signed with the blood of Christ (although He also intervenes of course, as He potentially saves all mankind), because the Eves still continued to turn their backs on God after the passion. On the other hand, to date, there has been not only indoctrination, but even violence between some religions, and we have been so ignorant of God that we have blamed Him for the injustice of making us guilty of the sins of others, which in itself is a heresy that denies God. All this places that new covenant with the Eves, now, not in the passion.

From (38) the city of Yahweh will be rebuilt... reminds me of [Ezekiel's new temple](#) p.89. And I think it refers to the same thing. This will be the end of the world when I measure the temple (39).

A parenthesis to talk about history

Jer 32:2-15 **At that time the forces of the king of Babylon were besieging Jerusalem**, while Jeremiah the prophet was detained in the court of the guard of the king of Judah's house, 3 ... 6 Jeremiah said, "I have received a word from Yahweh, saying: 7 "Behold, Hanamel, the son of your uncle Shallun, is going to address you, saying, **"Hey, buy the field of Anathoth from me, for you have the right of redemption to buy it."**" 8 ... 9 And I bought from Hanamel, my uncle's son, the field that is in Anathoth. I weighed the silver for him: seventeen shekels of silver. **10 I wrote it down in my deed, sealed it, called witnesses, and weighed the silver in the balance.** 11 **Then I took the deed of purchase, the sealed document according to law, and the open copy, 12 and I passed the deed of purchase to Baruch, son of Neriah, son of Machshiah, in the sight of my cousin Hanamel and the witnesses who signed the deed of purchase, and in the sight of all the Jews present in the court of the guard, 13 and in the sight of all of them I gave Baruch this charge:** 14 Thus says Yahweh Sebaoth the God of Israel: **Take these deeds: the deed of purchase, the sealed document, and the open copy, and put them in a clay jar, that they may last for a long time.** 15 **For thus says Yahweh Sebaoth the God of Israel, "Houses and fields and vineyards shall yet be bought in this land."**

Well, this reading, from the world's perspective also breaks the continuity of Jeremiah's writing. From telling us of a new covenant, from among the nations and the restoration of Israel and Judah (chs. 30 and 31), we now move on to the siege of Jerusalem by the Babylonians. How does he let us know that this is part of the history of the land? He says, "(14) the deed of purchase, the sealed document and the open copy you put them in a jar of clay to last for a long time", within the jar of clay, he refers to the earth (something enclosed in the land, clay), sealed document because Jeremiah also speaks in the key of the 3 ½ times, and deed is the scriptures themselves. He says in 15, that "fields and vineyards shall yet be bought in this land", it is like saying, we have already dealt with the most important thing, but there is still history in this world. Thus, we will see that what was said to Baruch is in parentheses set aside so as not to break the order, or structure, of the 3 ½ times; God tells us that what is written from now on, is part of the history of the world, although it will be a parenthesis that He Himself will tell us where to close. Somehow these verses have been written for you and for me, who have access to this knowledge and are scrutinising Jeremiah (yes, I sound like a salesman talking to you, but that's how I feel when I write this, like I'm talking to you; that's the advantage of essays, you can write as if in conversation without any literary quality). And you probably think I'm ranting; well, I too am more and more amazed at the wonders the Lord has prepared for the recovery of the Eves.

All this we will see confirmed in Chapter 36 when Jeremiah dictates a scroll (really = scroll or book he calls it later in 36:8) to Baruch with the word of God, which in the same chapter 36, will be burned by King Jehoiakim leaf by leaf (chapter by chapter?). Even so, Jeremiah dictates the scroll to Baruch again, and we will see that in Chapter 45 he finishes dictating it, to indicate to us that the parenthesis is closed.

Jer 36:1-31 **In the fourth year of Jehoiakim** the son of Josiah king of Judah, Yahweh spoke this word to Jeremiah: 2 **Take a scroll, and write on it all the words that I have spoken to you concerning Israel, concerning Judah, and concerning all the nations, from the time that I have spoken to you, from the time of Josiah until this day.** 3 ... 21 Then the king sent Yehudi to take the scroll, and Yehudi took it from the room of Elishama the scribe. **And Yehudi read it aloud to the king and to all the princes who stood around the king.** 22 **And the king was sitting in the winter house, in the ninth month, with a fire burning before him.** 23 **And when Yehudi had read three or four leaves, he tore them with the scribe's penknife and threw them into the fire of the brazier, until he had finished the whole scroll in the fire of the brazier.** 24 ... 32 **Then Jeremiah took another scroll, and gave it to Baruch the son of Neriah the scribe, and he wrote at Jeremiah's dictation all the words of the book which Jehoiakim king of Judah had burned, and many other such words were added to it.**

And the closing of the parenthesis (I put the whole chapter which is the shortest):

Jer 45:1-5 **The word which Jeremiah the prophet said to Baruch** the son of Neriah, **as he was copying these words into a book at Jeremiah's dictation, in the fourth year of Jehoiakim the son of Josiah king of Judah.** 2 Thus says Yahweh, the God of Israel, concerning you, O Baruch: 3 You said, "Woe is me, for Yahweh adds sorrow to my suffering! I have wearied myself in my panting, but I have found no rest." 4 Thus you shall say to him, "Thus says the LORD: Behold, that which I have built, I will throw down, and that which I have planted, I will pluck up, even this throughout the whole earth. 5 And you go about seeking greatness! Seek them not, for I will bring misfortune upon all flesh," says Yahweh, "but to you I will give your life for a spoil wherever you go."

We continue in the fourth year of Jehoiakim with the book that he began to dictate to Baruch in Ch. 36. And it not only takes the opportunity to close the parenthesis but to reinsert us back into the end of the world (Ch. 31) which is where we left off in the last ½ time: (4) Behold, what I have built, that will I pull down, and what I have planted, that will I pluck up, even this throughout the whole earth.

So I will skip the middle chapters (33-44) as that parenthesis, however I do stop at these verses, to tell you about the Muslims (this will be my own parenthesis):

Jer 35:14-19 The word of Jonadab the son of Rechab, **who forbade his sons to drink wine, has been fulfilled, and they have not drunk wine to this day, because they obeyed their father's command.** I was anxious to speak to you, and you did not listen to me. 15 ... 16 **So the sons of Jonadab the son of Rechab have kept the commandment which their father commanded them, but this people have not hearkened to me.** 17 ... 18 **Jeremiah said to the house of the Rechabites, "Thus says Yahweh Sebaoth the God of Israel, 'Because you have heeded the commandment of your father Jonadab, and have kept all these precepts, and have done according to all that he commanded you, 19 therefore thus says Yahweh Sebaoth the God of Israel, 'Jonadab the son of Rechab shall not fail to stand before me all the days.**

I don't know if these Rechabites have anything to do with future Muslims, however, it seems very clear that these verses refer to them. And what do we see here? That God admonishes Judah, his right eye, but the nomadic people of the Rechabites are rewarded for their obedience in alcohol among other things. Doesn't this seem to be directed at those who think that Christianity is the only way set by God? We are of different ages and the Rechabites only lacked

obedience in their nomadic, alcohol-free life. These are different demands than those of Judah because we are of different ages (Christians, Muslims, Buddhists...). This is often represented by symbolism. I have always said that the full moon represents the good Christian, because it reflects the light of the sun (symbol of God) without the world getting in the way (Psalm 8 also says that the full moon is our feast). Muslims have the crescent moon as a representation (because of a dream of someone important). So far, in order not to offend anyone, I have not wanted to say who is the big brother or the little brother, but it doesn't really matter, because God loves us both. Perhaps he takes more care of the little one than of the older one, or in any case more is allowed or less is demanded of him. I was saying that the rules are important because in the end they determine our religion, in such a way that the Holy Spirit is in the background of these 7 religions guided by mercy (those 7 Spirits of God, 7 fires of the candelabrum, again the symbolism). Thus, action is decisive in order to receive the Spirit, otherwise why have created the world, it would be enough with an intimate conversation with God telling Him that we are one of the good ones or that we will correct ourselves. And in order to act, just as in order to build a building, we need a plan, some rules that at least outline the structure or tell us what we should or should not do, because this is not innate, we are taught it from the time we are very young. It is true that there is a natural right, an intrinsic good that we should know, but not everyone distinguishes in the same way. In any case, these norms will give us that minimum structure in which the Holy Spirit will later take root. Perhaps the larger soul needs a larger structure that will extend it without folds so that the Spirit can enter unimpeded. What is certain is that both the larger and the smaller soul will be equally happy in fullness when they are filled. Often the elder brother looks enviously at the younger and calls him spoiled, but in reality it doesn't matter, because God loves us all in the only way He knows how: infinitely.

We continue with the End of the World.

From ch. 46 to 50 God passes judgement on 7 peoples plus Egypt and Babylon. These 7 peoples are us in our different sizes. Egypt and Babylon, he separates them, because they both represent the devil's kingdom and the part of our world enslaved by him. When he refers to Pharaoh and his army, they are the Satan and the demons; the people of Egypt are the Eves. With Babylon for something similar, in Babylon we are all the fallen ones on earth, when it refers to the king of Babylon, it refers to Satan, king of the world. This is what I see.

Actually, since it is the judgement on all of us, and it is on earth, it could be placed anywhere from the third time, which would beg the eternal question, do we just die and receive the judgement that can take us to heaven, or must we wait for the final judgement? In fact, in Ezekiel there is a judgement of 7 peoples also very similar which I have placed in the third time. Perhaps I should check the two prophets to see if there is any error in the time allocation of these peoples, but that's how it came out and that's how it stays; let anyone who is curious investigate.

We already see the end of Babylon or the end of the world.

Jer 51:1-64 Thus says Yahweh: **Behold, I will stir up against Babylon and the inhabitants of Leb Camay a destroying wind.** 2 **I will send to Babylon bewitchers to destroy her, and to make her land empty, for she will be beset on every side in the day of judgment.** 3 Let the archer not shoot his bow, nor boast of his coat of mail. Have no pity on his chosen young men: **give all his army to the anathema.** 4 **They shall fall wounded in the land of Chaldea, and pierced in the streets thereof.** 5 But Israel and Judah are not widowed of their God, of Yahweh the Shebaoth, though their lands were full of transgressions against the Holy One of Israel. 6 Flee from the interior of Babylon, (and save every man his life,) perish not because of her, for it is the hour of vengeance for Yahweh: he is repaying him his due. 7 Babylon was a golden cup in the hand of the LORD, making the whole earth drunk. The nations drank of her wine, which made them mad. 8 Suddenly Babylon fell and was broken. Wail for her, take balm for her suffering, and see if she will be healed. 9 **We have healed Babylon, but she is not healed; let us leave her, and let us go, every man to his own land; for judgment has come upon her in the heavens, it has risen up to the clouds.** 10 ... 18 **They are vanity, they are a foolish thing; in the time of their punishment they shall perish.** 19 Not so the "Part of Jacob," for he is the shaper of the universe, and he whose heir is Israel; Yahweh Sebaoth is his name. 20 You were a hammer to me, a weapon of war: with you I have smitten nations, with you I have destroyed kingdoms, 21 ... 22 with you I have smitten man and woman, with you I have smitten old man and young man, ... 23 with you I have smitten the shepherd and his flock, with you I have smitten the husbandman and his yoke, with you I have smitten governors and magistrates. 24 **And I will make Babylon and all the inhabitants of Chaldea pay for all the evil that they have done in Zion before your eyes,"** is the oracle of Yahweh. 25 **Behold, I am against you, O destroyer mountain,"** is the oracle of Yahweh, "destroyer of the whole earth. I will lay my hand on you and roll you down from the rocks, and make you into a burnt mountain. 26 29 **And the earth trembles and turns,** because the plans of Yahweh have been fulfilled against Babylon, to make the land of Babel a desolation without inhabitant. 30 33 For thus says Yahweh Sebaoth, the God of Israel: The daughter of Babel is as she was at the time of her tamping; a little while longer, and the time of her harvest has come. 34 The king of Babylon hath eaten me, he hath gnawed me up, he hath made me as an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my goodly pieces, he hath cast me out. 35 The people of Zion shall say, "My oppression and my suffering upon Babylon," and Jerusalem shall say, "My blood upon the inhabitants of Chaldea. 36 Therefore thus says Yahweh: Behold, I will plead thy cause, and avenge thy vengeance, and will dry up her sea, and make her fountain dry; 37 and Babylon shall become a heap of stones, a den of jackals, a place of astonishment, and a reproach, without an inhabitant. 38 They roar like lions, they growl like the cubs of lionesses. 39 When they are hot, I will serve them their drink, and I will make them drunk, so that they shall rejoice, and they shall sleep an everlasting sleep, and shall not awake. ... 49 Babylon also shall fall, O wounded of Israel. By Babylon also the wounded of the whole earth shall fall. 50 ... 53 Though Babylon should ascend to the heavens, and set her power on high, yet spoilers shall come to her from me, saith the oracle of Yahweh. 54 There is a cry for help from Babylon, and a tumult from Chaldea. 55 For Yahweh will devastate Babylon, he will put out a great noise from her, and her waves shall roar like the waves of the high seas, and their sound shall be loud. 56 For he comes upon her, upon Babylon, the destroyer; her mighty men shall be taken, her bows are loosed. For Yahweh is a God of retribution: he will surely repay. 57 And I will make drunk her rulers and her wise men, her governors and her magistrates and her mighty men, and they shall sleep an everlasting sleep, and shall not awake - the oracle of the King whose name is Yahweh Sebaoth. 58 59 The command which Jeremiah the prophet gave to Zerahiah, son of Neriah, son of Maxhsiah, when he went from Zedekiah, king of Judah, to Babylon in the fourth year of his reign, when Zedekiah was the great chamberlain. 60 So Jeremiah wrote all the evil that was to befall Babylon in a book - all these words written above concerning Babylon - 61 and Jeremiah said to Serayaz, "When you come to Babylon, see that you read aloud all these words, 62 and say, 'Yahweh, you have spoken concerning this place, to destroy it without inhabitant in it, whether person or beast, but it shall be desolate for ever. 63 Then when you have finished reading aloud from that book, you shall bind a stone to it and throw it into the Euphrates, 64 and say, 'Thus shall Babylon sink and not recover from the evil that I myself will bring upon it.'" So much for Jeremiah's words.

All these lofty expressions equating the fate of Babylon with the world, is not rhetoric or grandiloquence of Jeremiah, it is the reality of what is going to happen; we can see it in: 7, 25 29, 49. In 19 he speaks this time of Jacob also in absolute terms (shaper of the universe). In 33, the daughter of Babel, it is us, those 7 peoples, who like those 7 floors of Babel, were rammed down and were brought into this world (Babel was at the end of the 2nd Time if I am not mistaken). Yahweh says: "(34) I was eaten up by the king of Babylon...", this is the effect on God caused by the devil when he takes us hostage (he swallowed me up like a dragon = demon, he was filled with my great pieces = many great ones fell). In 53 he tells us about the unearthly nature of Babylon. From 61 to 62 it narrates exactly what we are doing now: reading aloud all these words that speak of the destruction of the world, of Babylon, and the coming end of the demons (other verses dedicated to us, it seems). And after reading this, tie a **Stone** to the book and throw it into the Euphrates, which symbolises the Holy Spirit. This may refer to that last uprising of the demons, which is also mentioned in Revelation, whereby they will rise for the last time against the heavenly Jerusalem after 1000 years in chains after the end of the world; or, it may also speak of something else that I have been trying to achieve for some time now.

And again Jeremiah, or rather the Lord, uses a last sentence to tell us that the next chapter, chapter 52, which I am not putting here, is outside the structure of the 3 ½ times:

64 ... So much for Jeremiah's words.

I leave you with a summary to zoom out and see it all in perspective. As always, I may have been wrong in some things and it will be necessary to refine, but I believe that the structure of the 3 and a half Times has been demonstrated, ergo, only God could have been its architect and wanted to reveal it today, ergo, those of us who have this knowledge are called to do something about it.

SUMMARY JEREMIAH DISTRIBUTED IN 3.5 TIMES

3.5

1-6	Unidentified Enemy	2 Treachery from Eden (he who eats the firstfruits of the harvest) 3 Judah Perfidious, the same as Israel 4 The lion comes out of his den GOD'S LAMENT FOR JUDAH 5 If they repent but do not repent 6 Their houses will pass to others.	First Time Betrayal in heaven
7-10		VALLEY OF THE SLAUGHTER. JEREMIAH'S LAMENT FOR THE EVES THIS TIME, I'm going to sling you with a slingshot	
12-19	Unidentified Enemy	12 My Inheritance is a Pinto Bird (Adam) JEREMIAH'S PERSONAL LAMENT (Adam) THIS TIME YES, I will make my hand known to them (Christ?) (Adam) The potter broke a pot and made a new, different pot. VALLEY OF THE SLAUGHTER BROKEN POT	Second Time Betrayal in heaven (consequences)
20		TRANSITION: Jeremiah in danger of death and saved.	
21-25	Enemy: BABYLON	Transition that seems to summarise what will happen in the 3rd or perhaps in the two earth times (3rd+ 1/2). I will give them pestilence, sword, famine. I will give Babylon. It speaks of the Branch of the Righteous GOOD AND BAD FIGS For "70" years I will give you Babylon, then I will annihilate it. THE CUP OF THE WINE OF FURY, special mention to the shepherds. From being a summary of the earth (3 ^o + 1/2), this cup is the one that today God pours out on our Fes, if not, it speaks of the leap.	Transition
26		TRANSITION: Jeremiah in danger of death and saved.	
27-29		I made the earth, man and beast ... Iron yoke (devil) on all nations 29 Build a house, have children At the end of the "70" years I will visit you	Third Time Earth
30		I will bring them back to the land that I gave their fathers to possess. All those who devour you will be devoured. After the passion man is validated, but the Eves are still deaf	1/2 Time After the Passion with the Spirit
31		End of 1/2 Time. Now. Recovery of the Eves. I will build you again, and you shall be built again, virgin of Israel. Watchmen cry on mount Ephraim: Arise and let us go up to Zion.	
32-35	Enemy: BABYLON	Take these deeds: the deed of purchase, the sealed document and the open copy, and put them in a clay jar so that they will last for a long time. "Houses and fields and vineyards will still be bought in this land."=> begins to speak for our land / Today we open the seal of the deed that was so long buried in the earth.	
36-45		Both the Vase and the book are given or dictated to Baruch. From the time it begins (and is burned), until it ends, it tells us that it speaks of history and outside of the 3 1/2 times.	
46-50		Judgement of the 7 Peoples + Egypt and Babylon. Can be seen as independent or continuation of the end 1/2 time.	End of the World
51		Fall of Babylon (=world). So much for Jeremiah's words	
52		Chapter deleted due to Jeremiah's last words	

THREE AND A HALF TIMES IN PROPHET ISAIAH

Let us now look at the beginning of Isaiah, who, as he himself says, writes in a cipher. We will see that he also speaks of the same thing, and in the same way as the occult of Genesis, Exodus or Revelation among others. In this case he uses historical facts, interspersing or overlapping them, to imprint a deeper knowledge and show a "dual" message, as in other parts of the Bible. The most important terms he uses to hide the message are:

"Israel" It speaks of Adam + Eve (in heaven, since the betrayal, he sometimes names Satan as his king for leading the Eves who lead the Adams).

Judah refers to the Adam.

Ephraim are the Eves.

Asshur is the devil or in general the devil + the fallen angels; Asshur is called Assyria in many translations. Aram I think refers only to the fallen angels, without Satan.

Jerusalem also changes meaning depending on whether it speaks of heaven or earth. This is an even more general term than Israel. In heaven, it refers to the "angel" or heavenly nature (created and capable of the Holy Spirit); and on earth to the Man's Nature, created, and validated in Jerusalem by Jesus Christ; capable since then of the Holy Spirit.

Zion represents heaven. And therefore Holy Spirit (or kingdom of heaven).

Daughters of Zion, however, represents the betrayers of heaven, I believe, especially the Eves.

Mount Zion represents the highest part of heaven, where God dwells and Jesus speaks from the fountain at his right hand.

With these, and even with just the first three (Israel, Judah and Ephraim) the message can be understood. If you want to go deeper, there are other terms that represent cities or names of kings, which usually designate combined characters (Adam, Eve, Fallen).

Damascus capital of Aram whose King is Rason.

It also represents the fallen angels and its King Satan.

Samaria capital of Ephraim (Eves).

the Head of Samaria is the son of Remaliah. Remaliah is the king of Israel

In general those who represent the Eves are portrayed as fools, fools, in the Bible in one way or another. For example:

Hos 7:11-12 Ephraim is like a silly dove, without sanity; they call to Egypt, they go to Assyria. 12 Wherever they go, I will cast my net over them, like a bird of the air I will bring them down and punish them for their wickedness.

This seems to speak of the Eves just after the betrayal. The same is true of Esau, though it is not relevant here: Jacob represented the Adams and Esau the Eves (who exchanges the Inheritance for a plate of lentils, another fool).

Summary 3 ½ times (Chs. 1-5). First Time. Rebellion. Isaiah 1

Isa 1:1 The vision which Isaiah the son of Amos saw concerning Judah and Jerusalem ... 2 Hear, O heavens, and give ear, **O earth, for the LORD speaks: "I have brought up children, and brought them forth, and they have rebelled against me."** 3 The ox knows his owner, and the ass his master's crib. **Israel does not know, my people do not discern.** 4 O sinful nation, you guilt-ridden people, you seed of wickedness, you sons of perdition! You have forsaken the LORD, ..., you have turned your backs.

We who were created by Him, who shared something of His Essence or Holy Spirit, who were His children, turned our backs on Him in heaven by betraying Him.

1:5 **Where to strike you now, if you are still contumacious?** The whole head is sick, and every entrail is sore. 6 ... 7 **Your land is a desolation**, your cities are bonfires of fire; your ground is eaten up by strangers before you, and it is a desolation like the devastation of strangers.

We are all left without a "wrapper". Our soul is broken and we cannot hold the Holy Spirit. Our soil refers to this very thing, for it is our Holy Spirit that sustains us together with God (our soul which in turn contains the Spirit). It is the Holy Spirit that is drawn by God. The plague of locusts (they make Eden disappear) expresses the same thing in a similar way.

1:8 The daughter of Zion is become as a shelter in a vineyard, a refuge in a vineyard, a besieged city.

The daughter of Zion (the Eves). It makes a distinction from the Eves, who, because they listen to the demons, will not listen to God but to them in the future. Isolated or marginalised.

1:9 If the LORD Sebaoth had not left us a tiny remnant, we would have been like Sodom, we would have been like Gomorrah.

It now speaks in the third person of Yahweh, whereas before it was He who spoke. The minuscule residue seems to be us without Spirit. Here he continues to speak of the Eves, whereas Sodom and Gomorrah, which suffered the same fate, designate total destruction.

1:10 Hear a word from the LORD, you rulers of Sodom. Hear an instruction from our God, you people of Gomorrah.

Sodom and Gomorrah have already been destroyed; it refers to what they represent. 'rulers of destruction' (they lead the Adams), "destroyed people" (includes the Adams). It goes on to speak of the Eves.

1:11 "What do you sacrifice so much to me? - says the LORD. I have had enough of burnt offerings of rams and fat of fattlings, and the blood of bullocks and goats is not acceptable to me, 12 ... 14 Your newmoons and your solemnities my soul abhorreth: ... 15 ... Though you pray, I do not hear. Your hands are full of blood:

The sacrifices are a way of saying that no matter how much they do, they will not be heard, they will remain blind.

1:16 Wash yourselves, cleanse yourselves, put away your transgressions from before my face, desist from doing evil. 17 learn to do good, seek what is right, give to the oppressed his rights, do justice to the fatherless, plead for the widow. 18 Come now, and let us contend," says the LORD: "Your sins shall be as scarlet, they shall be as white as snow. And if they are red like crimson, they shall be as wool. 19 If you will obey, you shall eat the good of the land. 20 But if you refuse, **you shall be devoured by the sword**, the mouth of the LORD has spoken.

God doesn't want theories, it says that on earth if we have works of love we can get the Holy Spirit again ('you shall eat the good of the land'), otherwise we will be 'devoured' by the devil (hatred, sword). For the time being, It speaks of the earth, we are not there yet (and let us contend... let us speak; you shall eat..., future).

1:21 How is the loyal city become an adulteress! Zion was full of equity, righteousness was housed in her, but now, murderers. 22 Your silver is become dross. Your drink is watered down. 23 Your rulers are unruly and in league with bandits. Each one loves a bribe and goes after gifts. They do not do justice to the fatherless, and the widow's complaint does not reach them.

It tells us what has happened to us: We all in heaven shared the Holy Spirit but then our silver (= Spirit in some intensity) is gone; our Drink (= Spirit in some intensity, has been diluted). The Eves (23 our chiefs) who convinced or led us, had allied themselves with the fallen angels or the serpents. Each one desires more Essence. The orphan, the widow, can be the Adam already empty of God, without their Father/Husband.

1:24 Therefore I will take vengeance on my adversaries, I will take vengeance on my enemies, says the LORD Yahweh the LORD Sebaoth, the mighty one of Israel. 25 I will turn my hand against you, and I will purify your dross in the crucible, until I have taken away all your filth. 26 I will make your judges as they were at the beginning, and your counsellors as they were of old. After that you shall be called a city of righteousness, a loyal city. 27 Zion shall be ransomed by justice, and her captives by righteousness.

The crucible is our earth. Here God purifies us, He says "against you" 1:25. My enemies (1:24) are the demons. At the moment He tells: He will purify us. Turning the hand already refers to Jesus Christ who in heaven offers Himself (and will purify). It goes on to speak in the future. (1:26) 'Your judges as they were at the beginning' for great ones have fallen and when Christ (the hand of 25) validates Man's Nature, we will again be made fit for the Holy Spirit (back as they were at the beginning). We will be delivered in an act of Righteousness, (see [Justice and Redemption in Christ](#) p.381). And Zion, heaven, will be ransomed in righteousness because after the end God will establish 'two' trees of Life (See [End of Revelation](#) p.224), one for redeemed men and one for angels (perhaps this refers to the same Holy Spirit in different intensities).

1:28 Rebels and sinners together shall suffer destruction, and the deserters of the LORD shall be cut off. 29 For you will be ashamed of the oaks for which you longed, and ashamed of the gardens which you preferred. 30 For you will be like an oak whose leaf falls off, and like a garden that lacks water. 31 The strong man shall be as fuel, and his labour as fire: they shall both burn together, and none shall quench them.

The Rebels are the demons; the sinners are surely the Eves and the deserters, the Adam who on earth do not love and remain prisoners of the idols of the world, (even though after the passion they would have been able to receive the Spirit).

Already when God broke the betrayal in heaven we were ashamed, also when the world will pass away many will be ashamed of those idols and persons by whom they were deceived. Tree refers in many passages to 'person'; "we shall be like an oak tree whose leaf falls off" or a garden without water, referring to the fact that we will not have the Holy Spirit (also not like men until the passion is actually given). The strong man refers to the Demons, perhaps the Eves (who led the Adams).

2nd Time. Offering of Jesus already in heaven. Isaiah 2.

2:1 What Isaiah the son of Amos saw concerning Judah and Jerusalem. 2 And it shall come to pass in the days to come, that the mountain of the house of the LORD shall be established on the top of the mountains, and shall be exalted above the hills. All nations will converge on it,

It speaks of Jesus Christ, 'the mountain of the house of Yahweh' is Christ among us, the high thing of the house of God, at the same time it speaks of the cross. (2.2) At the end of the age says almost all translations. Thus it seems to speak at the same time of the recognition of Christ as the firstborn by all nations at the end of time; it says he will rise above the 'hills' which may represent the Eves (deaf) or the non-great (mountains being great). In 2.1 Judah is the Adams, and Jerusalem may represent heaven (concerning the Adams and heaven, the hearers and heaven). Within the times, this is Jesus' offer by which, later (Ch. 4), our project of salvation will begin: Universe-earth.

2:3 And many peoples will come. They will say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways, and that we may walk in his paths. For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4 He shall judge among the nations, he shall be the arbiter of many peoples. They shall beat their swords into pruning hooks, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they fight any more in war. 5 O house of Jacob, let us go, let us walk in the light of the LORD.

All nations will flock to Jesus Christ and all even those who have died before Him (from the cross) will be judged by Him since by Him we link back to God the Father. (2:3) Out of Zion shall go forth the law"; not only the commandments go forth from God the Father, the rules of the various religions He has set from heaven (Zion). "the word of the LORD from Jerusalem "; it refers to Jesus in the nature of man, on earth, which, moreover, in Jerusalem validates us. And the Word of Jesus will be important for all these religions that, even if they follow his law, they will know that God is Love.

2:6 Thou hast rejected thy people, the house of Jacob, because they were full of diviners and conjurers, like the Philistines, and with strangers they clap their hands; 7 **Their land is filled with silver and gold, and there is no limit to their treasures;** ... 8 **Their land is filled with idols;** they bow down to the work of their hands, to that which their fingers have made. 9 A man humbleth himself, and a man abaseth himself: but spare them not. 10 Go into the rock, and sink in the dust, far from the fearful presence of the LORD, and from the splendour of his majesty, when he rises up to shake the earth.

It spoke in the future tense, now He speaks in the past tense. "(2:6) thy people" is Jacob, the Adams. The diviners and conjurers, the Philistines refer to the Eves. Let us remember that the Adams, do not wish to be more or do not desire the Essence of God, but eat the "apple" out of Love for the Eves. The idol of the Adams is therefore not to be above God, but the Eves themselves to whom they enthroned them for love to the point of turning their backs on God. The strangers are the demons (fallen angels). The result of this is that they too take of that Essence and their "land is filled with silver and gold (2:7)", both representing the stolen Holy Spirit. After the rebellion and God the Father prevails, the traitors humble themselves apart from God (hide from Him - this is also indicated by the Adam, Eve passages). It says "but spare them not (2:9)", now it changes tense, present and future (2.10), there is no forgiveness in what we were, we will fall back to our land (sink into the dust). We become unloving and only Love can live in God. It is not really that He does not forgive us, it is that we could no longer be in Him. In our freedom we become wood not attracted by the magnet. 'to shake the earth' is heaven here (when He rises, future).

2: 11 The haughty eyes of man shall be cast down, and the loftiness of man shall be humbled, and the LORD alone shall be exalted in that day. 12 For that day of the LORD Sebaoth shall be for every depression, that it shall be exalted, and for every elevation, that it shall be brought low: 13 ... 14 against all the high mountains, against all the lofty hills, 15 ... 18 And the idols shall be utterly cast down. 19 **They shall go into the clefts of the rocks,** and into the clefts of the earth, far from the fearful presence of the LORD..., when he shall stand up to shake the earth. 20 In that day a man shall cast the idols of silver and the idols of gold, which he made for himself, to bow down to them, **to the mice and to the moles.** 21 **And shall go into the holes of the rocks, and into the clefts of the stones, far from the fearful presence of the LORD, and from the splendour of his majesty, when he shall stand up to shake the earth.** 22 Be ye far from man, whose breath is in his nostrils only, for what is he worth?

Many 'Angel Sizes' fell. The exalted are those who stole or grew fat from the stolen Essence. It goes on to speak of the same thing, the gold and silver man will cast as always refers to the Spirit; the demons on earth will tempt men, he specifies among these the moles who are the blind or Eve, to whom He shall cast out the idols of silver and gold, for 'they' will only have ears for these idols of the world. "They shall go into the clefts of the rocks... when He shall stand up to shake the earth",

that day (he continues speaking in the future) will be when we fall to the earth. There is a differentiation which I have already commented on or will comment on, the Holy Spirit himself, in heaven, becomes the desire of traitors to be above others and consequently, an idol (paradoxically). But in 2:20 it refers to the idols of the world, which He throws to the Eves (moles, blind), who are the only thing they will see down here.

Isaiah 3 (follows 2nd time and predicts what will happen in 3rd time)

3:1 For behold, the Lord Yahweh Sebaoth is taking away from Jerusalem and from Judah all sustenance and support: (all sustenance of bread and all sustenance of water); 2 The valiant man and the warrior, the judge and the prophet, the augur and the old man, 3 ... 4 I will give them young men to be their leaders, and the young men shall rule over them. 5 The people will want to rule one over another, one over another, and one over another, and one over another. The young man will revolt against the old man, and the base against the strong man.

It says he is taking away (no, has taken away) the Spirit (bread and water sustenance), indicating that we have not yet fallen to earth and are still in the time of chapter 2. Jerusalem in heaven refers to us as angels, it also highlights the Adam. It speaks of what happened and will also be on earth: down here, the size of the soul does not matter to become a 'chief'. Up there the size or quantity of the Holy Spirit determined the person. There is not only a differentiation for this reason between angels and archangels. Also between the angels themselves.

3:6 For one will seize his brother, the one of his own name, saying to him, "**You are wearing a robe: be our prince, take this ruin upon you.**" 7 But the other will exclaim in that day, "I will not be your physician; in my house there is neither bread nor robe: do not make me prince of the people."

The garment, (robe), almost always refers to the Holy Spirit as well (gold, silver, garment, robe...). Once both the demons (serpents or fallen ones) and the Eves are empty and the rebellion has failed, they try to save themselves through the Adams, but they are also empty (in my house there is neither bread nor robe). It probably also has to do with the moment when the Demons cry out to God for justice in order to receive the same fate as the Adams (robe you wear, we will follow your destiny).

3:8 So **Jerusalem has stumbled, and Judah has fallen**; for their tongues and their misdeeds have reached the LORD, vexing the eyes of his majesty.

Jerusalem, in heaven, is the 'angel' nature before the betrayal, for they were angels into whom later iniquity entered. The house of Judah are the Adams, who also fell. As in 3.1 it distinguishes the Adams, though this time it does not generalise so much; here it says that the angel nature stumbled, and of these it specifies the Adams.

3:9 The expression of their countenance denounceth them, and their sins, as Sodom, are manifest, they are not hid: woe unto them; for they have deserved their own evil. 10 Say ye to the righteous, that the fruit of his doings he may eat. 11 **Woe to the wicked**, for it shall go ill with him, for the merit of his hands shall be given to him. 12 My people are **oppressed by a young man, and women have dominion over them.** O my people, thy rulers waver, and thy courses confound.

The righteous of good are the faithful angels of heaven. The rebellious will get the fruit of their hands: the rebellion, the repulsion of God; the emptiness of God. This, it seems, is the moment of blackmail. The Adams fall into treachery for love of the Eves, and this love differentiates them from the other traitors, however they, Satan (a young man who being 'nothing' as regards the Spirit oppresses the Adams) and the Eves (women who dominate or manage them); finally for justice claimed by these the Adams fall too. In some places 'young man', 'stripling' is translated as distraction (*divertere* diverting from God?).

3:13 The LORD rises up to plead, and stands to judge the people. 14 The LORD brings the elders of his people and their rulers to judgment. "You have set the vineyard on fire; **you have the spoil of the wretched in your houses**. 15 But what do you care? You crush my people and grind the faces of the poor" - oracle of the Lord Yahweh Sebaoth.

Again it speaks of those who led the betrayal. The fallen angels or demons (and the Eves too surely), who set fire to the vineyard. The spoil of the wretched you have in your houses (3:14)' may refer to the fact that in their soul (house) there remains a spoil, or that the Adams (wretched) followed them, they are with them.

3:16 The LORD says, "Because the **daughters of Zion** are haughty, and walk with their necks stretched out, and their eyes wink, and they walk with little steps, and with their feet they jingle with their sackcloth, 17 The LORD will shave the skull of the daughters of Zion, and the LORD will uncover their nakedness. 18 In that day the **LORD will take away the ornaments** of the ornamental ornaments, and the sunrises, and the lunettes; 19 And the jewels, and the spangles, and the bells; 20 24 **Under the balsam shall be stink**; under the girdle, a rope; under the wig, a snare; and under the garment, a sackcloth; and under the beauty, shame.

The Eves, almost always designated as women, daughters of men, daughters of Zion... will not be open to the word of God. Since "they (femenine)" brought perdition to the Adams, on earth they will only be able to receive salvation through them (masculine). They only have ears for demons and their idols. That ability has been taken away from them. First it speaks of ornaments, garments and jewels (3:18-23), which could speak of the Spirit Himself. However, in 3:24 it speaks of something worse underneath (to summarise), which together with the other speaks of that lost ability to hear God.

3:25 **Thy peoples shall fall by the sword**, and thy champions by war. 26 And they shall wail and lament at the gates, and thou shalt be desolate and sit on the ground.

Your peoples and champions refers to those demons whom the Eves followed. They will not be given a body and will not enter ("at the gates") the world as we know it, but will whisper in our ears. The Eves on the other hand remain seated on earth, they cannot be separated from it. In many places these are designated as Cattle, who also cannot be separated from the earth (as birds or Adams can) and are easy victims of reptiles or demons, for those who have ears. It insists on the idea that they will not be able to hear the Word of God; they will be the fools of the world.

On Earth 3rd and ½ Time. Isaiah 4.

4:1 **On that day seven women shall take hold of one man**, saying, "Our bread shall we eat, and with **our** garments shall we be clothed. **Only let us bear your name**: take away our reproach."

This may refer to the same fact: that the Eves themselves cannot hear the word of God. They are not inscribed in the book of Life (let us bear your name). The Adam's name is, and the Eves on earth can only be saved by hearing or seeing the experience of some Adam (just as they were lost by those, in justice the opposite must happen on earth). Here bread and tunic do not represent the Spirit, they do not come from God (our).

4:2 In that day **the seed of the LORD** shall be great and glorious, and the fruit of the land shall be the pride and honour of the righteous of Israel. 3 The remnant of Zion and the rest of Jerusalem shall be called holy: they shall all be counted as living in Jerusalem.

It speaks of the ½ time. The germ of the LORD is Christ, and by Him the Spirit will come into man's nature, into the earth; this will be the ornament of the Adams. Then he continues with the 'enumeration' that he had begun in 3:16. He had told us of the daughters of Zion or the Eves and now of the Adams and the faithful angels. He is telling us about the new heaven. How it will be when we live together (God willing) the two natures, that of the saved man (those who remain) and that of the angels who remained in the 'first' heaven (Zion). The remnant of Zion are

those left over from heaven with the Holy Spirit, the faithful angels. "Those remaining from Jerusalem (1st mention)" are those who keep the Holy Spirit in the human nature. The word "Jerusalem" in the 2nd mention refers to that new heaven.

4:4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have cleansed the bloodstains of Jerusalem from within her with a righteous wind and a scorching wind, 5 The LORD shall create upon every place of mount Zion, and upon all the congregation thereof, a cloud and smoke by day, and the brightness of flaming fire by night. And the glory of the LORD will be a canopy over it. 6 And a tent for a shade from the heat of the day, and for a covert and a shelter from the downpour and the rain.

It goes on to speak of the future heaven, which for those who attain it, will be given after cleansing the filth of the Eves, and cleansing the bloodstains of Jerusalem from within; each bloodstain is an Adam, cleansed from within Jerusalem ("angel" nature) in the Jerusalem of earth (redeemed Man's Nature).

This first part, which ends with the next chapter, chapter 5 (which, as we shall see, is a recapitulation of what we have seen), has described for us, independently of the book of Emmanuel (chapters 6-12), our rebellion from heaven and our punishment, or rather the consequence of this rebellion. The first chapter of Emmanuel, chapter 6 could equally well have been joined to these 5, because it is also independent and says that Isaiah writes in code, that is to say that the meaning of what he writes has a different or deeper meaning than the apparent one; something that seems evident and that I try to clarify in this essay.

Isaiah 5

Point and Apart for the "parable".

5:1 I will sing to my friend the song of his love for his vineyard. My friend had a vineyard on a fertile hill. 2 He dug it up and broke it up, and planted it with a fine vine. He built a tower in the midst of it, and he dug a winepress in it. He hoped that it would yield grapes, but it yielded unripe grapes. 3 Now therefore, ye inhabitants of Jerusalem, and ye men of Judah, come and judge between me and my vineyard: 4 What more can be done to my vineyard, which I have not done to it? I had hoped that it would bring forth grapes: why hath it brought forth unripe grapes? 5 Now therefore I am going to tell you what I will do to my vineyard: I will take away its hedge, and it will be burned; I will break down its fence, and it will be trampled down. 6 I will make it a wasteland, and it shall neither be pruned nor weeded: the briar and the thorn shall grow up, and I will forbid the clouds to rain upon it. 7 **Now the vineyard of the LORD Sebaoth is the house of Israel, and the men of Judah are his choice planting. I expected justice from them, and there is iniquity; honesty, and there is shouting.**

Well, it is already explained by Isaiah (5:7); as a notation the men of Judah are the Adam, exquisite seedlings, his choice planting. The hedge and fence (5:5) are our soul containing the Holy Spirit, which is broken after our betrayal and there will be nothing left in us, expressed also as I will forbid rain upon it (5:6). Then follow the 'curses' for those who do not follow the right way.

5:8 Woe to you who join house to house, and field to field you annex, until you occupy the whole place and stand alone in the midst of the land!

5:9 Thus hath the LORD Sebaoth sworn in mine ears, saying, Many houses shall be desolate, great and fair, but without inhabitant.

5:10 For ten acres of vineyard will yield but one measure, and a load of seed will yield but one measure."

The houses are our souls, of different sizes. It refers to the moment in heaven when we wanted to be more (bigger, with more Essence of God). One way or another we coveted or took to become bigger, then we became uninhabited, empty of the Holy Spirit. "great and beautiful" because great they fell. In 10, "they will give only a sock" may refer to our never being as "big" as when we were "angels" or returning to our original soul size (before we stole and grew fat). It may also

indicate that the great and the small are left with the same, the freedom of choice for the Adam and the Eve (even if the latter are also deaf).

5:11 Woe to those who wake up in the morning, who walk after liquor, who stay up all night, dazzled by wine! 12 ... 13 Therefore my people have been deported without feeling, and their nobles are famished, and their people are parched with thirst. 14 Therefore the Sheol hath enlarged its bosom, and enlarged its mouth without measure, and its nobles, and its multitude, and its joyful multitude, go down to it. 15 Man is humbled, man is abased, the eyes of the haughty are bowed down; 16 The LORD Sebaoth is exalted in judgment; the Holy God shows his holiness by his righteousness. 17 The lambs shall graze as in their pasture, and among the ruins fat goats will browse.

In 5:11 it speaks of the same, we who walk after the Spirit, understanding that covetousness as idolatry (not the Spirit itself, but the desire to be more); much wine intoxicates and even kills. "Therefore he was deported (5:13)", therefore we fell into the world, cast out of heaven. "The notables were starved to death," the rulers (devils) as hatred remained, no body was given them: dead. "Their multitude was parched with thirst (5:13)", the Adam and Eve were left empty of the Spirit (the word parched speaks even of our appearance surely). The lambs will graze as in their pasture (5: 17) and the fat goats among the ruins browse (eat the tips of the branches=> tree represents the person as I was saying), it could refer to heaven and hell, but I think the lambs are the Adam (and some Eve convinced by the Adams) who will graze in the world thanks to the trial or the world's own suffering (they will gain Spirit after the passion), and the fat goats represent the same demons who nibble especially those who are victims of idols; this is almost the same in chapter : 25.

5:18 ... 20 Woe to those who call evil good, and good evil ... 21 Woe to those who are wise in their own eyes, and discreet in their own sight! 22 Woe to them that are champions in drinking wine, and valiant in pouring out liquor! 23 ... 24 Such a tongue of fire devours the ears of corn, and the hay in flames is destroyed; their root shall be as a stalk, and their blossom shall come up as chaff. For they have rejected the teaching of the LORD Sebaoth, and despised the saying of the Holy One of Israel. 25 Therefore the anger of the LORD was kindled against his people, and he stretched out his hand against them, and smote them. And He slew the princes; their dead bodies lay like rubbish in the midst of the streets. Yet his anger has not been appeased, and his hand is still stretched out.

The princes (5:24-25) are the leaders of the rebellion in heaven: Satan... (who was later revived - as chaff - so that in righteousness we might pass our test; apocalypse); in almost all translations it does not speak of princes but of mountains. The demons were the angels who committed iniquity, from the good they brought forth evil; even all of us were emptied by following the devil. The truth in which they lived, they wanted to turn it into a lie, they did not accept the will of God who gave them the size they had. In the world, the same thing will happen, many, in order to justify themselves or to wallow in idols, will call evil good and good evil.

5:26 He lifts up a banner to a people from afar, and whistles to them from the ends of the earth: behold him here, he is swift, he cometh lightly. 27 There is none in him who wearies and stumbles, ... 28 Their arrows are sharp, and all their bows are drawn. The hoofs of his horses are like flint, and his wheels are like a whirlwind. 29 He roars like a lioness, ... 30 It shall roar against him in that day like the roaring of the sea, and shall roar upon the earth, and there shall be thick darkness; for the light shall be darkened in the thick darkness.

If earlier it told us what became of the fallen angels or demons, now it tells us of these same ones on earth, who here tempt us at all hours (5:27) whispering in our ears, with accurate shots at our weaknesses. The roaring of the sea is a roar of death (the sea often symbolises death). In the world God will make himself disappear.

First Time. Betrayal in heaven. Isaiah 6. New Cycle.

6:1 In the year of king Uzziah's death I saw the LORD sitting on a throne, high and lifted up, and his throne filled the temple. 2 **Seraphim stood upright above him**, each having six wings: with one pair they covered their faces, with another pair they covered their feet, and with another pair they flapped their wings, 3 And they cried one to another, Holy, holy, holy, is the LORD Sebaoth: the whole earth is full of his glory. 4 The doorposts and lintels were shaken at the voice of them that cried, and the house was filled with smoke. 5 ... 8 And I perceived the voice of the Lord saying, "**Whom shall I send? and who will go on our behalf?**" I said, "Here am I: send me." 9 He said, "Go, and say to that people, '**Hear ye well, but understand not;** see ye well, but understand not.'" 10 Fatten the heart of that people, make it hard of hearing, and strike their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and be healed." 11 I said, "**How far, Lord?**" He said, "Until the cities are emptied, and are without inhabitant, the houses without men, the countryside desolate, 12 And the LORD hath driven away the nations, and the land is desolate in the land. 13 Even the tenth that is left in it shall be devastated again, as the oak or the oak, in the cutting down of which is left a stump: his stump shall be holy seed."

This chapter, as I said, is independent. It seems to begin with what happened in the rebellion. The seraphim (which are two since in 6:3 it says "one cried out to the other") may represent, together with the Lord, the trinity. Having 3 pairs of wings, covering the face and feet may speak of unity, one God, three persons. Thus in 6:8 it first says "Whom shall I SEND" and then "Who will go on OUR behalf? Covering the feet can also speak of the 2nd person who becomes man, and the face of the third, because the Spirit, even though He is a person, is different in the way He deals with us, He melts into us, but He is less concrete when it comes to addressing Him (it seems to me). On the other hand, both fly, close to God the Father, the fact that they are above seems to correspond to the fact that it is God the Father who speaks and who is closer to the prophet, which would coincide with the "annonadation" of the other two persons. At the moment when they cry out (6:3), this is the moment when God intervenes in the rebellion. The doorposts are shaken, our souls are broken to let the Holy Spirit escape: "the house is filled with smoke" (this may also refer to what I suspect happened, that God took the Holy Spirit away from all creatures and when all ceased gave it back to the faithful angels).

This chapter, moreover, indicates that much of what Isaiah said is encrypted; for the cause/relationship Adam and Eve, which I have already repeated so much. All must be hidden, for the hiding of God is part of the test, lest we believe without freedom and only out of fear. The deafness of the Eves is also justice.

Isaiah asks How far Lord (6:11)? Not Until when? [*I don't know if this looks good in English*] This must also be analysed according to the following verses, because it speaks of a heaven and earth. So God answers with "until..." in reference to "places" (until the cities, houses... are emptied). That is the emptiness of our souls, and we will be left with nothing or almost nothing (decimated). This tithed part is our man nature (= stump), then on earth, which will be holy seed, as it will be validated by christ to receive the Spirit. Thus, "(6:13) Even the tenth that is left in it will again be devastated", refers to the fact that from the misery in which we will be left, as empty men (until the passion), many will fall by the trial of the world.

2nd Time.

Offering of Jesus in heaven. Isaiah 7

7:1 In the time of Ahaz the son of Jotham, the son of Uzziah, king of Judah, Rason king of Aram went up with Pekah the son of Remaliah, king of Israel, to Jerusalem to attack it, but they were not able to do it. (2) And it was told the house of David, saying, Aram is joined to Ephraim: and the king's heart trembled, and the heart of his people trembled, as the trees of the forest tremble in the wind. (3) Then the LORD said to Isaiah, "Go out with your son Shear Yashub to the end of the upper pool, by the way of the field of the fuller's field, to meet Ahaz, (4) And say to him, 'Be on your guard, but be calm. Do not be afraid, nor let your heart faint for the sake of a pair of smoking brands. (5) For Aram, Ephraim, and the son of Remaliah have plotted your ruin, saying: (6) Let us go up against Judah, and dismember it, and break through it, and make Tabel's son king there.'"

Damascus capital of **Aram** whose King is **Rason**.

It also represents the fallen angels (Aram) and its King Satan.

Samaria capital of **Ephraim** (Eves).

The Head of Samaria is the son of Remaliah. Remaliah is the king of Israel.

Son of here comes to mean "that which became", so that we on earth are sons of Adam and Eve, for it designates ourselves when we were in heaven. Since Israel are the Adams and Eves, and the Eves lead them, the son of Remaliah (Remaliah = king of Israel) would represent the Eves. We arrive at the same thing by thinking that in heaven the devil leads the Eves and the Eves lead the Adams, so he is their king. If the consequence of Eve is the fall of the Adam (you burn your children), the son of Remaliah (the devil) is Eve.

Let us think then, that Aram and Ephraim are the Fallen Angels and the Eves. The Eves coveted like the demons; they are united in their covetousness, though the Eves did not rise up or perhaps gave up or surrendered, unlike their companions who persisted in rebellion. In 7:1 it says that these (Demons and Eves) joined together to attack Jerusalem (Jerusalem of heaven are the faithful angels, or it may even generalise=>the "angel" nature). It says "(7:6) let us break him (Judah) in pieces", it tells us that the Adams, by also entering into treachery even if it was for love, break his soul like the others. "Let us dismember him" => he will be separated from God, "Let us set there for king the son of Tabel"; Tabel means "Good is God" but the Masoretic Hebrew (so the Jerusalem Bible note says), vocalised it "Tabal" = "Good for nothing". It seems that even this conversion in language corresponds to what finally happened. From having God within us to being nothing.

7:7 Thus saith the Lord GOD; It shall not stand, neither shall it be so; 8 For the capital of Aram is Damascus, and the head of Damascus is Rashon; but in threescore and five years' time Ephraim shall cease to be a people. 9 The capital of Ephraim is Samaria, and the head of Samaria is the son of Remaliah. Unless you are established in me, you will not stand firm."

It will not stand, it means that it will end the rebellion and that Spirit or Essence "stolen" will be taken away from them. Also, that it will end the 'alliance' of Demons (Aram) + Eves (Ephraim) that causes the Adam's to fall. Aram are the fallen angels or demons and Ephraim are the Eves. Will cease to be people, refers to their fall and differentiation or subsequent deafness from the Eves in the world, they will be unable to hear or sense God; let us also remember that Christ calls them little dogs; yes, the Eves (Matt. 15,26). In 7:8, no. 65 may refer to man - See [A little numerology](#)_. p.195-, if I say 65 years will pass, at the time I say it I will be in a year other than 65, i.e. 66 is the expected year. * Some translations propose to change the order of some lines of 7.8 and 7.9 so that the number instead of 65, is '5 or 6' years, which would coincide with the actual fall of Samaria (722). I believe, however, that it is correct, as it stands, because Isaiah uses ambiguity to

convey this 'dual' message; I think he meant to make the point about that number (66), the number of the man times two.

About Samaria and Damascus (7:9) I have already commented at the beginning of this point (Isaiah) that they are named to then refer to different combinations of characters (Adam, Eve, Demons...), especially from within those characters (Holy Spirit or lack of Him). Moreover, with these places one can easily name their kings or directors, or manipulators (Satan, Eve for the Adams). These verses (7,8-9) seem to have been put by Isaiah to explain these parts or protagonists and to be able to interpret what is written. Even the last phrase "**Unless you are established in me, you will not be firm**", which seems a little out of context there, insists on this idea: that these verses are important for the correct interpretation.

7:10 And the LORD spoke again to Ahaz, saying: 11 "Ask for you a sign from the LORD your God **in the depths of Sheol or in the highest.**" 12 Ahaz said, "I will not ask for it; I will not tempt the LORD." 13 And Isaiah said, "Hear now, O house of David, is it a small thing for you to weary men, that you weary my God? 14 Well then, the LORD himself is going to give you a sign: **Behold, a maiden is with child, and she will bear a son, and will call his name Immanuel.**

After the betrayal, Jesus already in heaven offered Himself for our salvation. Thanks to this the earthly "plan" for our salvation is made. It says (7:11) "Ask for a sign from Sheol or on high", because this acceptance or offering already takes place in heaven, and then it will be realised on earth in Christ the man (Sheol is not hell but a place to wait without a Spirit); moreover, Christ will also go down to Sheol to recover the righteous who could not take the Holy Spirit because man was not validated until the Passion. The sign, of course, speaks of Mary and Jesus Christ: A virgin (maiden) is with child and the name of her son is God with us (Emmanuel).

7:15 He shall eat curds and honey until he knows how to refuse the evil and choose the good. 16 For before the child knows how to refuse the evil and choose the good, the land whose two kings make you afraid will be forsaken.

Until he learns to refuse the evil and choose the good, it refers to the time when Christ is made man, and is surrounded by traitors and evil. The angels and Christ Himself, though free, were not surrounded in heaven by evil as we can be on earth. This "learns" (7:16) refers more to "know". As for "the territory of the two kings who make you afraid shall be forsaken", before Jesus' coming to earth, both the Eves and Demons fall from heaven, lose their place and the kingdom of heaven (the Holy Spirit within). On earth these are also not together in the way they were in heaven (Adam is no longer manipulated, nor is he 'emotionally' dependent on Eve; and although demons tempt us and want to devour us, they cannot touch us unless we choose them).

7:17 The LORD will bring upon thee, and upon thy people, and upon thy father's house, such days as have not been since the day that Ephraim departed from Judah (the king of Asshur). 18 In that day the LORD will hiss for the swarm that is in the borders of the rivers of Egypt, and for the bees that are in the land of Asshur; 19 They shall come and settle all of them in the brooks, and in the clefts of the rocks, and in all the streams, and in all the creeks.

We are still prophesying (speaking in the future) about the earth project to save us. In 7:17 when "Ephraim departed from Judah (the king of Asshur)", some translations in the parenthesis put "the king of Asshur will come", because it does not make sense to the world either. Perhaps it corresponds to an expression that Isaiah takes for granted as this would be: When Eve separated from Adam

(demon); that is, adding the demon as an explanation or cause, not saying that Adam is the demon.

Demons fall to the earth also: "(7:18) he swarm that is in the borders of the rivers of Egypt, and for the bees that are in the land of Asshur". After the betrayal, before the land, the demons and we also remained apart from God (confines 7:18), but up there (the rivers symbolise God, Holy Spirit; though it speaks first of those of Egypt, the demons also had Spirit before the rebellion). "They shall come and settle all of them in the brooks", speaks of demons being everywhere on earth, there will always be some to tempt us. In "all the streams and creeks", it refers to the fact that it will be difficult to pick up the Holy Spirit on earth because of these tempters; just as it is difficult for a herbivore to drink when there is a carnivore lurking near the river.

7:20 On that day the LORD will shave off the head and the hair of the legs with a razor hired from beyond the River, with the king of Asshur, and will shave off the beard also,

We continue in what will be the earth. God will use the devil to purify us. Satan, already defeated, will be "revived" to save us by fulfilling all righteousness. The term "rent" speaks of temporary (then he will be cast away), "beyond the river" which will be on our earth not in heaven; with the razor comes death, but in this case it is used to cleanse.

7:21 In that day every man shall breed a heifer and a pair of sheep. 22 And so from giving milk, he shall eat curds, for "curds and honey shall be eaten by everyone who is left within the land". 23 In that day, any place where before there were a thousand vines worth a thousand pieces of silver shall be of the briar and the thistle. 24 With arrows and with a bow shall one go in there, for the whole land shall be briar and thistles, 25 and none of the mountains that are cleared with the hoe may be entered for fear of briars and thistles; it shall be a pasture for oxen and a pasture for sheep."

I am at a loss to find the meaning of heifer and pair of sheep; curds and honey. Perhaps it refers to all of us who dwell on earth ("that country") having guardian angels and tempters; or to their warnings and temptations, or to both. In either case, as in 7:15, it has to do with knowing the temptations, opposed to the good.

In heaven, the rebellion occurred because we took more of God's Essence, which was all around us and within our reach. We wanted to be more, to be like God and without Him. Perhaps "where there were a thousand vines" refers to those who became overly fat out of greed. On earth, the Essence or Spirit is symbolised as gold (silver, treasure), for the same similarity is found with the rich and greedy of this world. Gold has been put to the test for man by reproducing similar conditions to those in heaven for the covetousness of the Holy Spirit. That there is now "briar and thistles" means that where there was Spirit there is now none. This happens to all of us on earth, though perhaps it refers specifically to demons, for being empty is not the same as being full of bush; which would correspond better, for it would continue to speak of demons from 7:24. "With arrows and bow shall one enter there," tells us that on earth we continually struggle against the temptations of these demons. And although it says that it will not be possible to enter, nevertheless, it is "(7:25) a pasture for oxen and a pasture for sheep" why? Because it is from this battle, from this suffering, from the daily cross that the Christian, or the one who puts his faith in God and endures life's challenges with mercy and faithfulness, draws his nourishment. What is a source of evil can produce good in us, insofar as these have become a test for us; a test to obtain the Spirit (food, pasture). The oxen with horns are the demons who feed (pasture of oxen) on those who fall into their temptations.

2nd time continues. Emptying and falling to the ground. Isaiah 8

8:1 The LORD said to me, "Take a large plaque, write on it with a burin, from Mahe Salal Jas Baz, 2 And take Uriah the priest and Zechariah the son of Barachiah as my faithful witnesses. 3 I came to the prophetess, and she conceived and bore a son; the LORD said to me, "Call his name Maher Salal Jas Baz, 4 for before the child knows how to say 'papa' and 'mama,' the wealth of Damascus and the spoil of Samaria will be brought before the king of Asshur."

This, which seems to be referring to a son of Isaiah, could be new information in the "dual" history of the Isaiah verses or that which tells us what happened in heaven before all else. Maher Salal Jas Baz, meaning "The spoil accelerates, the plunder hastens". Let us remember that we are still in heaven, chapter 7 spoke to us, also from heaven of the actual beginning of that uprising, and in the future, as an added information consequent upon this uprising, of what would happen on earth. By saying 'it is hastening' it says that, in heaven, it is continuing what was begun, so it tells us now of how the traitors continue to take to themselves of that Essence of God. They continue to grow fat. However, it then says that all this wealth will be brought to the king of Asshur, Satan. This is figured in several places in the bible: in Exodus 32:2, Take away the gold earrings from your wives, daughters (both Eve) and sons (Adam, handled by the mothers); they take off the gold to make the idol, the goat; Satan. Although the final meaning there is also to lose the Holy Spirit, referring to what happened in heaven. . Where it says "Before the child knows how to say 'papa' and 'mama'" in this sense it speaks of the time from the rebellion (the spoil is hastened...), to its failure. "brought before the king of Asshur" may also refer to our fall to the earth or delivery under the yoke of the demons.

8:5 The LORD spoke to me again: 6 "Because that people have refused the waters of Shiloh, which go from wandering [run meekly], and have become demoralized before Rason and the son of Remaliah, 7 therefore, behold, the Lord will cause the waters of the river to rise up against them, the waters of the river, the floods and the copious waters. He shall overflow all the banks thereof, (the king of Asshur and all his splendour) shall overflow all the banks thereof. 8 He shall go on through Judah, flooding as he goes, until he reaches the neck. And the span of his wings shall encompass the breadth of your land, O Immanuel. 9 Know this, O ye people, **ye shall be destroyed**: hear, all ye ends of the earth: be on your guard, **ye shall be destroyed**; be on your guard, **ye shall be destroyed**.

That Spirit that we had, that bathed us always available and that kept us in continuous contact with God the Father (waters of Siloam), we have rejected it to want to take for ourselves out of greed (or love for the Eves), separated from God. That is why our death of Being comes from within us; that stream of Water or Spirit is what breaks us, that desire for more, that desire not to accept God's will is what causes us to cease to be His desires. It will invade all its banks" speaks to us of the brokenness of our soul, which can no longer contain the Holy Spirit. "He is demoralised before Rason and the son of Remaliah"; Rason, king of Aran represents Satan and the son of Remaliah (head of Samaria, capital of Ephraim) represents the Eves. He repeats thrice shall ye be destroyed', for the **demons, the Adams and Eves**, will all be emptied of the Spirit.

8:10 Devise a plan: it will fail. Speak a word: it will not come to pass. For God is with us. 11 For thus said the LORD to me, when He took me by the hand, and turned me away from going in the way of that people: 12 Call not that which that people call a conspiracy a conspiracy, neither fear nor tremble at that which they fear. 13 Count Him holy, the LORD Sebaoth; let Him be your fear, and let Him be your trembling. 14 It shall be a sanctuary and a stone of stumbling and a rock of offence to both the houses of Israel, a snare and a trap to the inhabitants of Jerusalem. 15 **Many shall stumble there, and fall, and dash themselves in pieces, and be snared and taken.**

It continues with what was left in 8:9 (ye shall be broken). It continues to speak in the future, now it seems to speak of the Stolen Spirit, which is both a sanctuary and a stumbling block and a snare, for he who is fattened with that which is stolen will come to nothing. The houses of Israel (both) are the angels Adam and the Eves, when he names Jerusalem he includes all in heaven, also those who will later become demons. In itself the Essence of God is what is desired, therefore wanting more is the snare, He is the snare; to harbour as much Essence as we wanted broke us inwardly; Yahweh will be the stumbling block. Many (Adam, Eve, Demons) will fall and crash... already refers to the earth (... will be trapped and imprisoned). We will be left empty down here without Him within us.

Third time

8:18 Here am I and the sons whom the LORD has given me, for signs and for proofs in Israel, from the LORD Sebaoth, who resides on Mount Zion. 19 And when they say to you, "Consult the necromancers and the diviners who whisper and mutter; do not a people consult their gods, for the living to the dead?" 20 for the sake of teaching and witnessing: Why will they say such a thing! That which has no profit. 21 He will pass by there lacerated and hungry, and as soon as he is hungry, he will be angry and will fail his king and his God. He will turn his face upward. 22 He shall look upon the earth, and there shall be only blackness and darkness, and thick murk, and gross gloom. 23 For is there no gloom for those who are in straits? **As the former time outraged the land of Zebulun and the land of Naphtali, so the latter honoured the way of the sea, beyond the Jordan, the district of the Gentiles.**

This makes another small point (16 wraps up the testimony, seals the teaching); it seems to place us on the earth, for whom also that which is revealed is sealed. In (21) he will turn his face upward, he will look down upon the earth..., he places us on the earth, (he looks down upon it). It says: as in the first time (in heaven) he outraged the earth of Adam and Eve (it seems), in the last (earth), he honoured (past) the way of the sea (death). He speaks of the demons who on earth will have no body. In any case, it seems to place us already on earth.

On earth ½ Time. Restoration. Isaiah 9

Isa 9:1 **The people who were walking in darkness 2 saw a great light.** Those who lived in a land of shadows, a light shone on them. You increased their joy, you made their gladness great. Rejoicing at your presence, like rejoicing in the harvest, as they rejoice in dividing the spoil. 3 For the **yoke that weighed them down**, and the yoke of their shoulder - **the rod of their tyrant - you have broken**, as in the day of Midian. 4 For every boot that stampeth with noise, and the garment dipped in blood, shall be for the burning, the fuel of the fire. 5 **For unto us a child is born, unto us a son is given.** His dominion shall be upon his shoulder, and his name shall be called **Wonderful Counselor, Mighty God, Ever-Father, Prince of Peace.** 6 Great is his dominion, and there shall be no end of peace upon the throne of David, and upon his kingdom, to restore it, and to establish it for equity and for righteousness, From now and forever, the zeal of the LORD Sebaoth will do that.

In this new chapter the reference to Jesus Christ is very clear. "The yoke that was heavy upon them, the rod of their tyrant hast thou broken" speaks to us of the bondage to which we were subject, for the fallen angels asked our same fate because we had become empty of the Spirit as they were (sorry to repeat this so much, but it is crucial, See [Justice and Redemption in Jesus Christ](#) p.381). This is represented a little earlier by speaking of the stump of the tree (6:13), it is the very base or beginning of the tree, which remains and from which a new tree comes forth. What was on the stump, our old angel nature disappears (is burnt up). This resurgence of the new nature is also foreshadowed by the cutting by the red sea of the thread that bound (and enslaved) us to Pharaoh, on the day of the death of the

first-born. Jesus our brother in creation, God in Essence or the intensity of the Holy Spirit, is the firstborn of all, also of cattle - Eve -, reptiles (fallen angels) or birds (Adam). It is his sacrifice on the cross that frees us from our kidnapper, the devil, and all this God wanted to prefigure in the Torah, through the history of Israel. But while it is clear and even refers to "a son has been given to us" it may refer to Jesus offering to save us, to become a man when the time comes. If we are children of Adam and Eve, being that these designate us, that "son has been given to us" refers to Jesus Christ.

From here there are four separate sections of verses that speak of the consequences of the passion (9:7-11, 9: 12-16, 9: 17-20, 10: 1-4), and they all end with "and still his hand is stretched out" (= Jesus), which underlines that these are consequences of the passion.

9:7 The Lord has spoken a word in Jacob, and it has fallen on Israel. 8 Know it, all you people, Ephraim and the inhabitants of Samaria, who say with arrogance and conceit: 9 "The bricks have fallen, but of ashlar we will build; the sycamore trees were cut down, but for cedars we will change them." 10 For the LORD **has given an advantage to his adversary, even to Rason, and has stirred up his enemies:** 11 **Aram in front and the Philistines behind, they devoured Israel with their mouths full.** Yet his wrath is not appeased, **and his hand is still stretched out.**

This part refers to the Eves, for they remain deaf after the passion. The Eves will in fact become active enemies of the Adams after the passion, for their foolishness is unable to see and hear the Spirit as the Adams do. They will continue to pull towards the world and they will look to heaven (sword I will put). The demons will rage against both, especially the Adams, for they hate God, they hate the Holy Spirit. Before the passion, they gloated in tempting men, those who served as their shield, as their amusement or only task to perform; then they will rage.

9:12 But the people did not turn to him who chastised them; they did not seek the LORD Sebaoth. 13 Therefore the LORD **has cut off from Israel head and tail, palm tree and reed, in one day.** 14 **The ancient and honourable is the head, and the false prophet is the tail.** 15 The leaders of this people have turned aside, and their leaders have gone astray. 16 Therefore the LORD will not have mercy on their young men, nor will he have mercy on their fatherless and widows: for they are all wicked and evil, and every mouth uttereth folly: therefore his wrath is not appeased, **and his hand is stretched out still.**

Here it speaks of cutting off the head, or Satan (fair and beautiful angel, honourable old man 9.14) and the tail, the Eves (false prophet who leads Adam), all in one day, the day of the passion. Since the Adams will now be able to have the Spirit and see God, they will not be guided by the world, nor by the Eves, who only see the world.

9:17 For wickedness burneth as a fire, it devoureth the briar and the thorn, and it goeth forth into the thickets of the forest: they are stretched out in a pillar of smoke. 18 The earth is burned with fire by the rapture of the LORD, and the people are as grass in the fire: no man hath pity on his brother.

9:19 He cuts on the right hand, and is hungry; he eats on the left hand, and is not satisfied: every man eats the flesh of his own arm. 20 **Manasseh devours Ephraim Ephraim devours Manasseh, and they both go together against Judah.** Yet his anger is not appeased, **and his hand is still stretched out.**

This speaks of the end of the demons, for they have already lost their shield. After this ½ time there will be no more time because the demons will be "burnt up". But it also speaks of the "sword I will lay down Matthew 10:34", of the active battle of the Eves against the Adams mentioned above.

Isaiah 10

10:1 **Woe unto them that decree wicked decrees**, and to the scribes that write revilings! 2 excluding the weak from judgment, trampling upon the right of the poor of my people, making widows their spoil, and despoiling the fatherless. 3 For what will you do in the day of reckoning and devastation that lies ahead? to whom will you turn for help? where will you leave your gravity? 4 So as not to kneel among the prisoners, they would rather fall among the slain. Yet his wrath is not appeased, **and his hand is still stretched out.**

We are still talking about the consequences of passion. Now it seems to speak exclusively of the demons, and what will happen to them after the end of time (they no longer have the shield). It may refer in general to those who even after the passion are still miserable.

10:5 O Asshur, the staff of my wrath, the rod that my fury wields! 6 Against an ungodly nation I will guide him, against the people of my wrath ; **I command him to plunder the plundered and to seize the prey**, and to make them kick him like the mire of the streets. 7 But he does not think so, nor does his heart think so, but his intention is to ravage and exterminate a nation not a few. 8 For he says, "**Are not all my leaders kings?**" 9 Is not Kalno like Karkemis? is not Jamath like Arpad? is not Samaria like Damascus? 10 As my hand reached out to the kingdoms of the idols - whose statues were more than those of Jerusalem and Samaria - 11 as I have done to Samaria and her idols, shall I not also do to Jerusalem and her idols?"

Asshur represents Satan. God says of him that he will send him to plunder (10:6, plunder the plundered; the Spirit on earth) and kick, but that the devil intends to ravage and exterminate. The kings are now us, the Adams especially, since man can now receive the Holy Spirit (to plunder what was plundered is to plunder again, as he did in heaven, now we have Spirit again which we lose by sinning through his temptations). He first equates the Eves to the Adams and then says that: "(10:10) just as he reached his hand to the kingdoms of idols", i.e. just as he managed to bring iniquity into heaven when he deceived us, and by his hand we were led to desire to be above God, without God;

"whose statues were more than those of Jerusalem and Samaria" => whose 'idol or that which was intended' was greater than any idol we shall have on earth (thus the "intended" in heaven was to be greater than God; the iniquity, the idol brought into heaven was to possess more Essence of God, to be like God or more than Him; there is no greater idol than that).

"(10:11) As I did to Samaria and her idols, will I not do the same to Jerusalem and her simulacra => the simulacra are men with Spirit (simulacra of the heavenly nature: angel). He compares what He did with the Eves in heaven to what He will do (He says) with the Adams (Jerusalem) referring first to what He did with the Adams in heaven and their heavenly part, and then to those on earth (simulacra).

10:12 When the LORD has finished all his work in Mount Zion and in Jerusalem, he will review the fruit of the pride of the king of Asshur, and the haughty pride of his eyes. 13 For he said, "By the might of my hand I have done it, and by my wisdom, for I am wise, **I have removed the borders of the peoples**, their storehouses have I spoiled, and I have brought down their inhabitants like a fortress. 14 As a nest has my hand reached the wealth of the peoples, and **as one gathers abandoned eggs, so have I gathered the whole earth**, and there was none that flapped his wings, nor opened his beak, nor his flock."

"When I had finished the work on Mount Zion and Jerusalem (10:12)" refers to the salvation project of man. At the time when the universe/earth project is completed and the entrance into our earth is imminent. Then the devil will be called to account for what he said, or did, rather: "I have erased the borders of the peoples (10:13)" => I have broken the souls of the fallen ones. "their storehouses I have plundered" => He says that he (the devil) has taken from us (we have lost) the Essence of God.

And the following is the Lord's response to the speech to what the devil said or did:

10:15 Does the axe boast against the axe-wielder? or is the saw greater than he that wieldeth it? as though the rod moved than he that lifteth it up! as though he that is not wood were lifted up by the staff!

For it is really God who overcame the rebellion up there. We lost the Spirit by separating ourselves from Him. True it is by the devil that iniquity came in.

Does the axe boast...? => It speaks of the devil indeed being put to the necessary test to fulfil justice, for he was already defeated when God 'revives' him to fulfil that justice that will save us on earth. But now the time has come for his punishment. Let us remember that He is all-powerful in heaven too, quite capable of stopping an attempt at rebellion before it is carried out, but He has set us free.

10:16 Therefore the LORD Sebaoth will send a faintness among **his well-fed**, and will kindle a burning like a fire under his abundance. 17 **The light of Israel shall become a fire, and his Holy One a flame; it shall burn and devour his thornbush and his brier in one day**, 18 And the splendour of his forest and of his garden shall be consumed in soul and in body: it shall be as the languishing of a sick man. 19 What is left of the trees of his forest shall be so few that a child may count them. 20 In that day the remnant of Israel and the righteous of the house of Jacob shall no more return to lean on him that smiteth them, but shall lean firmly on the LORD. 21 A remnant shall return, the remnant of Jacob, to the mighty God. 22 Though he be thy people Israel, as the sand of the sea, yet only a remnant of him shall return. Determined extermination, overflowing with righteousness. 23 For it is a determined extermination that the LORD Sebaoth will perform in the midst of all the earth.

It begins by saying "For this reason... (10:16)" that is, because of what was said of the devil and idols, how he deceived us, and what he accomplished, "He shall send forth his well-fed fainthearted...". It tells us of what the fatlings will receive as fruit of the world (speaks in the future), "(10:17) it shall burn and devour his thornbush and his brier in one day, it speaks of when he finishes with the demons, which will be in one day, still speaks in the future. It has not yet been given.

10:24 Therefore thus says the LORD Yahweh Sebaoth, "Do not fear, O my people who dwell in Zion. Asshur who beats you with the rod and lifts up his staff against you (on the way to Egypt). 25 For yet a little while, and the fury will be consumed, and my wrath will consume them." 26 The LORD Sebaoth will stir up a scourge against him, as when he smote Midian at the rock of Horeb, or when he lifted up his staff against the sea in the way of Egypt. 27 On that day he will take his burden from off your shoulder, and his yoke from off your neck. And the yoke will be destroyed (...)

"(10:24) You who dwell in Zion" is the one who harbours the Kingdom of heaven within him (the Holy Spirit). He tells us here not to be afraid of the devil for his own sake or for the sake of those in the world who follow him and go against the Adam. Let us not be afraid of death, nor of the death of being (before others), of not having, not even of not having enough to eat, for God provides for those who trust in Him; and even if we should die, if we do so free from idols, what is the problem? The rest is clear, it tells us about the punishment that the demons will have when the end of the universe comes. Then the demons will tempt no more. If breaking the yoke before the passion refers to the passion and the end of slavery, after the passion it speaks of the end of the demons and their temptations.

10:28 He came over Ayyath, he passed through Migron, he passed through Mikmas, he passed through Mikmas. 29 They passed over the ford: "We will spend the night in Gibeah." Ramah trembled; Gibeah fled from Saul. 30 Shout for joy, O Bat Gallim; hear Laishah, answer him, O Anathoth. 31 Madmenah is disbanded. The inhabitants of Gebim are safe. 32 This very day in Nob making high he wageth his hand against the mount of the daughter of Zion, the hill of Jerusalem. 33 Behold, the LORD Yahweh Sebaoth shakes the boughs with a noise; the high places are broken, and the high places

will fall. 34 He will strike the thickets of the forest with iron, and by the blows of a Mighty One, it will fall.

All this (10:28 to 10:34) I do not know how to break it down, but it seems to speak of the development of the end of the world. The mount of the daughter of Zion (10:32) are from among the Eves, those who open their ears by the work of any Adam. Thus, he equates the highest of the Eves with the lowest of the Adams. It seems that all these (who listen), will be tested and the proud will fall... (10:33).

End of ½ Time. Eves will listen. Isaiah 11

11:1 There shall come forth a shoot out of the stump of Jesse, and a shoot shall grow out of his roots. 2 The spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the LORD. 3 And he shall inspire him with the fear of the LORD. He shall not judge by appearance, nor judge by hearsay. 4 He shall judge the weak in righteousness, and the poor of the land in righteousness. He will strike the cruel man with the rod of his mouth; with the breath of his lips he will slay the wicked. 5 Righteousness shall be the girdle of his waist, and truth shall be the girdle of his loins. 6 **The wolf and the lamb shall be neighbours, and the leopard shall lie down with the kid; the calf and the calf shall feed together, and a little child shall lead them.** 7 The cow and the bear shall graze together, they shall lie down their young together; the lion, like the oxen, shall eat straw. 8 The sucking child shall dig in the hole of the asp, and the weaned child shall thrust his hand into the viper's hole. 9 No one shall hurt, no one shall do evil in all my holy mountain; **for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.** 10 **In that day shall the root of Jesse stand up for a standard for the people, and the nations shall seek it, and his dwelling shall be glorious.** 11 **In that day shall the LORD show his hand again to recover the remnant of his people that are left of Asshur, and of Egypt, and of Pathros, and of Kush, and of Elam, and of Senaar, and of Hamath, and of the isles of the sea.** 12 He will set up a standard for the Gentiles, and gather the dispersed of Israel, and gather the scattered of Judah from the four corners of the earth. 13 The envy of Ephraim shall cease, and the oppressors of Judah shall be cut off. **Ephraim shall not envy Judah, and Judah shall not oppress Ephraim.** 14 They shall fall upon the back of Maritime Philistia; they shall plunder the children of the east at once. Edom and Moab shall be under the dominion of their hand, and the Ammonites under their obedience. 15 The LORD will dry up the gulf of the sea of Egypt, and will wave his hand over the river. **With the violence of his breath he will split it into seven streams, and make it possible to pass over it in sandals;** 16 There shall be a royal highway for the remnant of his people who have survived out of Asshur, as there was for Israel, when they came up out of the land of Egypt.

This speaks of the end (or near end), that Jesus Christ will succeed in uniting the peoples under the knowledge of God the Father (the root of Jesse -11:10-, which will be raised up to be a standard for the peoples). The offspring (Son) of the stem of Jesse (Father) speaks of the divine nature of Jesus. The roots of the trunk are Jesus also, but in his Man's Nature; a 'shoot' from his roots, speaks of one who will precede Jesus before his second coming, when the knowledge of the Lord will reign. An 'Elijah' who will turn the hearts of fathers to sons and vice versa (see [The prophet who is to come](#) p.468), the time of 'the sword I will lay down' will be over and the Eves will hear as the Adams did. In other words, it will make the Eves listen...

So, as I say, it is not only talking about Jesus Christ, but about the time when what Jesus achieved, the validation of man, will be known to the whole of humanity; the Eves will be able to understand by reason, that is to say, it is talking about now and about what is revealed here as well. It speaks of the fact that in no time we will all know that we are brothers, no matter what religion we belong to. In fact, it refers to religions:

(11:15) "The LORD will dry up the gulf of the sea of Egypt" => He will dry up the death that comes from slavery.

"He will wave His hand over the river" => The Holy Spirit will flow as He has never flowed (on earth) upon us.

"... He will divide it into seven streams and make it possible to pass over it in sandals" => This knowledge will make it visible to us that the Holy Spirit comes to these seven religions of which I speak. And it will be possible to pass over it in sandals, because with our knowledge of God, faith will hardly be necessary anymore. It will be very easy to go through these rivers, because, although they are a renunciation of the world, which, for some people before, could mean not swimming in them, they will now be easy to pass through ("pass through in sandals").

"There will be a royal road for the rest of his people who have survived out of Asshur" It says that for those who are left at the end of time, come to nothing, there will be an easier road because with this knowledge we will be able to see it. By survived from Asshur, I think it refers to those who survived from his attack not from within him (it is convenient to compare translations).

Likewise in 11:11 when it says:

to recover the remnant of his people that are left of Asshur, and of Egypt, and of Pathros, and of Kush, and of Elam, and of Senaar, and of Hamath, and of the isles of the sea.

I think it speaks of the world in general whose prince is the Devil; represented by Asshur (the place where the Assyrian empire began), the first. Then he names seven places which I believe refer again to the 7 nations or religions (or sizes, or ages) to which God has sent us, which I speak of in the book, which are the ones through which salvation can be reached. On other occasions Egypt is named separately as the kingdom of the devil (on the spiritual plane, I would say) and Babylon, as his kingdom in the world; however here Isaiah does not name Babylon but Asshur (although later he does name it coinciding with the end of the world of the 3 ½ times), perhaps Asshur encompasses the kingdom of the devil in general. If we then count Egypt, it would be 7 nations, otherwise it would be 6 + Egypt + Assyria. In any case, the clearest mention of the 7 religions are those 7 streams into which the River splits.

Isaiah 12

12:1 And you shall say in that day, "I praise you, O LORD, for though you were angry with me, yet your wrath is turned away, and you have had compassion on me. 2 Behold, God is my Saviour; I am safe and secure, for the LORD is my strength and my song; he is my salvation. 3 You will draw water with joy from the wells of salvation. 4 And you shall say in that day, "Give thanks to the LORD, call upon his name, declare his deeds among the peoples, proclaim that his name is exalted. 5 Sing to the LORD, for he has done a great thing, that is worthy to be known in all the earth. 6 Shout for joy and gladness, ye inhabitants of Zion: for great is the Holy One of Israel in the midst of you.

The inhabitants of Zion are those who have the kingdom of heaven within them. The rest is quite clear. In this and the next it tells us that the Eves will listen and the Holy Spirit will overflow everywhere when what is rebellious here is spread (by God's will, of course, not by this text itself).

Isaiah 13

Isa 13:1 A prophecy which Isaiah the son of Amos saw concerning Babylon. ... (5) ...

Isa 13:6 Howl, for the day of the Eternal is near, it will come as the destruction of the Almighty. ... (18)....

Isa 13:19 Babylon, the flower of kingdoms, the pride and honour of Chaldea, shall be like Sodom and Gomorrah, destroyed by God. ... (22)

The world (Babylon) will already be overcome, because all will have this knowledge of God. This could already be the end of the world, since Babylon represents the world. And here would be the end of the 3 ½ times structure in Isaiah (one of them could be more), however it speaks in the future and I think the end comes a little later when it speaks again of the fall of Babylon.

Isaiah 14

Isa 14:1-2 When Yahweh has mercy on Jacob and still prefers Israel, and has settled them in their land, **strangers will be gathered to them, and they will be added to the house of Jacob.**

The LORD will have mercy on Jacob, and will yet choose Israel, and will cause them to rest in their land. And strangers shall be joined to them, and they shall be joined to the family of Jacob. [Better translation]

2 They shall take other peoples and, bringing them to their place, shall appropriate them to the house of Israel in the lot of Yahweh as **servants and bondwomen**. They will make captives of their oppressors and subdue their tyrants.

It seems to go on to speak of the effect of their listening to the Eves. Slavery as mentioned in the Old Testament was regulated, after 6 years the slave was free and once a member of the community (among the Hebrews, not in Babylon). From the three and a half times those "strangers who join" may be the ones who listen when all is revealed; "captives to their oppressors", may refer to the Eves who pushed the Adams into the world. Speaking in the future, it seems to refer to what will happen after the end of the world.

Isa 14:3-4 In the day when the Eternal gives you rest from your toil, from your fear, and from the hard bondage in which you were made to serve, 4 you shall utter this proverb against the king of Babylon: "How the oppressor has come to an end, how his fury has ended!"

What follows speaks of how the remnant of Israel will taunt Babylon, still speaking in the future. This whole chapter 14 is a continuation of chapter 13, that prophecy against Babylon.

Then, from the end of this chapter, chapter 14, to 23, it continues with prophecies against Assyria, the Philistines, Moab, Damascus, Cush, Egypt, Edom, Jerusalem, Tyre and Sidon (and Babylon in chapter 13); among which these 7 peoples may or may not be (if we remove the symbolic names: Babylon, Egypt, Assyria, Jerusalem, 7 remain), and these could be equally independent, because they occur during the time on earth (3+ ½) or occur after the end of the world, given that they are prophecies and speak in the future (this part of prophecies to the peoples, has several prophets who are structured in 3 ½ times). However, in chapter 21, before the last three prophecies (Jerusalem, Tyre and Sidon), he speaks again of the fall of Babylon, this time in the past tense.

Isa 21:8-9 And he cried out like a lion, "Lord, I am always on the watchtower, day after day, and I spend the whole night on my watch. 9 "Look, here comes a man in a chariot drawn by a pair of horses." Then he answered, "Babylon is fallen. Babylon is fallen. **And all the idols of her gods are broken to the ground.**

Although it only mentions this now, immediately after the last three prophecies comes the accurately narrated end of the world (ch. 24) and the destruction of death forever (ch. 25), which would now close the structure of the 3 ½ times.

Isa 24:1-23 **Behold, the Eternal empties the earth and leaves it desolate. ... 3 The land shall be utterly emptied, and utterly plundered. The Eternal has spoken this word. 4 The earth shall mourn and wither, the world shall be sick, the world shall fall; the nobles of the peoples of the earth shall wither. 5 ... 14 They shall lift up their voice, they shall sing for joy, they shall shout for the majesty of the LORD, they shall shout from the sea. 15 Therefore praise the LORD in the morning, in the lands of the sea exalt the name of the Eternal, the God of Israel. 16 From the ends of the earth we hear them sing, "Glory to the Righteous One. 21 In that day the Eternal will punish in heaven the host of heaven, and on earth the kings of the earth. 22 And they shall be heaped together as prisoners are heaped together in a dungeon. And they shall be shut up in prison, and shall be punished after many days. 23 And the moon shall be ashamed, and the sun shall be confounded, when the Eternal Almighty shall reign on Mount Zion and in Jerusalem, and before his elders shall shew his glory.**

That seems clear. In (21) the armies of heaven may be the (bodiless) demons and the kings of the earth, the Adam and Eve at the end also.

Isa 25:6-9 **The Eternal Almighty will give to all peoples on this mountain, a banquet of succulent delicacies, a banquet of fine wines, of thick marrow, of purified wines. 7 On this mountain he will destroy the mask with which all peoples are covered, and the veil that envelops all nations. 8 The LORD will destroy death for ever, and wipe away all tears from all faces, and take away the reproach of his people from all the earth. The Eternal has said. 9 In that day it shall be said, "This is our God! We have waited for him, and he will save us. This is the Eternal One for whom we have waited, and we will rejoice and be glad in his salvation".**

In ch. 25 God will destroy death forever.

Isa 26:20 **Go, my people, enter into thy chambers, shut thy doors behind thee, hide thyself for a little while, until the wrath be over.**

The 26th speaks of the reception of Israel and the final punishment of the demons. Several prophets and the apocalypse agree that after the end of the world there will be a time of waiting and then the devil will be annihilated.

Isa 27:1 **In that day the Eternal will punish with his hard, great and strong sword the leviathan, the slithering serpent; the leviathan, the crooked serpent; and he will slay the dragon that is in the sea.**

Isa 27:12-13 In that day the Eternal will thresh from the river Euphrates to the brook of Egypt. And you Israelites will be gathered one by one. 13 On that day, a great trumpet will sound. **And those who were perishing in Assyria, and those who had been driven into Egypt, shall come, and worship the Eternal on the holy mountain of Jerusalem.**

In (13) those who were perishing in Assyria it does not refer to the Assyrians, but to those who were perishing by them. Those who had been cast into Egypt, the same. Egypt symbolises the bondage of Pharaoh (the devil) to which we were subjected.

Other mentions of the cure for the deafness of the Eves.

From chapter 29 (or 28) onwards he laments in several chapters of those who go down to Egypt but then shows how the Eves will hear.

Isa 29:1-24 Alas, Ariel, Ariel, the village where David has encamped! Add year upon year, the feasts complete their cycle, 2 and I will put Ariel in anguish, and there shall be weeping and wailing. She shall be to me an Ariel; 3 I will encamp in a circle against you, I will tighten against you the entrenchment, and I will raise against you a trench; 4 you shall be cast down, from the earth you shall speak, your word shall be choked by the dust, your voice shall be as a spectre from the earth, and from the dust your word shall be as a whisper. 5 ... 6 From Yahweh Sebaoth you shall be visited with thunder, with noise, with roaring and clattering, with storm, with storm, and with a devouring flame of fire. 7 It shall be like a dream, a vision of the night, the multitude of all the nations that war against Ariel, all her militia, and the forces of war that oppress her. 8 ... 10 For Yahweh has poured upon you the spirit of slumber, he has glued your eyes (prophets) and covered your heads (seers). 11 And every revelation shall be to you as the words of a sealed book, which is given to one who is learned in letters, saying, 'Yes, read that,' and the other says, 'I cannot; it is sealed. 12 Then the book is passed to one who is illiterate, saying, "Please read it," and he says, "I cannot read." 13 ... 14 Therefore behold, I continue to work wonders with that people, to do marvellous wonders; I shall lose the wisdom of their wise men, and overshadow the understanding of their wise men. 15 ... 17 Is it not but a little while, that Lebanon shall be turned into a garden, and the garden into a forest? 18 In that day the deaf shall hear the words of a book, and the eyes of the blind shall see them out of darkness and out of gloom, 19 and the poor shall rejoice in Yahweh, and the poorest of men shall rejoice in the Holy One of Israel. 20 24 The wanderers shall gain understanding, and the murmurers shall learn doctrine.

Here we are told the full story of the Eves: of their betrayal from heaven (L-9), of their blindness on earth (10-12), and of how their eyes will be opened by a book (18).

Isa 30:1 Woe to the rebellious children - oracle of Yahweh - to execute plans, which are not mine, and to make libations of covenant, but not in my sight, heaping sin upon sin! ...10 **Now come, write it on a tablet, engrave it in a book, and let it endure to the last day, for a testimony for ever:** 9 Which is a stubborn people... 10 Who have said to the seers: "See ye not!"; and to visionaries: "See not for us true visions; speak flattering things to us, behold illusions. 11 ...18 **Yet Yahweh will wait to be gracious to you, and so he will rise up to have compassion on you, for Yahweh is a God of justice; blessed are all those who hope in him!** 19 ... 20 **The LORD will give you siege bread and rationed water, and afterward he who teaches you will no longer hide himself; with your eyes you will see him who teaches you, 21 and with your ears you will hear behind you these words, "That is the way, go in it, whether to the right or to the left."**

He laments now for the rebellious, mentioning also a book and a Grace of God (of equity) that waits and arises (18). He speaks of them "seeing" the one who teaches him (20) and "That is the way, go ye in it, whether it be to the right hand, or to the left." What does this sound like to us? Doesn't it really seem to say that there is more than one way leading to the same place?

Chapters 31 and 32 also speak of those who go down to Egypt and of the indolent women, and in both God forgives them. Ch.35 also speaks of redemption and of the deaf who will hear.

Isa 41:25-29 **"I have raised up a man from the north, and he is coming from the east. He will call on My name, and tread on princes like mud, as a potter treads on clay. 26 "Who has announced it from the beginning, that we may know, or from long ago, and we will say, 'It is true'? But there is no one who announces, nor who teaches, nor even who hears your words. 27 "I am the first to speak these things to Zion, and to give Jerusalem a bearer of glad tidings. 28 "I looked, and there was none. I asked about these things, and there was no counselor. I asked, and they answered not a word. 29 For all idols are vanity, and their works are nothing. Wind and vanity are their images."**

This one he calls from the north is the shoot that comes out of the root of Jesse. It means that he comes from those redeemed by Jesus (the root of Jesse). From the north come the traitors, sinners (he says he raised him from there), but he comes from the east (where the sun rises = God), meaning that he was redeemed. In 26 he says what in this book I have shown; announcements made from long ago,

which have only one answer: "It is true". So it seems that he does not find this counsellor, but then, in what follows, he does find him.

Isa 42:1-25 "Here is my Servant, whom I will uphold. My Chosen One, in whom I delight. I have put My Spirit upon him, and he will bring justice to the nations. 2 "He shall not cry out, nor lift up his voice, nor make it heard in the streets. 3 He shall not break the bruised reed, nor quench the smouldering wick. Faithfully he will bring justice. 4 "He will not grow weary, nor faint, Till He establishes righteousness in the earth, And the isles shall wait for His law."

This one here is not Jesus, but the shoot that comes out of Him (from His roots). "He will not break the waterfall, nor quench the smouldering wick" speaks of him, not what he will do because any normal person does not attack, break, or extinguish the weak; it would not be noteworthy that this one here will not break the weak. And if we were to speak of Jesus he would be described as a torrent of Light. This one however is in ill health (bruised reed, will not break), and is not a saint (the smoking flame will not be extinguished). It is then confirmed in:

19 "Who is blind, but my servant? Who is deaf, like my messenger? Who is blind like my envoy, the servant of the Eternal, 20 "who sees many things, and does not warn; who opens his ears, and does not hear?"

This one here will speak of justice (1), and the islands will wait for his law. I think I put it this way, the islands surrounded by sea or death may be the Eves, not those who already have a path. Since the islands are often named as part of these 7 groups, it may be that there are not really 7 religions but 6 and the "islands" group does not have a specific religion (in which case the fools would not be distributed beforehand among each religion. Both options are possible).

5 Thus says God, the Eternal One, the Creator of the heavens, who spreads them out, who spreads out the earth and its produce, who gives breath to the people who dwell in it, and life to those who walk on it: 6 **"I, the Eternal One, have called you in righteousness, and I will uphold you by the hand. I will keep you, and make you a covenant of the people, a light of the nations."** 7 "That you may open the eyes of the blind, and bring out the prisoners from the prison, and those who sit in darkness from the prison. 8 "This is my name, I, the Eternal, and to another I will not give my glory, nor my praise to graven images. 9 **"The former predictions have been fulfilled. I announce the things that are to come, I announce them before they come to pass. 10 Sing to the Eternal a new song, sing his praise from the ends of the earth, sing the sea and all that is in it, the isles and their inhabitants! 11 Let the wilderness and its cities sing, the villages where Kedar dwells. Let the inhabitants of Shelah sing, and from the top of the mountains let them shout for joy. 12 Let them glorify the LORD, and preach his praise in the isles. 13** The Eternal shall go forth as a giant, and as a man of war shall he stir up jealousy. He shall cry out, he shall shout, he shall shout, he shall strive against his enemies. 14 **"From everlasting I have kept silence, I have kept silence, I have held my peace. But now I will cry out like a woman in travail; I will lay waste and devour. 15 I will lay waste mountains and hills, I will wither all their grass. I will make the rivers into islands, and dry up the pools. 16 I will lead the blind by a way they have not known, I will make them tread in paths they have not known; I will turn the darkness into light before them, and the rugged into a plain. This I will do, and I will not forsake them. 17 "Those who trust in idols and say to the molten statues, 'You are our gods,' shall be turned back and greatly confounded. 18 "Deaf, hear; and you blind, look and see! 19 "Who is blind but my servant? Who is deaf, like my messenger? Who is blind like my envoy, the servant of the Eternal, 20 "who sees many things, and does not perceive; who opens his ears, and does not hear?" 21 The Eternal was pleased for love of his justice to magnify his Law, and to magnify it. 22 But this is a people plundered and trodden under foot, all trapped in caves and hidden in prisons. They are sacked, and there is none to deliver; they are trodden under foot, and there is none to say, "Restore". 23 **Who among you will hear this? who will hearken and hear of the future?** 24 Who gave Jacob as a prey, and delivered Israel to spoilers? was it not the Eternal, against whom we sinned? And they would not walk in his ways, nor hearken to his law. 25 Therefore he poured upon them his fierce anger, and the power of war. He set fire on them on every side, and they did not understand; he consumed them, and they did not listen.**

The rest seems clear, it is what is going to happen in no time. So I leave you with the questions in verse 23.

Ch. SUMMARY ISAIAH DISTRIBUTED IN 3.5 TIMES **3.5** Times

1-4	1 Betrayal in heaven "I raised up children and brought them forth, and they rebelled against me" 1st Time 2-3 Offering of Jesus : in future days the mountain of the House of the LORD will be established on the top of the mountains. 2nd Time Blackmail to the Adam : a young man oppresses him, and women dominate him. 3rd Time Fall to the earth. They shall go into the clefts of the rocks and the clefts of the earth, far from the presence of the LORD. On that day man shall cast out the mosshoppers and the moles (demons and blind Eves / seven women to one man=> let us bear your name; not written in the Book) 1/2 Time 4 On that day the seed of the LORD will be magnificent and glorious. 1/2 Time	3 1/2 Times Complete
5	My Friend's Vineyard. Separation.	
6	Treachery in heaven. Seraphim stood erect.... The doorposts and lintels shook at the voice of those who cried out, and the House was filled with smoke.	First Time
7-8	It will not stand, nor will it be so; Offering of Jesus: Behold, a maiden is with child and is about to give birth to a son, and she shall call his name Immanuel. Emptying: The Lord causes the waters of the River to rise against them, raging and copious. It will overflow in all its channels. You will be broken, you will be broken, you will be broken (Adam, Eve, demons).	Second Time
8	He will turn his face upward, he will look down upon the earth, and there will be only blackness and blackness, a thick gloom and thick darkness. As the former time reviled the land of Zebulun and the land of Naphtali, so the latter honoured the way of the sea (death), beyond the Jordan (Holy Spirit).	Third Time
9-10	Jesus Christ: The people who walked in darkness 2 saw a great light. the rod of their tyrant - He has broken. A son has been given to us. Lordship shall be upon his shoulder, and his name shall be called "Wonderful Counsellor", "Mighty God", "Ever-Father", "Prince of Peace". His hand is still outstretched (4 times, consequences of the passion).	1/2 Time
11-14	End of 1/2 Time. Now. Recovery of the Eves. The Eves will hear and the knowledge of the Lord will spread. There shall come forth an offspring from the stump of Jesse. The wolf and the lamb shall be neighbours, and the leopard shall lie down with the kid / With the violence of his breath he shall split it (the River) into 7 streams, and make it possible to pass it in sandals. 7	1/2 Time
15-23	Judgement of the 7 Peoples + Egypt + Babylon + Assyria + Jerusalem. Can be seen as independent or continuation of the end 1/2 time.	End of the World
24	Behold, the Eternal One empties the earth	
25	The Eternal Almighty will give to all peoples on this mountain, a banquet of succulent delicacies, a banquet of fine wines, of thick marrow, of purified wines, / The Eternal will destroy death forever.	Extra Life

Only studied the first few chapters, then he speaks many times of restoration (Adam + Eve). Note that in the 2nd period of 3 1/2 times, it extends the last 1/2 more.

THREE AND A HALF TIMES IN THE PROPHET OSEAS

Hosea is a contemporary of Isaiah and, like him, writes in code to speak of our history from heaven as well. I do not know if both he and Isaiah really knew what they were writing, that is, the depth of the underlying message. What is certain is that it is God through his prophets and envoys who is the author of the Bible. There is no other reasoning when this encryption key, hidden for thousands of years and coinciding in different authors of the Bible, if not in all of them, I would say (I am sorry to repeat this so much, but it seems very important to me), is now discovered. We will see that God insists on repeating these ciphers to us; in this sense Hosea is amazing, this will be seen in the end. And if with all this evidence we do not see it, it is not that we lack the intelligence that Hosea mentions, but that perhaps our souls are twisted.

Beginning Hosea, we will see that Yizreel means "**God sows**", and it was also where Jehu killed the descendants of Ahab. In these verses we will be introduced as usual to the participants in the rebellion in heaven. Although actually in the first chapter he tells us about the stages of the betrayal. Then in the beginning of chapter 2, he will finish the summary of this betrayal and what the Lord will do to save us, establishing a relationship between the people and the stages.

In the continuation of chapter 2 he will tell it all again, and from chapter 4 onwards, but now with greater detail or development, starting again from heaven. Thus, he will tell us 3 times; (1-2;2;4-11).

Let us begin at the beginning.

Hosea 1

Hos 1:1-9 The word of the LORD that came to Hosea son of Beeri, in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah, and in the days of Jeroboam, son of Joash, king of Israel. **2** When the LORD began to speak with Hosea, the LORD said to Hosea: Go, get for yourself a woman of prostitution and children of prostitution, for the land prostitutes itself, a turning away from the LORD. **3** So he went and took Gomer, daughter of Diblaim; and she conceived and bore him a son. **4** Then the LORD said to him: Give him the name "Jezreel," for in a little while I will punish the house of Jehu for the bloodshed at Jezreel and bring to an end the kingdom of the house of Israel. **5** On that day I will break the bow of Israel in the valley of Jezreel. **6** She conceived again and bore a daughter. The LORD said to him: Give her the name "Not-Pitied," for I will no longer feel pity for the house of Israel: rather, I will utterly abhor them. **7** Yet for the house of Judah I will feel pity; I will save them by the LORD, their God; but I will not save them by bow or sword, by warfare, by horses or horsemen. **8** After she weaned Not-Pitied, she conceived and bore a son. **9** Then the LORD said: Give him the name "Not-My-People," for you are not my people, and I am not "I am" for you. Thus we have Yizreel [**God sows**], the not pitied and the not-my-people, as stages of what happened in heaven.

At first **God sowed**; he speaks to us of heaven (1st sowing) where then the betrayal (shed blood) will take place. There after the betrayal, he will end the reign of Israel by the blood shed at Yizreel. This means that because of the deception suffered by the Adams, which led to their emptying of the Spirit (shed blood) it will end the dominant position of the Eves (it will end Israel's kingship, since the Eves lead the Adams); as in Isaiah, Israel is the Adams and the Eves, but also the demons until the resolution of the rebellion (earth). After all, the demons also ruled the Adams through the Eves. Isaiah expressed this by saying that God would not allow the alliance of "Aram and Ephraim" (Isa 7.7). Perhaps in 5 he is speaking of the same thing (I will break the bow of Israel; a bow is formed by the tension of two points).

Now a new stage: "not-pitied". I will not pity her by enduring them still. It seems to refer to the stage next to God, but not in God (Cain Abel). It is like an added time (forbearing them still), in which he will not pity Israel, but he does announce (in the future) that he will pity Judah which represents the Adams and he will not do it (7) by bow, sword, nor war, because he will do it through Jesus Christ.

Finally "Not-my-people" (9) is the moment when God becomes invisible to us, we pass into our land. He is no longer the One who Is for us because we do not see Him. He makes himself disappear.

Hosea 2

2:1 The number of the Israelites will be like the sand of the sea, which can be neither measured nor counted. And at the very place where they were told "You are Not-my-people", they will be called, "Children of the living God."

2 Then the people of Judah and of Israel will gather together; they will appoint for themselves one head and rise up from the land; great indeed shall be the day of Jezreel!

3 Say to your brothers, "My People," and to your sisters, "Pitied."

As I said in chapter 2 man's salvation will be summed up for us. In 2:1 it speaks of all of us in the world (as the sand of the sea). Now it says in the same place where they were called "not-my-people (1:9)", that is, in the third stage, on earth (that is why it says: "in the same place"), they will be called "Children of the living God", since on earth we will again become capable of God after the passion. In (2:2) the children of Israel shall be joined to the children of Judah, it speaks of the future union in the knowledge of God, of the cure of deafness also; thus, it says it will be great the day of Yizreel, the day of heaven, the day of the Holy Spirit.

In (2:3) it says say to your brethren "My people", therefore, we shall be fit of the Spirit, to your sisters pitied, for that cure of deafness. Note that he speaks in the plural, what before in chapter 1, were stages (singular), now he turns it into peoples or parts of the betrayal fruit of those stages (brothers, sisters). This is the end of a salvation story told from 1:1 to 2:3.

2:4 Accuse your mother, accuse! for she is not my wife, and I am not her husband. Let her remove her prostitution from her face, her adultery from between her breasts, **5** or I will strip her naked, leaving her as on the day of her birth; I will make her like the wilderness, make her like an arid land, and let her die of thirst. **6** I will have no pity on her children, for they are children of prostitution. **7** Yes, their mother has prostituted herself; she who conceived them has acted shamefully. For she said, "I will go after my lovers, who give me my bread and my water, my wool and my flax, my oil and my drink."

8 Therefore, I will hedge in her way with thorns and erect a wall against her, so that she cannot find her paths. **9** If she runs after her lovers, she will not overtake them; if she seeks them she will not find them. Then she will say, "I will go back to my first husband, for I was better off then than now." **10** She did not know that it was I who gave her the grain, the wine, and the oil, I who lavished upon her silver, and gold, which they used for Baal, **11** Therefore I will take back my grain in its time, and my wine in its season; I will snatch away my wool and my flax, which were to cover her nakedness. **12** Now I will lay bare her shame in full view of her lovers, and no one can deliver her out of my hand.

13 I will put an end to all her joy, her festivals, her new moons, her sabbaths—all her seasonal feasts. **14** I will lay waste her vines and fig trees, of which she said, "These are the fees my lovers have given me"; I will turn them into rank growth and wild animals shall devour them. **15** I will punish her for the days of the Baals, for whom she burnt incense, when she decked herself out with her rings and her jewelry, and went after her lovers— but me she forgot—oracle of the LORD. **16** Therefore I will seduce her; I will lead her into the wilderness and speak to her heart. **17** Then I will give her the vineyards she had, and the valley of Achor as a door of hope. There she will respond as in the days of her youth, as on the day when she came up from the land of Egypt. **18** On that day—oracle of the LORD—You shall call me "My husband," and you shall never again call me "My baal." **19** I will remove from her mouth the names of the Baals; they shall no longer be mentioned by their name. **20** I will seal a covenant on their behalf in that day with the beast of the field, with the bird of the air, with the creeping thing of the ground; bow,

sword and war I will break them far from this land, and I will make them rest in safety. **21** I will betroth you to me forever: I will betroth you to me with justice and with judgment, with loyalty and with compassion; **22** I will betroth you to me with fidelity, and you shall know the LORD. **23** On that day I will respond—oracle of the LORD—I will respond to the heavens, and they will respond to the earth; **24** The earth will respond to the grain, and wine, and oil, and these will respond to Jezreel. **25** I will sow her for myself in the land, and I will have pity on Not-Pitied. I will say to Not-My-People, "You are my people," and he will say, "My God!"

Now it makes a full stop, so much so that I suspect that even 2:3 should form part of chapter 1 and begin chapter 2 at 2:4; in fact, I have seen that in other bibles it is like this. Here in 2:4 we are still speaking in the plural (*iudicate matrem vestram*), i.e. we are still on earth, but he speaks of our mother, which takes us back to heaven again (we are the children of Adam and Eve since they are us in heaven). This mother, in addition to our origin, can speak of all of us in rebellion and at the same time refer to the Eves, who were the cause and guide of the Adams. 'They'(Eves) are the ones who guide Israel as a whole, together with the demons to whom it does not now refer, for it speaks of the origin - mother - of those of us on earth; the "not-pitied", "Not-my-people" who had become people and pitied before restarting. Well, then, we go back to the origin and it speaks to us again of our rebellion. The "wife" of God was us, but we prostituted ourselves by going after the Idols, actually after those who give us the stolen Holy Spirit: (2:7) my bread and my water, my wool and my flax, my oil and my drink. They all refer to the Holy Spirit, but in reality it is stolen because it says "my"; we want to become great without God, to separate ourselves from Him. From 8 to 15, it speaks to us of the withdrawal of the Holy Spirit, of our emptying. In 16 he sends us out into the world (I will take her into the wilderness and speak to her heart). In 17 we will come out of bondage. Note that in 18 he says he will call me my husband and will no longer call me my Baal. Which means that effectively the Holy Spirit, the very Essence of God is the one who became an Idol in heaven; you shall no longer call me Baal, because even though he was God we took him for an idol and "so we called him: Baal". The covenant in 20 I think refers either to the passion in which all are involved (the demons too who are left with nothing) or to a later and final covenant of our time in which the bullock and the calf will graze together; (20) bow, sword and war I will break them. In (25) as it could not be otherwise, it ends as chapter 2 begins, for the story of salvation ends again:

I will sow her for myself in the land, and I will have pity on Not-Pitied. I will say to Not-My-People, "You are my people," and he will say, "My God!"

This "land" may refer to heaven, or it speaks of sowing the Holy Spirit in her (2:24 wheat, new wine, oil). I don't think it ends this cycle in Hosea 3, because it seems already concluded here.

Hosea 3

1 Again the LORD said to me, "Go again, love a woman who loves another and commits adultery, as Yahweh loves the children of Israel, while they turn to other gods and like grape cakes." **2** So I acquired her for myself for fifteen pieces of silver and a homer and a lethech of barley. **3** Then I said to her: "You will wait for me for many days; you will not prostitute yourself Or belong to any man; I in turn will wait for you."

4 For the Israelites will remain many days without king or prince, without sacrifice or sacred pillar, without ephod or household gods.

5 Afterward the Israelites will turn back and seek the LORD, their God, and David, their king; they will come trembling to the LORD and to his bounty, in the last days.

We start all over again, it even refers to it "(1) Go again". However, these few verses which seem to be a transition to what follows, i.e. the whole story which

begins again in chapter 4, seem to speak to us also of the moment when Christ offers himself in heaven "(2) *I acquired her for fifteen pieces of silver and a homer and a lethech of barley*", this payment for a slave may refer to the "payment" in blood which Christ will later make for us, to free us from slavery, from the blackmail which bound us to the devil. Let us keep in mind that the prophet's life is mixed with his prophecies. Then he speaks of a time when man will not prostitute himself and God will not go to him (3). This could refer to the period with God, but not in God (Cain and Abel) or to the time on earth before the passion, understanding non-prostitution as not seeking the Holy Spirit as an idol, which is what happened in heaven; for in reality here there was such prostitution in men who idolised gold. Finally (5) ends with the statement that man will turn to God and his goods - the lost Holy Spirit - in the days to come, summarising everything in one fell swoop in 5 verses. Therefore, I count this chapter as a transitional chapter, which additionally gives us some general information, but I do not count it as a retelling of the story. Moreover, all this is spoken in the future, as if anticipating chapter 4.

Hosea 4

From chapter 4 onwards, as I say, the whole story is retold.

Chapter 4-5 It speaks of our sin in heaven, reasons, culprits.

Chapter 6 We are on earth and we seek God.

" 7- 10 Consequences on us of betrayal, especially on the Eves.

" 11 Passion and healing, perhaps even for the Eves too which would end the cycle.

1 Hear the word of the LORD, Israelites, for the LORD has a dispute with the inhabitants of the land, there is no fidelity, no loyalty, no knowledge of God in the land;

2 Swearing, lying, murder, stealing and adultery break out, bloodshed follows bloodshed.

3 Therefore the land dries up, and everything that dwells in it languishes: The beasts of the field, the birds of the air, and even the fish of the sea perish.

4 But let no one accuse, let no one rebuke; with you is my dispute, priest!

4. But let no one contend, and let no one rebuke; for thy people are as they that strive with the priest. [Bible of the Americas]

5 You will stumble in the day and the prophet will stumble with you at night: I will cause your mother to perish. **6** My people perish for lack of knowledge! Since you have rejected knowledge, I will reject you from my priesthood; Since you have forgotten the law of your God, I will also forget your children. **7** The more they multiplied, the more they sinned against me, I will change their glory into shame. **8** They feed on the sin of my people, and are greedy for their iniquity. **9** Like people, like priest: I will punish them for their ways, and repay them for their deeds. **10** They will eat but not be satisfied, they will promote prostitution but not increase, because they have abandoned the LORD, devoting themselves **11** to prostitution. Aged wine and new wine take away understanding. **12** My people consult their piece of wood, and their wand makes pronouncements for them, for the spirit of prostitution has led them astray; they prostitute themselves, forsaking their God. **13** On the mountaintops they offer sacrifice and on the hills they burn incense, beneath oak and poplar and terebinth, because of their pleasant shade. Therefore, if your daughters and daughters-in-law prostitute themselves, they commit adultery, **14** I will not punish your daughters for their prostitution, nor your daughters-in-law for their adultery, because the men themselves consort with prostitutes, and with temple women they offer sacrifice! Thus a people without understanding comes to ruin. **15** Though you prostitute yourself, Israel, do not let Judah become guilty! Do not come to Gilgal, do not go up to Beth-aven, do not swear, "As the Lord lives!" **16** For like a stubborn cow, Israel is stubborn; will the LORD now pasture them, like lambs in a broad meadow? **17** Ephraim is bound to idols, let him

alone! **18** When their drinking is over, they give themselves to prostitution; they love shame more than their honor. **19** A wind has bound them up in its wings, they shall be ashamed because of their altars.

In these verses he does indeed speak of those guilty of rebellion in heaven, for which it refers first to the priests, it seems..... That is, those who direct the things of God, or of the Spirit, by their hierarchy. This time it does not speak directly of the Eves, but blames these priests for prostituting themselves with "them". This would be, according to a first version followed by some Bibles, among them this one from Jerusalem. In fact, this bible, like others, indicates that they have corrected verse 4:4 to fit the following. If so, to explain this from heaven, we should remember that heaven is hierarchical, as I have already commented in a letter to a Christian; there is a point at which an angel ceases to be an angel and becomes an archangel (at which point I equated our worldly priests with the archangels, keeping the infinite distances between them). I gave the example of a tree that divides into branches that support others, the sap being the Holy Spirit that circulates through them all.

However, this correction made by the Jerusalem bible is not necessary, precisely because it places us in heaven. Thus, I am left with the uncorrected version of verse 4:4 which is highlighted.

This chapter, the whole of chapter 4, begins by addressing Israel (Adam + Eve), and it is the people of Israel who confront the priests "*for your people are like those who strive with the priest*".

In 4:5 he continues with this sense and says that in the daytime (in heaven), your people (Israel) will stumble, and at night (on our earth) they will stumble with the prophets, for these, man persecutes in our land, because he does not usually like what they say. Continuing in the land (night) he says ... and I will cause your mother to perish [I will reduce your mother to silence, other translations]. That as he was speaking to the people of Israel, he is referring to the Eves, those who rule, reign over the Adams. The Eves will "die", they will be cut off, silenced, for God even after the Passion, only at the end of time will they listen.

In 4:6, *my people perish for lack of knowledge*, because you [you Israel] have rejected the knowledge.... Here my people may be the Adams, as opposed to Israel (Adam + Eve) which is led by the Eves. ... I will reject you from my priesthood. [so that you will not be my priest, other translations].

Let us keep in mind then that the priest is a guide of the people, but he is also someone who represents God in some way. That is, one cannot be a priest by himself, but it is God who will act through him. This 'not being my priest' can refer both to the knowledge or denial of him for the Eves and to the emptying of God, of the Spirit for "them –Eves-" (God will not act, nor let himself be seen through "them –Eves-", not even the Adams can contain him until the passion). Finally, it ends 4:6 by saying I will also forget your children, which means that in the world the Eves will also be forgotten (of the Spirit, deaf), they will not be His priests. Earlier He said it from earth to heaven (mothers 4:5) now the reverse (children).

Well, then it seems that the first mention of priest (4:4) referred to the royal guides (archangels and so on), whom Israel ignored in heaven to go after the fallen ones (demons later) and the Eves (case of the Adams who are also part of Israel). In the second mention (4:6) He speaks of Israel, specifically of the Eves whom he will deny in themselves their guidance (later -9- He will speak of the Adams).

It is interesting to see (4:3), we jump to the beginning, because it begins by speaking generally of the rebellion of heaven and says that it is withering away: 4:3 Therefore the land dries up, and everything that dwells in it languishes: The beasts of the field, the birds of the air, and even the fish of the sea perish.

The beasts -Eve-, birds Adam-, reptiles -demons-, fishes -faithful angels, as we have already seen-, are those who in the rebellion of heaven die or disappear. I do not know to what extent in the battle this may have been so. I really suspect that what happened must have been very serious because of the consequences, especially for the demons. As I was saying, it is interesting especially because of "*the land dries up, and everything that dwells in it languishes*" because in Hosea's time our land must have been wonderful, in fact, there are texts from that time or somewhat earlier that tell us how lush Lebanon was and how numerous its beasts were, for example. Nothing to do with how things are today. Which confirms that we are in heaven, talking about the rebellion there.

4:8 *They feed on the sin of my people.* It is the very Holy Spirit that feeds them, when it has paradoxically become an idol. This is the same sin of the Adam (my people) that "they -Eves-" have pushed into. It could even refer to somehow the Holy Spirit taken by the Adams somehow reaching the Eves or demons; this is indicated in the Exodus steps as giving the golden rings of the children to the mothers (Eves) to make the golden calf, though I think it refers to the fact that they lose it because of or by heeding the Eves.

4:9 *But it will happen to the people as it did to the priest.* If, as we were saying, it was the Eves who were in charge, now it begins to speak of the Adams.

From 10-13 it speaks of the Adam's having the same fate (they will be emptied of the Holy Spirit, it says it in the future tense). What he says seems quite clear (no feeling; or inner life; for idols...). Note however that verse 12 is translated in some bibles as:

4:12 My people to his wood ask, and his stick answereth him, because the spirit of fornications [has] deceived him, and fornicated under their gods. [NRSV 2000].

Perhaps others have watered it down as not making much sense and also being somewhat scandalous, but it does make sense because of what was said: It is the Holy Spirit who is persecuted as an idol, to change what we were into the will of God.

In 13-14, at the end of 13, he says that *Therefore, if your daughters prostitute themselves*, I think He is again referring to the Eves and this time on earth (daughters), so it says that He will not punish them (future) because on earth "they -Eves-" are deaf, and neither will they be taught (with history). He ends by saying that the Adams (my people) are seen with these prostitutes, with the Eves turning their backs on God. This applies in heaven and will also happen on earth.

From 16-19 He clarifies it all in case there was any doubt, this time, speaking in these terms: Israel (Adams + Eves), Ephraim (Eves) and Judah (Adams). He says (16) if Israel falls, let it not be because of the Adams. If the Eves have raged like wild cows (with horns, like demons), will God give them the same as the lambs (Adams perhaps or faithful angels)? 17 Ephraim (the Eves) has joined himself to their idols, let him alone.

The rest is clear. It is the same as the above; it differentiates between the Adams and the Eves. The sin of the Eves who lead is worse.

Hosea 5

1 Hear this, you priests, take heed, you house of Israel, you royal house, give ear, for judgment is against you; for you have been a snare in Mizpah and a net spread in Tabor; **2** they have deepened the pit of Sithin; but I will be a chastisement to them all. **3** I know Ephraim, and Israel is not hidden from me. Yes, you have played the harlot, Ephraim; you have defiled yourself, Israel. **4** Their works do not allow them to return to their God, for they are imbued with a spirit of whoredom, and they do not know Yahweh. **5** The pride of Israel testifies against him; Israel and Ephraim stumble because of their faults, and Judah stumbles with them. **6** With their flocks and herds they shall go in search of Yahweh, but they shall not find him: he has withdrawn from them! **7** They have been unfaithful to Yahweh, they have begotten bastard children; for now the new moon will devour their fields. **8** Blow the horn in Gibeah, blow the trumpet in Ramah, sound the alarm in Bethaven, after you, O Benjamin! **9** Ephraim will be a desolation in the day of punishment; in the tribes of Israel I proclaim a certain thing. **10** The princes of Judah are like those who run the boundaries; on them I will pour out my fury like water. **11** Ephraim is oppressed, the law is broken, because he delights to go after vanity. **12** For I will be as a moth to Ephraim, as woodworm to the house of Judah. **13** Ephraim has seen his sickness and Judah his sore. So Ephraim went to Assyria and sent a message to the great king. But he cannot heal you, nor can he cure your sore. [CEE 2011] **14** For I am like a lion to Ephraim, like a young lion to the house of Judah. I myself will tear and go away, I will make a prey, and there shall be none to save. **15** I will return to my refuge, until they atone for their fault and seek me. In their distress they will seek me.

Chapter 5 is quite clear. It speaks of the same thing, of what will happen (it speaks in future and present -14,15-) to the Eves (Ephraim, priests) and to the Adams (house of Jacob). Also that those responsible for what happened are the Eves "If you have played the harlot, Ephraim, you have defiled Israel"; the Adams do not covet that Essence, but for love of the Eves, they betray, they defile themselves.

In 1, for the same reason it says that the Eves have become a trap on high, heaven, (Mount Tabor) or perhaps also for the great ones. Mizpah is also a high place where there is also a compromise between Jacob and perhaps Eve (I don't know this, we would have to study these daughters of Laban in case they could also represent Eve; it is in Genesis 31).

In 13, that "Ephraim went to Assyria" is the Eves approaching the demons. He "sends messengers to the great king" is Satan, but it says he can't save him.

It ends in 15 with God returning to his refuge until they seek him, speaking already of the moment when he will become invisible and we will pass over to our land. From this point on he will speak about all of us on earth and he will emphasise the Eves because of their condition: deaf.

Hosea 6,7,8

In these three chapters we will be shown the time when we were outside of God, but not yet on earth. It is the time of Cain and Abel, also when the blackmail was done and God will make the later resolution to save us on earth.

6:1 "Come, let us return to the LORD, for he has torn, but he will heal us; He has wounded, but he will bind us up. **2** In two days he will give us life, on the third day he will revive us, and we shall live in his presence. **3** Let us know, let us run after the knowledge of the LORD: his going forth is sure as the dawn; He will come to us as the early rain, as the latter rain that waters the earth." **4** What shall I do with you, O Ephraim? what shall I do with you, O Judah? your love is like a morning cloud, like the morning dew, that passes away! **5** Therefore I have torn you in pieces by the prophets, I have punished you with the words of my mouth, and my judgment shall break forth like the light. **6** For I desire love, not sacrifice, knowledge of God, rather than burnt offerings.

7 But they in Adam have violated the covenant, there they have been unfaithful to me.

7 But they, like Adam, have violated the covenant; there they have betrayed me.
[Others]

8 Gilead is a city of evildoers, full of bloody footprints. 9 Like bandits in ambush are the band of priests: they murder by the way of Shechen, and commit infamy. 10 I have seen a horrible thing in Bethel: there Ephraim commits whoredom, Israel is defiled. 11 For you also, O Judah, there is a harvest prepared, when I shall change the lot of my people.

In 6:1 we want to return to God after our betrayal. We have realised that we cannot be without Him. It is the immediate moment after God quenches the rebellion. In this entire chapter God is considering Judgment on the rebellious, though something will come up in chapter 7 that will change the course of events.

6:2 is interesting ('in 2 days he will heal us and on the third day we will live in his presence'). This may refer to the 3½ times, which we have already seen in Revelation and the Torah. Which puts this comment in heaven still, next to God, but not in God, when we were already defeated. Thus the cure would be the time of the passion, which would begin the ½ time and counts a new third day as the time when, redeemed, we return to heaven and live with God.

In 6:7 "*In Adam/like Adam they have violated the covenant*", tells us that we are as we are because of our betrayal in heaven. It is like saying: in the past, or in the time of Adam, or with that which you did to Adam, you betrayed me. He can say this to both the Adams and the Eves, although I think he is referring more to the Eves. In any case, it refers back to the past time: to heaven when we were in God.

In 6:9 he speaks again of the Eves, though this will happen on earth as well, for the Eves are the cause of the fall for the Adams among us.

In 6:10 it continues to speak of the past (heaven). Bethel means "House of God". In 6:11 it speaks of the future passion, which will be when our (Adam's) fate will change.

7

7:1 When I seek to heal Israel, the guilt of Ephraim and the iniquities of Samaria are discovered; for they practice falsehood; as the thief goes inside, the gang unfolds outside. 2 And they do not reflect that I remember all their wickedness. Now their deeds envelop them, they are ever before me. 3 By their wickedness they recreate the king, by their lies the princes.

4 All these adulterers are like a fiery oven, which the baker ceases to bake from the time he kneads the dough until it leavens. 5 In the day of our king the princes are made sick by the vapour of wine, and he stretches out his hand to the stirrers. 6 When they lie in wait, their heart is like a furnace in their scheming: all night their anger sleeps, in the morning it burns with flaming fire.

7 They all burn like an oven, and devour their own judges. All their kings are fallen, but none of them calls upon me. 8 Ephraim is mixed with the peoples, Ephraim is a cake that has not been turned. 9 Strangers devour his strength, and he is not even aware of it! Already grey hairs are whitening on him, and he is not aware of it! 10 The pride of Israel testifies against him, but they do not turn to Yahweh their God, yet they do not seek him. 11 Ephraim is like a dove, and is not wise; call on Egypt, turn to Assyria. 12 Wherever they go, I will cast my net over them, like a bird of the air I will bring them down and punish them for their wickedness.

13 Woe to them, who have turned away from me! May they be disgraced because they have rebelled against me! I would rescue them, but they lie about me.

14 And they do not cry out to me from their heart when they groan on their beds; for wheat and for new wine they cut themselves in sunder and rebel against me. 15 I have strengthened their arm, but they plot against me!

16 They aim at the void, are like an unstretched bow. Their princes will fall by the sword because of the virulence of their tongue; they will be mocked in the country of Egypt!

This is the moment of blackmail. In (7:1) we are told of God's goodness even in judging the guilty, but the Eves, far from accepting the punishment, revolt and join in the blackmail of Satan and his followers: "If you condemn me, I will take the Adams with me too, for they have betrayed as I have done". This union or association of the Eves with the demons will also be seen in 7.11: "*They call to*

Egypt they go to Assyria". Egypt is slavery, or punishment perhaps in this case and Assyria the demons as already seen. Returning to (7:1), it also says that "the evils of Samaria are discovered". Samaria, whose capital is Ephraim according to Isaiah, also represents the Eves who, although not blackmailing, argue against the Adams to extend their time (this is seen in Psalms from heaven, where the Adams are slandered by Eves and demons). As for "*as the thief goes inside, the gang unfolds outside*", it makes me think of that moment of blackmail in which several demand the guilt of the Adams and by these, they are inwardly emptied of the Holy Spirit.

In (3), with their wickedness they recreate Satan (king) with their lies to the demons (princes).

In (5) "our king" is God. From there on it is clear 6,7,8,9 foreign demons.

In (10) "the pride of Israel", may be the Adam.

In (12) they will be fools wherever they go. From birds to cattle that do not take flight.

In (14) it is those incisions that will not allow them to contain the Spirit. These too we Adam will have until the Passion, but ours will be acquired by the righteousness claimed by the demons + the Eves.

(16) "mocked in the country of Egypt": Fools, fools in the world.

8

8:1 Blow the trumpet! I am like an eagle against the house of Yahweh; for they have broken my covenant and rebelled against my law.

2 They cry to me, "My God, we of Israel acknowledge you!"

3 But Israel has rejected good: the enemy will pursue them!

4 They have enthroned kings without counting on me, they have appointed princes without my knowledge. With their silver and their gold they have made idols for themselves, for their destruction.

5 Your calf repels, Samaria! My anger is kindled against them: how long can they not purify themselves?

6 Because it comes from Israel, a craftsman has made it, and that is not God. The calf of Samaria shall be broken in pieces.

7 If they sow wind, they shall reap a storm: a stalk that has no sprout shall yield no flour; and if it does yield flour, strangers shall devour it.

8 Israel has been devoured! It is now among the nations as an unwanted object. 9

For he has gone up to Assyria, Ephraim, that solitary onager, to buy himself lovers;

10 though he buy them among the nations, I will gather them now, and they shall soon suffer under the burden of the king of princes.

11 Ephraim has multiplied altars to sin; altars have served him only to sin.

12 Even though I have written to him the excellencies of my law, he considers them a strange thing.

13 They may now offer sacrifices in my honour, and eat the flesh. Yahweh will not accept them; he will remember their faults and punish their sins; they will return to Egypt.

14 Israel forgets his Maker, and builds temples; Judah multiplies fortified cities. But I will set fire to their cities and devour their palaces.

So we are in that second time (Cain and Abel). As I said in the tower of babel they agree to try to get to God (building with empty bricks - empty souls). He says this in (2) They cry out to me, "My God, we of Israel recognise you!"

In (1) when it says "*I am like an eagle against the house of Yahweh*" it means that God will take away the Holy Spirit (Kingdom of heaven) or that He acts against His own.

Even (12) is clear.

In (13) it speaks of Ephraim's sacrifices being ignored, the same as Cain's versus Abel's sacrifices.

(14) reminds me of the building of the tower of babel.

Hosea 9,10

In these two chapters Hosea shows us the arrival on earth; in them, as he usually does, he highlights the effects that the Eves, Ephraim, suffer here. Practically the whole two chapters speak of the same thing, so I will not put all the verses here.

9:1 Do not rejoice, O Israel, do not rejoice like the peoples, for you have prostituted yourself, far from your God, and you love that wage more than the threshing floors of wheat. **2** Neither the threshing floor nor the winepress shall feed them, and the new wine shall make them waste.

3 They shall dwell no more in the land of the LORD: Ephraim shall return to Egypt, and in Assyria they shall eat unclean food. **6** See, they have fled from the devastation: Egypt shall gather them, Memphis shall bury them: their treasures of silver shall the nettles inherit, briers shall invade their tents. **7** The days of punishment are come, the days of retribution are come. Let Israel know it! - The prophet is a fool, a madman the man of the spirit!" - Because of the magnitude of your guilt, because of your enormous hostility.

8 The watchman of Ephraim is a prophet beside my God: a snare of a fowler in all his ways, hostility in the house of his God. **9** They have come to the bottom of corruption, as in the days of Gibeah; he will remember their guilt and visit their sins. **10** I have found Israel as grapes in the wilderness, I have seen your fathers, as a blossoming fig tree. But when they came to Baal Peor, they devoted themselves to infamy, and became as abominable as the object of their love. **11** Ephraim is like a bird, his glory is blown away from birth, from the womb, from conception. **14** Give them, Yahweh..., what wilt thou give them? give them an aborting womb, and parched breasts! ... 17

10

10:1 Israel was a leafy vine, he gathered fruit: the more fruit he brought forth, the more he multiplied the altars; the better his land was, the better his stelae he built. **2** Their heart is divided, but now they will pay for it; he will break down their altars, he will demolish their stelae. **3** Then they will say, "We have no king, because we have not feared Yahweh; and the king, what could he do to us?" **4** They utter words, false oaths, they covenant alliances, and judgment flourishes like poisonous weeds in the furrows of the field. **5** The inhabitants of Samaria tremble for the calf of Bethaven; yes, his people mourn for him, his priests tremble for him, for his glory, since he has been deported! **6** He also shall be carried to Assyria, as an offering to the great king. Ephraim will bear the shame, and Israel will be ashamed of his plan. **7** Samaria is finished! Her king is like foam on the water. **8** The high places of Aven, the sin of Israel, will be destroyed. Thorns and brambles will climb up their altars. Then they will say to the mountains: "Cover us!" and to the hills, "Fall on us!" **9** Since the days of Gibeah you have sinned, O Israel, there they continue! The battle of Gibeah against the sons of unrighteousness was not enough for them. **10** I will punish them, and peoples will be allied against them, to punish them for their double guilt. **11** Ephraim was a tame heifer, he loved the threshing; I have joined his beautiful neck; I will ride upon Ephraim, Judah will open the furrow, Jacob will destroy the clods. **12** Sow righteousness, reap love, cultivate what is fallow; it is time to seek the LORD, until he comes to teach you righteousness. **13** You have sown wickedness, you reap iniquity, you eat the fruit of lies. Because you have trusted in your chariots, in the multitude of your soldiers, **14** A tumult of war shall rise up against your people, and all your fortresses shall be devastated, as Shalman devastated Beth Arbel in the day of battle, when the mother was dashed against her children. **15** So Bethel hath gotten you for your double wickedness: the king of Israel shall be cut off at the dawn of day.

In 9:1 *Do not rejoice* as for this second chance that begins on earth because you Ephraim will not even be able to smell God. Likewise, this blindness of God in 9:2, 9:11 (referring to the origin of heaven), and 9:14. In 9:7 likewise, it says that to them the prophet will be a fool and the man of the Spirit a madman.

In 9:3, 9:6, he speaks of their no longer being in heaven and of the new place to which they come fleeing from the devastation. In 9:6 they return to Egypt (slavery) because their freedom to choose God has actually been taken away. Similar 10:5.

Empty, finished Ephraim: 10:2, 10:7, 10:14

10:10, Double guilt, for rising up and joining in blackmail against Adam.

In 10:11 Again refers to cattle referring to Ephraim, Eves.

In 10:12 He says what they shall do (he was speaking of Judah who will make a furrow -10:11), in the land. And then (10:13) it speaks of what they did wrong in heaven and that these now on earth will be its consequences. Your mother will be dashed against her children" may be a reference to the Eves being pitted against the Adams (future).

10:15 Bethel is the House of God. 'At the dawn the king of Israel will disappear' I think it refers to the installation on earth, because the dawn, without double meanings, is part of our earth (these 2 chapters have spoken about what happens in this "installation", here it seems that it is already finished, and the following - Chapter 11 - will already be the development in the world; how to say: from now on...). The king of Israel in heaven is the devil (for the Eves who lead the Adams follow him). It may refer to the fact that the Satan will not be seen on earth (without a body) or that here they do not command the Adams; although they influence us, we are no longer 'in love' with them. We do not remember (the king of Israel will disappear).

Hosea 11

1 When Israel was a child, I loved him, and out of Egypt I called my son. **2** The more I called them, the more they turned away from me; they offered sacrifices to Baalim, and incense to idols. **3** I taught Ephraim to walk, taking them by the arms, but they did not know that I cared for them.

4 I drew them with cords of men, with bands of love; I was to them as those who lift up a child against their cheek, I bent down to him and fed him. **5** For he shall return to the land of Egypt, and Asshur shall be their king, because they have refused to turn; **6** The sword shall ravage their cities, shall annihilate their locks, and devour by their devices. **7** My people are accustomed to apostatise from me; when they call on high, no one lifts them up. **8** How shall I give you up, O Ephraim, how shall I let you go, O Israel? shall I give you up as Admah, and deal with you as with Sheba? My heart is troubled within me, and my bowels tremble at the same time. **9** I will not give course to the fierceness of my anger, I will not again destroy Ephraim, for I am God, not man; **the Holy One in the midst of you**, and I will not come in anger. **10** They shall march after Yahweh, he shall roar like a lion; and when he roars, the children shall come trembling from the west, **11** They shall tremble as a little bird from Egypt, as a dove from the land of Assyria; and I will cause them to dwell in their houses, saith the LORD.

I am putting this one in its entirety so that you can see the change (thank goodness I didn't want to make the book longer). If in the previous chapters he spoke of the dire consequences for Israel, especially Ephraim, in the middle of this one he changes his answer. This change can mean two things:

- one the Passion, though in reality this does not open his ear to the Eves.
- The other is the end of our world, when the deaf (the Eves) will hear. This is seen in (10-11). In 9 it says of Ephraim that God is in the midst of him and in 10 it says, they will come trembling from the west, (where the sun sets=death). Which tells us of that revival or refilling.

So I think it is the second option. This period from chapter 4 to 11 is the third time he tells the story of salvation from heaven. It would be possible that he would have recounted here, in chapter 11, only up to the passion and then continue in chapter 12, which would end the cycle at the end, in chapter 14. However, he makes this quick end to finish that third time, although in chapter 12 he continues or rather begins with the story of salvation from the passion; thus he will recount from chapter 12 onwards only half a time and will amazingly add up, as I said, the 3.5 times.

Hosea 12,13,14

1 Ephraim hath compassed me about with lies, the house of Israel with deceit. (But Judah still walks with God, and remains faithful to the Holy One). **2** Ephraim feedeth on wind, he goeth after the Levant all the day long; he multiplieth lies and plunder; they seal a league with Assyria, and bring oil into Egypt. **3** Yahweh will plead with Judah, he will visit Jacob for his conduct, he will repay him according to his deeds. **4** In the womb he supplanted his brother, and when he grew up he wrestled with God. **5** He wrestled with the angel, and was able, and wept, and besought him. At Bethel he met him, and there he talked with him. **6** Yes, Yahweh God Sebaoth, Yahweh is his title. **7** And turn thou to thy God: observe lovingkindness and justice, and trust in thy God continually. **8** Canaan has a tricked balance in his hand; he loves to defraud. **9** And Ephraim says, "Yes, I have grown rich, I have amassed a fortune." None of his gain will be found, because of the injustice with which he has made himself guilty! **10** I am Yahweh, your God, from the land of Egypt: I will yet make you dwell in tents as in the days of the Gathering; **11** I will speak to the prophets, I myself will multiply visions, and speak in parables by the prophets. **12** If Gilead is iniquity, they are nothing but lies. In Gilgal they have sacrificed bulls; therefore their altars shall be as rubble upon the furrows of the fields. **13** Jacob fled into the field of Aram, Israel served for a woman, for a woman he kept flocks. **14** Yahweh also brought Israel up out of Egypt by a prophet, and by a prophet he was preserved. **15** Ephraim hath bitterly provoked him: he shall bring his blood upon him, his Lord shall recompense him for his iniquity.

As I was saying, the passion has already happened, as a consequence in (1) it says "Judah (Adam) still walks with God and remains faithful to the Holy One". I have only seen this in the Jerusalem Bible and in a note it says that it comes from the Greek: "But Judah is still known to God". It used to say bad things especially about Ephraim (Evas), but also about Adam (4:5,4:10,4:12,4:14,8:14) and many about Israel (Adam + Evas). What is certain is that it coincides perfectly with what has been studied here and the times of Hosea. Perhaps other bibles have not followed the Greek version because it does not make much sense to speak suddenly well of the Adams, but we have already seen that it makes a point, and from the 3.5 times, after the passion, it makes perfect sense, for it is then that the Adams are able to receive the Holy Spirit.

In 3 it comes to say that the world, after the passion, will serve us to gain or lose the Holy Spirit (trade). It also speaks of Judah in Genesis, I think, it would have to be investigated if Jacob's wrestling with the angel has any reading from heaven.

The rest of 12 speaks of Ephraim who is still deaf, also of things past (13,14,15) and others that announce in the future the cure of the Eves (9-11).

13

13:1 When Ephraim spoke, there was terror; he had prevailed in Israel, but he became guilty with Baal and died. **2** And yet they continue to sin: they have made for themselves molten images of their silver, idols of their own devising: all the work of craftsmen; they call them gods, they sacrifice men, they kiss calves! **3** Therefore they shall be as a morning cloud, as the morning dew that passeth away, as chaff that is driven from the threshing floor, as smoke out of the window. **4** But I am Yahweh your God from the land of Egypt. You know no other God but me, and there is no saviour but me. **5** I knew you in the wilderness, in the burning ground. **6** When they were in their pasture, they were filled, they were filled and their heart was waxed fat, therefore they forgot me. **7** For I will be to them as a lion, I will lie in wait in the way as a leopard. **8** I will fall upon them like a bear deprived of her young, I will tear the intertwining of their heart, I will devour them there and then like a lioness, the beast of the field will tear them in pieces. **9** In your destruction, O Israel, who will help you? **10** Where is thy king to save thee in all thy cities, and thy judges, of whom thou saidst, Give me king and princes? **11** I give thee a king in my wrath, and I take him away in my anger. **12** Ephraim's guilt is bound up, his sin is well laid up. **13** The pains of a travailing woman come upon him, but he is a foolish son, who cometh not up in time where children break forth. **14** Shall I deliver them from the clutch of Sheol, shall I rescue them from death? where, O death, are your pestilences, where, O Sheol, is your contagion? Compassion is hidden from my eyes. **15** Though Ephraim bear fruit among his brethren, the Levant will blow, the wind of

Yahweh will rise from the wilderness, and dry up his spring, and exhaust his fountain; he will snatch away the treasure, all the precious things.

Here, in (1) it tells us what we already knew, that the Eves impose themselves (command, manipulate) on the Adams, and they followed the demons, they coveted the Essence of God. In (2) it tells us already about our earth in which they are still sinning. In (3) he gives the reason why they still cannot be filled with God (even after the passion, this is from me); this will be continued in the following verses. He speaks exclusively of the Eves because they remain deaf. It is like the one who takes away the punishment from one of his children, but not from the other, and gives the reasons and explanations why he has not taken it away from the last one (his fault was much more serious).

14

(13) 14:1 Samaria is guilty, because she has rebelled against her God. They will fall by the sword, their children will be dashed to pieces, and their pregnant women will be cut open. **14:2** Return, O Israel, to the LORD your God, for your guilt has brought you down. **3** Prepare words for yourselves, and return to Yahweh. Say to him, "Take away all guilt; accept what is good; and instead of bullocks we offer our lips. **4** Assyria will not save us, we will not ride on horses, and we will no longer say 'Our God' to the work of our hands, O you in whom the fatherless finds compassion." **5** - I will heal their unfaithfulness, I will love them graciously; for my anger has turned away from him, **6** I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon. **7** His branches shall spread forth, his beauty shall be like the olive tree, and his fragrance like Lebanon. **8** They shall return that dwell in the shadow thereof; they shall bring forth wheat, they shall flourish like the vine, their fame shall be as the wine of Lebanon. **9** Ephraim... what have I to do with idols? I answer and protect him. I am like an evergreen cypress, and from me comes your fruit. **10** Who is wise to understand these things, intelligent to know them? for the ways of the LORD are right, the righteous walk in them, but the rebellious stumble in them.

Verse 1 in all the bibles I have seen is in the previous chapter, which is where it fits, because it was talking about the deafness of the Eves. I don't know why the Jerusalem Bible has put it here. If those who know knew the key we are looking at perhaps the bible would show itself to be subtly different, just enough to see these things more clearly. What is certain is that it is God's will that it has come down to us from Greek and Aramaic almost all of it (as far as I know), surely to keep that key hidden to this day, precisely.

So let's take 2 for the beginning of this chapter, and we will see that it speaks to us of reconciliation. This is the end of time, for in (9) it also tells us that the Eves will bear fruit. It is the last end of the cycle that is recounted, since this part (12-14) has been told from the middle.

The Structure of the Hosea Chapters

The most important thing, or perhaps the novelty of Hosea, is not so much what he says about the Adam and the Eves, which, even if it is part of that hidden secret, is something we have already got used to (at least I have). What impresses me is the way in which he shows us those 3'5 times: not with an obscure phrase that has to be unravelled, but with the layout of his whole work. Well, finally he comes to talk to us about the same thing, about that story from heaven that we are part of, about the plot of the Adam and the Eves. It is really exciting to discover how much God loves us, his ways and the clues he has left us to reach him, also from the world. We saw then that Hosea tells the story several times and this is really because he is marking those three and a half times (3.5) that we have already talked about in the apocalypse. In fact, he already gave a warning when he started in the first chapter talking about these stages (God sows, not-pitied, not-my-people) and then in 6:2 (after 2 days he will give us life and on the 3rd day we will rise again). Thus we can distinguish the following structure:

Chapter	Hosea's relationship with the 3'5 Times	
1 1st Time	Including the first 2 through 2:3, (I think it is wrongly separated). It tells everything from heaven in a few verses. Ends with: [Short text] 2 Then the people of Judah and of Israel will gather together;they will appoint for themselves one head and rise up from the land; great indeed shall be the day of Jezreel! 3 Say to your brothers, "My People,"and to your sisters, "Pitied."	
2 2nd Time	Close to God, but not in God (Cain and Abel) [Short text] History repeats itself with the same ending Ends with: 25 I will sow her for myself in the land, and I will have pity on Not-Pitied. I will say to Not-My-People, "You are my people," and he will say, "My God!"	
3	Transition, with some information.	
4-11 3rd Time	Tell the whole story again. This time longer, obeying our real times: [Long text] -Rebellion in heaven 1, short (we all lived it at the same time). -Next to God, but not in God 2, short(we all lived it at the same time). -Stage on our earth (long, we come in generations). -Some come before Christ. -Others after 12-14 (last half time).	
	4-5	Start counting from heaven the betrayal.
	6-7-8	Cerca de Dios, pero NO en Dios. En el 7 se da el chantaje
	9-10	Arrival on Earth.
	11	The complete salvation (with the deaf cure of Eves). Before it spoke of the punishments to Israel now it changes. In 11:10 "come from the west" is equivalent to come from the dead (west where the sun sets). 11:10 They shall march after the LORD; he shall roar like a lion; and when he roars, the children shall come trembling from the west, 11:11 They shall tremble as a little bird from Egypt, as a dove from the land of Assyria; and I will cause them to dwell in their houses, saith the LORD.
12-14 ½ Time	After Christ. Here it speaks especially of Ephraim, the Eves, who will not be cleansed of their sin in heaven after the passion. This is the half time: middle length; however, in the 14th they will end up listening. [Medium text] 14:8 They shall return that dwell in the shadow thereof: they shall bring forth corn, they shall flourish as the vine: their fame shall be as the wine of Lebanon. 14:9 Ephraim... what have I to do with idols? I answer and protect him. I am like an evergreen cypress, and from me comes your fruit.	
The end of Hosea and another proof that he does not speak only of the history of "Israel" in the world. 14:10 Who is wise to understand these things, and intelligent to know them? for the ways of the LORD are right; the righteous walk in them, but the rebellious stumble therein.		

Note that the 3½ Times are shown by counting 3 1/2 times our story of Salvation (the last half describes the last half time as it is, from the passion), but in addition, these times coincide in their 'temporal' length with the length of the text.

THREE AND A HALF TIMES IN PSALMS

We will then study the orphan Psalms in strict order and see that they speak from our history of heaven.

We will see that the psalms are arranged in cycles to set out repeatedly the three and a half times of our history from heaven. These times coincide as I have already said, in the prophets Daniel, Isaiah, Jeremiah, Ezekiel, Hosea, Micah; also in Genesis, and Revelation and in the Parables 'The Kingdom of Heaven is like...' of Jesus Christ (St. Matthew).

Thus, we will see that these cycles are composed of one or more psalms that speak to us of our stay in heaven. Another or more psalms, (these may not be present), which speak to us of the offer of Jesus in heaven to save us, which will give way to the creation of the Universe, after the blackmail of the devil asking for the same destiny as the Adam (this blackmail can also be represented or not, but it is usually reflected as lies, traps, nets laid for the Adam). Then comes our time on earth (3rd Time), characterised by the request for help to God who is usually missing and the mention of geographical accidents. In addition, there is a moment of salvation which represents the ½ time and begins with the passion of Christ. Sometimes our present time is also shown in which the ear of the foolish (Eve) and the end of the world will be opened. It is noteworthy that there is only one rebellion in heaven in Psalm 1-2. The reason this happens (apart from to keep everything hidden until today), is that this way, that one rebellion will stand as the 1st Time of the General structure, not just the rest of the times that the 3 ½ times are shown (11 times + the general = 12). We will see it later.

In order to understand the exegesis of the Psalms we shall bear in mind that:

The right hand of the Lord almost always represents Jesus Christ.

Jacob and the house of Jacob, represents those who listen (Adam) Ephraim to Eve.

A "new song" represents a change of time. It is usually the passage to the earth or ½ Time, when our nature is validated by Christ.

The 10 plagues of Egypt depict the steps of descent from heaven (our fall) and relate in order to the events recounted in the history of Israel during the Exodus that describe our ascent to heaven. Between the two, God's obliteration of Pharaoh showed us with the story of Israel our story of betrayal and salvation from heaven. Both parts together represent [Jacob's Ladder p.243](#).

Finally, note that more than half of this essay will most likely be Psalms that can be found in the Torah or the Bible. Since the reading of this essay will be predominantly in PDF, I will not skimp on sheets of paper to display them. If the reader, not using a computer or preferring the paper medium, has bought this booklet on Amazon, he should know that I am not taking anything for it (perhaps that way, he won't feel so bad to see so many sheets filled with Psalms that he could find for free in his Bible, or in his Torah).

General Structure of 3 ½ Times in the Psalms

This diagram on the right looks like a lot of information, but it is very simple.

In the left-hand column we will see that there are the times that the orphan Psalms tell our story of salvation from heaven. There are eleven in all.

On the right hand side, we see how the overall structure once again shows our salvation history from heaven.

As we see, the rebellion is exposed only once at the beginning, Psalms 1-2. This is the way it serves for all 11 groups and is also the rebellion of the overall structure.

We also see separators with separate psalms in which the 3 ½ Times are also reflected but in one psalm. These coincide with the group of "Songs of the Ascents" which are the group of psalms that form our time on earth (within the songs of the ascents there are three groups of psalms with the 3 ½ times, which are seen on the left hand side).

All the Psalms are studied enough to prove this, the message in the box, or brief description, is just that, a brief description, to give us an idea of the psalm in question.

As always numbers are important to the Lord. It is 12 times that we see the 3 ½ Times. 6 times until the beginning of the "Songs of Ascents" or the period of the earth which begins in the 7th (it took God 6 days to make the world, and on the 7th day He rested, according to Genesis). 3 times within these Songs of scents or "Earth" period and another 3 times in the ½ Time (on earth also but with the Holy Spirit and probably here at the end we are told about the final judgement after the Earth).

Orphan Psalms in order:
1,2,10,33,43,66,67,71,91-100,102,104-107,111-116, 118,120-134,146-150

Groups of 3½ times		Brief description of a verse. It is worth reading more.		3½ times Throughout the
	Psalms	Times		
1	1-2	1	Rebellion in heaven	3½ 1st Time
3½	10	2	After betrayal	2nd Time
	33,43	3	Earth	
	66,67	½	Redemption	
3½	71	2	After betrayal	
	91	3	Earth	
	92	½	Redemption	
3½	93,94	2	After betrayal	
	95	3	Earth	
	96-100	½	Redemption	
3½	102	2	After betrayal	
	104-106	3	Earth	
	107, 111-115	½	Redemption	
3½	116	3½	2, 3 + ½	Separator
3½	118	3½	2, 3 + ½	
3½	120	2	After betrayal	Songs of the Rises 3rd Time The Earth
	121	3	Earth	
	122	½	Redemption	
3½	123,124	2	After betrayal	
	125	3	Earth	
	126-128	½	Redemption	
3½	129	2	After betrayal	
	130-132	3	Earth	
	133-134	½	Redemption	
3½	135	3½	2, 3 + ½	Separator
3½	136	3½	2, 3 + ½	
3½	146-150	½	½	½ Time

Was the author of the Orphan Psalms God directly? Who could have put together this puzzle of unknown pieces?

The psalms After the rebellion often speak of the liars (demons, Evas) who speak ill of the Adam to give weight to their equalising blackmail (they are traitors as we give us their fate); lies, nets of death, they pushed me, they attacked me... Also of the emptiness of the Spirit.

Redemption speaks of the Spirit returned: bread, oil, water, stepping into the courts of the Lord.

The 1st rebellion applies to all periods, in the other periods it also speaks to us from our history in heaven.

Psalms 1, 2, 10, 33, 43, 66, 67. First representation of the 3½ Times.

- **1st Time. The Rebellion in Heaven.**

Ps 1:1-6 **Happy is he who does not follow the counsel of the wicked, nor mingle with sinners, nor sit in the company of fools,** 2 but delights in the law of the LORD, whispering his law day and night. 3 He shall be like a tree planted among the ditches; it yields its fruit in season, its foliage does not wither. 4 **But it shall not be so with the wicked. They shall be like chaff driven by the wind.** 5 The wicked shall not stand in judgment, nor sinners in the congregation of the righteous. 6 For Yahweh knows the way of the righteous, but the way of the wicked is astray.

This first Psalm can be applied to the beginning of the rebellion of heaven or even to the beginning of all the Psalms. As a general thing it tells us that blessed are the faithful angels who do not mix with groups of fools. Which speaks to us of rebellion; also to each of us of course, although our sins tend to be more personal, it is rare to sin in a group. We are individualistic and even if we are influenced, of course, the sin will not only be ours, but we assimilate it as such.

Ps 2:1-12 Why do the nations rage and the peoples conspire in vain? 2 **The kings of the earth revolt, the princes with one accord against Yahweh and his Anointed:** 3 **"Let us break their chains, let us shake off their reins.** 4 He who dwells in heaven laughs, Yahweh mocks them. 5 Then he speaks to them in anger, he frightens them in wrath: 6 "I myself have consecrated my king in Zion, my holy mountain. 7 I will make known the decree of the LORD: He has said to me, "You are my son; today I have begotten you. 8 If you ask me, I will give you the nations as your inheritance, the whole earth as your possession; 9 you shall crush them with a sceptre of iron, you shall dash them in pieces like an earthen vessel. 10 Therefore, O kings, think it over, learn your lesson, ye rulers of the earth. 11 Serve Yahweh with fear, 12 trembling, kiss his feet; lest he be angry, and you perish; for his wrath is kindled in an instant. Blessed is he that taketh refuge in him!

This is clear, and now it speaks to us directly, so much so that we must interpret it to apply from the world, because it is clear that not all kings on earth agree at the same time to attack God and His anointed. This is what happened in heaven when we wanted to be for ourselves, to be without God. Taking as much Essence from Him as we wanted and then separating ourselves. Otherwise it speaks of Jesus Christ, the firstborn who pleased and by whom the other heavenly creatures were created. It seems that in (4) there is already the resolution of the rebellion. Here, in (2) earth is heaven. Kings (at least in the world) usually symbolise the Adam, in heaven we all had Spirit.

- 2nd Time.

**START OF SECOND
TIME OVERALL**
Psalms 10...115

Ps 10:1-18 Lick: Why, O LORD, do you stand afar off, and hide yourself in the hours of trouble? 2 **The pride of the wicked harasses the wretched; he is caught in the snare he has laid for him.** 3 (Mem). **Yes, of his ambition the wicked boasts, the greedy one who blesses despises Yahweh;** 4 (Nun). the wicked one says haughtily, **"There is no God!"; that is all he thinks.** 5 On every occasion his undertakings triumph, your decisions are of no account to him, he despises all his rivals. 6 He says to himself, "I will never waver"; because in disgrace he is not seen, 7 he curses; (Sahek) **His mouth is full of fraud and deceit, his tongue conceals wickedness and treachery; 8 he lies in wait among the reeds, and murders the innocent by stealth;** (Ain). All eyes, he spies on the helpless, 9 Lurks hidden like a lion in his den, Lurks to catch the wretched, **Traps the wretched by snaring him in his net.** 10 (Sade). He spies, he crouches, he cowers, the helpless falls into his power; 11 he says to himself: **"God has forgotten, he hides his face, he will never see".** 12 O LORD, lift up thine hand, O Yahweh, stretch out thine hand; never forget the wretched! 13 **Why does the wicked despise God, saying to himself, "You will not come to inquire"?** 14 Res. You have seen grief and sorrow, you look upon them and take them in your hand: the helpless abandon themselves to you; you are the helper of the fatherless. 15 O Sin, break the arm of the wicked, pursue his wickedness without a trace! 16 Yahweh is king for ever, for ever and ever; the heathen are swept out of his land! 17 Tau. The desire of the humble, Yahweh, you hear, you comfort their hearts, you give them attention, 18 **to do justice to the fatherless, to the oppressed. Let the man of the earth cease in his terror!**

This is after the rebellion. We are close to God, but not in God. It would correspond to the 2nd Time, to the time of Cain and Abel in Genesis, who still represent the same: Adam and Eve, but empty of God. In 2 the evil one is the devil, he harasses the wretched (the Adams). In 3 the greedy who blesses are the Eves, they do not hate, but covet. In 8, again the innocent are the Adam's and the wretched in 9. The net is the trap set for the Adam's; it will be repeated continuously in the 2nd time. In 16 it already announces the third time: the heathen have been swept out of their land (heaven). In 18 the Universe will be made to try to save the Adam (fatherless, oppressed).

- **Passage to Earth. Passage to the 3rd Time.**

Ps 33:1-22 Shout for joy, O righteous men, to the LORD, for praise belongs to upright men! 2 Give thanks to the LORD with the zither, play with the ten-stringed harp; **3 sing to him a new song, accompany the music with acclamations!** 4 For the word of the LORD is right, his whole work is founded on truth; 5 he loves justice and righteousness, the earth is full of the love of the LORD. 6 **By the word of the LORD the heavens were made, by the breath of his mouth all his hosts.** 7 He gathers the waters of the sea like a dam, he brings the oceans into reservoirs. 8 **Let the whole earth fear the LORD, let the inhabitants of the earth tremble before him!** 9 **For he spoke, and it came to pass, he commanded, and it was done.** 10 Yahweh frustrates the plan of the nations, he makes the plans of the peoples vain; 11 but the plan of Yahweh endures for ever, his decisions from generation to generation. 12 Blessed is the nation whose God is Yahweh, the people he has chosen for his inheritance! 13 **Yahweh looks down from heaven, he sees all people; 14 from the place of his throne he looks down on all the inhabitants of the earth;** 15 he who fashions the heart of

every man, and takes account of all his doings. 16 The king is not saved by his great army, nor does the warrior escape by his mighty strength. 17 A horse is vain for victory, nor can he save with all his might. 18 The eyes of the LORD are upon his followers, upon those who hope in his love, 19 to deliver their lives from death and to sustain them in time of trouble. 20 We wait for the LORD, he is our help and our shield; 21 in him we rejoice with our hearts, and in his holy name we put our trust. 22 May your love, Yahweh, be with us, just as we expect from you.

It seems clear, it is the creation of the world; our passage into the 3rd Time. In 3 a new canticle tells us of our new nature. In 5, the heavens, ‘gather the sea into a dam’, the oceans and in 8 the mention of the ‘whole earth’ speaks of our planet earth. In 10 the nations refer to demons, the Eves and the Adams in 12 (His inheritance). From generation to generation, it is from Age to Age (from Time to Time).

Ps 43:1-5 Do justice to me, O God; defend my cause against unloving people; deliver me from the treacherous and false man. **2** You are the God to whom I take refuge: **why have you rejected me, why should I walk in darkness because of the oppression of the enemy?** **3** Send out your light and your truth; they shall escort me, they shall lead me to your holy mountain, until I enter your dwelling place. **4** And I will come to the altar of God, to the God of my joy. I will praise thee joyfully with the zither, O God, my God. **5** **Why do I faint now, and why am I so dismayed?** I hope in God, I will still praise him: Save my face, O my God!

We are on earth. (2) Shadowy, rejected because after the betrayal we are empty of the Holy Spirit and cannot receive Him until redemption. In (3) he asks for the Spirit to enter heaven again. He speaks in the future to say that he will arrive at the altar of God (4) and returns to reality in (5) Why do I faint now...? I hope in God...

- **½ Time. Redemption.**

Ps 66:1-20 [From the choirmaster. Canticle. Psalm.] Shout to God, O whole earth, 2 sing to his glorious name, give him honour with praise, 3 say to God, How marvellous are thy works! By your immense power your enemies flatter you; 4 the whole earth prostrates itself before you and sings for you, sings in your honour. [Pause. 5 Come and see the works of God, his deeds for man: 6 He has **turned the sea into dry land, and they have crossed the river on foot; let us rejoice in him for these things!** 7 **By his power he rules for ever, his eyes watch over the nations, so that the rebellious do not revolt.** [Pause. 8 **Bless our God, O ye people, make his praise to be heard:** 9 **He restoreth us to life, he letteth not our feet be shaken.** 10 You tested us, O God, you purged us like silver; 11 you led us into the snare, you put a leash on our loins, 12 you made us the horses of men; we passed through fire and water, but then you brought us out to plenty. 13 I will come into your house with victims, I will fulfil my vows, 14 which my lips made, and in distress my mouth uttered. 15 I will offer you fat burnt offerings, along with the incense of rams, I will sacrifice oxen and goats. 16 Come, listen, and I will tell you, you who stand for God, all that he has done for me. 17 My

mouth has called upon him, my tongue has exalted him. 18 If I had devised anything evil, the LORD would not have heard me. 19 But God heard me, hearkening to the voice of my prayer. 20 Blessed be God, who has not rejected my prayer, nor withdrawn his love from me!

Redemption, In (6) 'He has turned the sea into dry land', death into life; the sea represents death almost always. (9) 'He gives us back life', He gives us the Holy Spirit.

(9) "He brings us back to life", a clear reference to the life-giving Holy Spirit.

Ps 67:1-8 [From the choirmaster. For stringed instruments. Psalm. Canticle.] 2 May God have mercy and bless us, may he show us his radiant face; [Pause.] 3 **So may the earth know his ways, and all nations his salvation.** 4 **Let the peoples give thanks to thee, O God, let all the peoples give thanks to thee!** 5 **Let the nations rejoice and exult, for thou judgest the world in righteousness, thou judgest the peoples in equity, thou rulest the nations of the earth.** [6 Let the peoples give thanks to you, O God, let all the peoples give thanks to you! 7 **The earth has yielded its harvest, God, our God, blesses us.** 8 God bless us, and may all the ends of the earth fear you!

This may refer to the end of ½ time, i.e. now. It says in (3) "so let the earth and all nations know...", for soon all this will be known also to those who could not see before (the Eves).

(5) mention of the nations again, may refer to those 7 ways set by God.

(7) "the earth has yielded its harvest" already speaks of the end of the world.

Note that this psalm, for example, indicates that it is "from the choirmaster", but it has no defined author and is therefore included among the orphan psalms. In this case, even if this Psalm is not counted as an orphan Psalm, the cycle of the 3 ½ Times would still be closed with the previous Psalm.

Psalms 71, 91, 92. Second representation of the 3½ Times.

- **Restart. In heaven, 2nd Time. Consequences of the rebellion in heaven.**

Ps 71:1-23 I take refuge in you, Yahweh, let me never be confounded! 2 **By your righteousness save me, deliver me, give me heed, and save me!** 3 Be my rock of refuge, my fortress where I may be saved, for you are my rock and my fortress. 4 **Deliver me, O my God, from the hand of the wicked, from the clutches of the wicked and the violent!** 5 For you are my hope, O LORD, my trust from my youth, O LORD. 6 **In you I have looked for support from the womb, you are my strength from my mother's womb.** To you I address my praise continually! 7 **I am the astonishment of many, but you are my sure refuge.** 8 My mouth overflows with your praise, with your praise all the day long. 9 **Do not reject me now that I am old, do not forsake me when my strength fails,** 10 **for my enemies speak evil of me, those who spy on me agree:** 11 **"God has forsaken him, pursue him, seize him, for there is no one to deliver him.** 12 O God, do not stand so far away, O my God, come quickly to my help! 13 **Let them be confounded and ashamed who attempt against my life; let them end in shame and ignominy who seek my hurt.** 14 But I will wait without ceasing, I will declare your praise; 15 my mouth shall declare your righteousness, your salvation all the day long. 16 I will declare the mighty acts of the LORD, I will remember thy righteousness, thine alone. 17 O God, thou hast taught me from my youth, and I have declared thy wondrous works unto this day! 18 **Now I am old and gray-headed, O my God, forsake me not, until I can declare your arm to future generations, your mighty power** 19 **and your righteousness, O God, even to the heavens. Thou who hast done great things, O God! who is like thee?** 20 **Thou who hast brought me through so many hardships and misfortunes, thou wilt bring me back to life again, and out of the depths of the earth wilt thou bring me up again;** 21 thou wilt sustain my dignity, thou wilt comfort me again. 22 And I will give thanks to thee with the harp, O my God, for thy faithfulness; I will play the zither for thee, O Holy One of Israel! 23 **My lips shall praise thee, my life that thou hast redeemed; and my tongue shall sing of thy righteousness all the day long;** for they are ashamed with shame that seek my hurt.

Again it starts with the consequences after the betrayal in heaven. The demons and Eve try to match the Adam so they brand him as a traitor as they (10) "speak evil of me... agree", again alluding to lies (as they speak evil of him, not saying what is right or what he is). We already know that we were traitors but not in heart for it was love that led us. This is what it says in (6) "in you I look for support from the womb, you are my strength from the mother's womb", which means that in his initial state, with the Holy Spirit within, before the betrayal, Adam relied on Love, on God. Something that now, without the Holy Spirit, when we are already something else, weak (9) old, we maintain even though we are empty of Him. The comparison young, old, is also relevant because we are going to leave heaven to fall to earth. We will die as heavenly creatures, to become men. This is confirmed when in the future it says in (20) "and out of the depths of the earth you will bring me up again" after bringing us down to earth He will bring us up from there. In fact, this verse begins by saying: "you who have put me through so much hardship and misfortune", because God empties us of the Spirit, "you will bring me back to

life", you will give me back the Spirit, and "you will bring me up again from the depths of the earth". It is very clear, it is what we all hope for, to return to heaven, from here below, the chasms of the earth. In (18) it is almost clearer: **"do not forsake me, O my God, until I can declare your arm to future generations, your might and your justice"**, as we know the arm of the Lord represents the firstborn, the compliant one who validated the rest of the heavenly nature and the only one who could validate (in justice) the new nature of man. Those future generations, refers to times or ages, specifically to the earth (3rd time) and after the passion (1/2 time), and that is what we Adam (not the Evas) can do, announce Jesus Christ (in the Torah also with the clear prefigurations). Actually from the world, unless this was written before Noah when they lived hundreds of years (which is also written this way to talk about our two natures that we have gone through), it doesn't make much sense because being old and grey you ask for strength to proclaim to the next generations (plural)?

The end, from (21) onwards, he ends it by speaking in the future tense. In (23) "My lips shall praise thee, my life you have rescued" (some translations say redeemed, it is better to say rescued H6299), because God has already decided not to eliminate the Adams, in fact, for them (or for us if you are an Adam) he will create the Universe and world, to try to save us. He expresses this in several Psalms by saying that "I was going towards the pit and you have rescued me" [not exactly, I should look] and the like.

- **3rd Time. Passage to Earth.**

Ps 91:1-16 Let him who dwells in the shelter of Elyon and dwells in the shadow of Shaddai say to Yahweh: "Refuge, my stronghold, my God, in whom I trust! 3 **For he delivers you from the net of the fowler, from the baleful pestilence; 4 with his feathers he protects you, under his wings you find refuge: shield and armour is his faithfulness.** 5 Thou shalt not fear the terror by night, nor the arrow that flieth by day, 6 Nor the pestilence that moveth in darkness, nor the scourge that wasteth at noonday. 7 **Though a thousand fall at your side and ten thousand at your right hand, it will not overtake you. 8 If you only fix your eyes, you will see the wages of the wicked, 9 you who say, "Yahweh is my refuge," and take Elyon for your defence. 10 Evil shall not overtake you, nor shall plague come near your tent; 11 for he will command his angels to guard you in all your ways. 12 They shall bear thee up in their hands, lest thou dash thy foot against a stone: 13 Thou shalt tread upon the lion and the adder, thou shalt tread upon the young lion and the dragon.** 14 Because he loves me, I will save him, I will protect him, for he knows me. 15 He shall call upon me, and I will answer him; I will stand by him in trouble; I will save him, and honour him. 16 I will satisfy him with long life, I will cause him to see my salvation.

Here is the solution to that blackmail, whereby our death was demanded in order to equal the fate of Adam and Eve. This is the creation of the world and our nature, for in this way He will "deliver us from the snare of the fowler, from the

fiery death". In (4) he protects us with his Spirit "under his wings", and this is so even though we are already empty of him. In (7) a thousand at your side will surely be the demons, 10000 at your right hand the Eves. For the one will not even have a body, and the other will remain as fools or fools in the world, unable to see God even though He is right under their noses. In (10), the tent is the soul, which, though empty, will not be broken like that of the demons, nor useless like that of the Eves. In (11) "all your ways" refers to those 7 religions in the world in which the Adams are distributed. Remember there are 7 sizes of soul, likewise there are 7 sizes of demons that are matched to the size of our soul; God does not allow any demon stronger than us in size to stand against us. Everything is always done in justice. In (12) "lest he stumble at a stone" surely refers to "lest on earth...". In (13) again allusion to man 'Thou shalt tread', 'lion and dragon', to 'lion and the adder', and again seems to refer to demons in different sizes (the lion is carnivorous, it kills man), or to include in the lions the Eve which is more strange. In (14) what differentiates us from the Eve (deaf and dumb), and of course from the demons. Nevertheless, the following Psalm continues to allude to that coming of our earth (92:8 though the wicked spring up like grass...).

- **1/2 Time. On Earth and Redemption.**

Ps 92:1-16 [Psalm. Canticle. For the Sabbath day.] 2 It is good to give thanks to Yahweh, to sing in your honor, O Most High, 3 **to publish your love in the morning and your faithfulness in the evening,** 4 with the ten-stringed harp and the lyre, accompanied by the strumming of the zither. 5 **For by your deeds, Yahweh, you make me glad; at the works of your hands I cry out,** 6 **"How great are your works, Yahweh, and how deep are your thoughts!"** 7 **A foolish man does not understand, a foolish man does not comprehend.** 8 **Though the wicked sprout like grass, or all evildoers flourish, they will be destroyed forever;** 9 **but you are eternally exalted!** 10 **See how your enemies perish, how all evildoers are scattered.** 11 **But thou dost endow me with the strength of the buffalo, thou pourest new oil upon me;** 12 **I shall see the destruction of him that lies in wait for me, I shall hear the fall of the wicked.** 13 **The righteous flourishes like the palm tree, he grows like a cedar of Lebanon.** 14 **Planted in the house of Yahweh, they flourish in the courts of our God.** 15 Even in their old age they bring forth fruit, they are still full of freshness and luxuriance, 16 to proclaim the righteousness of Yahweh: "My rock, in whom there is no falsehood."

This is redemption, the ½ Time. The whole psalm is wrapped around the (11) "new oil you pour on me", which is the moment when Jesus Christ potentially gains for us the Holy Spirit (Oil), validates man's nature. Although the Eves could now also receive it, they are still foolish and deaf. I say it is all around this verse because it all speaks of this moment. In (3) 'publish thy love in the morning' is also after the passion, making known that Spirit which we can now receive, 'thy faithfulness in the evenings', refers to being righteous and faithful in temptation

and here, it speaks of faithfulness in the third time before the passion on earth (it says it is good, both the one and the other), because those before the passion will be judged for their righteousness and faithfulness, but they could not receive the Holy Spirit. The works of 'thy hands' surely encompasses Jesus Christ (hand, right arm). In (6) he refers to God's masterful play in creating a new nature that escapes the old righteousness by doing the greater righteousness (until today not even those who listen could see the depth of His plans). In (8-10) he gives us a summary of what has happened, 'though the wicked spring up like grass... evildoers flourish', though the Eves and demons have also come into the world (the Eves have also become men), the passion of Christ will destroy the chain that bound us to the demons and distinguish us from the Eves; those idols of the world that they pursue now become nothing to us when compared to what we can already feel within us. Now (14) 'we flourish like the palm tree, planted in the House of Yahweh', for the Holy Spirit is the Kingdom of God in us.

Psalms 93-100. Third representation of the 3½ Times.

- **Restart. In heaven, 2nd Time. God ends the Rebellion in heaven.**

Ps 93:1-5 Yahweh reigns, clothed in majesty, Yahweh, clothed and girded with power, and so the orb is secure, it does not waver. 2 Your throne is established from of old, you have been from everlasting. 3 **The rivers lift up their voice, Yahweh, the rivers lift up their voice, the rivers lift up their roaring; 4 More than the noise of mighty waters, more mighty than the waves of the sea, Yahweh is mighty on high.** 5 Thy judgments are altogether firm, holiness is the ornament of thy house, O Yahweh, for days without end.

This is the moment when God ends the rebellion in heaven. We will see many times in the Psalms and elsewhere in the Bible that this moment is described as the 'overflowing' of waters, which refers to the Holy Spirit, which burst upon us as we wanted to possess more. Perhaps it is all that Spirit lost by the betrayers, or perhaps it refers to the one sent by the Father, but after that we are left empty, thrown like deflated pillowcases next to God but no longer in God.

Ps 94:1-23 God of vengeance, Yahweh, God of vengeance, appear! 2 **Arise, O judge of the earth, give the proud their due! 3 How long will the wicked, Yahweh, how long will the wicked triumph? 4 They cackle, speaking insolently, all the evildoers strut about.** 5 They crush your people, O LORD, they **humble your inheritance.** 6 They slay the stranger and the widow, they murder the fatherless. 7 They say, "Yahweh does not see, the God of Jacob does not warn. 8 Understand, you fools of the people, you fools, when will you murder? 9 He who implanted the ear, will he not hear? 10 He that correcteth the people, shall he not punish them? He who teaches men, will he not know? 11 Yahweh knows the thoughts of man, he knows that they are but a breath. 12 Happy is the man whom you educate, **Yahweh, he whom you instruct in your law, 13 to relieve him after bitter days, while the pit is dug for the wicked.** 14 For Yahweh will not forsake his people, he will not abandon his inheritance; 15 **the righteous will have his right restored,** the upright in heart will have a good end. 16 Who will stand up for me against the wicked, who will stand up for me against the evildoer? 17 If Yahweh did not come to my help, I would soon dwell in silence. 18 **When I say, "Let my foot falter," your love, Yahweh, sustains me;** 19 in the height of my inward troubles, your comforts comfort me from within. 20 **Are you allied with a court of perdition, which raises tyranny to the level of law? 21 They trample down the life of the righteous, they condemn innocent lives.** 22 But Yahweh is my stronghold, my God, my rock of refuge; 23 **he will repay them with their own wickedness, he will annihilate them for their wickedness, Yahweh our God will annihilate them.**

We are after that betrayal, attacked by demons and Eves who want to take us together with them to destruction, or to save themselves with us, they try to use us as a shield. This time corresponds in Genesis to the time of Cain and Abel when God is looking for a way to save us. The demons and Eves seem to relax seeing that God delays his justice towards them (7) "God does not see it, he does not warn them...". In reality the only reason they are still alive is that God tries to save the Adams, or tries to separate the fate of one from the other. In (15) "to the righteous he will restore his right", because even though we are still in heaven we are now empty of the Spirit. Again in (20) he refers to falsehood: "Are you allied to a court of perdition, which raises tyranny to the rank of law?", that is the false justice that the demons and Eves demand for their equalising blackmail.

- **3rd Time. The Earth.**

Ps 95:1-11 Come, let us sing joyfully to Yahweh, let us acclaim the Rock who saves us; 2 let us enter into his presence, giving thanks to him, acclaiming him with psalms. 3 For Yahweh is a great God, a great King above all gods; 4 **he sustains the depths of the earth, the tops of the mountains are his; 5 the sea is his, which he has made, the dry land which his hands have formed. 6 Come in, let us bow down, let us kneel before Yahweh who created us!** 7 For he is our God, we are his people, the flock of his pastures. May you listen to his voice today: 8 **"Do not be stubborn as in Meribah, as in the day of Massah in the wilderness, 9 there your fathers tested me, they tempted me, though they saw my works. 10 For forty years I was disgusted with that generation, and I said, 'They are a people of a wrong mind, who do not recognise my ways. 11 Therefore I swore in my wrath, They shall not enter my rest!'"**

God's solution is to become invisible for our justification and to create a new nature and then make it capable of receiving the Spirit, all in righteousness. Thus, he creates the world, referenced in (4-5), in (6) he mentions this creation of man, which in reality is a recreation or transformation into something different. In (8) he uses the history of Israel to explain what happened in heaven, because here, those who murmured in Meribah because they had no water, are us after the betrayal, in the 2nd time, in heaven, when we were without the Holy Spirit (water); he refers to 'your fathers' (us in heaven). Those 40 years that that generation for being empty disgusted God (10), are that 2nd time, and from this perspective the blow on the stone (earth) that brings out Water, would be the offering of Jesus already in heaven, which sets in motion the Universe or Earth plan, to save the Adam (or even the announcement, hit twice). As the 3.5 times are set by God to try to save us by giving us a second chance, they can be referenced to each other because they have things in common. In reality, God changed the story of Israel to depict what happened in heaven, with the Passion time being foreshadowed as the death of the firstborn (See [Jacob's Ladder](#) p.243), which will lead to the deliverance from Pharaoh (the blackmail of the devil), cutting off the sea (death) and passing through. The Water coming out of the rock at Meribah will be the time when the Spirit comes out of nowhere for the thirsty (the Eves), near the end. Thus, those 40 years personally determine the time it takes for each of us to find God, whoever finds Him. And in the history of the world, the time until the end of the world, until all (those who succeed) reach heaven (promised land).

- **½ Time. Redemption.**

Ps 96:1-13 **Sing to Yahweh a new song**, sing to Yahweh, O whole earth, 2 sing to Yahweh, bless his name! 3 Tell his glory to the nations, his wondrous works to all peoples. 4 For great is the LORD, and greatly to be praised, more to be feared than all gods. 5 For the pagan gods are nothing. But Yahweh made the heavens; 6 glory and majesty are before him, power and splendour in his sanctuary. 7 Pay

tribute to Yahweh, you families of the peoples, pay tribute to Yahweh glory and power, 8 render to Yahweh the glory of his name. Bring offerings, **enter his courts, 9 prostrate yourselves before the LORD in the holy court; let the whole earth tremble before his face.** 10 Say to the Gentiles, "Yahweh is king!" The world is secure, he does not waver; he rules the peoples uprightly. **11 Let the heavens rejoice, let the earth be glad, let the sea roar, and all that is in it; 12 let the field exult, and all that is in it, let the trees of the forest shout for joy, 13 before the LORD, who is coming, yes, coming, to judge the earth!** He will judge the world with righteousness, the peoples with his loyalty.

This Psalm speaks of redemption. The lords and praises (1-8) at the beginning are like the exultation or celebration of a successful plan. The new song (1) refers to our surely validated nature. In (9) it already advances that we may stand in the presence of God (prostrate yourselves before Him). (10) "Let the whole earth tremble before his face" tells us that he makes himself present again. (11) "Let the sea roar and all that is in it" refers to death (=sea) and surely to the Eves. The (12) "trees" are us. (13) "to judge the earth" because until now, being held hostage by the demons (their equalising blackmail), God has withheld the justice of what happened in heaven. The demons are almost at home among us, and so are the Eves, precisely for that justification. And in the absence of passion, and the validation of man, this dependence would continue to be repeated from age to age. It may also refer to that word that says something about "he who does not believe in me is already judged, and he who believes does not need judgement" or something like that, which in turn has to do with that Adam/Eve distinction that makes some hear and be open to God and others not. Until the passion that Spirit was not present among the Adam's so, although there was a difference in life between some (righteous) and others (idoltrous fools of the world), there was not really a "declared war". When the Spirit comes to the Adams, the Eves become envious of the One who gives us Life and happiness, causing us to despise their longings.

Ps 97:1-12 **O LORD, let the earth exult, let the many isles rejoice!** 2 Clouds and thick mist surround him; **righteousness and justice establish his throne.** 3 **Before him fire goes forth before him, scorching his adversaries round about; 4 His lightnings light up the earth; the earth sees him and trembles. 5 The mountains melt like wax before the ruler of the whole earth; 6 The heavens proclaim his righteousness, all peoples see his glory. 7 Those who worship idols are ashamed, those who glory in pure vanities; all the gods pay him homage!** 8 Zion hears and rejoices, **the daughters of Judah exult because of your judgments, Yahweh.** 9 For you are Yahweh, the Most High over all the earth, above all gods. 10 Yahweh loves him who hates evil; he preserves the lives of his faithful, he delivers them from the hand of the wicked. **11 Light breaks forth for the righteous, joy for the upright in heart. 12 O righteous, rejoice in Yahweh, celebrate his holy memory.**

This looks like now, at the end of ½ Time, when the fools will finally be able to hear. We could lump it in with the end of the world by the first verses, either way, both the end of ½ Time and the end of the world coincide. The islands as we know are one of the geographical features named in the list to designate the 7 sizes of the soul, which in turn have 7 paths or religions. Since the islands are surrounded by sea = death, they can designate the smallest or rather the foolish of the whole, the completely atheistic who will only be able to see God through man's reason. Hence God's justice is always mentioned so often (2) "justice and righteousness establish your throne", because in the end, everything is done for justice, everything is reasonably just. Thus, that fire beyond the end of the world, which precedes God I believe speaks to us of that reason, or reasoning, which will discover God and be unappealable or immune to the attacks of the demons and their temptations. Of course, we know that He is all powerful, and that fire could be the fruit of a blink of an eye, but we know that He has not used His power, really, to, in righteousness, save us. Thus, I believe that fire represents that revelation of secrets (which in turn is done in justice, for it can only be done at the end of the world, for then God will suddenly cease to act in the life history of those of us living now, which would be a disservice to us that He adjusts or evens out with this revelation). Thus, in (6) "all peoples see His glory" tells us of just that, of that revelation. It is written that at the end of time the wolf will graze with the lamb or something like that, and this will not be because God will miraculously make Himself present right under our noses, breaking physics, but because He will make Himself present by something equally impossible but from the world, within the standards He set for Himself. With the secrets hidden in the Scriptures thousands of years ago that are now shown as something new that we have not seen before. In (11-12) it is clear and refers to those past writings which could only have been induced by Him "sacred memory".

Ps 98:1-9 [Psalm.] Sing to Yahweh a new song, for he has done marvellous things; his right hand has been a help to him, his holy arm. 2 Yahweh has made known his salvation, he has revealed his righteousness to the nations; 3 he has remembered his love and his faithfulness to the house of Israel. The ends of the earth have seen the salvation of our God. 4 Shout to Yahweh, O whole earth, shout for joy, rejoice, sing! 5 Sing to Yahweh with the zither, with the zither to the sound of instruments; 6 with the sound of trumpets and the horn shout before king Yahweh. 7 Let the sea roar, and all that is in it, the world and all that dwell in it, 8 let the rivers clap their hands, let the mountains shout, 9 before Yahweh, who comes, who comes to judge the earth. He will judge the world with justice, the peoples with righteousness.

We are still talking about the same thing, at the end of ½ time "Yahweh has made known his salvation", he reveals the hidden. The new canticle is that which represents our validated nature in the Passion, which came about, in the past here, "with the help of his right hand, his holy arm"=Jesus. In (4) Whole earth, for He will be known to all.

Ps 99:1-9 Yahweh reigns, the peoples tremble; the **earth trembles when he is enthroned on cherubim.** 2 Great is the LORD in Zion, **exalted above all peoples.** 3 Let them praise thy great and terrible name: he is holy. 4 **O mighty king who loves righteousness, you have established the foundation of justice; you have established justice and righteousness in Jacob.** 5 Exalt the LORD our God, bow down at his footstool: he is holy. 6 **Moses and Aaron among his priests, Samuel among those who called on his name, called on Yahweh, and he answered them.** 7 He spoke to them from the pillar of cloud, and they kept his judgments, the law which he gave them. 8 Yahweh, our God, you answered them; you were to them a God of forgiveness, though you avenged their transgressions. 9 Exalt the LORD our God, bow down yourselves on his holy mountain: holy is the LORD our God.

Nothing new, we are still at the end of ½ time. It refers to some prophets with whom the Lord spoke in the past.

Psa 100:1-5 [Psalm.] For thanksgiving - Shout to Yahweh, O whole earth, 2 Serve Yahweh with gladness, **come to him with rejoicing!** 3 Know that Yahweh is God, he has made us, and we are his, his people and the flock of his pasture. 4 **Enter into his gates giving thanks, into his courts singing praises, give thanks to him, bless his name.** 5 For Yahweh is good, and his love endures forever; **his faithfulness endures from age to age.**

This already speaks to us of the end of the world or of the Last Judgement, or rather when that judgement is already over because it encourages us to (2) "come to Him", (4) "Enter His gates giving thanks...through His courts". He refers in (5) to the loyalty that endures from Age to Age. That loyalty is a loyalty to us who live with Him in heaven and now, in different ages. It is a personal loyalty between Him and us, not a loyalty to an idea or to principles, which would be laudable of course, but not so rare or extraordinary as to maintain that alliance with us which has survived Eons or different Ages, different natures, and in which His most beloved firstborn, our brother in the created, has painfully intervened to save us.

Psalms 102, 104, 107, 111-115. Fourth representation of the 3½ Times

- **Restart. In heaven, 2nd Time. Consequences of the rebellion in heaven.**

Ps 102:1-29 [Prayer of the afflicted who, in his distress, pours out his cry before Yahweh] 2 Hear, O Yahweh, my prayer, let my cry come unto thee; 3 Hide not thy face from me in the day of trouble; turn thine ear toward me, **answer me speedily in the day when I call upon thee! 4 For my days go up like smoke, my bones grow hot like coals; 5 my heart dries up like mown hay, for I forget to eat my bread; 6 worn out with weeping, my bones stick to my skin.** 7 I am like an owl on the moor, I am like an owl among the ruins; 8 I am continually waking and moaning like a lonely bird on a roof; 9 All day long **my enemies insult me, those who praise me curse me for my name.** 10 Ashes like ashes instead of bread, I mix my drink with tears, **11 because of your anger and your wrath, for you lifted me up and then threw me down.** 12 My days are declining like a shadow, I wither away like hay. 13 But thou, O LORD, reignest for ever, **thy remembrance reacheth from age to age.** 14 You will rise up, having pity on Zion, for it is time for you to have mercy on her (for the time is fulfilled). 15 Thy servants love her stones, they have compassion on her ruins. 16 The nations will fear the name of Yahweh, all the kings of the earth your glory; 17 when Yahweh rebuilds Zion and appears full of splendour, 18 he will turn to the prayer of the despoiled, his prayer he will not despise. 19 **This shall be written for the age to come, and a renewed people shall praise Yahweh:** 20 **He has stooped down from his holy height, from heaven he has looked down on the earth,** 21 **To hear the sighing of the captive, to deliver those who wait for death.** 22 **To proclaim the name of the LORD in Zion, and his praise in Jerusalem;** 23 **when the peoples and kingdoms shall be gathered together to serve the LORD.** 24 **He has exhausted my strength by the way, he has shortened the number of my days.** 25 I said to myself, O my God, do not carry me away in the midst of my days, you who live for generations! 26 **Of old hast thou laid the foundations of the earth, the heavens are the work of thy hands:** 27 **They pass away, but thou abidest: they** all wear out as a garment, they shall be as a changeless garment. 28 But thou art the same, thy years have no end. 29 The children of thy servants shall have an habitation, their seed shall continue in thy presence.

Here we are again after the rebellion of heaven. In (4-6) he makes several references to the emptiness of the Spirit. In (9) again he refers to that lies or slander of the demons and Eves about Adam, as they want to give weight to their equalising blackmail. To insult is to belittle, disqualify, demean; he does not use the word lie but it is similar, for ultimately, if you call a pig a pig you are not insulting it, but calling it by its name.

In (24) again we are told of that loss of the Spirit which causes us to cease to be what we were, heavenly and eternal like our father.

In (26) and (13) he refers to those times or Ages, which God will use to save us. In (26) he tells us that from the already existing heaven, he creates the earth, for that very purpose, to save us.

- **3rd Time. The Earth.**

Ps 104:1-35 Bless Yahweh, O my soul! Yahweh, my God, how great you are! 2 You are clothed with splendor and majesty, 2 You are clothed with light like a mantle, You spread out the heavens like a tent, 3 You raise your dwelling places above the waters; the clouds are your chariot, You glide on the wings of the wind; 4 You take the winds for your messengers, the flaming fire for your minister. 5 Thou hast set the earth upon its foundations, unshaken for ever and ever. 6 **The ocean covered it like a garment, the waters stood on the mountains;** 7 **At your roaring they fled, they rushed at the sound of your thunder,** 8 **Climbing up the mountains, descending into the valleys, to the place which you appointed for them;** 9 **You set an impassable boundary for them, that they should not again flood the earth.** 10 **Thou sendest forth springs into the valleys, flowing down the valleys;** 11 **they water the beasts of the field, they quench the thirst of the onagers;** 12 **beside them dwell the birds, which sing their songs in the thicket.** 13 **Thou waterest the mountains from thy high dwelling place, with the moisture of thy chambers thou dost saturate the earth;** 14 **Thou makest grass to spring up for the cattle, and plants for the use of man, that he may bring forth bread from the earth,** 15 **And wine that refresheth the heart of man, that he may polish his face with oil, and bread may comfort the heart of man.** 16 **The trees of Yahweh are watered at his pleasure, and the cedars of Lebanon planted by him;** 17 **There the birds make their nest, the stork makes her home in her cup.** 18 **The crags shelter the chamois, the rocks shelter the hyraxes.** 19 **He created the moon to mark the times, and the sun, which knows its setting;** 20 **You send darkness, and night falls, where the wild beasts of the forest prowl;** 21 **The young lions roar for prey, and call upon God for their food.** 22 **When the sun rises, they gather themselves together, and go to lie down in their dens;** 23 **man goes out to his work, to do his labor until evening.** 24 **How manifold are thy works, O LORD! You have made them all in wisdom; the earth is full of your creatures.** 25 **There is the sea, great and wide, with an innumerable multitude of beasts, great and small;** 26 **the ships and Leviathan, whom thou hast created to play with him, sail upon it.** 27 **They all wait for you to give them their food in due season;** 28 **you give it to them and they take it; you open your hand and they are satisfied with good things.** 29 **If you hide your face, they disappear; you withdraw your breath from them and they expire, and return to the dust they are.** 30 **If you send out your breath, they are created, and you renew the face of the earth.** 31 **Glory to Yahweh for ever, in his works Yahweh rejoices!** 32 **He who looks on the earth and trembles, touches the mountains and they smoke.** 33 **I will sing to the LORD as long as I live, I will sing to my God as long as I live.** 34 **May my poem be pleasing to him! I have my joy in Yahweh.** 35 **Let sinners be gone from the earth, let the wicked be no more! Bless Yahweh, O my soul! Hallelujah!**

This seems clear, it is the creation of the world, there is no double meaning it seems.

Ps 105:1-45 Give thanks to Yahweh, call upon his name, declare his deeds among the peoples! 2 Sing to him, sing to him, sing praises to him, tell of all his wonders; 3 glory in his holy name, let those who seek Yahweh rejoice! 4 Seek Yahweh and his power, go after his face without ceasing, 5 remember all his wonders, his wonders, and the judgments of his mouth! 6 O race of Abraham, his servant, sons of Jacob, his chosen one: 7 he, Yahweh, is our God, his judgments affect the whole earth. 8 **He always remembers his covenant, the word which he has enjoined on a thousand generations,** 9 **that which he covenanted with Abraham, the oath which he swore to Isaac,** 10 **which he laid upon Jacob as a precept, upon Israel as an everlasting covenant:** 11 **"I will give you the land of Canaan as a portion of**

your inheritance". 12 When they were few in number, a transient and a stranger, 13 wandering from nation to nation, going from one kingdom to another people, 14 he allowed no one to oppress them; for them he punished the kings: 15 "Beware of touching my anointed ones, do not harm my prophets. 16 He brought famine on that country, every staff of bread he broke; 17 he sent one man ahead, **Joseph, sold into slavery.** 18 They bound his feet with fetters, chains went about his neck, 19 until his prediction was fulfilled, and the word of Yahweh accredited him. 20 **The king commanded to set him free,** the ruler of the people commanded to let him go; 21 He made him ruler of his own house, ruler of all his substance, 22 To instruct his princes at his pleasure, and to make his elders wise. 23 Then **Israel went into Egypt,** Jacob sojourned in the land of Ham. 24 He multiplied his people exceedingly, he made them stronger than their oppressors; 25 he changed their hearts, so that they hated his people, and used wicked devices against his servants. 26 **He sent Moses, his servant, and Aaron, whom he had chosen,** 27 who performed signs in Egypt, wonders in the land of Ham. 28 He sent darkness, and there was darkness, but they defied his words. 29 **He turned their waters into blood,** causing their fish to die. 30 Frogs swarmed in his land, and came into the king's chambers: 31 He commanded it, and **there came gnats** and gnats throughout all his land. 32 **He gave them hail for rain,** lightning throughout their land; 33 he damaged vineyards and fig trees, he broke the trees of the land. 34 **He commanded the locust and the aphid to come in** innumerable numbers; 35 they devoured the grass of the land, they devoured the fruit of the ground. 36 He **smote the firstborn of the land,** the firstfruits of his manhood. 37 He brought them out laden with gold and silver; not one of the tribes faltered. 38 Egypt rejoiced at their departure, filled as they were with terror. 39 He spread a cloud to cover them, a fire to give light in the night. 40 **They asked, and he commanded quails;** he filled them with bread from heaven; 41 **he cleft the rock, and the waters gushed forth,** they ran like a river through the dry places. 42 Remembering his holy word, given to Abraham his servant, 43 he brought out his people with rejoicing, his chosen ones in the midst of jubilation. 44 He **gave them the lands of the heathen, the sweat of the nations they inherited,** 45 that they might keep his precepts and observe all his laws.

Almost all of this that I do not underline also seems to be in accordance with history, because, apart from what "the history of Israel" draws in the heaven about the history of all of us, the fact is that it happened down here on earth and now it is appropriate to put it here because we are in the period of the earth. Note then that he puts concrete facts and concrete characters of the History of Israel.

Ps 106:1-48 Hallelujah! give thanks to the LORD, for he is good, for his mercy endures forever! 2 Who can tell of the mighty acts of the LORD, or proclaim all his praise? 3 Blessed are those who keep justice, who do righteousness continually! 4 Remember me, Yahweh, do this for the sake of your people; come and offer me your help. 5 That I may see the joy of your chosen ones, rejoice with the joy of your people, and rejoice with your inheritance! 6 We have failed like our fathers, we have committed injustice and iniquity; 7 our fathers, when they were in Egypt, did not understand your wonders. They did not remember your great mercy; they rebelled against the Most High by the sea of Suf. 8 But he saved them for his name's sake, that he might make known his mighty power. 9 **He rebuked the sea of Suf** and it dried up, the waves were a wilderness in its path; 10 he saved them from the hand of the adversary, from the hand of the enemy he delivered them. 11 **The water drowned their adversaries,** not one of them was left. 12 Then they believed in his words, and they all sang his praise. 13 But they soon forgot their deeds, they disregarded their purposes; 14 they burned with desire in the wilderness, they tempted God in the wilderness. 15 He granted them what they asked, and sent a fever down their throats. 16 In the camp **they envied Moses, and Aaron,** the holy one of Yahweh. 17 The earth opened and swallowed up Dathan, and covered the band of Abiron; 18 Fire burned against his band, a flame consumed the wicked. 19 **They made themselves a calf in Horeb,** before a molten image they

prostrated themselves, 20 and went to exchange their glory for the image of an ox that eats grass. 21 They forgot God their saviour, the author of exploits in Egypt, 22 of wonders in the land of Ham, of wonders in the sea of Suf. 23 He was ready to exterminate them, except that **Moses**, his chosen one, stood in the gap before him, to turn away his destructive fury. 24 They spurned a delightful land, they had no faith in his word; 25 they murmured within their tents, they did not listen to the voice of Yahweh. 26 And he swore, hand on high, to cause them to fall in the wilderness, 27 to scatter their kindred among the peoples, to disperse them among all the nations. 28 They mated with Baal Peor and ate sacrifices of the slain. 29 Thus they provoked him with their deeds, and a plague came upon them. 30 But Pinchas intervened in a judgment, and so the plague was stayed; 31 this was counted to him as righteousness from age to age, forever. 32 They angered him at **the waters of Meribah, and it went ill with Moses because of him**, 33 for they came to embitter his spirit, and he spoke lightly with his lips. 34 They did not exterminate the people whom Yahweh had told them to exterminate; 35 they mingled with the heathen and learned their practices. 36 They worshipped their idols, which were a snare to them; 37 they sacrificed their sons and their daughters to demons. 38 They shed innocent blood, the blood of their sons and daughters, slain to the idols of Canaan, and defiled the land with crime. 39 They defiled themselves with their deeds, they played the harlot with their practices. 40 Then the anger of Yahweh was kindled against his people, and he abhorred his inheritance. 41 **He gave them into the hand of the heathen, they were overpowered by their adversaries**; 42 their enemies overpowered them, they were brought low under his hand. 43 **Numerous times he delivered them**, but they, rebellious to his plans, kept sinking in guilt; 44 but he took heed to their distress, giving ear to their cries. 45 For their sake he remembered his covenant, he was moved with his great love; 46 he made those who held them captive to have mercy on them. 47 Save us, O LORD our God, gather us from among the nations, that we may give thanks to your holy name, and honour us by singing your praise. 48 Blessed be Yahweh, the God of Israel, for ever and ever! And all the people shall say, Amen, Hallelujah!

Well, this seems to continue that story in the order it should be told. And it mentions specific facts from the Bible.

- **½ Time. Redemption.**

Ps 107:1-43 Give thanks to the LORD, for he is good, for his mercy endures forever! 2 **Let those whom the LORD has rescued say so, those whom he has rescued from the power of the adversary, 3 whom he has gathered from every land, from east and west, from north and south. 4 They wandered in the wilderness, they wandered in the desert, they could not find inhabited places; 5 hungry and thirsty, they were faint. 6 But they cried to the LORD in their trouble, and he delivered them out of their distress, 7 and led them in the right way, until they came to an inhabited place. 8 Give thanks to the LORD for his love, for his wonders on behalf of men! 9 For he has quenched the thirsty throat, and filled the hungry with good things. 10 They dwelt in darkness and shadow, captives of iron and misery, 11 for defying the commands of God, for despising the plan of the Most High. 12 He bent their stubbornness with toil, they succumbed, deprived of help. 13 But they cried out to the LORD in their distress, and he delivered them out of their distress. 14 He brought them out of darkness and shadow, he broke all their chains. 15 Give thanks to the LORD for his love, for his wonders on behalf of men! 16 For he has broken the gates of bronze, he has broken down the bars of iron. 17 Dullied by all their errors, miserable because of their faults, 18 they were disgusted with food; they were at the gates of death. 19 But they cried to the LORD in their trouble, and he delivered them out of their distress. 20 His word he sent to heal them and pluck their lives out of the pit. 21 Give thanks to the LORD for his love, for his wonders on behalf of men! 22 Offer**

sacrifices of thanksgiving, proclaim his deeds with shouts of joy. 23 **They went out to sea with their ships, trading all over the ocean, 24 and they saw the works of the LORD, all his wonders in the deep. 25 At his voice, a stormy wind made the waves to roil; 26 they went up to heaven, they went down into the deep, their spirit sank under the weight of evil; 27 they tossed and turned, they staggered like drunken men, their skill was of no avail to them.** 28 But they cried to the LORD in their trouble, and he delivered them out of their distress. 29 He reduced the storm to silence, the waves were quiet as one. 30 They were glad to see them calm, and he brought them into the desired harbour. 31 Give thanks to the LORD for his love, for his wonders on behalf of men! 32 Praise him in the assembly of the people, celebrate him in the council of elders! 33 **He changes the rivers into a wilderness, the springs into a dry land, 34 the fertile land into salt marshes, when its inhabitants do evil. 35 But he changes the wilderness into a pool, the dry land into a spring; 36 he settles the hungry there, that they may found cities of habitation.** 37 They sow fields and plant vineyards, they bring forth fruit in time of harvest. 38 He blesses them, and they multiply; he does not let their cattle decrease. 39 **They were fainthearted and brought low, a prey to evil and affliction. 40 He that poured contempt upon princes, he led them astray in the wilderness without a way. 41 But he recovers the poor from misery, he increases their clans like a flock; 42 the upright see it and rejoice, the wicked cover their mouths. 43 Who is wise? let him keep these things, and meditate on the love of Yahweh!**

In this Psalm we recover the order of the times (we had not broken it before, because it was the history of Israel, of the third time). Unlike the two previous psalms which spoke of what happened in the land with specific events in the history of Israel (Ps 103: Joseph, Moses, the plagues..., Ps 104: Sea of Suf, Aaron and Moses, golden calf...), in this one he does not name any of them because he speaks in a veiled way.

This is the time after the passion, when we can receive the Holy Spirit. Those rescued by Yahweh (2-5) are we who during the 3rd time have wandered in a wilderness, hungry and thirsty, without the protecting and comforting Holy Spirit, at the mercy of our enemies. In (3) "whom He has gathered out of all countries" tells us of the universality of Christ's Salvation, for He fully validates man's nature to receive the Holy Spirit so that the various ways (religions) that God has set forth directed by mercy, adapted to our sizes (or ages if you will) are fit to receive Him (each religion provides the proper flow for each size or nation; God will never demand from us something we cannot carry, nor fill an oil lamp with the hose that fills an Oil Tanker with its fuel), and this is so because the world has been made to save us in righteousness so we must also, or primarily, prove faithful to God in the face of the devil. Those standards that form the religions are necessary to affirm our adherence to the army of good. When all this becomes public and faith is no longer needed to believe in God, then it will not only be necessary to follow those rules that in some way draw the pattern of the righteous, but also, more than ever, those works of active love will be needed to fill us with Him. In no time the Word will be fulfilled: "many are called, but few are chosen".

In (14) he again refers to the Passion. In (23) he begins to narrate in the past tense what happened "they set sail with their ships", we went to our death when we were revealed. Then he says something that reminds me of [Jacob's Ladder](#) p.243 because: (26) "**they went up to heaven, they went down to the abyss, their spirit sank under the weight of evil**", beyond the swaying of the waves that can relate this symbolizes our fall from heaven and our return, but in inverted order. Let us remember:

John 1:51 Verily, verily, I say unto you, Ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man.

It didn't make sense to me that angels would go up and then come down because the origin of angels is heaven, so they should go down and come up. Until it dawned on me that the Hebrews read backwards, from right to left, and the picture written in those essays on [Jacob's Ladder](#) p.267 draws us who were angels ascending and descending (right to left) on christ the firstborn placed in the last plague (death of the firstborn...) and first step (...that allowed us to escape from the farón=demon). Yes; that open heaven will be given when these trials are known and faith is not needed to believe in God. Any sane man who has not read "God for Dummies" or this essay, will think that all this is the madness of yet another bored man, but it is not the first time that the Lord speaks from the past of what is being revealed today and the way it is being done.

The rest is easily understandable and continuous over ½ time.

Ps 111:1-10 Hallelujah! Aleph. I give thanks to Yahweh with all my heart, Bet. in the gathering of the righteous and in the community. 2 Gimel. Great are the works of Yahweh, Dahlet. meditated by all who love them. 3 Heb. He acts with splendour and majesty, Vau. his righteousness endures for ever. 4 Zain. Of his deeds he left a memorial. Jet. gracious and compassionate Yahweh! 5 Tet. **He gave food to those who honour him, Yod. he remembers his covenant for ever.** 6 Kaf. He revealed to his people the power of his action, Lam. gave them the nations as an inheritance. 7 Mem. His hand acts in truth and righteousness, Nun. all his commands are loyal, 8 Sámek. valid forever and ever, Ain. To fulfil them in truth and righteousness. 9 Pe. **He sent redemption to his people, Sade. determined for ever his covenant;** Qof. holy and fearful is his name. 10 Res. The beginning of knowledge is to fear the Lord; Sin. those who practice it are sane. Tau. His praise endures forever.

We continue in ½ time. There is also no doubt.

Ps 112:1-10 Hallelujah! Aleph. blessed is the man who fears Yahweh, Beth. who finds pleasure in all his commands! 2Gimel. His seed shall take strong root in the land, Dahlet. the race of the upright shall be blessed. 3 He. His house shall abound in wealth and prosperity, Vau. his righteousness shall be established for ever. 4 Zain. **In the darkness he enlightens the upright,** Jet. tender, gracious, and righteous. 5 Tet. Happy is the man who has mercy and lends, Yod. and arranges his affairs righteously. 6 Kaf. He will never see his existence threatened, Lam. the righteous will leave a stable memory. 7 Mem. He shall not be afraid of evil tidings, Nun. with a firm heart he shall trust in Yahweh. 8 Sahmek. Sure and courageous, he shall fear nothing, Ain. until he sees his adversary humbled. 9 Pe. He giveth

liberally to the poor, Sade. his righteousness endureth for ever, Qoph. he lifteth up his head with honour. **10 Res. the wicked sees him and is enraged, Sin. gnashing his teeth, he is consumed. Tau. The wicked man's endeavours fail.**

It says nothing new, all good things for the righteous, perhaps mentioning this last part of the middle time when the righteousness of the Lord will be present and known among all. The wicked since we have had the Holy Spirit gnashes his teeth (10) but he will gnash them more when this is made known.

Ps 113:1-9 Alleluia! praise, O servants of Yahweh, praise the name of Yahweh! 2 Blessed be the name of Yahweh, from this time forth and forevermore! 3 From the rising of the sun to the going down of the sun, let the name of Yahweh be praised! 4 Yahweh is exalted above the peoples, his glory higher than the heavens! 5 **Who is like Yahweh our God, with his throne on high above, 6 who stoops down to see heaven and earth? 7 He lifts up the poor from the dust, he lifts up the poor from the dung, 8 to seat him in the midst of the noble,** in the midst of the noble of his people. 9 He settles the barren in his house, like a happy mother with children. Hallelujah!

Nothing new, still in the same line; ½ time.

Psa 114:1-8 When Israel came out of Egypt, Jacob from a foreign people, 2 Judah was his sanctuary, Israel was his dominion. 3 **The sea saw him and fled, Jordan receded, 4 The mountains skipped like rams, the hills like lambs.** 5 O sea, what aileth thee, that thou fleest, and thou Jordan, that thou goest backward, 6 mountains, that ye skip like rams, hills like lambs? 7 The earth trembleth at the presence of the Lord, at the presence of the God of Jacob, 8 who changeth the rock into a pool, and maketh the flint a fountain.

This is the description of redemption. In (1) "coming out of Egypt" designates the deliverance from Pharaoh = demon, the passion. I have already explained this in [Jacob's Ladder](#) p.243 (2) "Judah" stands for Adam and means that from then on we are his sanctuary, God, the Holy Spirit, dwells in man. Israel is more general and represents the Eves also. In (3) the sea is death that flees before the Spirit (O death, where is your victory?). It also designates the demons now, being that the Jordan, which recedes, may refer to the Eves since this river in its course (from the Sea of Galilee which flows through sweet) becomes salty reaching the Dead Sea with 380% salinity, i.e. 8 times saltier than the oceans. In (6) and in (4) the mountains and hills, elevated, we are the Adam of different sizes, jumping for joy full of Life. In (8) it is clear, rock, flint in Water symbolising the Holy Spirit. The earth shook is representative of the magnitude of what happened that day, because the chains that bound us were broken, and the whole Universe finally bore the fruit for which it was created: our redemption through the holy arm of God, through Jesus Christ.

Ps 115:1-18 **Not to us, Yahweh, not to us, but to your name give glory, for your love and your loyalty! 2 Let not the heathen say, Where is your God? 3 Our God is in heaven, and he does whatever he wills. 4 Silver and gold are their idols, the work of man's hand. 5 They have mouths and do not speak, they have eyes and do not see, 6 they have ears and do not hear, they have noses and do not smell. 7 They have hands and do not feel, they have feet and do not walk, they have throats without a voice. 8 Let those who make them be like them, who put their trust in them! 9 O house of Israel, trust in Yahweh, he is their help and their shield; 10 O house of Aaron, trust in Yahweh, he is their help and their shield; 11 Loyal to Yahweh, trust in Yahweh, he is their help and their shield. 12 Yahweh remembers and blesses us: bless the house of Israel, bless the house of Aaron, 13 bless those loyal to Yahweh, all, small and great. 14 May Yahweh multiply you and your children! 15 Blessed be you of Yahweh, who made heaven and earth! 16 Heaven is Yahweh's heaven, the earth he has given to man. 17 The dead do not praise Yahweh, none of those who go down to the Silence; 18 We the living bless Yahweh, from now and forever. Hallelujah!**

This could be confused with a new cycle of three and a half times, in which case it would join the next one, the independent one, but we see that in the first times or beginnings of the cycle, he always asks God for help against those who spread nets and lies towards the Adam and wish for his death. This rather speaks of the final judgement, after ½ time. He differentiates between the heathen and their idols (1-8) and the righteous who ask for God's glorification and trust in Him. From (16) especially he seems to speak of that Judgement which sets us all apart. The faithful angels, in heaven where they were (16); the earth, which in Ezekiel designates the outer area of the new temple (which is actually heaven), will be for saved men (this heaven in Revelation is described as a place with a second tree of Life). And the damned including the demons are those who go down into the Silence (17).

Independent Psalm 116. Fifth representation of the 3 ½ times.

Ps 116:1-19 I love the LORD because he hears my voice in supplication; 2 because he inclines his ear to me in the day when I call to him. 3 **The snares of death clung to me, the nets of Sheol caught me; I was sad and distressed, 4 and I called on the name of Yahweh: Help, Yahweh, save me!** 5 Yahweh is gentle and just, our God is compassionate; 6 Yahweh watches over the little ones; **I was bowed down, and he saved me. 7 Return to your peace, O my soul, for the LORD has favoured you! 8 He has kept my life from death, my eyes from tears, my feet from falling. 9 I will walk in the presence of the LORD in the world of the living.** 10 I have faith, even when I say, "Behold, I am wretched," 11 I who said in dismay, "**Men are liars.**" 12 How can I repay Yahweh for all the good he has done me? 13 I will lift up the cup of salvation and call on the name of Yahweh. 14 **I will fulfil my vows to Yahweh in the presence of all the people. 15 The death of those who love him costs Yahweh much. 16 O Yahweh, I am your servant, your servant, the son of your handmaid, you have loosed my bonds!** 17 I will offer you a sacrifice of thanksgiving and call on the name of Yahweh. 18 **I will perform my vows to Yahweh in the presence of all the people, 19 in the courts of the house of Yahweh, in the midst of you, O Jerusalem. Hallelujah!**

This Psalm could be considered as the beginning of a new cycle, but I put it as a stand-alone because all the verses that could determine it as a new beginning are written in the past tense: I was surprised by the nets of Sheol (snare of demons, Eve), I was sad and distressed (without Spirit after the rebellion of heaven), "men are liars" (even this is in the past tense). However, as the main part of the Psalm is the conclusion which already begins in (7) telling us what our passage on earth could be: "**Return to your calm, O my soul, for the Lord has favoured you! 8 He has kept my life from death**" and ending with Salvation written in the past tense now: (16) "**...you have loosed my bonds!**"

Independent Psalm 118. Sixth representation of the 3 ½ times.

Ps 118:1-29 Give thanks to the LORD, for he is good; for his love endures forever! 2 Let the house of Israel say: his love endures forever! 3 Let the house of Aaron say, "His steadfast love endures forever! 4 Let those who stand for the LORD say, 'His steadfast love endures forever. 5 In my distress I cried to Yahweh; he answered me and gave me rest; 6 Yahweh is for me, I fear not; what can man do to me? 7 Yahweh is for me and helps me, and I defy those who hate me. 8 Better to take refuge in Yahweh than to put confidence in man; 9 better to take refuge in Yahweh than to put confidence in nobles. 10 **All the heathen compassed me about, in the name of Yahweh I rejected them; 11 they compassed me about again and again, in the name of Yahweh I rejected them. 12 They compassed me about like wasps, they blazed like a fire of briars, in the name of Yahweh I rejected them. 13 How they pressed me to cast me down, but Yahweh came to my help. 14 Yahweh is my strength and my song; he is my salvation. 15 A shout of joy and victory is heard in the tents of the righteous: "The right hand of Yahweh does mighty deeds, 16 the right hand of Yahweh is mighty, the right hand of Yahweh does mighty deeds.**" 17 I shall not die, I shall live and declare the works of the LORD. 18 **The LORD has chastised me, the LORD has chastised me, but he has not delivered me over to death. 19 Open to me the gates of righteousness, and I will go in, giving thanks to the LORD! 20 Here is the gate of the LORD; the righteous shall enter through it. 21 I thank thee that thou hast heard me, that**

thou hast been my salvation. 22 **The stone which the builders rejected has become the cornerstone; 23 this is the work of the LORD, it is a miracle to us. 24 This is the day that Yahweh has made; let us exult and rejoice in it!** 25 Yahweh, give us salvation, give us success, Yahweh! 26 Blessed is he who enters in the name of Yahweh! We bless you from the house of Yahweh. 27 Yahweh is God, he enlightens us; close the procession, branches in hand, to the corners of the altar! 28 You are my God, I thank you, my God, I want to exalt you. 29 Give thanks to the LORD, for he is good, for his love endures forever.

Here, something similar happens. It begins in the past tense with what happened to us in heaven. In this sense, (13) How they pushed me to throw me down (from heaven) is very graphic. From (15) onwards we see the offering of Jesus in heaven: "The right hand of Yahweh does exploits". In (18) our passage to earth: "Yahweh has punished me, but he has not delivered me over to death". From (19 to 24) the redemption: "Open to me the gates of justice... thank you for listening to me, for having been my salvation... This day..." and in between the very clear prefiguration of Jesus Christ who is the one who breaks those chains: "The stone which the builders rejected has become the cornerstone".

Psalm 137 (by the rivers of Babylon), which would not coincide with the order of the 3.5 Times, is not an orphan, it is from King David according to Jewish tradition.

Climbing to Heaven "Song of the Ascents" 120-134

**OVERALL THIRD
TIME**

Psalms 120-134

From 120 to 134 are these 15 Psalms which are almost all shorter and in which we can see, albeit fleetingly, our story of salvation from heaven. I was going to leave them aside because, as you can see, they are different from the others and in fact they are grouped together with this initial distinctive: "Song of Ascents". But given that they are also orphans because, although they have been attributed to various authors, nothing is definitive, I am going to look them over. And the first thing that strikes me is that the first of these Psalms, Psalm 120, calls for deliverance "from the lying lip, from the deceitful tongue", which would place us, as in the other cycles of Psalms studied, in heaven, after the betrayal, defamed by the demons and Eves, to make us equal to them and for their equalising blackmail to take on more weight before God, who wanted to save us because our heart was not corrupted like theirs by hatred or greed, but betrayed by love. I come back here from the end to advance to you that these 15 psalms form the third tense on earth, of the 3 ½ tenses that the whole list of Orphan Psalms configures in its structure (apart from all the times they are shown in addition), but we will see that later.

Psalms 120, 121, 122. Seventh representation 3 ½ Times.

- **Restart. In heaven, 2nd Time. After the betrayal in heaven.**

Ps 120:1-7 [Song of Ascent] **I cried out to the LORD in my distress, and he answered me. 2 Deliver me, O LORD, from the lying lip, from the deceitful tongue! 3 What will he give thee, and add to thee, thou deceitful tongue? 4 The sharp arrows of a warrior, and the coals of a broom! 5 Woe is me, that I dwell in Meshech, that I dwell in the tents of Kedar! 6 I am tired of living with those who hate peace. 7 If I speak of peace, they prefer war.**

That anguish (1) designates us empty of the Holy Spirit. The lying lip and tongue (2), are those demons and Eves who lie to set up their equalising blackmail by demanding justice from God. (5) "the tents of Remnant", because tents, of cloth or skins, symbolise our soul, just as garments represent the Holy Spirit generally, or are used to speak of the state of our soul as lacking or not lacking the Spirit. An empty tent is an empty soul; from "remain" because they were a nomadic people, thus referring to our leaving heaven to go to earth. The rest is clear. This designates the 2nd time, the equivalent of Cain and Abel in Genesis.

- **3rd Time. Earth.**

Ps 121:1-8 [Song for the ascents] I lift up my eyes to the mountains, from where will my help come? 2 **My help comes from Yahweh, who made heaven and earth.** 3 **Let not thy foot slip! let not thy guardian slumber!** 4 **The guardian of Israel neither slumbers nor sleeps.** 5 Yahweh is your guardian, Yahweh your shade at your right hand. 6 The sun shall not smite thee by day, nor the moon by night. 7 **Yahweh guards you from evil, he guards your life.** 8 **Yahweh guards your going in and your coming out, from now on for ever.**

We can identify this one with the creation of the world, the third time, since it speaks of the creation of the sky and the earth (2), the sun and the moon (6). As I say, almost all these "Songs of the ascents" are very short, and are determined by only one verse or a few words. In (8) "coming in and going out" refers not only to entering into His Grace or going out of it when we sin, but literally to that: coming in and going out of the times, here in particular we would be speaking of a new place, the earth, to enter into with our new nature man (although these changes of time, also speak of changes in our inner state with respect to the Holy Spirit, which also link to His Grace).

- **½ Time. Redemption.**

Ps 122:1-9 [Song of Ascents. Of David.] What joy when they said to me, 'Let us go to the house of Yahweh! 2 **At last our feet tread your thresholds, O Jerusalem!** 3 Jerusalem, a city built all in perfect harmony, 4 where the tribes go up, the tribes of Yahweh, according to the custom of Israel, to give thanks to the name of Yahweh. 5 **There are the thrones for judgment, the thrones of the house of David.** 6 **O call peace upon Jerusalem, let those who love you live in peace,** 7 **let there be quiet within your walls, let your palaces be in peace.** 8 For the sake of my brothers and my friends I want to say: Peace be with you! 9 By the house of the LORD our God, I will pray for all good for you.

This speaks to us of redemption, as it says (2) "Finally they tread your thresholds" = beginnings, which places us with the Spirit after the passion, but not yet in heaven. Jerusalem also symbolises heaven (the fall of its walls in the 1st - 2nd time, our emptying).

Psalms 123 - 128. Octave rendering 3 ½ Times.

- **Restart. In heaven, 2nd Time. After the rebellion in heaven.**

Ps 123:1-4 [Song of Ascents] I lift up my eyes to you, you who dwell in heaven. 2 As the eyes of the servants look to the hand of their masters, as the eyes of the handmaid look to the hand of her mistress, so our eyes look to Yahweh our God, hoping that he will have mercy on us. 3 **Have mercy, Yahweh, have mercy, for we have had enough of contempt.** 4 We are too saturated with the sarcasm of the self-satisfied. (The proud deserve contempt!)

This Psalm and the next one initiate a new cycle. The despised are the Adams, and the despisers are the demons and the Eves, who are fattened by the stolen Essence of God. While it is true that after betrayal all traitors are empty, I think

they are described by these words. Like almost all these short ones, there is little to say.

Ps 124:1-8 [Song of Ascents. From David.] If Yahweh had not been for us, - let Israel say so - 2 if Yahweh had not been for us, **when men assaulted us, 3 alive they would have swallowed us up in the fierceness of their anger. 4 The waters would have overwhelmed us, a torrent would have flooded us, 5 the water would have come up to our necks in its whirlpool. 6 Blessed be Yahweh, who did not make us a prey to his teeth! 7 Our life escaped like a bird from the snare of the fowler. The snare is broken, we have escaped. 8 Our help is the name of Yahweh, who made heaven and earth.**

We continue after the betrayal in heaven. Those men who assaulted us (2) are the demons and the Eves, in (3) "alive they would have swallowed us up" is literal, not rhetorical, we would have been assimilated or equalised in that equalising blackmail. Then, (4) "the waters would have overwhelmed us", this refers to that oft-repeated rising of the Holy Spirit, as God puts order in heaven. That Spirit breaks us inwardly, emptying us all, but destroys some completely, the demons and the Eves, making them deaf. It seems to refer to the very act of bringing order to heaven, which could have ended with everyone condemned or dead. It may be confused with the rise and subsequent fall of the Red Sea, but the opposite is true, God drew our history with Israel from heaven. On the other hand, if we are not talking about heaven but about the world, and this refers to the Egyptians and the Red Sea, the statement made in (2:4) would not make sense: **'2 if Yahvé had not been for us... The waters would have overwhelmed us, a torrent would have overwhelmed us'**, for if God had not intervened, the sea would not have opened to begin with, and no one would have been overwhelmed either. In other words, if we place ourselves at the time of the story of the red sea, it would be more correct to say: If Yahweh had been against us, he would have opened the sea for us and then poured it over us.

Finally in (7) he tells us how the Adams, often designated as birds (they listen to God, they can separate themselves from the world), escape from the snare of the hunter.

- **3rd Time. On Earth.**

Ps 125:1-5 [Song of Ascents] Those who trust in Yahweh are like Mount Zion, unmovable, stable for ever. 2 Jerusalem, surrounded by mountains! Thus Yahweh surrounds his people from this time forth and for evermore. **3 The sceptre of wickedness shall not fall upon the inheritance of the righteous, lest the righteous stretch out their hand to wickedness. 4 Favour the good, O Yahweh, the upright in heart. 5 Let the LORD suppress those who go astray in crooked paths with evildoers! Peace to Israel!**

We continue on the earth with a reference to those winding paths (5) made on the earth itself. In this case those paths refer to shortcuts out of the good ways. As many times, apart from the righteous mentioned in 3-4, he names two groups, those who go astray and the evildoers, the Eves and the demons surely. In (3) I am not sure what he is referring to. The inheritance of the righteous will be heaven in the future, or the Holy Spirit. The sceptre of the wicked is his rod of power, or it

could be the Eves if we think that they were the instrument of the demons to lose the Adams. Interpreting it would be that the wicked will never have access to the Holy Spirit, but from the earth, which would also fit here, since we are in the third period, it would tell us something along the lines of: God provides for the righteous, and not for the unrighteous, lest the righteous envy what the unrighteous does. Note however, that it speaks of inheritance, something future in reality, it is not the Holy Spirit yet; in fact it says (3) It will never fall, future.

- **½ time. Redemption, recovery.**

Ps 126:1-6 [Song of Ascent] **When the LORD brought back the captives from Zion, we seemed to be dreaming; 2 then our mouths were filled with laughter, our lips with shouts of joy.** The heathen said, "Yahweh has done great things for them! 3 Yes, Yahweh has done great things for us, and we are glad! 4 Gather our captives, O LORD, **let them be as the floods of the Negeb!** 5 Those who sow in tears reap with shouts of joy. 6 As they go, they go weeping, bearing seed; and they return singing, bringing their sheaves.

This repatriation from Babylon, I suppose, represents here redemption or repatriation to heaven, to the Holy Spirit. It is the ½ Time. Again the conclusion is explained in gain of the Holy Spirit or (4) "in streams of the Negeb", as so often Water represents the Spirit. In (5-6) it narrates what happens to us in this world, which as a trial is hard and often painful, but brings as a reward, and already here we can enjoy it from the Passion, the Holy Spirit.

Ps 127:1-5 [Song of Ascents. From Solomon.] If Yahweh does not build the house, in vain do the builders toil; if Yahweh does not guard the city, in vain does the watchmen keep watch. 2 In vain do you rise early and then delay your rest, you who eat bread with toil, if he gives it to his beloved while he sleeps! 3 Children are the inheritance of the LORD, their reward is the fruit of the womb; 4 as arrows in the hand of a warrior are the children of youth. 5 Happy is the man who fills his quiver with them; he shall not be ashamed when he contends with his enemies in the gate.

This one does not say anything about what we are concerned with. It may be a warning to the Adam who can now receive the Spirit. If Yahweh does not build the house... If in spite of the Spirit being at your disposal you dedicate yourself to the world... Although it seems more like an advice or a beatitude. Since it is something of the world it can go in this ½ Time, since in the previous psalm we put the passion, here we are still in the world. The same goes for the next one.

Ps 128:1-6 [Song of Ascent] Blessed are you who fear the LORD and walk in all his ways! 2 You shall eat of the work of your hands; blessed are you, for all shall be well with you! 3 Your wife, like a fruitful vine, within your house; your children, like olive shoots, around your table. 4 With such good things shall a man be blessed who fears the LORD. 5 Bless the LORD from Zion, that you may see the prosperity of Jerusalem all the days of your life, 6 and see your children's children! Peace to Israel!

Nor does it say anything about order. It is a beatitude that could go anywhere. In this half-time, it seems to be addressed to the righteous, to the Adam.

Psalms 129-134. Ninth representation 3 ½ Times.

- **Restart. In heaven, 2nd Time.**

Psa 129:1-8 [Song of Ascents] **They have attacked me greatly from my youth, - let Israel say so, - 2 They have attacked me greatly from my youth, but they have not been able to overcome me. 3 They have plowed my back with plowers, and stretched out their furrows. 4 Yahweh, who is righteous, has broken the yokes of the wicked. 5 Let them be ashamed, let them draw back, all they that hate Zion: 6 Let them be as the grass of the roof, that withereth before it is plucked up! 7 The reaper does not fill his hand with it, nor the shepherd his lap with it; 8 nor do those who pass by say, "May the LORD fill you with blessing. We bless you in the name of the LORD.**

Again we speak of what happened in heaven after the rebellion. Those who plow are the demons and the Eves, those lies are now described as deep or long furrows in the skin. Which represents defiling or damaging our appearance, as they are made in the skin; this is the same as lying about someone who ultimately defiles our image. (4) The "yoke" (which Yahweh breaks) is defined in the dictionary as "as a strong strap with which oxen are yoked to the yoke" and also as "a fastening or binding that is very heavy". These lies are what they wanted to bind us to the fate of the demons and Eves. The breaking of the yokes already announces the creation of the earth, which will be in the next. In (6) it is clear what awaits these two groups.

- **Third Time. On Earth.**

Ps 130:1-8 [Song of Ascents] **I cry out from the depths to you, Yahweh: 2 O LORD, hear my cry; let your ears be attentive to the voice of my supplications! 3 If you withhold your faults, Yahweh, who, O LORD, can resist? 4 But forgiveness is with thee, that thou mayest be feared. 5 I wait for the LORD, I wait for his word; 6 my soul waits for the LORD more than a watchman for the dawn; more than a watchman for the dawn, 7 Israel waits for the LORD. Yahweh is full of love, his redemption is plenteous; 8 he will redeem Israel from all his guilt.**

We are on the earth. In the previous psalm, after the breaking up of the coyundas (yokes), he already makes an allusion to the world in "be like grass on the roof that withers before it is plucked up". Here he begins by saying: (1) "From the deep I cry out to you", which seems to be a play on words, the "deep" being down here in the world. Then he refers to the dawn, which, although it has the meaning of waiting for the light from the darkness, is a phenomenon peculiar to our planet.

Ps 131:1-3 [Song of Ascent, by David] My heart, O LORD, is not proud, nor are my eyes haughty. I do not give way to greatness, nor to wonders that surpass me. **2 No, I keep myself in peace and silence, like a child in its mother's bosom; my desire does not surpass that of a child! 3 Hope, O Israel, in Yahweh from now and for ever!**

We are still on earth before the ½ Time. It tells us of the righteous who do not covet and wait for the ½ Time.

Ps 132:1-18 [Song of Ascents.] Remember, Yahweh, David, of all his watchfulness, **2 of the oath he swore to Yahweh, of his vow to the Mighty One of Jacob:** 3 **"I will not enter the tent, my house, I will not enter the bed where I rest,** 4 **I will not give sleep to my eyes, nor quietness to my eyelids,** 5 **until I find a place for Yahweh, a dwelling place for the Mighty One of Jacob."** 6 Yes, we have heard of her in Ephrath; we have found her in the fields of the forest! 7 Let us enter the place where he dwells, let us bow down before his footstool! 8 Arise, O LORD, to your rest, **come with the ark of your power!** 9 Let your priests be clothed with feasting, let your friends shout for joy. 10 Because of David your servant, do not reject the face of your anointed. 11 **Yahweh has sworn to David in truth which he will not take back: "I will set a fruit of your womb on your throne. 12 If your children keep my covenant, the commandment that I teach them, then their children also shall sit on your throne forever.** 13 For Yahweh has chosen Zion, he has willed it to be his seat: 14 "Here is my rest for ever; I will dwell in it, for so I will. 15 **I will bless her food without measure, I will fill her poor with bread,** 16 **I will clothe her priests with feasting, her friends shall shout for joy. 17 There I will raise up an offspring for David, I will prepare a lamp for my anointed; 18 I will cover his enemies with shame, but his diadem shall shine upon him.**

This is a clear foreshadowing of Jesus Christ. The oath (3-5) is the mention in the past tense (remember) of Jesus' offer in heaven. He says "I will not enter the tent, my house", because Jesus takes on the nature of a man to save us and does not regain his heavenly nature until after the cross he finds a place for God. This place is us, the human beings, where the Holy Spirit can dwell. It says a dwelling place for the strong one of Jacob: Jacob we know represents the Adams and 'the strong one' those who pass the test of the Adams. After the passion the Holy Spirit will be able to dwell in us.

After the oath they say that they have seen the ark of the covenant in the fields of the forest. Again the ark of the Covenant is a prefiguration of Jesus Christ who is created (like us who are his brothers in the created) but within it flows the Essence of God in the highest intensity. Just as the ark was created with great care and following God's instructions, in order to maintain God. In short, the arrival of Jesus Christ on earth already seems to be announced here (6) Fields of the Forest.

Then all that follows is said by a future so we will not yet consider it as the ½ Time. Here, although it seems to mention the link of Jesus, Joseph's putative son, with David; (11) "a fruit of thy womb I will set on thy throne", in reality, since David from the beginning of the Psalm in making that oath (3-5), was a prefiguration of Jesus, consequently he is saying: a fruit that shall come forth from thee, Jesus ("from thy womb"), "I will set on thy throne", because that Man Nature validated by Jesus will be given the throne of king: the Holy Spirit, the Kingdom of heaven. As I have said several times, kings designate the Adam who can receive the Spirit, but before the betrayal in heaven it designated us all (in Psalm 2 it spoke

of the kings of the earth, we in heaven, who rise up against Yahweh and his Anointed, I have already explained). Then this is confirmed in (12) **"If your sons keep my covenant, the ruling that I teach them, their sons also forever shall sit on your throne."** His children we are all validated men, fit to receive the Spirit through one of the ways set by God. Paths directed by justice and mercy, that is God's judgement. From the world, in practice, it makes no sense; there were already problems for inheriting a throne, how much more for all the sons of the sons to use the same throne (rather there were fights between only 2 brothers for a throne, so imagine thrones for all). Furthermore it says in (12) forever, which is real for us, eternal, it is not rhetoric, but to understand it from the world, it would have to be interpreted (funny, much of what we thought we had to interpret turns out to be written literally). From (15) onwards it is all clear, they are representations of the Holy Spirit: food, bread, lamp, festive garment. "Anointed" again is Jesus; "I will prepare a lamp for my anointed" means that He will prepare a Light for Jesus (as a man, not for Him, but for the rest of us). (17) I will raise up an offspring to David seems to speak again of our redeemed nature. (18) I will cover their enemies with ignominy, for the shield of the demons will be broken and they will no longer be needed when the ½ time is over (ignominy).

- ½ Time.

Ps 133:1-3 [Song of Ascents. Of David.] Behold, it is good and pleasant for brethren to dwell together! 2 **Like fine ointment on the head, running down the beard, running down the beard of Aaron, even to the fringe of his garments.** 3 **Like the dew that descends from Hermon upon the peaks of Zion;** there Yahweh dispenses blessing, **life for evermore.**

This is the redemption. Here comes already the Holy Spirit, again represented as (3) Water (dew) and as Oil or fine ointment reaching down to the garments (2). As a Spirit coming down from above, to the heights of heaven (Zion here), to the angels; it is a comparison of what is now happening to men.

Ps 134:1-3 [Song of Ascents] Come, bless Yahweh, all you servants of Yahweh, **who serve in the house of Yahweh, in the courts of the house of our God!** In the night lift up your hands to the sanctuary, and bless Yahweh! 3 Yahweh, who made heaven and earth, bless you from Zion!

It seems nothing new. Blessings from this half time or perhaps its end.

And this is the end of the Songs of the Ascents which, as we have seen, are also organised in 3 ½ Times.

Independent Psalm 135. Tenth representation 3 ½ Times.

Ps 135:1-21 Alleluia! Praise the name of Yahweh, praise, you servants of Yahweh, 2 **who serve in the house of Yahweh, in the courts of the house of our God.** 3 Praise Yahweh, for he is good; sing praises to his name, for he is gracious. 4 **For Yahweh has chosen Jacob, Israel, to be his own.** 5 I know that the LORD our Lord is greater than all gods. 6 **Whatsoever the LORD wills, he does in heaven and on earth, in the sea and in the deep.** 7 **He lifts up the clouds on the horizon, he makes it rain with lightning, he brings forth the wind out of his storehouses.** 8 He smote the firstborn of Egypt, from people to cattle; 9 **He sent signs and wonders in the midst of you, O Egypt, against Pharaoh and his servants.** 10 He smote countless nations, he slew mighty kings, 11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan; 12 **and he gave their lands for an inheritance, an inheritance to his people Israel.** 13 Yahweh, your fame is everlasting, Yahweh, your remembrance throughout generations! 14 For Yahweh does justice to his people, he has compassion on all his servants. 15 The heathen idols are silver and gold, the work of man's hand; 16 they have mouths and do not speak, they have eyes and do not see; 17 they have ears and do not hear, they have mouths and do not breathe. 18 Let those who make them, who put their trust in them, be like them! 19 O house of Israel, bless Yahweh; O house of Aaron, bless Yahweh; 20 O house of Levi, bless Yahweh; O ye followers of Yahweh, bless Yahweh. 21 Blessed be Yahweh from Zion, who dwelleth in Jerusalem; Hallelujah!

This Psalm is somewhat special, because it can stand alone or continue with the last of the Songs of Ascent. It seems that the Lord did not want to leave any cracks to join these at the end and make them fit into the order. Why do I say this? We see in (1) "He says to you who serve... **in the courts** of the House of our God". This construction "in the courts of the House of our God" (actually just "courts"), occurs 5 times in the Orphan Psalms (92:14, 100:4 116:19, 134:1, 135:2) and in two more Psalms outside of the Orphans. In all these cases of the Orphans, which are the ones we are studying, it comes out in the ½ time or later, either independently: Psalm 116 (in this are the entire 3 ½ times) or as a stage or time Psalm: Psalm 134. Somehow this Psalm 135 links either with 116 (and 118) prior to the string of the "Songs of Ascents" (these two are, so far, the only ones independent or narrating the entire 3 ½ times), or, with the last of that string of the Songs of Ascents, Psalm 134.

If it were a continuation of 134, it would be a summary of what has happened. It would be addressed to those of ½ time, living in the courts of God's house, i.e. possessing the Holy Spirit and is like an enumeration, or summary, of what he has done for us (4) "has chosen Jacob"=Adam, ...and all that he has done which ends in (12) "gives his lands as an inheritance to his people".

In both cases those courts and that land of (12) represent the Holy Spirit, the promised land being in reality heaven, and the countries we fight against with the help of God represent not only those 7 deadly sins, but also those 7 sizes of demons / Evils we fight / live against.

If it were an independent chapter, in the first verses we would be at the end of the 2nd Era, when Yahweh protects Adam and Eve and does not condemn them like the demons, (4) For Yahweh has chosen Jacob (= Adam), Israel (including Eve), to be his property, and he will create the earth to justify us in the nature of man. (6) Whatever Yahweh wills, he does in heaven and on earth, in the sea and in the deeps, which speaks of God's plan for all times and peoples. In (7) he speaks clearly of the earth and from there until (18) he speaks of the 3rd time, highlighting the mention of gold and silver as idols, since these replace in the world the Holy Spirit that they coveted as an idol. From (19) onwards he speaks of the ½ time, even the end time, where all the houses (and the whole of Israel) bless the Lord. It says Blessed from Zion (heaven) is the Lord who dwells in Jerusalem (the Adams, on earth, the angels in heaven).

I count it as independent because, now I am rewriting, I have already seen that with this and the one on the general structure it makes 12 times that the 3 ½ times are exposed. A round number often used by God.

Independent Psalm 136. Eleventh Representation 3 ½ Times.

Ps 136:1-26 Give thanks to the LORD, for he is good; for his love endures forever! 2 Give thanks to the God of gods, for his love endures forever; 3 give thanks to the Lord of lords, for his love endures forever. 4 To him who alone has done marvellous things, for his love endures for ever. 5 **To him that made heaven with wisdom: for his steadfast love endures for ever.** 6 **To him that hath founded the earth upon the waters: for his steadfast love endureth for ever.** 7 To him that **made the great lights, for his love endures for ever;** 8 **The sun to rule the day, for his love endures for ever;** 9 **The moon and stars to rule the night, for his love endures for ever.** 10 To him that smote Egypt in her firstborn, for his love endures for ever; 11 And brought Israel out from among them, for his love endures for ever; 12 With a strong hand and a mighty arm, for his love endures for ever. 13 To him that divided the sea of Reeds in two, for his love endures for ever; 14 And caused Israel to pass through the midst of it, for his love endures for ever; 15 And plunged Pharaoh and his hosts into it, for his love endures for ever. 16 **To him that led his people in the wilderness,** for his love endures for ever. 17 To him that smote great kings, because his love endures for ever: 18 And he slew mighty kings, because his love endures for ever: 19 Sihon king of the Amorites, because his love endures for ever: 20 And Og king of Bashan, because his love endures for ever: 21 And he gave his lands for an inheritance, because his love endures for ever. 21 **And he gave his lands for an inheritance, because his love endures for ever;** 22 **for an inheritance to his servant Israel, because his love endures for ever.** 23 **To him that hath remembered us when we were afflicted; for his love endureth for ever:** 24 **And hath delivered us from our adversaries; for his love endureth for ever.** 25 **To him who gives bread to every living thing, for his love endures for ever.** 26 Give thanks to the God of heaven, for his love endures for ever.

This is another independent Psalm narrating the 3 ½ Times from heaven. If we look at the 2 independents that preceded the "Songs of Ascents", and compare them with this one and the previous one (if the previous one is considered independent as well) we can see a certain symmetry (2 independents + "Songs of Ascents" + 2 independents). Making these psalms of time separators in the General Structure of the Psalms; it is shown in the sketch at the beginning.

As for the Psalm, it is true that it is not a representation like all the others, because it does not seem to mention the consequences of the rebellion of heaven, but it begins in that same heaven (5), passing through the creation of the world (6-10), through the history of the world or the salvation written in the History of Israel, as one wishes to see it (10-20), and finally the giving of the Holy Spirit in (21) "lands" or in (25) "gives bread to every living thing", as one wishes to see it. Note here that although the Psalm does not open with the rebellion of heaven, at the end it does deliver us from our adversaries (24).

Last 146,147,147,148,149,150.

Psalms of Salvation

OVERALL ½ TIME

Psalms 146-150

These Psalms that come at the end constitute by their characteristics a separate group that designate a structured order, which is surely the same as all the orphan Psalms. We will see this now.

In the first two, Psalms 146 and 147 we will see that we are told of opening the eyes of the blind (Psalm 146:8) and of revealing to Jacob, those who hear, His words (Psalm 147:19), which would place us in this last 1/2 Time, now when what God wanted to reveal today is revealed. Since it coincides with the end of the orphan Psalms as well, presumably this order is also reflected in all the 3 ½ Time cycles outlined; is shown in the sketch at the beginning. We will now study these last Psalms in detail. It is noteworthy that in the last 3 we are told to praise and exult in the Lord, as well as to exercise vengeance on the nations as would be appropriate in the final judgement.

Ps 146:1-10 Hallelujah, praise Yahweh, O my soul! 2 As long as I live, I will praise Yahweh; as long as I live, I will sing to my God. 3 Put not your trust in nobles, in a human being, unable to save; 4 he breathes his breath, he returns to his clay, that very day his plans are ended. 5 **Happy is he who relies on the God of Jacob, who has his hope in Yahweh his God, 6 who made heaven and earth, the sea and all that is in them; who keeps his faithfulness for ever, 7 who gives justice to the oppressed, who gives bread to the hungry. Yahweh delivers the condemned. 8 Yahweh opens the eyes of the blind, Yahweh sets upright those who are bowed down, 9 Yahweh protects the stranger, sustains the fatherless and the widow. [8 Yahweh loves the righteous, [9c] and turns the way of the wicked. 10 **Yahweh reigns for ever, your God, O Zion, from age to age; Hallelujah!****

Well, up to (7) there is nothing new, he lists the achievements and speaks of God's mercy. From (8) onwards we are told that he "opens the eyes of the blind", which designates the Eves who up to now do not see and will soon be able to see God by the reason of the world. The words "makes straight those who are bowed down" speak of the same thing. I don't know what 8c, 9c is, it's in the Jerusalem Bible.

In (10) he refers to how the Lord's plans are carried out from Time to Time, for He has even found a way to, in justice, open understanding to the Eves. This could only be at the end of the world to level out, as I have said several times, the disadvantage of the sudden cessation of action in the history of us all, and in turn, level out the disadvantage of the Eves who in the world, if not suddenly cut off, could in justice be saved by the Adams, just as it happened the other way around in heaven (we Adams betrayed by the Eves).

Ps 147:1-20 Praise Yahweh, for it is good to sing, our God, for his praise is sweet. 2 **Yahweh rebuilds Jerusalem, he gathers the deported of Israel;** 3 he heals the brokenhearted, he binds up their wounds. 4 He counts the number of the stars, he calls each one by name; 5 great and mighty is our LORD, his wisdom is beyond measure. 6 Yahweh upholds the humble, he casts down the wicked to the ground. 7 Sing to the LORD with thanksgiving to him; play the zither in honour of our God: **8 Who covers the heavens with clouds, who gives rain upon the earth, and fills the mountains with grass, with plants for man's use; 9 Who gives food to the cattle, to the young ravens when they caw.** 10 He does not delight in the stamina of the horse, nor delight in the muscles of man. 11 Yahweh delights in his followers, in those who hope in his love. 12 Celebrate Yahweh, O Jerusalem, praise your God, O Zion, 13 who strengthens the bars of your gates and blesses your children within you; 14 who grants prosperity to your territory and satisfies you with fine flour. 15 **Who sends his message to the earth, and his word runs with all haste.** 16 He spreads snow like wool, and scatters frost like ashes. 17 He casts his ice like crumbs; before his cold the water freezes. 18 He sends out his word, and it melts; the wind blows, and the water flows. 19 **He reveals his words to Jacob, his precepts and rules to Israel: 20 He did not do so to any nation, not one of his rules did he know.**

This Psalm also speaks of the coming together of peoples, what is prophesied to happen now (2) gathers the deportees of Israel = "The wolf and the lamb shall graze together", remember that Israel is more general than Jacob = Adam, it includes the Eves. In (8) He speaks of this time when the Spirit will be in the world everywhere, in (9) the "feeding of the cattle" likewise to the Eves, to the fools who will be able to see; to the "young ravens" perhaps He refers to those Adams who have let themselves be convinced by the world, for though "bird" represents the Adams, "raven" dark and that, has another image. (15) He sends His message to the earth is His Word, of course, but "His word runs with all haste" could refer to these revelations that will cause the knowledge of the Lord to spread in the world (I, too, am surprised at how pretentious this sounds). In (19) "he reveals to Jacob his words", he speaks of the same thing, because he revealed to no one what they hid about his plans of salvation to be executed in those 3 ½ times ("he did not do so with any nation...", it is literal, neither with Jacob until now, "not a single one of his rules did he know").

Ps 148:1-14 Alleluia! praise Yahweh from heaven, **praise him in the highest, 2 praise him, all his angels, all his hosts, praise him! 3 Praise him, sun and moon, praise him, you shining stars, 4 praise him, you heavens of heavens, you waters above the skies!** 5 Let them praise the name of Yahweh, for he commanded it and they were created; 6 he fixed them for ever and ever, for ever, he gave them a law that will never pass away. 7 **Praise Yahweh from the earth, you monsters of the sea and all deeps, 8 fire and hail, snow and mist, stormy wind, who do his will, 9 mountains and all hills, fruit trees and all cedars, 10 wild beasts and all cattle, creeping things and birds that fly, 11 kings of the earth and all peoples, dignitaries and judges of the earth, 12 young men and maidens also, the old together with the children! 13 Praise the name of Yahweh: his name alone is exalted, his majesty above heaven and earth.** 14 He exalts the strength of his people, the pride of all his faithful ones, the children of Israel, the people of his intimate ones.

Praise. We all praise the Lord.

Ps 149:1-9 Alleluia! **sing to Yahweh a new song, his praise in the assembly of his faithful ones!** 2 Let Israel rejoice in his Maker, let them of Zion rejoice in their king; 3 let them praise his name with dances, with the sound of timbrels and with the sound of timbrels. 4 For the LORD delights in his people; **he adorns the helpless with salvation.** 5 **Let the faithful exult before his glory, from their place let them shout for joy,** 6 with praise to God in their throat, and in their hand a two-edged sword; 7 **to take vengeance on the nations and inflict punishment on the peoples,** 8 **to bind their kings with chains, with iron fetters their magnates,** 9 **to apply the written sentence to them: it shall be an honour to all his faithful!**

This already looks like the final judgement, "a new song", in which vengeance will be taken on the nations: here binding chains on their kings, their magnates speaks to us of the real kings and magnates of the world, not those who possess the Spirit as at other times. The fetters or "fetters of iron" in (8) may refer to the damned going with the demons (iron symbolises the devil according to Daniel).

Ps 150:1-6 Alleluia! Praise God in his sanctuary, praise him in his mighty firmament, 2 praise him for his great deeds, praise him for his immense greatness. 3 Praise him with the sound of the horn, praise him with harp and zither, 4 praise him with drums and dances, praise him with strings and flutes, 5 praise him with clanging cymbals, praise him with cymbals and acclamations. 6 Let everything that breathes praise Yahweh, Hallelujah!

In heaven, finally, we will live in praise of God. (6) "All that breathes" refers to all of us who have made it to heaven or the same thing: Alive = with the Holy Spirit.

As you can see the Lord is clear. If this is the first essay of mine you have read know that there are scriptures in prophets, Genesis and Revelation that are even clearer. We should ask ourselves why the Lord reveals it now. No doubt because the end is near. And what is revealed is not just for the foolish or the deaf of the world, it is also for all those who live perched in their seats of power, afraid to do anything that will break their comfortable lives, clinging to the arms of their armchairs no matter how much they see the Lord calling them to rise up. For this is what is now happening; if the owner of the estate leaves a steward in charge of his employees, but is late in returning and the employees leave their duties to go about their worldly business, will not the owner of the estate, when he finds out, before he arrives, send a message to the steward to change his ways? If he were a

vindictive and spiteful master, surely not, but we have been lucky... And if the butler, once the authorship of the message has been verified, does nothing, what do you think the owner will do with the butler and the employees when he comes? What was once an armchair of Life, is now only an armchair in which to await death. This is worse for the Jewish leaders who are trying to prevent the spread of this message, for they consciously hide Life from their people; their armchairs emanate death, the older they get.

THREE AND A HALF TIMES IN APOCALYPSE

- *A bit of numerology*

$$777-111 = 666$$

Let's talk about some numbers used in the Bible.

The number 1 symbolizes God for being singular.

The number 7 symbolizes perfection, the absolute. Everything was created in 7 days; after work (6 days) comes rest, just as heaven will come for those who are fortunate after the world.

Gospel of Matthew 18:21-22

Then Peter went up to him and said, 'Lord, how often must I forgive my brother if he wrongs me? As often as seven times?'

Jesus answered, 'Not seven, I tell you, but seventy-seven times.'

It is perfection, what should be.

The number 3 symbolizes the whole. There are three times: past, present and future. 3 is forever.

The number 6 is said to be the devil's number. Actually, it represents the number of man and, as such, could well be the devil because, as I propose, we have ceased to be what we were in order to be mediocre men because of betrayal, instigated by the devil. Our being men, then, would be an achievement of the devil.

It is the number of man because God created man on the 6th day.

6 is also a perfect number = the sum of its divisors excepting itself $\Rightarrow 1 + 2 + 3 = 6$, which may also symbolize that 6 (the devil) replaces the three persons Father, Son and Holy Spirit.

Superlatives.

Revelation 13:16-18

Also it causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead, 17 so that no one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name. There is need for shrewdness here: anyone clever may interpret the number of the beast: it is the number of a human being, the number 666.

Moreover, the superlative that the Israelites made was to repeat the same word three times (Holy, Holy, Holy, is the Holiest). The same would be the case with the 6.

If we take away the superlative of the perfect 777, the Holy Trinity God 111 (superlative of 1 unique God and also $1+1+1$ add up to 3 persons; 3 = wholeness, always, eternity. So 111 represents God the Trinity; one God, three persons), we are left with 666.

Perfect (777) - God (111) = Devil (666)

Which is basically what, I submit, happened in heaven. Being in the perfection of heaven, we tried to take God away deceived by the devil and found ourselves dead and also out of heaven together with the Devil. And at the same time it is the number of man, as I have already said, what we are now for having taken God from us.

Then: "for it is the number of a man. Its number is 666" means that **it is the number of 'man'** for man is the completion of the beast. As for some being **marked with this number on the hand and others on the forehead** (I think I explained it somewhere), it already happened in the rebellion in heaven, those who betrayed and acted or worked (Eve), on the hand, and those who did it in thought or doubt, on the forehead (Adam). Once emptied of God we remain dead, "thrown away"; we can only exercise our freedom when God gives us our prostheses, our bodies. That freedom is buying and selling. Thanks to God and the passion we

men will then have the possibility to receive the Holy Spirit, not so the demons who only hate and have no body, they are not men, they do not have the mark of the beast 666 paradoxically. Gaining and losing the Holy Spirit (you do good or evil).

Also, as far as it is the figure of a man, it is the best way to say also, that the beast was a desire (angel) like us without talking about our origin in heaven or without really mentioning it. Finally, I believe that each 6 also represents each of the actors of this world, of those of us who fell here for leaving God: Adam 6, Eve (deaf) 6 and demons 6.

Now we will study the 7 seals, 7 angels with trumpets, 7 with bowls and 7 with nothing in their hand in which the 3 ½, our salvation history as Hosea did, and Daniel announced, in three and a half times 3,5 are shown independently. Surprising but true.

As a curiosity I give you this verse that speaks of a joint creation of all before (in) the creation of the world and how we are already marked (if not, how arbitrary it would be to inscribe some and not others).

Revelation 17:8

"The beast you have seen was once alive and is alive no longer; it is yet to come up from the Abyss, but only to go to its destruction. And the people of the world, whose names have not been written since the beginning of the world in the book of life, will be astonished when they see how the beast was once alive and is alive no longer, and is still to come.

Relationship between 7 and 12.

Throughout the essay I have mentioned the number 7 a lot. Not only have we studied it as a representation of perfection, but we have also seen it as a classification of the size (soul) types of those of us on earth. This in turn made possible those 7 parallel paths guided by the mercy that God places among us to lead us to Himself, to save us. These are paths for the different "nations" or, rather, for those different sizes of soul. We gave the example of the different ages in men, which deserve different teaching and even different judgement (a child is not the same as an adult).

We have seen the 7 showing us those groups by size, in the 7 Spirits of God, in the 7 Churches (cryptically speaking), in the 7 stars in his right hand, in the 7 seals that we are also each of those types or groups, unable to receive the Holy Spirit since our betrayal, and that only christ can open. Sometimes 7 geographical features are listed, for example, to designate these "types" in a veiled way. 7 weapons, designating the 7 sizes of demons among us (which in the end speak of the same 7 sizes, because there were fallen ones from each of the 7 groups). Without forgetting that God divides his "creation" into 7 days; (Really? If the sun, moon and stars were created on the 4th day, how was it known that they were the first days, those days when the first things were done? Of course, this is written to tell us about that grouping of creation).

These sevens with prophetic value or, at least significant, are hidden among many other sevens that are used in the routine of Israel and that seem to be symbolic numbers; they are usually used in sacrifices (7 goats, 7 sheep...) and times of sacrifices or punishments. Maybe they are not only symbolic, after all, maybe it was normal that they offered, even without them knowing it, an animal for each group or type of those who fell from heaven...

Many more occurrences of the number 7 are found even in the physical world (7 types of stars equating that intensity of light to the size of the soul, 7 colours of the rainbow, symbol also of God's covenant with us...).

But we have left out the number 12, which is also very present in the symbolism of the Bible. And moreover, it is present from heaven no less.

I was saying, that the Tree of Life represents the Holy Spirit, and this was coveted by the rebellious angels, paradoxically becoming an idol among them. Thus, according to Revelation, the Tree of Life bears 12 fruits a year. They are not different fruits, but the same one that sprouts 12 times during the year. This distinguishes the same fruit or Holy Spirit in 12 groups.

Thus, in the Bible, this hierarchy or grouping will be seen several more times; I will try to establish the relationship or equating between both the hierarchy of 12 and the hierarchy of 7 (the latter so reviewed in this essay).

But first let us review the hierarchy of 12 in the Bible.

When 12 is named, there is one of them that usually comes out wrong (this happened in a similar way with the 7 when, for example, it named geographical features, and one of them was the islands, apart and surrounded by the sea = death; the 7th day -creation- is mentioned apart from the others, in this one God does not act).

Likewise, in a way, we will see it in one of Jacob's 12 tribes, that of Benjamin, who after fighting against the rest of the tribes after committing a grave sin, were decimated and all their women killed. The survivors were assigned the women of a village of Israel whose men were killed by the other tribes for not coming before Yahweh. Subsequently they supplemented the number with other Israelites who were kidnapped. This ensured that the tribe of Benjamin did not disappear (Judges 19:22 - 21:25).

But as for the Tree of Life, is there really a fruit that has also been spoiled? Yes, so it was for many, for if we equate those fruits of the tree, not only to that hierarchy of angels in heaven, but to the fruits we know of the Holy Spirit: charity, joy, peace, patience, longsuffering, kindness, goodness, gentleness, meekness, faithfulness, modesty, continence and chastity. 12 in all, we see that the sin that brought iniquity into heaven was pride, that is, the fruit of humility or modesty failed in many. Later, because of this already faithfulness fails, but that is the sin that broke everything. Later, as with Benjamin, this humility will be restored in those who are saved. It is not that it failed as a fruit of the Spirit, but in the freedom of many this fruit was cast away.

But, speaking of the number 12, is there really a matching symbolism or is it just a coincidence that these coincide? Let's go to the New Testament. The twelve apostles of Christ, in which again there is a traitor, Judas, were not taken in this number because there were 12 tribes in Israel, Jesus did not take into account the tribe of each one (it seems, moreover, that by then several tribes had already disappeared), but he added them as he found them. It is true that in the O.T. there are many occurrences of the 12 due to the 12 tribes of Israel, but not in this case (there are 180 in the whole Bible).

And of course, what confirms this classification is Revelation, where we are told of the heavenly Jerusalem with 12 gates, and seated on 12 stones. Which would come to tell us something like heaven is supported by 12 pillars and has 12 entrances, which again leads me to that hierarchy or grouping, if you will, and again to those different ways to enter heaven (in this case there would be 12? now we will see this...).

Rev 12:1 A great sign appeared in heaven, a woman clothed with the sun, with the moon under her feet, and **a crown of twelve stars on her head;**

Rev 21:12 having a wall great and high; having **twelve gates**, and at the gates **twelve angels**; and names written thereon, which are the names of the **twelve tribes...**

Rev 21:14 The wall of the city stands on **twelve stones**, which bear the names of the **twelve apostles** of the Lamb.

Rev 21:21 **And the twelve gates are twelve pearls**, each gate made of a single pearl; and the street of the city is pure gold, transparent as crystal.

Rev 22:2 In the midst of the street, on either side of the river, is a tree of life, **bearing fruit twelve times**, once every month; and the leaves thereof are for a medicine to the Gentiles.

But let us consider the second, Rev 21:12 and go back to the Gospel, where we find this said by Jesus:

Matt 19:28 Jesus said to them, "Truly I tell you, I say to you, you who have followed Me, in the regeneration when the Son of Man sits on His glorious throne, you also will **sit on twelve thrones, judging the twelve tribes of Israel.**

Don't we know that Christ is the Saviour of mankind? And didn't he know it? Of course He did, He always speaks globally: He refers to Himself as the "son of man"; He does not come to judge this world but to save it; salvation comes from the Jews... neither on this mountain nor in Jerusalem will you worship the Father... they will worship the Father in Spirit and Truth... (John 4,21-24). So why sit in judgement of the 12 tribes of Israel, who are insignificant, quantitatively speaking, compared to all the inhabitants of the world in all ages? And, above all, why does heaven have 12 gates and 12 pillars, and why does the Tree of Life have 12 fruits? It tells us about this hierarchy among the heavenly creatures, about heaven, about where we fell, about ourselves.

But then what are we left with, are there 7 types or 12? Well, it's a bit puzzling, because it speaks in a similar way referring to the 12 and the 7 in terms of hierarchy, but maybe these words of Jesus clarify something for us:

Mar 8:16-21 They were talking among themselves that they had no loaves. (17) When he realized this, he said to them, "Why are you talking about having no loaves? Do you not yet understand or comprehend? Is it that your minds are dull? (18) **Having eyes you do not see, and having ears you do not hear?** Do ye not remember (19) when **I broke the five loaves for the five thousand?** How many baskets full of fragments did ye gather?" "**Twelve,**" they say to him. (20) "And when **I broke the seven among the four thousand,** how many baskets full of fragments did ye gather?" They say to him, "**Seven.**" 21 And he continued, "Do you still not understand?"

Now let's play with numbers, I know that many of you don't like to do the maths, but let's see.

5 loaves for 5000 leaves 12 baskets (5 : 5000 = 0,001)

7 loaves of bread for 4000 leaves 7 baskets (7 : 4000 = 0,00175)

The bread also symbolises the Holy Spirit. It seems to say that by dividing the Spirit among those we are, there will remain groups of 12 or 7. In fact, dividing one and the other to the third decimal place gives the same result (0.001). It seems that he equates these values, the 12 and the 7. But in addition he gives first 5 and then 7 (5 loaves+7 loaves=12) as if to say: there are 5 (+ 2 fish that we ignore now as we are talking about loaves Mark 6,41-43) in heaven that have exactly 0'001 each and on earth the 7:4000 that give those 0'001 and in addition, the 7 and the 5 again as 4th and 5th decimal $\cong$ in the 7 loaves is divided by 7 and the 5, that is to say the 12.

To put a fine point on it, if we add up all the loaves and all the diners and divide them: (5+7):(5000+4000)= 0.001333..., reminding us of that periodically infinite 3 to God the Trinity. Would it be as if all the Spirit distributed, also among us,

completed God entirely? Does this mean that if something of the Spirit dwells in us, that Spirit, with which we are in communion, is part, even if only in the smallest degree, of God the Trinity? And where does that leave us?

Which suggests several theories, but I'll stick with the most important for me, and that is that Hierarchisation already from heaven. Perhaps the 7 and 12 are simply differentiated for the sake of secrecy until today, as it seems to equal them now. It would be too visible if 12 or 7 had always been used. We have already seen the 7 in our daily life, and not only in what was mentioned a moment ago, but also in the days of the week which are 7 (it took God 6 days to make the world and on the 7th day he rested); but we also see the 12 in our daily life, because 12 are the months of the year and 12 are the hours of the day. In the bible, the symbolic meaning of both, in terms of hierarchy (but not in terms of the perfection of the 7), seems to be the same.

Jua 11:9 Jesus answered, "Are not the hours of the day twelve? If one walks in the daytime, he does not stumble, because he sees the light of this world;

And given that a separate one is named in both groups, doesn't it refer to the same thing?

If we look at the hierarchy of angels as deduced from the Scriptures (it seems), we have: cherubim, dominations, principalities, seraphim, virtues, archangels, thrones, powers, and angels. Total 9. We could think that the structure is completed up to 12 in heaven by adding the devil, since he was especially beautiful, above the cherubim I would say. And to continue above would be Jesus Christ as a heavenly creature and God the Father above them all. Which would fit with these fruits of the Holy Spirit. However, this does not fit with the verses that talk about judging all the tribes of Jacob, although it does fit with the one in Revelation that shows the Virgin Mary on the moon and a crown of 12 stars above her head, since she as a woman would be below the heavenly nature and above humanity (so those 12 stars are those groups, not so much the apostles as I have put out there).

So we will leave that as an option and as another possibility, we will place the three actors that we have landed to complete that 12 (9+3). The demons, or fallen angels, the Adam, and the Eve. In this case, the 12 would tell us about the structure of Heaven, not only in terms of size, but also in terms of how it was left after the betrayal. And then our soul size as men would not be differentiated, because although it remains in us (reason for the parallel paths of God), also when those who arrive in heaven (we see this in the [temple of Ezekiel](#), which is actually heaven p.89), we will be very different from what we were, very inferior to the angels even if we return there. In this respect Jesus also says to James and his brother (I think) when they ask to be at his side in heaven: "you do not know what you are asking".

But, even counting those additions, of us traitors, if that is the case, why reduce them to 7 on earth? That is to say, if there are 9 types of angels by size (or 10 if we count the devil), why reduce them to 7 on earth, or the other way round, let us first consider the opposite: why is the 12 also present on earth, with the 12 tribes of Jacob, the 12 baskets (joined to the other 7) or the 12 apostles (in addition to the 12 fruits of the Tree of Life, the 12 fruits of the Spirit, the 12 stars that crown the virgin, the 12 gates of heaven)? Maybe it is just to let us know what happened in heaven; just to tell us about our history there, or how it was after the betrayal. In this regard, the orphan psalms, too, describe for us 11 times + 1, the 3 ½ times of which I speak so much in the essay, with the general time, the one that is loose,

the one that encompasses all the orphan psalms, being the most serious, for it forms its first time directly with the betrayal of Yahweh and his Anointed (1st and 2nd Psalms). See [Orphan Psalms](#) p.155.

As to why reduce them to 7 down here, perhaps it is because there was some kind of the higher ones that did not betray and are not present on earth, of course the devil has no way, so it would be ruled out.

Anyway, I was just interested in showing that relationship between the 12 and the 7. They are ways of reflecting that grouping already from heaven, which directly influence the ways that God has put here to save us, ways that teach us (or remind us of what we were, if you will), according to our original capacity in which God created us in heaven. This alone is enough to prove that God gives us related and coherent clues that speak in the same direction. And now I am not talking about the 3 ½ times, for these are no longer clues, they are clear teachings that, if known, can only be ignored by those who consciously want to turn their backs on God. He who has ears let him hear, for so says Jesus Christ:

Matt 10:32-33 "Whoever declares himself for me before men, I will declare myself for him also before my Father who is in heaven; 33 but whoever denies me before men, him will I also deny before my Father who is in heaven."

What will become of him who directly denies the Father before men, or rather denies men the possibility of seeing the Father? I shudder at the thought of putting myself in his shoes....

- *The Seven Seals*

Looking at these readings from the “dual” perspective gives new meanings, as I said, to many passages. In Revelation 5, it talks about everything in the book, more than just the seven seals. It asks who will be able to open it, and then says that it is the son of David, the slain lamb...

Revelation 5:1-14

1 I saw in the right hand of Him who sat on the throne a book written inside and on the back, sealed up with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book and to break its seals?" 3 And no one in heaven or on the earth or under the earth was able to open the book or to look into it. 4 Then I began to weep greatly because no one was found worthy to open the book or to look into it; 5 and one of the elders said to me, "Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals." 6 And I saw between * the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth. 7 And He came and took the book out of the right hand of Him who sat on the throne. 8 When He had taken the book, the four living creatures and the twenty-four * elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints. 9 And they sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. 10 "You have made them to be a kingdom and priests to our God; and they will reign upon the earth."

Angels Exalt the Lamb

11 Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, 12 saying with a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing." 13 And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever." 14 And the four living creatures kept saying, "Amen." And the elders fell down and worshiped. [New American Standard Bible]

That book would be each one of us, on each of its pages. Thus in Jesus Christ all the souls of men, of every creed and nation, are healed. Those pages are all mankind and God's heavenly creatures (front and back, for as the firstborn [=first created], through His complacency [=maintains the Essence of God in its highest intensity] in God, the angels were created afterwards), and He opens for us the possibility of returning to God, life itself, He opens the world and the Universe as the stage of a History of Salvation which without Him could not have been given; for He frees us from the former righteousness (heavenly, for that was our nature before the betrayal) by making a new nature for us fit to receive the Holy Spirit. He makes everything new, we can start from scratch.

Revelation is written without time, for it finally predicts the end of the world. Jesus Christ is described in the future as the one who will open the 7 seals by his sacrifice. This is like saying that without the passion of Jesus Christ the world would not have existed. From a future for the origin of the world, without Him it would disappear to our past in the world. This is so because God is outside of time, and because Christ already offers Himself to save the desires (us treacherous angels) after our rebellion in heaven. Thus, God's plan to give us our new nature to try to save us begins before the world and the Universe. Furthermore, the 7 Seals also symbolise the seven types of angels by size (or ages, if you will). Because in the world, as in heaven, there are people of 7 sizes of soul, so there are demons of 7 sizes, not all are the same. God has set 7 paths or religions for 7 sizes, and we will have to fight against our particular size of demon. Hence, these different paths; we need different training, because a child is not required to do the same as an adult, and a special operations soldier is prepared differently to solve more difficult missions. We were blocked or sealed like those seals, which only Christ could open so that the Holy Spirit could enter again.

In chapter 6 he continues with the seven seals. These now seem to speak chronologically of the history of mankind, but starting from heaven as God's creatures were left after the betrayal. To understand the seals it is helpful to read these verses from Chapter 4 which speak of heaven and its powers.

Revelation 4:5-8

5 Flashes of lightning were coming from the throne, and the sound of peals of thunder, and in front of the throne there were seven flaming lamps burning, the seven Spirits of God. 6 In front of the throne was a sea as transparent as crystal. In the middle of the throne and around it, were four living creatures all studded with eyes, in front and behind.

7 The first living creature was like a lion, the second like a bull, the third living creature had a human face, and the fourth living creature was like a flying eagle.

8 Each of the four living creatures had six wings and was studded with eyes all the way round as well as inside; and day and night they never stopped singing: Holy, Holy, Holy is the Lord God, the Almighty; who was, and is and is to come.'

Imagine for a moment that these "living creatures", full of eyes, are the peoples or types of angels according to their faithfulness and size, (this will be understood better later in the seals). Then, in the first four seals it will tell us about the "sides", let's say, present in heaven after the betrayal. Let us think that "living creatures all studded with eyes" seems to describe an essence, or something common, with different people (one does not imagine the eyes ahead and behind coordinated, but each one to his own).

Revelation

- 6:1 Then, in my vision, I saw the Lamb break one of the seven seals, and I heard one of the four living creatures shout in a voice like thunder, 'Come!'
- 6:2 Immediately I saw a white horse appear, and its rider was holding a bow; he was given a victor's crown and he went away, to go from victory to victory.
- 6:3 When he broke the second seal, I heard the second living creature shout, 'Come!'
- 6:4 And out came another horse, bright red, and its rider was given this duty: to take away peace from the earth and set people killing each other. He was given a huge sword.
- 6:5 When he broke the third seal, I heard the third living creature shout, 'Come!' Immediately I saw a black horse appear, and its rider was holding a pair of scales;
- 6:6 and I seemed to hear a voice shout from among the four living creatures and say, 'A day's wages for a quart [χοῖνιξ volume] of corn, and a day's wages for three quarts of barley, and see thou hurt not the oil and the wine.'
- 6:7 When he broke the fourth seal, I heard the voice of the fourth living creature shout, 'Come!'
- 6:8 Immediately I saw another horse appear, deathly pale, and its rider was called Death, and Hades followed at its heels. They were given authority over a quarter of the earth, to kill by the sword, by famine, by plague and through wild beasts.
- 6:9 When he broke the fifth seal, I saw underneath the altar the souls of all the people who had been killed on account of the Word of God, for witnessing to it. 10 They shouted in a loud voice, 'Holy, true Master, how much longer will you wait before you pass sentence and take vengeance for our death on the inhabitants of the earth?'
- 6:11 Each of them was given a white robe, and they were told to be patient a little longer, until the roll was completed of their fellow-servants and brothers who were still to be killed as they had been.
- 6:12 In my vision, when he broke the sixth seal, there was a violent earthquake and the sun went as black as coarse sackcloth; the moon turned red as blood all over, 13 and the stars of the sky fell onto the earth like figs dropping from a fig tree when a high wind shakes it;
- 6:14 the sky disappeared like a scroll rolling up and all the mountains and islands were shaken from their places.
- 6:15 Then all the kings of the earth, the governors and the commanders, the rich people and the men of influence, the whole population, slaves and citizens, hid in caverns and among the rocks of the mountains.
- 6:16 They said to the mountains and the rocks, 'Fall on us and hide us away from the One who sits on the throne and from the retribution of the Lamb.
- 6:17 For the Great Day of his retribution has come, and who can face it?'
- 7:1 Next I saw four angels, standing at the four corners of the earth, holding back the four winds of the world to keep them from blowing over the land or the sea or any tree. 2 Then I saw another angel rising where the sun rises, carrying the seal of the living God; he called in a powerful voice to the four angels whose duty was to devastate land and sea,
- 7:3 'Wait before you do any damage on land or at sea or to the trees, until we have put the seal on the foreheads of the servants of our God.'
- ...
- 8:1 The Lamb then broke the seventh seal, and there was silence in heaven for about half an hour. 2 Next I saw seven trumpets being given to the seven angels who stand in the presence of God.

The first seal (6:1), has a **Horseman** riding a white horse with a crown and is the victor and will be the victor. It seems to refer to Jesus Christ, first wish of God who remains in Him and vice versa. The beginning of everything, even for the angels. The **1st Living Creature** would be the people of God, the faithful Angels => *like a lion*.

The second seal (6:3), has a **Rider** on the back of the red horse. Luzbel is also granted freedom and he uses or will use it to remove peace from the (earth = heaven). He will decide to rise up in rebellion. He has a big sword; this can refer to his power or to his size, I believe we all have different sizes of souls, I will explain this in the parable of the talents. I think Luzbel must have been of considerable size. In the Bible he is described as a beautiful and fair angel before the rising. **The 2nd Living One** would be the fallen angels => Horned steer, but not with the presence of a bull.

The third seal (6:5), has a **Horseman** riding a black horse. With a scale. I believe it is the Holy Spirit because he is in charge of measuring our capacity of "God", by instructions of God himself => "voice from the midst of the 4 living ones"; thus the **3rd Living One**: it seems to be us, from the rest of God's desires => "he has a face like a man". Of us who were then made man. It speaks of capacities measured per denarius, just like the parable of the talents as I was saying. He took the Essence of God from us, taking care not to damage it (wine, oil represent the Spirit). He left us our empty soul measured by sizes (denarii), for the Adam and Eve (wheat, barley, or vice versa); it does not speak of the Spirit (bread, wheat) but of what it occupies (litres) = empty. * In other translations it says 'do not waste the oil and wine'.

The fourth seal (6:7), has a **Rider** on the greenish horse, called death and is followed by Hades. 'Death' is the result of betrayal, Hades the 'dead' who persecute or poison the Adams, (with power over 1/4) and also the Adams (Hades' = abode of the dead' follows, Adam is also emptied). **The 4th Living**, are those who listened to Satan, the Eves, those who cannot listen here. It is the eagle as a representation of death, both for the one who hunts (demons, Eve afterwards) and for the hunted (Eve Adam) => as an eagle in flight, on the lookout.

The fifth seal (6:9). There is no longer a horse. It is no longer shown by a Living Creature. All of the positions or participants have been described. In this seal, it speaks of those who fall in the battle of heaven against the followers of Lucifer and the justice they claim.

The sixth seal (6:12). Terremoto..., las estrellas caen del cielo y este es retirado como un libro que se enrolla... y lo que sigue. La caída de los ángeles dudosos (estrellas) y de los traidores. Ya no hay cielo para ellos, caen a la "tierra" y esta no se destruirá hasta que se marquen los siervos de nuestro Dios. Este es el 3er Tiempo, la tierra, pero también incluye el ½ Tiempo en Cap. 7, y anteriores al 7º sello, en el que nombra a los que lavan sus vestiduras en la sangre del cordero.

The seventh seal (8:1). The ½ hour is a parenthesis in which our history on earth is recounted, although in it the 3 ½ times (with the Trumpets, Bowls, A Great Sign) will be recounted again. It is like having told everything in the previous seals and in this one, an independent parenthesis, our history on earth as seen from heaven.

This is what I see. God shows us everything, from the beginning in heaven. And by everything I mean the book of life with its seven seals. In Revelation there is the before and the after. God tells us that He is at the centre, that there are 4 types of 'desires' or creations around Him, which are the result of how they have exercised their freedom and what they have become.

Only the first Living Creature is in the middle (of Him), true to His Essence, and the Horseman, Christ also remains in Him, represented by the lion and the crown of victory. The others are around the throne. The distance is not specified. They are the angels, archangels and faithful beings.

The red horse also seems obvious, with the horns and all.

The most complicated is the black one, referring to the Spirit. It seems that the voice is God, because it says that it comes out of the midst of the 4 living ones. The living one, us (with the appearance of a man). It distributes the volume (litres) of our soul or capacity to receive the Holy Spirit. Represented by the black because what he does in the end is to take away the Life, the Holy Spirit, or at least distribute what is left of the soul without the Spirit; he measures and gives us the size of our empty 'bags'. It says: **'A day's wages for a quart of corn, and a day's wages for three quarts of barley, and see thou hurt not the oil and the wine.'** (quart is here a measure of volume, in Greek χοῖνιξ, choinix, widely translated as litre). This quantification speaks of those 7 different measures of the soul that we have, and they organise the 7 paths or religions fit for the return to God of each of the 7 nations. Well, the differentiation between the Eves who will not be able to listen on earth because they have listened to the devil in heaven, and the Adams who fell for love, is seen in the distinction barley and wheat. Presumably the wheat were the Adams, though they are more denarii for barley, so I don't know which represents which, but it makes no difference. It says **Do not cause harm to the oil**, wine, because at this time they take it away from us 'with care' to leave us empty, that is why it speaks of volume of 'cereal', volume of Spirit that we have left.

The greenish one is the only one with a name, so I think it is the consequence in itself of those who have followed it. It is death. And his followers (the Living One) are those who pursue Life to destroy it both in heaven and on earth. They are the Eves who listened to Satan and on earth they only have ears for idols (the world) they cannot hear the Word of God, and they are the devils, possessed, etc. They have power over the fourth part of all, which I believe are the Adams. Those who kill are; the wild beasts of the earth (the idols and their devils), the pestilence (the Eves convince or infect), the sword I don't know if it refers to something the fallen ones used in heaven or to the tongue or refers to the fear of death; the famine to the need. They are represented by the eagles in flight (on the lookout for Adam).

It seems clear then, that we already existed before the world and when we stopped being, God gives us the world to try to recover us. This is the conclusion I have come to because I get to the same place here as from Genesis and other passages of the Bible. Everything is confirmed in the first chapters of the Apocalypse. What do we want to deny? Everything, even the obvious can be denied in our freedom.

It follows then that Jesus Christ opens the seven seals (begins creation), and even opens the possibility for a new nature of salvation, man redeemed or potentially able to receive the Spirit. And He not only opens the seals to us, but also for all celestial creation (obverse), because everything else is created because of God's first wish, Jesus Christ, who in His infinite love pleases God and maintains His own Essence, creates everything else. He validated the heavenly nature as He also validated the nature of man.

Now let's look at this part from what it really wants to express which are those 3 ½ times of our salvation history.

1st time in seals.

We see that the seals speak to us of the betrayal in heaven in the first four seals not only describes something of the participants but also what happens to them in the rebellion. The first, the winner; the second the devil, who will be left with the sword to tempt us; the third the man from whom the Holy Spirit is taken away; the fourth a mention of the Eves (as by them the Adams fell), who will not be able to receive the Spirit, the plague is certain death (deaf later).

2nd time in seals.

The fifth seal, without a horse, tells us that after the rebellion God could have annihilated all the rebels by heeding the blood shed for justice, but He does not do so. He wants to wait to tell the rest of the faithful.

3rd Time on stamps and ½ Time as seen from the heavens.

The Sixth seal is our fall to the earth and includes the ½ time, the passion (blood of the lamb). The falling stars are us, the Eves, the demons.

Again all times detailed within ½ hour in tropetas, copas...

The 7th seal, (Ch.8). And it counts our time on earth and all at once.

Rev 7:9-17 Then I looked, and **there was a great multitude that no one could count, from every nation, from every race, people, and language, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands.** 10 And they cry out with a loud voice, "Salvation is of our God, who sits on the throne, and of the Lamb." 11 And all the angels standing around the throne of the Elders and the four Living Ones fell down before the throne, with their faces to the ground, and worshiped God 12 saying, "Amen. Praise, glory, wisdom, thanksgiving, honour, power and might, to our God for ever and ever. Amen." 13 One of the Elders spoke up and said to me, "**Those who are clothed in white robes, who are they, and where have they come from?**" 14 I answered him, "My Lord, you will know." He answered me, "**Those are they who come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.**" 15 Therefore they are before the throne of God, worshipping him day and night in his sanctuary; and he who sits on the throne will spread his tent over them. 16 They shall hunger no more, neither shall they thirst any more; neither shall they be troubled by the sun, nor by any heat. 17 For the Lamb who is in the midst of the throne will feed them and lead them to the springs of the waters of life. And God will wipe away every tear from their eyes."

So, that half time constitutes these verses and the opening of the seal is in 8:1. Why does he put this before opening the 7th when it refers to our time on earth? Because Jesus Christ already offers Himself in heaven before the creation of the world to save us; He is the solution to the blackmailing of the devil asking for the same righteousness as Adam. This, moreover, tells the story on the front and on the back. It seems as if it tells everything from heaven (until the 6th seal) and, the world, it explains it as a parenthesis (silence of ½ hour), although in this time the trumpets and so on will be given that tell again the 3 ½ times. Thus, in the apocalypse we see the times because these (the 3 ½) times are counted independently 3 times and the ½ time is counted clearly differentiated.

We used to think of the four horsemen of the apocalypse as Victory, War, Famine and Death, but in reality it has little to do with that.

- *Continuation of the Exegesis of the Revelation. The structure is repeated.*

We will now see that there are 2 more structures of 7 angels that also independently represent the 3 ½ times. If you like, you can think of each angel with his trumpet/cup as speaking of his corresponding seal, and then you will see that they coincide. In reality it is because they are also describing what happened, in their own way. Revelation sets out the 3.5 times independently 3 times and once more in general between all its verses.

Revelation too, as with Genesis, Daniel, Ezekiel, Hosea... is arranged to represent those 3 ½ times that are our salvation history since our betrayal in heaven. Which, again, is amazing.

We will also see that these structures have points in common. For example, just before the seventh seal and the seventh trumpet an Angel appears (from the east in one case - Rev 7:2 - where the sun = God rises, and from heaven in the other - Rev 10:1) who speaks of what the prophets will do and suffer on our earth. These pauses (also: *the first Woe is past, Blessed is he who stays awake and keeps his garments, lest he walk naked and his shame be seen*"...) are changes of step or time.

First structure of 7 Angels (these have trumpets) and structure of 7 Angels with cups, compared.

We have seen then the structure of seals and now we will look at those related to them.

1st Time in Trumpets and Cups

First Trumpet

Rev 8:7 The first angel blew his trumpet, and there followed hail and fire, mixed with blood, which fell on the earth; and a third of the earth was burnt up, and a third of the trees were burnt up, and all green grass was burnt up.

First Bowl

Rev 16:2 So the first angel went and poured his bowl on the earth, and foul and evil sores came upon the men who bore the mark of the beast and worshiped its image.

First Trumpet. Hail and fire destroy a third of the earth, trees.... are scorched. Those trees are us, all the angels who arose. Once alive, now dead or without Spirit. Thus, the hail and fire mixed with blood, speaks to us of the treachery and iniquity that leads to the death of life, to its loss. It indicates that, of the loyal angels represented by the 1st seal of the white horse, 1/3 are lost. This is equivalent to the first cup that produces malignant ulcers in these same angels through which the blood, the life, is lost. Through the "broken" ones, the Spirit is lost. "Ulcer", moreover, speaks to us of a wound that does not close, because in reality it does not heal, we will never be angels again. We will have to move on to a new nature that is validated by Jesus Christ.

Second Trumpet

Rev 8:8 The second angel blew his trumpet, and something like a great mountain, burning with fire, was thrown into the sea; 9 and a third of the sea became blood, a third of the living creatures in the sea died, and a third of the ships were destroyed.

Second Bowl.

Rev 16,3 The second angel poured his bowl into the sea, and it became like the blood of a dead man, and every living thing died that was in the sea.

Second Trumpet. A great mountain falls burning into the sea. Mountain speaks of something high and big. And it falls burning (full of hatred) into the sea (death of being). It refers to Satan who falls from Angel of the greatest and most beautiful (see Ezekiel 28:12-17) to the worst because of his iniquity, which he infects. This causes, by his action, many to be convinced; many who had water mixed with salt (sea) not pure water, which refers to hatred, iniquity or simply greed. In this case he is equating the sea to the revolted since they are dead, and the sea symbolises death, as a kind of metaphor. These are all those hated as Luzbel, the rest of those who will be fallen angels. It says that the third part of the fish, (who were once living angels), die as such, and their vessels (or persons with freedom) are destroyed; the demons now only hate, they will not keep their person with freedom as we keep it even when we are fallen on earth. It has equivalence with the second cup. When he speaks of water or sea he usually speaks of Essence (water) or of the turbid state of "Essence" (sea). The sea represents here, as I say, the fallen angels and the consequence for them is the same, "blood as of the dead" and death of the soul. And both trumpet and cup speak of the 2nd seal, the rider on the red horse, or what is the same of them in rebellion; this is part of the 1st time which is repeated 3 times (the 3 ½ times).

Third Trumpet

Rev 8:10 The third angel blew his trumpet, and a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the fountains of water. 11 The name of the star is Wormwood. A third of the waters became wormwood, and many men died of the water, because it was made bitter.

Third Bowl

Rev 16,4 The third angel poured his bowl into the rivers and the fountains of water, and they became blood. 5 And I heard the angel of water say, "Just art thou in these thy judgments, thou who art and wast, O Holy One. 6 For men have shed the blood of saints and prophets, and thou hast given them blood to drink. It is their due!" 7 And I heard the altar cry, "Yea, Lord God the Almighty, true and just are thy judgments!"

Third Trumpet. A big star falls. Again it is the devil (Wormwood), which falls on fresh water; the Adams, they did not hate. He repeats it again because now he speaks of the effect on the Adams, and also on the Eves. Let us bear in mind that the rebellion, iniquity or hatred comes out of Satan and his; then he convinces or poisons Eve. That is to say, when the demon, the great star, falls, he makes the

pure water of the Eves turn into "Wormwood"; it will be later when the Eves make the Adams fall, also by the first "push" of Satan. All this is as it then follows in his cup, an action of justice, including the emptying of the Adams because these, although for love, were also traitors and so it says here we also intervened in the battle of heaven. Trumpet and cup correspond to the rider of the black horse who divides the Adam, Eve according to their guilt; i.e. they also speak of the rebellion of heaven 1st Time.

Fourth Trumpet

Rev 8:12 The fourth angel blew his trumpet, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of their light was darkened; a third of the day was kept from shining, and likewise a third of the night.

Fourth Bowl

Rev 16,8 The fourth angel poured his bowl on the sun, and it was allowed to scorch men with fire; **9** men were scorched by the fierce heat, and they cursed the name of God who had power over these plagues, and they did not repent and give him glory.

Fourth Trumpet. A third of the sun, moon and stars were wounded. The day loses a third part of its brightness. This is a consequence of the same thing, the Water or the Essence of God disappears from these. I won't say that it became a shadow because I don't think that can happen. I think it fled from them or from us I should say. So, the lack of light is darkness. If in the 2nd seal (red horse) it spoke of the demons and Satan, and in the 3rd of the traitorous Adam and Eve, here it encompasses all the dead (it is the green horse, death). The corresponding cup also speaks of this, although it says: "and he was appointed to scorch men with fire"; which is the same thing, but now he makes a nuance and it is that the demons will then scorch us on earth, even though we are part of this same group of God's emptied ones, those who darken the sun. He then refers to the continual temptations experienced without the Holy Spirit. By saying that day and night lost light, it specifies both Adam and Eve (day) and the demons (night). We see that although the 3 ½ times are drawn in the 3 structures (seals, trumpets and bowls), in the trumpets the consequences are shown more, so that they will be reflected more on the earth.

Separation between times

Rev 8:13 Then I looked, and I heard an eagle crying with a loud voice, as it flew in midheaven, "Woe, woe, woe to those who dwell on the earth, at the blasts of the other trumpets which the three angels are about to blow!"

Separation. Now an eagle marks a separation (8.13). Woe to the inhabitants of the earth when the voices of the trumpets of the other three angels sound! Factions have already been distinguished by how they have acted in the battle in the heavens.

2nd Time in Trumpets and Cups

Fifth Trumpet

Rev 9:1 And the fifth angel blew his trumpet, and I saw a star fallen from heaven to earth, and he was given the key of the shaft of the bottomless pit; **2** he opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft. **3** Then from the smoke came locusts on the earth, and they were given power like the power of scorpions of the earth; **4** they were told not to harm the grass of the earth or any green growth or any tree, but only those of mankind who have not the seal of God upon their foreheads; **5** they were allowed to torture them for five months, but not to kill them, and their torture was like the torture of a scorpion, when it stings a man. **6** And in those days men will seek death and will not find it; they will long to die, and death will fly from them. **7** In appearance the locusts were like horses arrayed for battle; on their heads were what looked like crowns of gold; their faces were like human faces, **8** their hair like women's hair, and their teeth like lions' teeth; **9** they had scales like iron breastplates, and the noise of their wings was like the noise of many chariots with horses rushing into battle. **10** They have tails like scorpions, and stings, and their power of hurting men for five months lies in their tails. **11** They have as king over them the angel of the bottomless pit; his name in Hebrew is Abad'don, and in Greek he is called Apol'lyon.

Fifth Bowl

Rev 16:10 The fifth angel poured his bowl on the throne of the beast, and its kingdom was in darkness; men gnawed their tongues in anguish **11** and cursed the God of heaven for their pain and sores, and did not repent of their deeds.

Fifth Trumpet. We have already been defeated. It is the second time when we are not in God but also not on earth. Beginning with the fall of satan, it indicates that he will be the one who produces the "smoke". And this smoke is the blackmail or the demand for justice by claiming the same fate as the other traitors. In reality it is a lie because we are not all the same, some of us betray for love; the smoke obscures the vision like the lies. This is what is described in the trumpet as "the key to the abyss". This will cause God the righteous one par excellence to revive the already vanquished demons (the locusts) to justify us in the world. And they will torment us for a certain time on earth. As a consequence, he mentions in the cups, in the world these will have no body, the demons have no freedom. It also seems to designate the locusts as the fruit of this abduction (they have us in their grasp in order to save themselves), so they have the crown of the Adam, the hair of the Eve and they constitute themselves as the shield or armour of the demons (iron). These locusts will not only torment us in the next time, now for us they eat the earth we are on to fall in the third time, in our world.

Trumpet and Cup correspond to the 5th seal in which the loyal fallen by battle (in heaven) ask for justice and are called to wait to count or complete the number of the righteous. The cup is the consequence of many "good" ones having fallen: the destruction of the demons. As an aside, the faithful angels also intervene in justice, perhaps not actively, but under this premise: the unfaithful should not be paid the same as the faithful.

Third Time in Trumpets and Cups

Sixth Trumpet

Rev 9:13-21 Then the sixth angel blew his trumpet, and I heard a voice from the four horns of the golden altar before God, **14** saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphra'tes." **15** So the four angels were released, who had been held ready for the hour, the day, the month, and the year, to kill a third of mankind. **16** The number of the troops of cavalry was twice ten thousand times ten thousand; I heard their number. **17** And this was how I saw the horses in my vision: the riders wore breastplates the color of fire and of sapphire and of sulphur, and the heads of the horses were like lions' heads, and fire and smoke and sulphur issued from their mouths. **18** By these three plagues a third of mankind was killed, by the fire and smoke and sulphur issuing from their mouths. **19** For the power of the horses is in their mouths and in their tails; their tails are like serpents, with heads, and by means of them they wound. **20** The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot either see or hear or walk; **21** nor did they repent of their murders or their sorceries

Sixth Bowl.

Rev 16:12 The sixth angel poured his bowl on the great river Euphra'tes, and its water was dried up, to prepare the way for the kings from the east. **13** And I saw, issuing from the mouth of the dragon and from the mouth of the beast and from the mouth of the false prophet, three foul spirits like frogs; **14** for they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty. **15** ("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!") **16** And they assembled them at the place which is called in Hebrew Armaged'don.

Sixth Trumpet. The Euphrates clearly refers to the Holy Spirit, the great river of fresh water. The 4 angels can speak to us of cardinal points or the whole of the river Euphrates. Although it seems to make a distinction with the previous trumpets; now it is not the devil (Wormwood or a big star that falls), now it is 4 angels that are next to the Euphrates River that eliminate that 1/3. It tells us that this annihilation is at God's command. It tells us of the fall of all of us to the earth. At this seal we will be in our world, although right now it is talking about the passage from heaven to earth; and of course without the Holy Spirit. We arrive dead.

Thus, the cavalry troop are those who expel us; their colours and what comes out of their mouths refer to the damned for different causes: fire to Satan as the flame is the most destructive, intense and painful thing. Smoke and Hyacinth speak to us of the Eves and Adams, as we fall by that lie, kidnapped by the demons. Sulphur represents the demons themselves, or else demons are exchanged for satan, sulphur for fire (it could be another way, but I think it is like that).

Then, **the sixth cup coincides**, it speaks of the Euphrates which recedes (withdraws) to make way for the kings of the east (= where the sun rises), the faithful angels. Again it refers to effects, first in heaven, from where we are already the betrayers. Then on earth where it refers to those who will be a test for the Adam. They are represented in the mouths from which these three unclean spirits and the unclean spirits themselves (like frogs) come out. The Dragon, would be Satan, the "beast", his body, the demons, and the false prophet the Eves, for they "preach" to the Adams an idol (knowledge, being like God, the apple), thus, false god preached, false prophet. This that happened in heaven and is why we fell will continue to happen in the world where the Eves, laugh and push the Adams away from God. In 14-16 *"They are spirits of demons who ... go where kings ... 16 ... summoned in the place called in Hebrew Harmagedon"* is telling us that these (satan, demons, Evas) gather kings (Adam) and summon them in death (Armageddon). Both trumpet and cup coincide with his seal in which after an earthquake the stars (angels) fall from heaven... the kings are hidden... It is our fall to earth (heaven withdraws). In (15) *Behold, I come as a thief. Blessed is he that watcheth...* he refers already to the time of the earth.

Now he makes another small separation, in which it speaks of an angel who gives a little book to John, who devours it, and which tastes like honey but which will embitter his bowels. It also speaks of two important witnesses who are always in front of God, who I don't know who it refers to. He tells John to seal what he has heard, that when the Mystery of God is consummated, something that by his will is revealed here, the end of time will come. Well, I reckon that in about 7 years from when this is known the end will come, about 2025 (God only knows). What would be the point of continuing if God's concealment has ended? In this section we also find Revelation 11:1-13, which tells us about what is happening on earth; when it says "measuring the sanctuary" it refers to marking the faithful or waiting for the result of our test in the world.

Rev 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. **2** But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. **3** And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

Rev 11:13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

This earthquake seems to be separating us because now the 7th seal will come, which was announced earlier:

Rev 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

The mystery of God is that salvation by Jesus Christ, that act of infinite love to save us that even the demons did not know about even though it was planned from heaven.

½ Time in Trumpets and Cups.

Seventh Trumpet

Rev 11:15 Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." **16** And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, **17** saying, "We give thanks to thee, Lord God Almighty, who art and who wast, that thou hast taken thy great power and begun to reign. **18** The nations raged, but thy wrath came, and the time for the dead to be judged, for rewarding thy servants, the prophets and saints, and those who fear thy name, both small and great, and for destroying the destroyers of the earth." **19** Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple; and there were flashes of lightning, voices, peals of thunder, an earthquake, and heavy hail.

Seventh Bowl

Rev 15:17 The seventh angel poured his bowl into the air, and a loud voice came out of the temple, from the throne, saying, "It is done!" **18** And there were flashes of lightning, voices, peals of thunder, and a great earthquake such as had never been since men were on the earth, so great was that earthquake. **19** The great city was split into three parts, and the cities of the nations fell, and God remembered great Babylon, to make her drain the cup of the fury of his wrath. **20** And every island fled away, and no mountains were to be found;

The Seventh Trumpet. If we were cast out of heaven and fell to earth at the sixth trumpet, here it speaks of Jesus Christ (ark of the covenant establishing his reign) who makes the new nature fit and enables us to receive the Spirit.

The 7th cup also corresponds to the passion. This cup in the air can be the cup poured over the man Jesus (the wrath of the passion), or over the Adams (air, birds; the effect of the passion, to receive the Spirit). The end can already speak of the end of ½ Time, which is the end of the world.

Thus, the effects of the passion are clearly seen in the text; 'to destroy those who destroy the earth' (in trumpet), is to destroy the demons who destroy heaven, because in the passion the validation of man as capable of receiving the Spirit becomes effective and the demons no longer have the blackmail that protected them, because if in justice we could not live (with capital letters) as angels, we can now live as men. Without their shield then, the demons, when the trial of the world is over, will fall forever into hell or be destroyed.

And it ends with the opening of the sanctuary of God in heaven and the appearance of the Ark of the Covenant; Christ is the Covenant, he is the Ark, symbolising the covenant as something marvellous created and the inner God himself; created person through whom the Essence of God flows in full intensity (this is also a prefiguration of Christ in the Exodus which I have not put in the point of the prefigurations). After this it will link to a great sign that appeared in heaven which also speaks of heaven and earth, and the 3'5 times. It is explained immediately.

In the 7th cup, when it speaks of the Great City divided into three, it refers to demons, Evas and Adams. Now more than ever there will be differentiation

between the Adams and the Eves (sword I will put), because now many Adams will regain the Spirit and the foolish will not understand. The rest about the destruction may refer to the consequences it will have on the demons, who are left without a shield and after this time will be destroyed, perhaps also of this differentiation of the Eves, or even already speaking of the end of the real world which would be at the end of $\frac{1}{2}$ Time (Babylon usually represents the world).

And that is the end of the structure of the trumpets that I have examined together with the bowls. But now it speaks of "a great sign appeared in heaven", which is the same as the salvation that comes to us through Jesus and is also counted as an offering in heaven and done on earth. This could therefore be included in the $\frac{1}{2}$ Time of salvation.

Then follows a great sign appeared in the sky:

Rev 12:1 And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; 2 she was with child and she cried out in her pangs of birth, in anguish for delivery. 3 And another portent appeared in heaven; behold, a great red dragon, with seven heads and ten horns, and seven diadems upon his heads. 4 His tail swept down a third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bear a child, that he might devour her child when she brought it forth; 5 she brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne. 6 and the woman fled into the wilderness, where she has a place prepared by God, in which to be nourished for [1260] one thousand two hundred and sixty days. [7 Now war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought, 8 but they were defeated and there was no longer any place for them in heaven. 9 And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world--he was thrown down to the earth, and his angels were thrown down with him. 10 And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brethren has been thrown down, who accuses them day and night before our God. 11 And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. (12) Rejoice then, O heaven and you that dwell therein! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!" 13 And when the dragon saw that he had been thrown down to the earth, he pursued the woman who had borne the male child. 14 But the woman was given the two wings of the great eagle that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time. 15 The serpent poured water like a river out of his mouth after the woman, to sweep her away with the flood. 16 But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river which the dragon had poured from his mouth. 17 Then the dragon was angry with the woman, and went off to make war on the rest of her offspring, on those who keep the commandments of God and bear testimony to Jesus.

We end with the structure of 7 angels. And we continue to talk about the 'birth' of Jesus told as a story. Clothed in the 'sun' it seems evident, that He is Christ, the Essence of God within. The moon under her feet refers to the Adams, who will reflect the light of the sun, i.e. hear and follow (many) His word; if we look at the moon, when the earth or the world gets in the way, the sun is no longer seen or reflected. The more it crosses the earth, the less it is seen, even disappears. This happens to man who puts the things of the world before God (and again it speaks to us of the intensity of the Holy Spirit in us, again God speaks to Nature).

The Virgin is our queen and guardian, protector and most loving as a mother (remember: she does not keep the exact Essence of God, but she never emptied herself, she betrayed neither in heaven nor here below and willingly took our nature as well). The twelve stars, I suppose, are the apostles, not the tribes.

There are 3 parts to this reading. The first one from 1 to 6 inclusive. The second from 7 to 13-14 and the third from 14-15 to 17.

In the first 1-6, we are introduced to the participants in the story. On the one hand, the virgin with Jesus and on the other hand the devil. And this is a way of exposing that, after the betrayal of heaven, when the devil made his equalising blackmail (I want the same destiny as the Adams), there was no way to expel him from there, to defeat him, without taking the Adams (who betrayed for love), and it was at that moment when Christ, already in heaven, offered to validate the new nature of man. It is at this moment that the Universe or Planet Earth project begins to save us. The scriptures use this rapture or caught up to pass the story from our supposed Earth to heaven (5), when in reality we are in heaven from the beginning, but it must be kept hidden. The (6) And the woman fled into the wilderness ... to be nourished there 1,260 days, (1260 days= 3.5 years) is indicating to us that we change 'time', i.e. we pass into heaven. It is not exactly like the times we are studying, because this first part is a presentation that from earth would not fit (even if it was messed up), because Jesus is not caught up at birth. It is a way of telling us about that offer that unblocked the castle in which the devil had taken refuge (blackmail).

Thus, the **second part follows (7-14)**, it is then when in heaven the definitive defeat of the demons took place (they had already been defeated, but behind this blackmail they could not be expelled). It is worth noting those accusations in (10) which are the lies and complaints that are poured out on the Adams in order to make us equal to them in their condemnation. These are a clear common denominator of the 2ndTime, and are seen especially in Psalms from Heaven. As Christ offers Himself already in heaven, we will be able, thanks to Him, to free ourselves from that righteousness which the demons claim. Thus the devil is cast down to earth in 13. This last verse together with verse 14 tells us again that we are on earth and again uses the key, it names the 3.5 Times 'where a time and times and half a time must be nourished'. It should be noted that both verses 6 and 13 speak of the same thing, how the Virgin, who was an angel who did not commit treason, is sent to the earth, to the desert.

6 And the woman fled into the wilderness, where she has a place prepared by God, in which to be nourished for [1260] one thousand two hundred and sixty days.

14 But the woman was given the two wings of the great eagle that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time.

In (6) because as we said we were already in heaven, and that presentation 1-5 that coincides with the birth of Jesus is a concealment that everything takes place there. Of course there are things that happen on earth, hence the concealment, but not those cries of childbirth. The cries represent the pain of the offering of Jesus already in heaven, and of the Virgin Mary herself who volunteers to bring us the vaccine down here. It is such a pain for us that makes both of them, together with God the Father, offer themselves for that birth of Jesus as man, for our validation, our salvation.

In (15) we are already in the third part 15-17, on earth and now the passion is narrated, also in a hidden way. The dragon is the demon that vomits a river of

water, the Holy Spirit; it refers to the fact that the Holy Spirit is taken away from Jesus Christ on the cross (my God, why have you forsaken me), to prove or validate the nature of man, only as man. This is an achievement of the devil, i.e., because of him Jesus Christ has to undergo the whole passion (to save us voluntarily). Christ could really have ceased to be infinite Love like the Father if He had not forgiven His torturers. The Holy Spirit would not have returned in the Highest intensity to dwell in Him. It was a very serious thing. However, He did not die in what He was, and validated man, enabling us to receive the Holy Spirit. This is described as the Earth (our nature) swallowing the Water (16). At the same time, at His death Jesus descends into hell for all the righteous who could not receive the Spirit before, which would also draw that Spirit away from Jesus returning to Him, following Him underground. Had Jesus failed when he was deprived of the Holy Spirit, of that Water, Jesus and Mary would have been swept away, and so would we all because man's nature would not have been validated.

Once we are fit, it says that, scorned, the devil has nothing more to do (because he is effectively lost), but to persecute all who are able to receive the Holy Spirit.

So to tie up a few loose ends, to emphasise that in the Lord's offering in heaven there is already great suffering. If in the prayer in the Garden of Olives, Jesus sweated blood because of the sufferings that awaited him, imagine offering to leave his heavenly nature to become man. It would be part of his passion if we had known it; it would be another sorrowful mystery in the rosary. So those verses 1 & 2, speak of that painful moment (I had initially confused it with the passion). Perhaps these passages confused Luther and his people, because of the cries and the pain, but it does not refer to the birth as such but to the offering of both of them already in heaven. As an aside before I continue, I add this:

Isa 66:7 Isa 66:7 Before she travailed she brought forth, before her delivery she brought forth a man. 8 Who hath heard such a thing? who hath seen such a thing? is a nation brought forth in one day? or is a people born all at once? Well then: Zion travailed, and brought forth her children. 9 Shall I open the womb without bringing forth,' says the LORD, 'or shall I shut it, who brings forth? - says your God. 10 Rejoice, O Jerusalem, and be glad for her, all ye that love her, and rejoice for her, all ye that mourn for her; 11 That ye may suck and be satisfied with the bosom of her consolations, that ye may suck and be satisfied with the breasts of her glory....

Of course things are hidden with facts of the world, for example the red dragon is equated to the Roman empire (7 diadems, 7 hills), and the flight of Mary to the historical fact: Mary flees with the born Christ because Herod wanted to kill him. But this is the genius of the Lord who has kept hidden from us what was right under our noses for thousands of years. And note that the sign of heaven speaks exclusively of that half-time, of salvation through Jesus Christ, in heaven (offering) and on earth (passion), and does so with rare resources (he was taken away at birth) to conceal until today what is revealed here.

This occurs similarly in the parable of the mine, where it is concealed that the mine takes place entirely in heaven (the 3.5 times), and the master makes a long journey to earth, in order to gain a Royal Investiture. (the Holy Spirit for us to see [The mine](#) p.475). Why did God want to hide it, and why is it being revealed now?

After the 7 trumpets and a great sign, pause to talk about the Beast.

Rev 13:1 And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems upon its horns and a blasphemous name upon its heads. **2** And the beast that I saw was like a leopard, its feet were like a bear's, and its mouth was like a lion's mouth. And to it the dragon gave his power and his throne and great authority. **3** One of its heads seemed to have a mortal wound, but its mortal wound was healed, and the whole earth followed the beast with wonder. **4** Men worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?" **5** And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months; **6** it opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven. **7** Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and tongue and nation, **8** and all who dwell on earth will worship it, every one whose name has not been written before the foundation of the world in the book of life of the Lamb that was slain..

This first part tells us about the beast that emerged from the sea. And this beast represents the fallen angels. The sea is turbid or dirty water, which is not pure. The sea also symbolizes death. Death of being or rather, of not having the Water of Life. The ancient serpent or Satan is the one who convinces the fallen angels, gives them the power of beast, they also hate. In this "Beast" is included Satan himself who is part of the fallen angels. (Then in Rev 17:11 it says: And the Beast, which was and is not, makes the eighth, but is one of the seven). Thus the mortally wounded head that was healed is Satan himself, who, after being overcome by the sword in heaven, is "healed" to fulfill all righteousness in the salvation of the Adams on earth ([See Justice and Redemption in Christ](#) p.381). When it says the whole earth followed the dragon, it means that all of us on earth in one way or another have followed the dragon (or we have believed him if we are Evas, or we have followed the Evas if we are Adams); that is, it is fulfilled that the whole earth followed him, not the faithful angels who did not fall to the earth. (6) "every race, people" refers to all of us in the world and can also refer to the 7 types or sizes of soul there are fallen to the earth (all of them). The 10 horns I have already explained in [the 3rd Vision of Daniel](#) p.48. They are the same. 42 days because 42 months is 3 ½ years. It is a symbolic number. The rise of satan will be the cause of these 3 ½ times of salvation for us.

Rev 13:11 Then I saw another beast which rose out of the earth; it had two horns like a lamb and it spoke like a dragon. **12** It exercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. **13** It works great signs, even making fire come down from heaven to earth in the sight of men; **14** and by the signs which it is allowed to work in the presence of the beast, it deceives those who dwell on earth, bidding them make an image for the beast which was wounded by the sword and yet lived; **15** and it was allowed to give breath to the image of the beast so that the image of the beast should even speak, and to cause those who would not worship the image of the beast to be slain. **16** Also it causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead, **17** so that no one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name. **18** This calls for wisdom: let him who has understanding reckon the number of the beast, for it is a human number, its number is six hundred and sixty-six.

This second part tells us about the Beast from the earth. These are the Eves, they do not hate, with two horns like a lamb, but they speak like serpents. The Eves, remember, persuade the Adams, exercising the same power as the same Satan who convinced the Eve. It brings fire down from heaven to earth, I believe it means that they cause some great faithful angels to fall (or convince), or even that by means of the Eves they come to hate becoming other fallen angels. If there had been no Eves, the Adams would not have fallen, for these "doubted" for the love of the Eves. That is to say, without the Eves, it would not have been necessary for God to have created the world to try to redeem the Adams, since these would remain angels. In this way, infusing breath into the image of the Beast, that is, "healing" it to make it present in the world, is the responsibility of the Eve. To Satan, once overcome (killed by the sword), God recovered him so that, in fulfilling all justice, he could also recover the Adams in the new Man's Nature; Which also has to pass the test that the angels passed in the heaven and we there we failed: to despise to Satan. On earth many have been killed (physically) for not worshipping idols. This Beast is then called a false prophet. In effect, the Eves make the cause of Satan their own, promoting it and announcing it as god (false god, false prophet).

Regarding the 666 I have already explained in "[Before a little Numerology](#) p.195(should read)," which comes from $777 - 111 = 666$; Of the perfect we take away God and we stay with the devil. In addition, this number (6) is the number of man, also the attainment of the devil, because without him there would be no men but angels. Thus, $666 = \text{man} = \text{Number of the Beast}$. Thus it says that all of the earth (big, small, kings ...) have the mark of the beast in the hand or in the forehead. We have been made men by action (Eves, hand) or by doubt (Adams, front). Once empty of God we remain dead, "thrown away"; We can only exercise our freedom when God puts our prosthesis, bodies. That freedom is to buy and sell. Thanks to God and to the passion men will later have the possibility of receiving the Holy Spirit, not so the demons that only hate and have no body, are not men. We can win and lose Holy Spirit (buy: you get rid of "gold of the world", you win Spirit; sell backwards; or simply do good or evil). It is important to differentiate between bearing the mark of the Beast, which is worn by all men, and "accepting" the mark of the Beast which, I believe, later on, refers to accepting to live as man for the world, also by action, many Rich people... or by desire: the one who does not have but idolizes and desires riches.

Then continue with those who accompany the lamb. Rev 14: 1-7.

And a new structure of seven angels (in our land, after passion, ½ time):

Rev 14:6 Then I saw another angel flying in midheaven, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and tongue and people; **7** and he said with a loud voice, "Fear God and give him glory, for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the fountains of water." **8** Another angel, a second, followed, saying, "Fallen, fallen is Babylon the great, she who made all nations drink the wine of her impure passion." **9** And another angel, a third, followed them, saying with a loud voice, "If any one worships the beast and its image, and receives a mark on his forehead or on his hand, **10** he also shall drink the wine of God's wrath, poured unmixed into the cup of his anger, and he shall be tormented with fire and sulphur in the presence of the holy angels and in the presence of the Lamb. **11** And the smoke of their torment goes up for ever and ever; and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name." **12** Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus. **13** And I heard a voice from heaven saying, "Write this: Blessed are the dead who die in the Lord henceforth." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!" **14** Then I looked, and lo, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand. **15** And another angel came out of the temple, calling with a loud voice to him who sat upon the cloud, "Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe." **16** So he who sat upon the cloud swung his sickle on the earth, and the earth was reaped. **17** And another angel came out of the temple in heaven, and he too had a sharp sickle. **18** Then another angel came out from the altar, the angel who has power over fire, and he called with a loud voice to him who had the sharp sickle, "Put in your sickle, and gather the clusters of the vine of the earth, for its grapes are ripe." **19** So the angel swung his sickle on the earth and gathered the vintage of the earth, and threw it into the great wine press of the wrath of God;

Again the structure is repeated: four angels first give the general announcements and three more serious angels speak of the harvest, reaping the good and the bad. It begins after the Passion, because it starts with "the good news" speaking of praising God and the beginning of the Judgement, and then goes on to say in the second that the great Babylon has fallen. It is after the passion that the shield that cemented the supports of the demons falls irremediably. It is a new structure of 7 angels that now speaks only of salvation. It seems that they also refer to the moment when Jesus offered himself in heaven. That doesn't matter, the important thing is that these, by speaking only of salvation or from the moment of salvation, constitute the general ½ time of the whole apocalypse (remember that we have already seen the 3 ½ times exposed independently with the seals, trumpets and bowls). The order is not decisive in the apocalypse (in fact, the bowls that speak of the whole history of salvation until the victory - as the seals and trumpets speak - come after these angels), the seals already anticipated that this would be the case. On the other hand, it is not entirely wrong, because the structures that tell our complete salvation history end with the subsequent victory and judgement of heaven. While it is true that by the passion, which is the last part, the battle is won, it is not subsequent to the final judgment that will take place in heaven; moreover, the moment of Jesus' offering in heaven is the beginning, shall we say, of that plan of salvation. On the other hand, these angels speak after the 'A great sign...' (with the parenthesis of the Beast), which ends with the passion of Jesus and confirms that this new structure is the last half-time (3'5).

We continue with the 3rd which tells us of the sufferings that those far from God will undergo, at the hands of the demons and Satan himself (brimstone and fire), and makes a notation "14:12 Here the patience of the saints is required, of those who keep the commandments of God and the faith of Jesus." which places us, as I say, in the period we are in (after the passion, following Him).

The 4th is not identified as an angel, but gives a message from the Spirit so we rule Him out as an angel and I don't think He is God the father either as He is usually identified with some title or characteristic (the one who speaks among the 4 living, for example); and this one says: 14:13 "Write: Blessed are the dead who die in the Lord. From now on, yes," says the Spirit, "let them rest from their labours, for their works are with them". After the Passion we can receive the Spirit, and already at death the righteous do not go to Sheol, as was the case until then, they can ascend to heaven. With regard to these he says a little before this structure of angels, and a little after A great sign (i.e. we situate ourselves after the passion) that:

Rev 14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. **4** These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. **5** And in their mouth was found no guile: for they are without fault before the throne of God.

These then, are those righteous and we see that it indicates that they are "firstfruits" (4) or foretaste of the righteous to come. It is never a limit, heaven has no limit of size as some think or maximum number of saved. If this number (144000) is real, it would speak of Saints (not only righteous, because it says virgins without blemish) who lived before the passion and who, after the passion, being able to receive the Spirit as men, went headlong to heaven because they did not need to attend the final judgement (mercy laughs at judgement). As an annotation: they say that St. Dismas, the good thief, was the first to get to heaven because the Lord promised him on the cross that he would take him, but immediately after his body died, Jesus descended to hell (Sheol), as it could not be otherwise, to recover these righteous who could not receive the Spirit before the passion, then, any of them could really be the first (ok, this is nonsense).

The 5th cries out to Jesus ("14:14 ... and on the cloud one sat like the Son of man, wearing on his head a golden crown and in his hand a sharp sickle") to reap the harvest. The 6th with another sickle to harvest the clusters of the earth and a 7th with power over fire who is the one who tells the last one to do it and throw it all into the great winepress of the wrath of God.

All of them speak of what happens from ½ Time onwards.

Then would follow the angels with the 7 bowls which I have already shown compared to the 7 trumpets.

The Great Babylon.

If the previous was the last ½ Time, here the end of the world is narrated. Great Babylon, although it is then explained by an angel as being Rome, I believe (the city of the seven hills), to me also refers to our world. From what it says about her it could be those on earth who exercise evil, but as in (18:4) he exhorts us (come out my people) to come out of her, it is referring to the world in general. It says:

Rev 18:2 And he called out with a mighty voice, "Fallen, fallen is Babylon the great! It has become a dwelling place of demons, a haunt of every foul spirit, a haunt of every foul and hateful bird; **3** for all nations have drunk the wine of her impure passion, and the kings of the earth have committed fornication with her, and the merchants of the earth have grown rich with the wealth of her wantonness." **4** Then I heard another voice from heaven saying, "Come out of her, my people, lest you take part in her sins, lest you share in her plagues;

Here the birds refer as always to the Adams that can, or in this case could have been, lifted from the world (see [Noah p. 35](#)).

Rev 18:8 so shall her plagues come in a single day, pestilence and mourning and famine, and she shall be burned with fire; for mighty is the Lord God who judges her."

Rev 18:21 Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, "So shall Babylon the great city be thrown down with violence, and shall be found no more;

It is worth mentioning that after all, the end times come for Greater Babylon in just one day. That is, perhaps when the end of the world comes it will be swift. Which is in contrast to how widespread the end times prophecy of the apocalypse seemed to be.

THE FOUR HORSEMEN OF THE APOCALYPSE

Revelation 6,7,8



The scene shows how creation (the created) looked after the rebellion. Remember that Adam and Eve are the metaphor that describes the rebellion itself.

1 THE THRONE. Symbolizes the power of God and I have here represented by a great Sphere, although in the Bible it says: "One sitting on the throne". One = God The Father, Throne = God Essence, Kingdom of Heaven, Holy Spirit.

2 WHITE HORSE. With a bow and a Crown, in command of the first Living Creature (in the middle of the throne). Its horseman represents Christ, person created by God whose essence stays in God and who is also God (God takes essence from Himself and wraps it in the created person). The first Living Creature is represented by lions, which symbolize majesty, fierceness, victory, loyalty. They are the angels who remained faithful to God.

When His 1st wish (Christ) pleased Him, He created more persons (freedoms), but they did not maintain the exact Essence of God, although they pleased Him (angels). Of these, some hated God and others doubted, below -->

3 RED HORSE. With a large sword. With the power to remove peace and make people behead each other. Its horseman is Lucifer who directs the second Living Creature: "like a bull" with horns: the rest of the fallen angels; those who hated God.

4 BLACK HORSE. The color black represents death. Death of being. Its horseman has a set of scales. Its Living Creature "has a human face". This is us when we doubted God. We were emptied of the Spirit of God. But He leaves us with our person (with our created freedom) like a bag to be filled again. With the scale, it measures the size of our bags (souls). They are bags to receive wheat, the Spirit (Adams) or the world (Eves, who listened to Satan and only have ears for the world). The horseman could be the Holy Spirit Itself or an Archangel.

A quart (volume) of corn (wheat, bread, Spirit) for a day's wages, three quarts of barley (alcohol... idols, world) for a day's wages. But do not tamper with the oil (soul) or the wine (freedom).

5 PALE HORSE. The only one whose horseman has a name: death, and that's what it is. Its Living Creature symbolizes all who are dead and cause the death of the Adams (Hades). They are demons, the Eves... They kill by plague (Eves spread disease to Adams), by the sword, famine (fear and need?), and wild beasts (demons). They have power over ¼ of the earth (of the Adams?). Living Creature represented by an eagle on the hunt (for the Adams). I believe, however, that the Eves (dead) can be saved in the world by the Adams.

6 THE 24 ELDERS. They are the 24 crowned prophets sent to the world to the different Nations (religions). They can receive the Holy Spirit on earth even before the redemption in Jesus Christ, because they do not have sin when they become men. Christ also becomes man, he is without sin and he also wears a crown.

7 SEVEN LAMPS. The seven Spirits of God ("a sea as transparent as crystal"). The Spirit sent to the 7 religions of the earth. 7 religions that have rules to mold our soul and all may receive the Spirit thanks to Jesus Christ. Not just Catholics can be saved. In the end, Love is what's necessary.

Seals		Trumpets	Cups
Battle in the heavens of different groups (1st Time)			
1	Describes the loyalists in heaven (white horse). All the good ones at the beginning.	3rd part (of the 1st seal) is scorched. Of the former, those who hated, the demons and Satan.	Ulcer (not cure) through which life goes.
2	Describes the demons (red horse)	Thrown into the sea large mountain. Ships destroyed. Those of the sea (death) lose Spirit and Freedom, soul (ship). Demons will not be able to choose.	Every living soul died in the sea. The same, referring to the demons. All who were in the sea (without the Holy Spirit, without pure water). Sea = Death.
3	Black, living horse with the face of a man. It represents men (Adams, Eves) who are emptied of the Spirit although wine and oil (freedom, person) will be respected.	Big burning star falls on the rivers. The fresh water represents the lost Spirit of the Adams and the Eves (the Eves were also angels who were convinced then convinced, they are in 2 groups).	Cup over the rivers and over the springs of water; and they became blood. Adam and Eve.
4	Describes all those who kill and the dead. Demons, Eves ("kill" the Adams), & Adams also it seems.	Wounded 3rd part of the sun, moon, stars. Loss of clarity. Becomes shadow. Holy Spirit lost total of all: Satan, demons, Eves, Adam. A recapitulation of those fallen for any cause.	He poured out his cup upon the sun; and he was commissioned to scorch men with fire. However, it is also clarified that we will be burned by the demons that will accompany us on earth.
After the battle against the Levies, the consequences (2nd Time)			
5	The righteous slain cry out for justice. But we have to wait for the number of their fellow servants and brothers (righteous) who were to be killed like them to be completed.	The star falls with the key to the abyss. The smoke is the lie by which Satan asks for our destiny. The locusts come out because the demons revive to justify us.	He poured out his cup upon the throne of the Beast; and his kingdom was in darkness. Consequences of blackmail: All traitors, including the Eves, are the kingdom of the Beast, (he leads them). Some are bodiless, others are blind and deaf.
Fall to Earth. Withdrawal of the Holy Spirit from the traitors (3rd Era)			
6	Earthquake, stars fall (angels) Heaven is free of all traitors. We fall to earth.	He releases the four bound angels by the river Euphrates. The outside of the temple (Adams Eves) which will be trampled by the Gentiles (demons) is measured. The 3 groups that fall. Earthquake.	Withdrawal of the Spirit (Euphrates). The traitors (Eves also) summon the kings in the place called Armageddon. The deaf Eves pull the Adam also in the world.
Our Salvation in heaven (Christ Offers Himself) and earth Passion (½ Time)			
7	Before the seal is opened it already speaks of salvation. Silence in heaven for half an hour and then an earthquake.	The reign of our Lord and of his Christ is come upon the world; and he shall reign for ever and ever. Then Earthquake and hailstorm. Passion and Last Judgement (all encompassed it seems).	He poured out his cup into the air; then a loud voice came out of the sanctuary saying, "It is done". Violent earthquake. Great Babylon cup came in fury. Islands and mountains disappear.

All three tell our story of salvation in three and a half times. The Trumpets may speak more of the consequences in heaven and the bowls on earth, although they are somewhat mixed.

The end of the Apocalypse, the End Times and the new heaven.

Regarding the ending it is quite clear, the reward of those who succeed. Although it then says that Satan will be imprisoned for a thousand years and then allowed to come out to fight one last time against the Beloved City and be destroyed. This means that, after the destruction of the world, God will not break time immediately, but will wait a thousand years. And how could it be otherwise? As I maintain, purgatory is the time it takes for a soul, when its body dies, to reach the edge of the universe; depending on the Holy Spirit it has, it will go up in more or less time, or if it has none it will go down. If He were to break time by destroying the world, what would happen to those who have not been purged? Or to those who were alive at the time? Would He take them back directly? Perhaps that would not be too fair to those who died thousands of years before and waited until they reached the edge of the universe (where the universe grows, filling the "gap" with God) or in any case until they passed through purgatory, subject to time (the parable of the labourers Mt 20:1-16, speaks of reward given, not punishment taken away).

Thus, after the thousand years, he will break the time (the vibrating sword), which is that which limits Satan, and then again he will want to fight against the Beloved City, against the angels and those who washed his soul with the blood of Christ. And it will definitely be destroyed because it can no longer use the Adams as a shield. We will not be kidnapped by him anymore.

The last two, chapters 21 and 22, speak clearly of heaven, or of our heaven perhaps, for those men who have achieved it (two trees of life, there will be separation with heaven from the angels probably).

As a last note, I would like to tell you that for me, besides those types of "beings" according to the betrayal (faithful angels, Adams, Eves, Demons), we were initially of seven different shapes or sizes. I know that God provides what is necessary for our salvation, hence the different religions I speak of at the beginning, and this comes from what we were in heaven. We are not arbitrarily born into a Christian or Muslim or Taoist nation... Also, he makes a lot of references always to 7 diadems, 7 heads that seem to allude to seven (types, peoples, supports, sizes or whatever). Even the 7 hills maybe God put them on Rome as well to give a "dual" sense to all this. In these 7 types of beings, Satan, whom he calls "the eighth" several times, is part of one of the 7 groups (of the biggest ones, because big mountains fell), but he is mentioned separately because he is the trigger. These 7 religions run alongside Love, profiling it in particular. It is not by chance that in the promised land, symbol of heaven, there are also 7 peoples (beyond the seven deadly sins represented by these peoples, see [Prefigurations](#) p.14. and the [Conclusion](#) of the essay p. 473). Furthermore, these groups of 4 and 7 are continually repeated in the prophecies studied because they symbolise us; even the churches described here can refer directly to these types by size, not to the religions.

On the other hand, I think I have said it somewhere, what is the justice of this being revealed and understandable to the deaf today? What about those who lived before this was published, would it not be unjust to them? The reason is that God will suddenly cut off the life of those who live now in the world and will already cease to act in His history of salvation by correcting them and drawing them in. This disadvantage of the last ones is compensated by this revelation, this cure for deafness.

Ch.	3 ½ Times in Revelation 3.5		Time
1-4	The 7 Churches. It speaks in a codified way of the 7 sizes or souls, distinguishing what will be 7 paths or religions.		First Time
5	He speaks of the 4 types of angels according to their treachery/loyalty. Both these 7 by size and the 4 groups by loyalty will be continually repeated in the prophets because they are or we are the protagonists. 3.5		
	Our salvation history; Three and a Half Times in the 7 Seals.		
6	7 Seals: .		
	1st-4th Speaks of 4 types of angels according to allegiance in battle.	1st Time	
	5th Consequences. They call for justice for the "blood" spilled.	2nd Time	
	6th Seal: The Fall to Earth.	3rd Time	
	Marking servants (7:3) Before the passion =>		3rd Time
7	9-17: they have washed their robes in the blood of the lamb	½ Time	Second Time
	8:1 7th Seal: Lamb opens 7th, ½ hour silence	½ Time	
8	Our Salvation Story; Three and a Half Times in the 7 Trumpets.		
	1 st -4 th What happened to the 4 "types" according to their loyalty.	1st Time	
	5 th : The consequences of the rebellion.	2nd Time 3.5	
9	The first Ouch! has passed 9:12 [TIME CHANGE].		
	6 th : The consequences of falling to Earth (manspeak)	3rd Time	
10	Booklet. Our Time on earth before the passion. Follow	3rd Time	1½ Time
	11:1-14 Mark the Servants = Measure the Sanctuary and those who worship in it.		
11	Pause Aye has passed 11:14 [TIME CHANGE].		
	7 th : You have assumed your immense power (15-19)	½ Time	Third Time
12-13	INDEPENDENT HALF TIME TOLD FROM THE HEAVENS		
	A Woman Clothed in the Sun / Demon loses her shield (us)		
14	7 Angels with nothing. Continuation of ½ Time. They harvest the good ones		End of the World
	No talk of battles. All from salvation.		
15	Our Salvation Story; Three and a Half Times in the 7 Cups 3.5		
	Vision of the 7 angels with Cups		Third Time
	1st to 4th Cup. Consequences on battle participants.	1st Time	
	5 th . Consequences for the demons for losing the battle.	2nd Time	
16	6 th . Consequences of falling to earth. We are with the revived demons for our justification.	3rd Time	
	7 th . City divided into 3. Christ frees us. We are not kidnapped.	½ Time	Extra Life
17	Judgement of the Great Harlot.		
18	End of the world.		
	Fall of Great Babylon		
19	Victory and Rejoicing (name another battle, part of the end of the world).		End of Times
20	A Thousand Year Wait for the Devil.		Extra Life
	Last Battle Against Satan and His Own.		
21	New Heavens		Extra Life
22	Two Trees of Life (One for us).		

The key to deciphering Revelation, in addition to that already revealed here, is to study it from the 3 ½ Times, for to show them is its true purpose.

Well, of course I will have made mistakes. It's easy to confuse demons with the Eves, for example. But that's the way it goes. It would be good to make some adjustments, but I think the important thing has been demonstrated, and that is that only God could make Genesis, the prophets and the apocalypse of John coincide in the same coded message, which speaks of our history from heaven no less. I want to emphasise that if this has been revealed to us today, it is because without a doubt the end of the world is near, for God is just and what we now know could serve others who did not know Him before, He gives to us because He will cease to act in our history of salvation by eliminating the world all at once, which is a disadvantage for us. Or do you not already know that if this were not so, the devil would brand Him as unjust again? God loves us, but He cannot be unjust.

THREE AND A HALF TIMES IN MICAH

1st TIME.

Micah 1:3-9 Behold, Yahweh is coming out of his dwelling, coming down and walking on the heights of the earth. 4 The mountains melt under him and the valleys crack, like wax by fire, like water rushing down a slope. 5 All this for the crime of Jacob, for the sins of the house of Israel. What is Jacob's crime? Isn't it Samaria? What is the sin of the house of Judah? Isn't it Jerusalem? 6 "I am going to turn Samaria into a field of ruins, a plantation of vineyards. I will roll its stones down the valley, I will leave its foundations bare. 7 All his idols will be crushed, all his profits will be burned in the fire, I will destroy all his images, because he has gathered them with the profits of prostitution and to the profits of prostitution they will return." 8 Therefore I will weep and lament, I will walk barefoot and naked, I will howl like the jackals, and mourn like the ostriches; 9 because his wound is incurable, it has spread to Judah and has knocked on the door of my people, even to Jerusalem.

This describes the resolution of the rebellion in heaven: Yahweh leaves his dwelling, the mountains (great fell) melt beneath him, the valleys (demons) crack like wax by the fire, waters (Spirit) rush down the slope (leaves them).

(5) Jacob is Adam as usual, Israel includes also Eves (and demons for sure). Judah is also, as always, Adam. The offence of Adam (Jacob, Judah) is Samaria, i.e. Eve, who makes him sin against the Kingdom of heaven (Jerusalem), God Himself.

(6) Samaria, the Eve, are a field in ruins, for they will not only be empty, but also unable to hear (their foundations are bare). (7) Their crushed idols are demons, their profits are their increase in size. (8-9) lamentations of God because his evil has spread to the Adam (Judah) and touched heaven (the gate of my people, Jerusalem).

Of the (10-16) that I do not put here, it names many places (around 10, a bit confusing because it seems that there are named cities within previously named areas) that can refer to the types or sizes of angels, souls, in the darling.

2nd TIME

Mik 2:1-13 Woe to those who plan injustice, who plot evil in their beds and at dawn carry it out, because they monopolize power! 2 They covet fields and steal them, houses, and usurp them; They attack the man and his house, the individual and his inheritance. 3 Therefore, thus says Yahweh: Behold, I am planning a disaster against these people from which you will not be able to keep your necks out. You will not walk with arrogance, because these will be disastrous times! 4 On that day they will dedicate a couplet to you, and sing an elegy, saying: "We are completely ruined; they have sold the inheritance of my people, and they will not return it to me; the invaders are raffling off our fields!" 5 Well then, you will have no one to divide lots in the assembly of Yahweh. 6 "Don't babble - they babble - don't babble like that! We will not be affected by disgrace! 7 Is the house of Jacob cursed? Has Yahweh lost patience? Is that his behavior? Are not his words propitious to those who act correctly?" 8 It is you who rise up as enemies against my people. In addition to the tunic you tear off the cloak of those who parade confidently upon returning from war. 9 You expel from their comfortable homes the women of my people and deprive their children of

my honor forever. 10 “Get up and go, for this is no resting place!” Because of impurity you will pay a mortgage, an overwhelming mortgage. 11 If a prophet should come telling lies: “I will babble for you for wine and liquor,” he would be a charlatan worthy of this people. 12 I am going to gather all Jacob, I am going to gather the rest of Israel; I will gather them like sheep in the fold, like a flock among their pastures, they will riot far from men. 13 He who opens the way will go up before them; They will make a way, they will pass through the gate, and they will come out through it; His king will pass before them, and Yahweh will go before them.

Above all, this occurs in the 2nd Time, where the demons will ask for the same fate of the Adam, for which they will brand them as traitors (when they never stopped loving, they did not betray out of greed but out of love). The first verses (1-4) talk about what happened and about these deceivers (demons who lie about the Adam). In (6) he continues talking about these deceptions, “you babble”, then he talks about the Adam again and in (8) he returns to the demons who take away the Adam's tunic (Spirit) and mantle; This may refer to the celestial nature, because if God had forgiven the Adam in heaven and the devil had not filed a lawsuit for an alleged injustice, we would still be there. In (9) the women are the Eves and their children again the Adam's, surely, who are “directed” by them. In (10) he already tells us that the demons will not be eliminated but they will pay an overwhelming mortgage, because they will surely be destroyed when time passes. In (11) “I will babble for you wine and liquor” is what they did (worthy of this people = demons here), because they tricked them into drinking more Holy Spirit (wine, liquor).

Starting on the 12th, the creation of the world (“far from men” = angels here) and the salvation of the Adam are already announced. He speaks in the future and this corresponds to the offer of Christ, who will be our savior (13 he will ascend - to heaven - before them, since He validates all human nature).

3RD TIME

Mic 3:1-12 But I say, Listen, leaders of Jacob and leaders of the house of Israel: Is it not your duty to know the law? 2 But you hate good and love evil, you tear the skin from the top, and the flesh from the bones. 3 Those who have eaten the flesh of my people, have torn off their skin, have broken their bones, and have torn them to pieces like meat in the cauldron, like slices in the pot, 4 they will cry to Yahweh, but he will not answer them: then he will hide them from them. their faces for the crimes they committed. 5 This is what Yahweh says against the prophets who lead my people astray, who, while chewing with their teeth, shout, "Peace!", but declare holy war on anyone who puts nothing in his mouth. 6 Therefore you will have night without visions and darkness without omens; The sun will set on the prophets, the day will darken on them! 7 The seers will be ashamed, the soothsayers will be made ridiculous; and everyone will cover their beard, because God does not answer. 8 I, however, am full of strength, of the spirit of Yahweh, of justice and of courage to denounce to Jacob his crime and to Israel his sin. 9 Hear this, leaders of the house of Jacob and rulers of the house of Israel, who hate justice and pervert all justice, 10 who build Zion with blood and Jerusalem with crimes. 11 Their leaders judge by bribery, their priests teach for hire, their prophets prophesy for money, and they rely on Yahweh saying, "Is not Yahweh in our midst? He will not overtake us!" 12 Therefore, because of you, Zion will be a plowed field, Jerusalem a heap of ruins, and the temple mount a wild hill.

[12 Greek: Therefore, for this reason, Zion is plowed like a field, and Jerusalem like a garden, and the mountain of the house like a grove of trees.]

In (1) leaders of Jacob and leaders of the house of Israel, they are the Eves (heads of Jacob, Jacob = Adam) and the demons (ultimately lead all of them). We are already in the 3rd period, here we are men and this is referred to several times with flesh and bones. At this time, the demons tempt and the Eves who are not open to the Word of God, not even in the OT, also pull towards the world. From (4) he speaks of the deafness of these "prophets who lead my people astray" which designates the Eve, deaf, fools, and from (9) of their sins and how they have left Jerusalem [the Greek translation is better] , plowed, that is, as threshed, filtered, and the temple mount as a grove of trees, for that very reason, because many of us fell from there; In Greek it does not speak in the future.

PARENTHESIS SPEAKS IN TODAY'S FUTURE

Mic 4:1-13 At the end of time, the temple mount of Yahweh will sit on the top of the mountains and will rise above the hills. The peoples will flock to him, 2 numerous nations will come, saying: "Come, let us go up to the mountain of the LORD, to the Temple of the God of Jacob; he will teach us his ways, and we will follow his paths." For out of Zion will come the Law and out of Jerusalem the word of Yahweh. 3 He will judge between numerous peoples, and will arbitrate between powerful nations; They will beat his swords into plowshares, and his spears into pruning hooks. He will not lift up the sword nation against nation, nor will they train for war anymore. 4 He will sit each one under his vine and his fig tree, without anyone troubling him, Yahweh of Hosts has spoken! 5 For all people walk, each one in the name of his gods, but we walk in the name of Yahweh our God forever and ever. [Greek: 5 Let all nations walk, each one in his own way, and we ourselves walk in the name of our Lord, our God, forever and ever.]

6 On that day - declares Yahweh - I will gather the lame (sheep), I will gather the strayed and the one I have mistreated. 7 With the lame I will form a remnant, with the distant ones a strong nation. Then Yahweh will reign over them on Mount Zion from now on forever. 8 And you, tower of the flock, hill of the daughter of Zion, will recover the sovereignty of old, the kingship will return to the daughter of Jerusalem. 9 And now, why are you shouting so much? Is it that you have no king, or has your advisor perished, that you have convulsions like a woman in childbirth? 10 Writhe and cry out, daughter of Zion, like a woman in labor, for now you are going to leave the city and live in the countryside! You will go to Babylon and there you will be delivered, there Yahweh will rescue you from the hand of your enemies. 11 Now many nations are gathering against you, saying, "May it be defiled and let our eyes rest on Zion!" 12 But they do not know the plans of Yahweh nor understand his plan, that he has gathered them like sheaves on the threshing floor. 13 Arise and thresh, daughter of Zion! I will give you horns of iron and hooves of bronze; you will crush numerous peoples; you will consecrate their spoil to Yahweh, and their wealth to the Lord of all the earth.

Here, as for the world, Micah makes a leap to the moment before the end, that is, now, soon. In any case, this entire text speaks in the future, although there is a small break within it as we will see.

I have already explained 1-5, it talks about what will happen, the union of all peoples in the knowledge of God, each one following his path, each one calm. From the 6th it speaks of the opening of the ear to the Eve (lame, mistreated), and

they will be a remnant, because those are the Eve that listen, they will be the ones that remain of all those who have passed through the world, also those who did not listen. who lived before now. Again he speaks in the feminine to designate these: (8) daughter of Jerusalem. From (9) it seems that he makes a break or change of time that begins by saying: And now...? Because from here it narrates what has happened to the Eve from heaven: you have lost your counselor (demons), convulsions of a woman in labor (they lose the Spirit), you will live in the field (earth), you will go to Babylon (the same land but together with, dominated by, the demons or with allusion to them), and you will be freed, again return to the current time that had begun in (6) that day I will pick her up... (thus, this break is the same from the meaning of the world , I can't get it out of my sleeve); Note that he returns to the current tense of the word but from the beginning he speaks in the future tense and now he does it again. The rest (7) are the Eves who live in these future times, since many others passed before and many will have been condemned. The complaints (numerous nations are gathering against you) will be those of the demons who, I suppose, will also want to falsely cry out against them when they can be saved, however, God does not commit injustice because the chains that bind us to his destiny are already broken, to the of demons, and He has given the nature of man to whom He willed. The Eve may even complain that they did not have the opportunity to listen to the secrets of the Bible revealed here, but these secrets were always available to men since they were written, God has not committed any injustice.

½ TIME

Mic 5:1-14 As for you, Bethlehem Ephrathah, the least among the clans of Judah, from you I will bring out one who will be the governor of Israel; The origins of it are ancient, from ancient times. 2 Therefore he will abandon them until the time when the woman in labor gives birth and the rest of her brothers return to the children of Israel. 3 He will shepherd firmly in the strength of Yahweh, in the majesty of the name of Yahweh his God. They will live well, because then he will grow to the ends of the earth. 4 He will be peace. When Assyria invades our land, and sets foot on our soil, we will oppose him with seven shepherds and eight captains. 5 They will shepherd Assyria with the sword, and the land of Nimrod with steel. He will deliver us from Assyria, when it invades our land, and sets foot on our territory. 6 The remnant of Jacob will be among numerous peoples like the dew that comes from Yahweh, like rain on the grass, which does not wait for man nor depends on humans. 7 The rest of Jacob will be among the nations, among numerous peoples, like a lion among the animals of the forest, like a young lion in a flock of sheep, which if it passes by, tramples and tears, and there is no one to defend.

(8) Raise your hand against your adversaries | and all your enemies will be destroyed.

(9) That day - oracle of the Lord - | I will start your horses, | I will spoil your cars;

(10) I will uproot the cities of your country, | I will suppress all your strongholds;

(11) I will remove your sorceries, | You will no longer have witches left;

(12) I will tear down your idols and stelae, | you will no longer worship the work of your hands;

(13) I will destroy your sacred poles, | I will destroy your cities.

(14) I will do it with anger, | I will take revenge with fury | of the nations that have not paid attention.

Now he speaks of ½ Time, which will begin with the passion of Christ. Let us keep in mind that the above mentioned in Chap. 4, he said it in the future tense, so the order has not been broken. Here he begins to tell us about his arrival in Bethlehem, it seems clear that there is no need to comment on it. In (4) it may refer to the action of Jesus Christ in those 7 sizes, although I do not know that they could be the 8 captains. Assyria is the demon from whose chains Jesus frees us, this is already the passion. (6) The rest of Jacob are the Adam from now on, of the passion, since there were also before, but they could not receive the Spirit, these righteous who went down to Sheol are gathered by Christ after the passion (he descended to the hell). The Adam then, from now on will be like dew, that is, like drops of Water (Holy Spirit) among the people, like a victorious lion since this animal also designates the Adam, before the angels. Starting with (9) he tells us about how he “tears” from us those 7 sizes of demons that attack us, that is to say the same thing as before about breaking the chains that bind us to them, but now he does it by separating the sizes. I have included the translation of the CEE2011 Bible, because it seems the most appropriate to me, there are others that coincide as well. Here we see that (9) the chariots are spoiled because the horses are started, as a consequence, but what is started are the horses, which are the ones that are counted, as in (10), the sorceries are started (counted) and as Consequently, you will no longer have witches left (it is not counted).

FINAL JUDGMENT

Micah 6:1-16 Listen to what Yahweh says: "Arise, call the mountains to judgment, and let the hills hear your voice!" 2 Hear, you mountains, the judgment of Yahweh, give ear, foundations of the earth, for Yahweh brings judgment against his people, he makes a complaint against Israel: 3 "My people, what have I done to you? How have I bothered you? Answer to me. 4 For I brought you out of the land of Egypt, rescued you from slavery, and sent Moses, Aaron, and Miriam before you. 5 My people, remember what Bala, king of Moa, plotted, and what Balaam, son of Beor, answered him, ...from Satan to Gilgallo, so that you may understand the justice of Yahweh." 6 - "With what shall I present myself before Yahweh and bow down before the God above? Will I present myself with burnt offerings, with old calves? 7 Will Yahweh accept thousands of rams, myriads of rivers of oil? Shall I offer my firstborn for my crime, the fruit of my womb for my own sin?" 8 - "You have been made to know, man, what is good, what Yahweh wants from you: just respect the law, love the loyalty and humbly walk with your God." 9 The voice of Yahweh cries to the city: Listen, tribe and council of the city! 10 Must I endure the house of the wicked with unrighteous riches and a meager and outrageous measure? 11 Will I consider the cheating scales and the bag of fraudulent weights to be fair? 12 Its rich people are full of violence, its inhabitants speak falsehoods and have lying tongues! 13 For now I begin to hurt you, to devastate you for your sins. 14 You will eat, but you will not be satisfied, hunger will devour your bowels. You will save, but you will not save, and what you save I will give to the sword. 15 You will sow, but you will not reap; you will tread the olive, but you will not

anoint yourself with oil; you will make wine, but you will not drink wine. 16 You observe the decrees of Omri, all the actions of the house of Ahab, and you conduct yourself according to their advice, so that I may turn you into ruin and your inhabitants into gossip, and you may have to endure the humiliation of my people.

Chapters 6 and 7 talk about the final judgment and the bad things that the demons did in chapter 6 and the Adam Eves in chapter 7. Also about the consequences, it seems clear.

Mic 7:1-20 Woe to me, for I am like the summer gatherings, the gleanings of the vintage! Not a bunch to eat, not a single fig that I like! 2 The faithful have disappeared from the country, there is no righteous person left among men! They all plan murders, each one sets traps for his brother. 3 They train their hands for evil: the prince makes demands, the judge acts by bribery, the powerful declares his own greed and he and they plot it. 4 His goodness is like a thistle, his righteousness is like a thorn. The day of judgment and its inspection has arrived! Now his misfortune will come! 5 Do not trust your companion, do not trust your friend; He guards the doors of your mouth from the one who sleeps in your arms! 6 Because a son dishonors his father, his daughter rises up against his mother, his daughter-in-law rises up against her mother-in-law, and each man's enemies are those of her house. 7 But I wait for Yahweh, I wait for the God of my salvation: my God will hear me. 8 Do not rejoice because of me, my enemy, for if I fall I will rise; If I live in darkness, the Lord is my light. 9 I will bear the wrath of Yahweh, for I have sinned against him, until he judges my cause and gives me justice. He will bring me to the light, and I will behold his salvation. 10 My enemy will see it and be covered with shame, she who said to me: "Where is Yahweh your God?" My eyes will feast on her when she is trampled like the mud of the streets! 11 The day has come to rebuild your walls! The day of enlarging your borders, 12 the day when they will come to you from Assyria to Egypt, from Egypt to the River, from sea to sea, from mountain to mountain! 13 And the country will be desolate because of its inhabitants, in retribution for their behavior. 14 Feed your people with your staff, the flock of your inheritance, who live alone in the forest, in the middle of Carmel. Let them graze in Bashan and Gilead as in ancient times. 15 Just as when you left the land of Egypt, show us wonders. 16 The nations will see it and will be ashamed of all their arrogance; They will put their hand in their mouth and their ears will be deaf. 17 They will lick the dust like the serpent, like the reptiles of the earth. They will tremble from their dens, they will come trembling to Yahweh our God, and they will be afraid of you! 18 What God is there like you, who forgives sin and absolves the rest of the inheritance from it? He will not hold his anger forever for he loves mercy; 19 He will have compassion on us again, he will destroy our sins and throw all our sins into the depths of the sea! 20 And you will maintain your faithfulness to Jacob and your love to Abraham, as you swore to our ancestors from the days of old.

And this, far above too, is the same, the end of the world judgment but this time for Adam and Eve. (4) "The day of judgment and its inspection has arrived!" Perhaps the verses of (1-3) tell us about what they did or do now in the moment before the end of the world, in our times. It speaks of the Eve's mockery towards the Adam, because this is how non-believers behave towards us, "where is your God?" and how the trial will be resolved for them. In (8) the Adam say "do not rejoice for me, my enemy, for if I fall I will rise," referring to the fall to earth and its return to heaven. (12-14) everyone will come to the judgment. Until the end it is judgment; forgiveness is for the Adam (18-20) who will return to heaven.

THREE AND A HALF TIMES IN JESUS CHRIST

We will see that the parables of the Kingdom of Jesus Christ also speak of the 3 ½ times. This is already forewarned by Jesus Christ in several verses. But before we look at those verses, let's look at those parables. Then we will arrange them in order of times.

Mt 18, 21-35 At that time Peter came to Jesus and asked, "If my brother offends me, how many times must I forgive him? Up to seven times?" Jesus answered, "Not only up to seven times, but up to seventy times seven.

Then Jesus said to them, "The kingdom of heaven is like a king who wanted to settle accounts with his servants. The first one who was brought to him owed him many millions. Since he had nothing to pay, the master ordered him, his wife, his children and all his possessions to be sold to pay off the debt. The servant threw himself at his feet and begged him, saying, 'Have patience with me and I will pay you everything. The king took pity on the servant, released him and even forgave him his debt.

But no sooner had the servant gone out than he met one of his companions who owed him a little money. So he grabbed him by the throat and almost strangled him, saying, 'Pay me what you owe me. The companion knelt down on his knees and begged him: 'Be patient with me and I will pay you everything'. But the other would not listen to him, but went and threw him in jail until he paid the debt.

When his companions saw what had happened, they were filled with indignation and went to tell the king what had happened. Then the lord called him and said to him, 'You wicked servant. I forgave you all that debt because you begged me, and should you not also have had compassion on your companion, as I had compassion on you?' And the lord was angry and handed him over to the executioners, so that they would not let him go until he had paid what he owed.

My heavenly Father will do the same to you, if everyone does not forgive his brother from his heart.

This parable could well be told by Jesus without putting "the kingdom of heaven is like...", because in reality it serves to tell us that we must always forgive. The fact that he puts it in the kingdom of heaven is simply because that is what happened. And it happened to every one of us. We betray in heaven and God gives us another chance. Had it not been so, he would have struck us down directly. So those millions are the debt we each owe from heaven, for which we lost the Holy Spirit and which He forgives us with the sacrifice of the firstborn who will enable us to receive that Spirit again. This debt would not be the same if it applied only to one person (Adam or Eve), i.e. since the traditional original sin we cannot understand man's debt to God in Eden as personal, but of Adam, as is natural. Of course to any already initiated believer this parable is useful, since we know that we are forgiven by Him in our sins in the world, but not so much to those to whom this was first proclaimed, it seems.

Thus, normally when He makes a parable of the type "The Kingdom of heaven is like..." it is to tell us something of what happened in heaven, or else He speaks of the Holy Spirit Himself (which is also for us the Kingdom of heaven), distinguishing these parables, from those where He makes no initial reference to the Kingdom. Thus we find:

The kingdom of heaven is like a treasure hidden in a field that is found by someone who sells everything to buy it... (Matt 13:44).

The pearl of great price... [same as above] (Matt 13:45)

These two parables speak of the Holy Spirit and for that reason alone they should be introduced with "The Kingdom of Heaven..." but they also have another meaning that you will find daring, but given that all the parables of the Kingdom...

Speak of what happened in heaven, let us see: That Man may refer to God the Father, who sells all that He has, His firstborn whom He gives up for torture, to obtain that Pearl of great value, which is the Holy Spirit and is for us men, for the new nature of man. For in justice He could not give it to us once we lost it, even though it was His own Spirit.

It is like a mustard seed which a man took and sowed in his field. 32 It is indeed smaller than any seed, but when it grows it is greater than vegetables, and becomes a tree, so much so that the birds of the air come and nest in its branches (Matt 13:31).

This also speaks of the Spirit that can grow if we keep it in us, but it has another interpretation. It also refers to how it was One (who became the least) who made the whole of man Nature fit, i.e. magnified "man" in such a way that the birds of the air (the Spirit-capable Adams) can live with the spirit as men. I think I have somewhere posted that the tree is indeed man nature and the birds are the Spirit, but it is odd that both the mustard seed and the birds represent that same Spirit. This would even have a similar meaning if the man were taken by the seed (not the seed by the man), this play on words does not only work in Spanish, and so this seed designates Jesus heavenly nature, which takes man to become the structure in which God can be housed (in fact the tree symbolises God, Holy Spirit, in the tree of Life, so I have put it on the cover of the Logic of God):

Jesus (mustard seed, anointed) took the nature man (takes a man) and was introduced into the earth (sowed in his field), after his life in the field (when it grows), after his rising on the cross, that man taken by the mustard seed (Jesus), becomes a tree (structure), where the birds of the air (the Adam and Eve's in the end) can nestle as what they once were.

Like leaven that a woman takes, dips it in 3 measures of flour and it ferments...(13:33)

This refers to the betrayal of heaven. The woman is the Eve who puts "leaven", i.e. sin, the intention to become bigger and take from the Essence of God, into 3 measures of flour, which designates the Adam (leaven/3, one third of the stars fall from heaven). Thus, the bread is made with Flour and Water, the Water is the Holy Spirit and there is no need to mention Him now because He is blameless. In fact, the Adams are better designated as Flour only, for they will be empty of the Spirit (Water) afterwards. As for the fermentation produced by the leaven is the best way to describe what happened in heaven, so much so, that for me God put bread and leaven in the world so that we see the similarities between the Spirit and the sin that brought us here. For in alchemy, putrefaction is the same as fermentation, so that a substance can rot or decompose without altering (in fact putrefaction also decomposes molecules but of animal origin, with nitrogenous compounds). And that is what happened: out of greed to be bigger (yeast), as big as God, the Eves (woman) took of that Spirit and convinced the Adams (Flour) to do so too, even if it was for love of them. Let us remember that the world has been created to try to save the Adams, the Eves who are saved will be an addition.

The Kingdom of Heaven is like a net that is cast into the sea and gathers fish of all kinds...then the good are separated from the bad (13:47).

In this parable it is interesting to look at the net, since it is the net that is similar to the Kingdom, the Kingdom is what it contains. And this seems clear, which would justify the entry into the "Kingdom of heaven...", but in reality, did this

distinction of good and bad also occur in heaven? Yes, the betrayal took place in heaven, and thanks to God and His Spirit (and Christ), the Kingdom of heaven has functioned as a net that has held us after introducing us into death (sea), already in heaven, which would have happened otherwise if God were not eternally merciful. But as I say, there was already a "filtering" in heaven when the death or emptying of the Spirit arrived there (I also believe that there was a complete emptying by God the Father when he struck a blow on the table and stopped everything, and then gave back to the faithful, but this is another matter). So that first filtering separates the demons from the Eves and the Adams; and even the Eves will be left deaf and blind later on earth for everything to do with God. It is interesting about "gathering fish of all kinds" because it makes a distinction prior to the good and bad fish, which seems to refer to the types or sizes of soul (which give rise to the 7 ways of God we have spoken of, in whose followers there are good and bad).

It is like a landowner who goes out at the first hour to hire, at the third hour to hire, at the sixth hour to hire, at the ninth hour to hire, and he pays all alike for different times of work; the last shall be first (Matt 20:1).

This word for the world is not too representative, since paying the same to those who work the least does not necessarily mean that the last will be first (or that the last will be ahead of the first), but that the last will be equal to the first (=).

Seen from heaven, this tells us about the different sizes of souls and the different paths set by God for them. Thus, a religion with "rules" that are easier to follow than another, leading to the same salvation, could be seen as unfair by the one who has it harder. However, it is God who has set these ways, and He has destroyed any clause of justice that bound us to the fate of the devil by validating the new nature of man by the hands of the firstborn, the "validator" of all creation, in heaven and on earth. Thus, God gives this valid nature to whomever he wills. But this also fulfils justice, because little souls need less in order to be filled. Here the one who works the most or the one with the bigger soul, is like the elder brother who complains about the little one because he is allowed to do foolish things in the house that he does not do and still receives the same love as the Father; being of smaller size, he is filled before the elder (the one who was given/lost the most, the more he has to give back/fill up).

Of course, "the last shall be first" is a real thing that holds true in either size, where humility is what wins the Holy Spirit in the world. However, as I say, this parable is not the right one to highlight the latter but rather the differentiation of our types or sizes of soul, which are here reflected as that reward of the Spirit "paid" for different times of labour. There is no correspondence in scripture between more humility (being smaller) and receiving the same payment since it does not speak of quality, or differentiation by quality, but differentiation by quantity worked, it speaks of sizes, sizes of soul.

The king who held his son's wedding feast, called the guests but they did not come and invited all at the crossroads (Mat 22:1)

This also speaks to us from heaven, because it highlights the differentiation between Adam and Eve.

It may seem that it was dedicated to the Jews and then extended to the Gentiles, but it is not, or it is not only that. Seen from heaven, the guests at the wedding are

the Adams, those inscribed in the book of Life (guests), for whom God has made the world, to try to save them in righteousness, for they, though they betrayed, never ceased to love and God is love. Thus, today that we are fit to receive the Spirit, if the Adam's do not go to the feast, all the Eves will also be accepted who are found at the crossroads of the roads. These roads seem to designate religions and the crossroads is what all religions have in common, where they all touch, it is mercy. So it is no longer that He goes looking for the guests of the roads or religions, but He looks for anyone who has mercy; perhaps He can directly refer to the fact that by His mercy all will be able to enter. This will happen when by logic God can be understood, that is, when what is revealed here is extended. Of course, not only knowing all this will not suffice, in fact, knowing it will detract from faith, since by seeing and touching God, what was once faith will become understanding or reasoning. That is why it then specifies that the one who does not have the Spirit (party garment) at the final judgment will also go out.

Matt 25:1-10 "Then shall the kingdom of heaven be likened unto ten virgins, which, having their lamps in their hands, went out to meet the bridegroom: 2 Five of them were foolish, and five were wise. 3 The foolish took their lamps, and took no oil with them; 4 but the wise took oil with their lamps in their vessels. 5 When the bridegroom delayed, they all slumbered and fell asleep. 6 But at midnight there was a cry, "The bridegroom is here, come out to meet him!" 7 Then all those virgins arose and trimmed their lamps. 8 And the foolish said to the wise: "Give us some of your oil, for our lamps are going out." 9 But the wise replied, "No, lest there be not enough for us and for you; it is better for you to go to the sellers and buy it for yourselves." 10 While they went to buy it, the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut.

This tells us about the differentiation between the Eves and the Adams, and in such a clear way that he calls the Eves foolish. It says that they do not provide oil for the lamp, not that they run out of oil for the lamp and then those who had a spare, the wise, are saved. Thus, at first both go out with the lamp in their hand empty, for in this they are equal in the first verse 25:1 and then we know that the foolish ones had no oil 25:3. The information that the wise take oil is later 25:4. All of this is purposely set apart, it is not said, "there were 5 virgins with lamps full of oil and 5 with empty lamps". It is describing that after the betrayal (which is not mentioned here) we come out of heaven with the lamps, our souls, empty. Later the wise or Adam will "take" oil along with their souls, this happens to us after the passion. The departure from heaven to earth is to seek our beloved God, the Holy Spirit that we have lost, but it already tells us from there that we are different, some foolish and others prudent (although both leave without oil, they are so designated from the beginning). The fact that they are virgins may refer to that heavenly nature that we still have in the 2nd Time, just before we go out into the world (to the 3rd time, to the night).

In 25:5 the time of falling asleep refers to that, that we are in the night, the global time of the earth, of our world, which also includes the last ½ hour. When he speaks of the middle of the night he is emphasising that the night, the world, will be interrupted all at once, he is not referring to measurements.

He then says that in the middle of the night, when the Lord comes, that is at his 2nd coming, right now, if the Eves or fools do not have oil, the Adams will not give it to them. What does this mean? The Eves since the passion have been able to be saved by the experience or influence of some Adam (so it is in justice,

because of what happened in the opposite way in heaven). However, now, when the Lord is coming, it is very difficult for any deaf person to be converted by the Adams (give us oil), it is more and more complicated because of the great influence of television and so on (it seems that the tap has been turned off, perhaps this is how the Lord wants it so that we get out of our routine and save the Eves). So, only through the salesmen, and only if they do it before the coming of Jesus Christ, can the Fools or the Eves be saved. Who are the salesmen? Where is the Spirit to be found? In the Church. But it does not say salesman (or go to the shop), but salesmen because 7 are the ways, 7 are the Churches. And in fact, these salesmen have nothing today that the foolish or the deaf can hear. The Churches will have to make public what is revealed here to save the Evas. Yes, all the religions (7 or 6 if we discount the islands or the loose) will be able to make use of what is revealed here because all of them are driven by it, and all of them need the reason that God reveals to us today, because in all of them there are Eves, or fools, whom the world is devouring. Since Jesus Christ is the one who has validated mankind, there are different valid ways to fill men with God, and this is not because of a whim, but because a Muslim cannot be filled, or at least it is much more difficult for him to be completely filled with God (Allah) through the Christian way, and the same happens to a Christian if he leaves his way.

Thus this word is fulfilled in all these parables:

Matt 13:34-35 All these things Jesus spoke in parables to the people, and He spoke nothing to them without parables, 35 that it might be fulfilled which was spoken by the prophet, I will open My mouth in parables, I will declare that which was hidden from the creation of the world.

And so it is set out in the parables:

1st Time.

Betrayal: Parable of the woman and the Leaven.

2nd Time.

The forgiveness of heaven: The king who forgives the immense debt (Matt 18:21-35).

The net in heaven: Joined to the last one, it is the one that sustains us from falling (forgiveness), it discerns the Adam from the other traitors (Matt 13:47).

3rd Time.

The parable of the talents (1,2,5) and the parable of the man who hired at different times of the day to pay the same at the end.

Our differentiation from the origin, Adam, Eve with the king who made a party for guests and then called anyone. And with the parable of the 5 wise and 5 foolish virgins.

These last two I put in the 3rd time because, although it is a reflection of how we were in heaven, it is how we are on earth: deaf the Eves and all with a debt of Spirit (talents) to fill.

½ Time.

The pearl of great price, and the treasure in the field, which from heaven are: The only way to save us by getting the Holy Spirit, in righteousness, to be able to dwell in us, for which He sells all that He has (gives His Son).

The mustard seed: The validation of the structure man (tree) so that the birds of the air (the Adams, -and the Eves through the Adams-) may nest, through the annunciation of the Son (mustard seed).

Two words that do not belong to these but speak of the 3 ½ times:

I put two other words that do not begin with "The Kingdom of Heaven is like...". I put them as a curiosity and because being from Matthew they refer to those 3 ½ Times:

"From the fig tree learn this parable: when its branches are already tender and its leaves sprout, you know that summer is near. 33 So you also, when you see all these things, know that he is near at the doors. 34 **Truly I tell you, this generation will not pass away until all these things take place.** (Matt 24:32-34).

This refers to the last ½ Time. Thus "I tell you the truth, this generation will not pass away until all these things take place" refers to this ½ Time, there will be no more times. This is not the first time the Bible refers to one of the times as a "generation". In other places it says "I punish the iniquity of the fathers in the children unto the third and fourth generation" which speaks of the 3rd and last ½ Time. Since all of us who betrayed went through the 1st Time (betrayal in heaven), 2nd time (next to God but not in God), and as men some came in the 3rd Time (before Christ) and others in the last ½ time, after the passion, and we are all fruit (children) of our betrayal in heaven (1-2 Times), the punishment reaches down to earth, 3rd generation (3rd time) and 4th generation (½ time). If he wanted to speak of actual generations he would have said: "Punishment until the 4th generation", which, apart from anything else, is totally impossible because it would be to make God unjust, as I have been insisting.

Mt 17:22-27 At that time Jesus was with his disciples in Galilee and said to them, "The Son of Man is going to be betrayed into the hands of men; they will kill him, but on the third day he will rise again. When the disciples heard this, they were filled with sadness.

When they arrived in Capernaum, the tax collectors for the temple came to Peter and said, "Does not your teacher pay the tax?" He answered, "Yes, he does. When Peter entered the house, Jesus went forward and asked him, "What do you think, Simon, on whom do the kings of the earth levy taxes, on their children or on strangers?" Peter answered, "On strangers. Then Jesus said to him, "Therefore the children are exempt. But so as not to give them cause for scandal, go to the lake and cast a hook, take the first fish that strikes, open its mouth, and you will find a coin. Take it and pay for me and for you".

He begins by putting us in the situation and tells us about Jesus' sacrifice on the cross, which will happen soon. Then he asks for the tax for the "Temple". Let us suppose that this word also speaks to us of the reason for the sacrifice of Jesus which he has just quoted, and let us think that this Temple is heaven. Strange it is that, from the world, he asks tax for the master and not for him too (Don't you pay taxes?), but well, let's put ourselves as I say in heaven. Peter, who here would be like an Adam who wants to return, or enter heaven (Temple), is asked if Jesus Christ is not going to pay the tax, that is to say: I ask you Peter, is Jesus Christ not going to pay the tax for you? For at no time does he ask Peter for money for himself.

Then (continuing in heaven) Jesus Christ speaks of this differentiation between those who love and are inscribed in the book of Life, that is to say the Adam, which he here calls "sons", confronting them with the term "strangers", which would be the Eves or Deaf, those who betrayed out of greed. "Whom do the kings of the earth tax, the children or the strangers? In other words, Jesus Christ is making clear the deception of the demons: "the Adam's have also betrayed, give us their fate", because although traitors, the Adam's betray out of love, they do not cease to love, and God is Love. Just as the tax collector asks for money from children and strangers, the devil extends the sin of betrayal to those who did it out of love for the Eves, the Adams (children) and to those who betrayed out of greed (strangers). "Therefore, the children are exempt. But in order not to give them cause for scandal...", here it says that indeed the Adams should not be condemned but as we know that God cannot even seem to be unjust, he goes on to say that he will pay "in order not to give them cause for scandal".

As for the "imagery" or symbolism used later in the Word, Jesus Christ is the "first" fish, for He takes on the form of sin by becoming man. The fish represent us men in the world, for here we are surrounded by death = sea. It does not say catch a fish, but the first one, alluding to the birthright of Jesus, which is not trivial because saying "a fish" would have communicated the same message, since one would be the first. The first fish that "bites" alludes to his death on the cross, for it must be very painful to die by a hook (which here symbolises the cross), which is what pulls the fish out of the sea, that is, the one that pulls Christ out of the world or the death (sea) of the world that surrounds men. Then he says: "open his mouth and you will find a coin". This coin also represents the Holy Spirit, for in the bible He is sometimes referred to as treasure, gold, pearl, silver. "Open your mouth" may refer to His Word, once He has passed through the cross and we can receive the Spirit, the Spirit may come to us by His Word, although the latter may not mean that. Ultimately it is that Holy Spirit, which we can access through Jesus Christ and His Passion, that gives all of Man Nature access to heaven (to the Temple): "Take it and pay for me and for you".

Thus, in this Word the explanation of the beginning of the Word itself is developed, the reason why Jesus Christ was to be delivered up and killed at the hands of men. And it highlights that differentiation between Adam (sons) and Eves (strangers). It does not only speak of providence.

To conclude:

If he had already warned us of what he was going to hide with the prophecies of the Kingdom (I will open my mouth with parables, I will publish what was hidden from the beginning of the world Mat 13:34-35), now he finishes confirming it with another riddle. After speaking of the Parables, after expounding a few that begin with "The Kingdom of heaven is like...", Jesus asks them if they have understood and says to them:

Matt 13:51-52 "Have you understood all these things?" They said to Him, "Yes." 52 And He said to them, "So every scribe who has become a disciple of the Kingdom of Heaven is like the owner of a house who brings out of his ark new things and old things.

This house is the soul from which old things (of our time in heaven) and new things (of our human nature) are brought forth. And so it is reflected in the Parables of the Kingdom, so that we until today have only seen in them the new things (of the earth), and the things of heaven were hidden, here unveiled. The reference to the scribe is like a reference to what was said, what was recorded, what was published, for they acted as notaries as well. It is as if I were to say, "a notary of heaven would write about the things that happened there and the things here". In the normal sense, from the world, these words of Jesus have no meaning, only seen from heaven and after speaking of the Parables of the Kingdom, which indeed speak to us also from heaven, they find their meaning. Why did he say it this way? To leave it hidden until today. Why is it Paco?

Thus, in Kingdom Prophecies we find once again revealed that common thread that God left hidden in the Bible so that only now can we see it. And this time it is Jesus Christ himself who speaks to us in a veiled way of our history from heaven, just as Daniel, Ezekiel, Jeremiah, Isaiah, Hosea, Genesis, the Psalms, Revelation and Micah have done. This time, in the Gospel, it is Jesus' own Word that speaks to us of the 3 ½ Times, which is also the last one discovered (for Micah, although I developed it immediately afterwards, I had already discovered it before, as you may have seen in the notes I have been writing on the web). Jesus does not speak in as much detail as those mentioned, which have very long texts if we compare them with his little parables (from which, moreover, there are also teachings for the world), however, as if to counteract this, He Himself warns us that He is going to do it (I will open my mouth with parables, I will publish what was hidden from the beginning of the world). And, if you remember, they are 10 like those plagues that preceded Israel's deliverance, like those Exodus steps that took us up to heaven (promised land down here) on Jacob's ladder, culminating in the commandments (also 10). And if you remember, the death of all the firstborn in the 10th plague prefigures the passion of Jesus Christ, the firstborn of us all, and brings about the liberation of the people of Israel which prefigures the liberation of the Adams (from then on, the passion, the Adams will be able to receive the Spirit, -only some Eve will be saved by listening to another Adam, but they will still not listen to God; all this is to fulfil the Justice of what happened in the betrayal of heaven). The Lord now seems to be telling us that these 10 warnings in which he has recorded our history from heaven in the bible (Daniel, Ezekiel, Jeremiah..., which coincidentally conclude with the discovery of Jesus speaking of this very thing), are the Lord's commands to the Pope (who would represent Pharaoh) and the Roman curia (Egyptians) to deliver the people of the Eves, this time. For nothing will be done without Peter, who was given the key to the Kingdom of Heaven, surely to designate this moment in future history for man then, not for God who is timeless.

3

Unravelling according to the Keys...

- **The Nativity Scene**

Let's take a look at the nativity scene or Bethlehem according to the keys. First of all, it is not mentioned in the Gospels as we know it (with the ox and the mule), although the tradition of the Church, iconography and apparently some apocryphal Gospels do mention them. Not forgetting Isaiah 1:3, which has another meaning.

Let us think that the donkey represents those cattle that cannot rise from the ground as the birds (Adam) can; that is, the donkey would represent the Eves, deaf at the complete mercy of idols, snakes, demons and so on. The ox, with horns would represent the demons, not Satan, but in general.

The three wise men from the east (3) symbolise the third person of God, the Holy Spirit (east, where the sun rises). They bring the endowments or gifts of the Spirit. In a catechesis from our land, we could say that we are the manger (or temple, the Adam) and when the child Jesus is born inside us the Holy Spirit gives us gifts (varied, different). But it symbolises something else; the Star, visible and big as no other in our firmament, is Jesus Christ in His heavenly nature, the child Jesus of course Himself, in His Man's Nature. The Star, Jesus, is followed by the Holy Spirit (the three kings), who meet Him in His Man's Nature and give themselves to Him as man, as Man's Nature. Certainly, Mary is a sent from God, without stain or betrayal in heaven, she would not have to suffer the world, but she is charged with carrying the child and caring for him in the early years. I would venture to say that St. Joseph was also immaculate, before and after, he was not one of the traitors, but I don't know. And what does the Ox and the Donkey mean in relation to Jesus or to us? Simply that He becomes man in the world surrounded by demons and the Eves or fools, just like all of us, there is no distinction for Him. Let us remember that the Eves with a tendency to the world also pull the Adams down to earth.

As for:

1:3 The ox knows his owner, and the ass his master's crib. Israel does not know, my people do not discern.

Most likely it has nothing to do with the nativity scene and simply speaks of the ox (fallen ones, satan's minions) knowing its owner (satan) and the ass (the Eves), who feed on the lies of the demons (knows its master's manger).

Thus, it would not be true of the apocrypha, which seems to have been written by someone who saw the passage in Isaiah and sought a justification for it or wanted to convince the Jews with it in order to bring them to Christianity. It reads as follows:

Apocrypha. On the third day after the birth of the Lord, Mary came out of the grotto, and went into a stable, and laid the babe in the manger, and the ox and the ass worshipped him. Then was fulfilled what the prophet Isaiah had foretold: The ox has known its owner, and the donkey its master's manger.

To begin with, being literal, this is false because the holy family did not own the ox or the manger. Rather, it seems that Isaiah in 1:3 speaks in the key studied, for Isaiah often does so.

Moreover, it correlates with what follows: "Israel does not know, my people do not discern". He is not saying, 'see how well the ox and the ass do, and how poorly my people', but he makes a point, and this first part was an argument leading into the second part:

"The ox knows his owner [Satan, a bad thing] and the ass his master's crib [also a bad thing]. Israel does not know..."

So, from the evidence, we could not say that there was an ox and a mule at the birth, though by its significance perhaps there was. Because everything happens the way God wants it to happen. Thus, that crib or that temple that represents us, without Jesus, without the Holy Family, would be lifeless and surrounded by idols (and demons, ox) and fools (donkey) leading us as happened in heaven when we emptied ourselves of God by following them. Moreover, they would eat of us, of our things (straw) which means that they have found a prolongation of time (feed) from the blackmail of heaven at the cost of emptying our inner self, or simply that they feed on our distractions and tasks of the world.

When Jesus is there, He is already the main thing, and the idols and the Eves are relegated, we still live with them in the world, they are around us, but they are no longer our centre of attention. The animals cannot come to eat from us because Mary and St. Joseph are watching over us. In this case Mary would represent herself, because she looks after us too, I feel, and St. Joseph the guardian angel who would also be attentive to scare away the ox and the mule; but for this we need the child Jesus to be born in us, because with the Holy Spirit it is indeed less easy to sin. Without Him, the beasts of the world feed on us, the world hurts us at the slightest opportunity and we have to go to confession to be cured.

On the other hand, speaking of man's nature, the three wise men (Holy Spirit), without the newborn, would never have gone to the manger to give Himself, nor to the ox and the mule; they went for Jesus, and they would not have gone if the animals (demons and Eves) were alone beside the manger, beside us (I speak of you as if you were an Adam), because for the Spirit after the betrayal, we were only a thing full of dead straw, empty and useless (useful only for the ox and the mule). And even now, if we are empty that is what we are, a place where the demons come to eat and the fools in the end too, because we are a target for them because they consider us crazy or even ignorant, what a paradox! Thus, we must empty ourselves of the world's chaff, for too much of it leaves no room for the child Jesus. We must care, first for the cradle by making preparations, then for the very Holy Spirit as a baby, which is how He takes root and grows within us; His endowments will be the gifts. It is true that the devil (Herod also here) persecutes more those who have the Spirit (follow the 3 kings), but He protects us. Still, let us keep in mind that the Spirit flees from chosen evil like a fawn, this is the meaning here of the baby.

So it makes clear sense following the clues, but I don't think Isaiah was speaking of the birth of Jesus there, even though in both the Isaiah 1:3 and Bethlehem, ox and donkey represent the same, as they do in many other places in the Bible when God uses His key. Isaiah will speak of the birth of Jesus later.

- **Jacob's Staircase.**

The ten plagues also show us what happened from the beginning.

If you want to compare, the plagues are in the chapters of Exodus 7,8,9,10,11,12. In addition, this list of events is also reflected in the Revelation in an encrypted way as here.

We have already seen who Pharaoh symbolizes in our story: the devil. And slavery, sin, the impossibility of receiving the Holy Spirit, the death within. I will expound the relationship of the ten plagues that God sends for our deliverance (although as will be seen, they also show our fall from heaven), and their correspondence with the ten steps (or events that bring us closer to heaven), present in Exodus. The plagues are constituted as steps downwards and the events of the Exodus as steps upwards (all perfectly ordered as they appear in the Bible). Since, as I say, we were angels and ended up on earth, is this not Jacob's Ladder that was prefigured in a dream for Isaac? Please read this carefully and check that it is not nonsense.

At the beginning, before the plagues, the rod (wood) becomes a snake. It refers to the moment in which Satan changes Angel, or being that contains the Essence of Life, the Holy Spirit symbolized as the

Exo 7:8 And the LORD said to Moses and Aaron, **9** "When Pharaoh says to you, 'Prove yourselves by working a miracle,' then you shall say to Aaron, 'Take your rod and cast it down before Pharaoh, that it may become a serpent.'" **10** So Moses and Aaron went to Pharaoh and did as the LORD commanded; Aaron cast down his rod before Pharaoh and his servants, and it became a serpent. **11** Then Pharaoh summoned the wise men and the sorcerers; and they also, the magicians of Egypt, did the same by their secret arts. **12** For every man cast down his rod, and they became serpents. But Aaron's rod swallowed up their rods.

Tree of Life in the Old Testament (this has already been explained), to a serpent. From one part of the Tree of Life changes to serpent. A "part" of God before Pharaoh (Satan), from his thought or iniquity or freedom, it becomes a serpent; i.e. Satan who was once an angel becomes a serpent. But his magicians also turn the rod into serpents, which means that by the hand of Satan others also became fallen angels.

The fact that Moses' rod becomes a serpent **also** refers to Jesus Christ, who being part of the 'Tree of Life' takes the form of a man (sin). This one will eat the other snakes making reference to what will happen in the passion.

The Jacob's Staircase (descent)

The 1st plague: Water becomes blood.

The water of the Nile is the water that irrigates Egypt. Again, water symbolises the Essence of God. We all used to share 'something' of that Essence (here and now on earth, also those who are in Grace). He says that he turns with the staff (the one that represented part of the tree of life before), that Water into blood. The Water disappears and only blood remains. Those who rise or doubt cease to be watered by the Essence of God. They are emptied. Fish whose natural medium is Water, die. We die as desires of God. We no longer have His Essence. In reality, this happens first to those who arose and by the work of the devil (the magicians who also turn water into blood), the others suffer the same fate. The latter are the angels Eve and for their sake also the angels Adam.

There'll be blood... even on the trees and stones. The trees represent the free 'people', perhaps referring to the Adam-Eve or just the Adam; and the stones to the Eves (stone that does not feel, does not hear) or the other case to the fallen (dead stone).

As a note to keep in mind, this plague is not recorded as being removed like other plagues in which Pharaoh repents and asks Moses to remove them; which means that we lose our heavenly nature forever and only those who succeed will again contain the Holy Spirit in the human nature (a point not yet reached in these plagues). Of course the risen or fallen angels will never be able to do so because they will never even take on the body of man.

LINKED TO STEP

10



Exo 7:17 Thus says the LORD, "By this you shall know that I am the LORD: behold, I will strike the water that is in the Nile with the rod that is in my hand, and it shall be turned to blood, 18 and the fish in the Nile shall die, and the Nile shall become foul, and the Egyptians will loathe to drink water from the Nile." **19** And the LORD said to Moses, "Say to Aaron, 'Take your rod and stretch out your hand over the waters of Egypt, over their rivers, their canals, and their ponds, and all their pools of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.'" **20** Moses and Aaron did as the LORD commanded; in the sight of Pharaoh and in the sight of his servants, he lifted up the rod and struck the water that was in the Nile, and all the water that was in the Nile turned to blood. **21** And the fish in the Nile died; and the Nile became foul, so that the Egyptians could not drink water from the Nile; and there was blood throughout all the land of Egypt. **22** But the magicians of Egypt did the same by their secret arts; so Pharaoh's heart remained hardened, and he would not listen to them; as the LORD had said.

Éxo 8:1 And the LORD said to Moses, "Say to Aaron, 'Stretch out your hand with your rod over the rivers, over the canals, and over the pools, and cause frogs to come upon the land of Egypt!'" **2** So Aaron stretched out his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt. **3** But the magicians did the same by their secret arts, and brought frogs upon the land of Egypt.

[The Jerusalem Bible, which is the one I used, puts 4 verses of chapter 8 at the end of 7, which does not match the numbering of 8 in the rest of the Bibles: 8.12=8.16; Gnats=lice.]

Éxo 8:12 Then the LORD said to Moses, "Say to Aaron, 'Stretch out your rod and strike the dust of the earth, that it may become gnats throughout all the land of Egypt.'" **13** And they did so; Aaron stretched out his hand with his rod, and struck the dust of the earth, and there came gnats on man and beast; all the dust of the earth

The 2nd plague: The Frogs.

With the rod Moses makes the frogs of the Nile jump all over Egypt. This is what we become: frogs that are amphibious, but not like fish. We have gone from being in the river to being out of it, as if we were weak green sachets. It is a previous leap to living on earth (perhaps the time when we were no longer in God but close to Him— Tower of Babel p.40-). As always this is for those who first rose up in revolt, but equally for the Adams and Eves. By the hand of the devil (his magicians) many fell. This is due to the concept of Justice, for although some hated, all of us who ended up on earth emptied ourselves (see [Justice and Redemption in Jesus Christ](#) p.381). Satan and his demons demand the same fate as we do for having betrayed God as they have.



The 3rd plague and 4th plague: Gnats and flies.

This is the first plague that the "wizards of Pharaoh" can not repeat. Gnats appear on men and on cattle (13 beast = latin:iumentis = animals; Spanish:cattle; they are domestic animals). Let us think that cattle refers to eves as I explain in this point a little later, in Noah and other places (Birds = adams - they can be separated from the world / cattle = Eves - defenseless victims against the reptiles, the only ones who listen / and reptiles = demons; are placed all in the Ark). Men can be the Adams or the raised up in revolt ones. The gnats, and the flies afterwards, I believe are the angels struggling with the lifted. I believe that in these verses we speak of the battle of angels and archangels against the emptiness of God.

3rd & 4th Plague

THE REBELS ARE / WE
ARE ATTACKED

There is no pause
between 3rd and 4th.

Highlights the
Hierarchy



LINKED TO STEP

7, 8

It should be noted in the plague of the flies that there is no choice for the Pharaoh, that is, there is no consultation; he does not remove the mosquitoes once the Pharaoh repents and then the flies come out. Probably because mosquitoes and flies correspond to the same moment in heaven: to that heavenly battle in which angels and archangels attacked the fallen together. But a differentiation had to be made between the participants; name that first it was the angels and then the archangels came together, because later it will be God Himself who will intervene. The reason why the hierarchy is indicated is that we will all, sooner or later, fight according to our ability, this is complemented by the steps corresponding to this plague, steps 8 and 7.

became gnats throughout all the land of Egypt. 14 The magicians tried by their secret arts to bring forth gnats, but they could not. So there were gnats on man and beast.

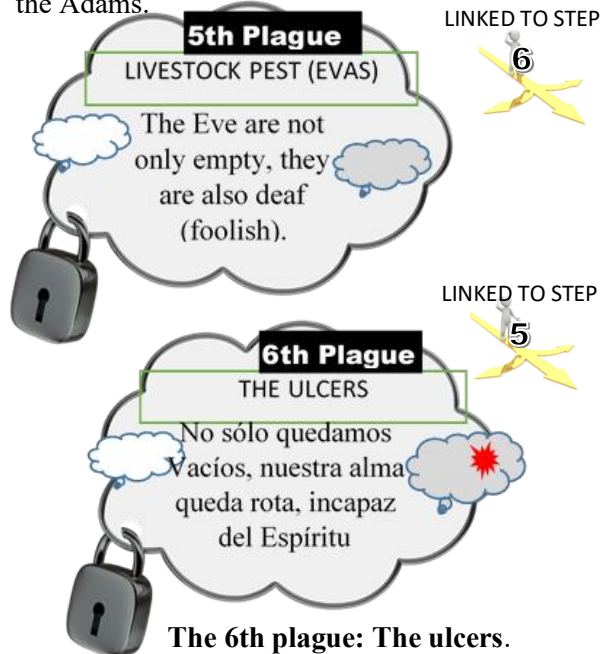
Éxo 8:17 Else, if you will not let my people go, behold, I will send swarms of flies on you and your servants and your people, and into your houses; and the houses of the Egyptians shall be filled with swarms of flies, and also the ground on which they stand. **18** But on that day I will set apart the land of Goshen, where my people dwell, so that no swarms of flies shall be there; that you may know that I am the LORD in the midst of the earth. **19** Thus I will put a division between my people and your people. By tomorrow shall this sign be." **20** And the LORD did so; there came great swarms of flies into the house of Pharaoh and into his servants' houses, and in all the land of Egypt the land was ruined by reason of the flies.

Éxo 9:2 For if you refuse to let them go and still hold them, 3 behold, the hand of the LORD will fall with a very severe plague upon your cattle which are in the field, the horses, the asses, the camels, the herds, and the flocks. 4 But the LORD will make a distinction between the cattle of Israel and the cattle of Egypt, so that nothing shall die of all that belongs to the people of Israel." 5 And the LORD set a time, saying, "Tomorrow the LORD will do this thing in the land." 6 And on the morrow the LORD did this thing; all the cattle of the Egyptians died, but of the cattle of the people of Israel not one died.

Éxo 9:8 And the LORD said to Moses and Aaron, "Take handfuls of ashes from the kiln, and let Moses throw them toward heaven in the sight of Pharaoh. 9 And it shall become fine dust over all the land of Egypt, and become boils breaking out in sores on man and beast throughout all the land of Egypt." 10 So they took ashes from the kiln, and stood before Pharaoh,

The 5th plague: livestock die.

The Eves perform a worse sin than the Adams, because they desire the Essence of God, although they do not uprise. As I have said several times, for justice the Eves can not receive God except through the work of the Adams, just as they were condemned by the former. I think this is the plague that erases the Eves from the Book of Life. Here 'cattle of Israel' as opposed to 'cattle of the field' would be the Adams.

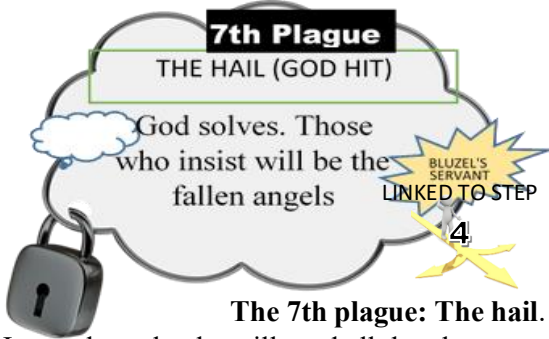


The 6th plague: The ulcers.

I think it refers to how our soul or empty pouch containing the empty Spirit is then impaired (ulcerated) unable to receive the Holy Spirit. We are no longer desires of God even when we next become men. This happens to men, cattle and magicians, that is to say, Adams, Eves and demons (or raised).

It is not the same as what happened in the previous plague because the ulcers symbolise the breaking of the soul, not just the emptying, and they are produced to all those who lose the spirit, the fallen ones are also not given a body (they are hate), and the Eves in the world have the impossibility of hearing the Lord on their own. They are one of the

millions of walking dead out there, but they are also incapable of changing their situation by themselves. It is true that as I have already said, the Adams can revive them through their love (they can show them God in their life) in the same way that they were killed for love of Eve.



The 7th plague: The hail.

It says here that he will send all the plagues at once (14). The gnats and flies referred to the fight of the angels and archangels, but here it is God the Father who is present. He strikes a blow on the table. The hail referring to the hardened water can speak to us of that. That all the cattle and the men who do not enter the house will die; it says that the God-fearing did so and those who did not, died. Perhaps he means that repentance of what was done was necessary in order to move on. Or it is simply placed to differentiate between the faithful angels and the others, even this moment can differentiate the Eves from the demons, for the Eves sooner or later are differentiated from the latter who hated and will not be given a body. Thus, repentance, the fear of God, was necessary to one day be able to regain the Spirit in God's plans or simply those who did not repent at this time ended up as fallen, demons. The house can refer to our soul as will be seen in the 10th plague. To restrain ourselves. Not to want more than we are.

It is interesting to see how in this plague (the only one), there are Egyptians who shelter their servants and cattle. Who are these servants and cattle? He speaks again of the Eves and perhaps of the Adam, since they (plus the Eve) have idolized the fallen, followed them and turned their backs on God. It may also refer to the fact that it was the last chance

and Moses threw them toward heaven, and it became boils breaking out in sores on man and beast. 11 And the magicians could not stand before Moses because of the boils, for the boils were upon the magicians and upon all the Egyptians.

Éxo 9:14 For this time I will send all my plagues upon your heart, and upon your servants and your people, that you may know that there is none like me in all the earth.

Éxo 9:18 Behold, tomorrow about this time I will cause very heavy hail to fall, such as never has been in Egypt from the day it was founded until now. 19 Now therefore send, get your cattle and all that you have in the field into safe shelter; for the hail shall come down upon every man and beast that is in the field and is not brought home, and they shall die.""

20 Then he who feared the word of the LORD among the servants of Pharaoh made his slaves and his cattle flee into the houses; **21** but he who did not regard the word of the LORD left his slaves and his cattle in the field.

for the fallen to repent. If they were pro-rebellion activists, and had Eve-Adam followers (of whom this is stated in the Bible, who idolized reptiles...), perhaps they were given an ultimatum to appease themselves. Or perhaps none was yet fallen (demon) to this point; when after this moment or ultimatum they did not surrender. Then in the verse (31) it says: The linen and barley were spoiled, for the barley was in spike and the linen was blossoming. (32) The wheat and spelt were not spoiled, because they were late.

This, a bit obscure, seems to refer also to the different types of angels. I think barley refers to the demons (the ear is a male flower and I seem to remember that it pricks), flax to the Eves (in bud) and wheat to the faithful angels. The spelt surely to the Adams, as these were late in the rebellion, they were following (behind) the Eves, the faithful angels of course did not join the rebellion, Perhaps it can be described as such because of their tranquillity (late).

Another notation is that this is the 7th plague, this number (7) which as will be explained symbolises perfection.

Exo 9:22 And the LORD said to Moses, "Stretch forth your hand toward heaven, that there may be hail in all the land of Egypt, upon man and beast and every plant of the field, throughout the land of Egypt." **23** Then Moses stretched forth his rod toward heaven; and the LORD sent thunder and hail, and fire ran down to the earth. And the LORD rained hail upon the land of Egypt; **24** there was hail, and fire flashing continually in the midst of the hail, very heavy hail, such as had never been in all the land of Egypt since it became a nation. **25** The hail struck down everything that was in the field throughout all the land of Egypt, both man and beast; and the hail struck down every plant of the field, and shattered every tree of the field. **26** Only in the land of Goshen, where the people of Israel were, there was no hail. **27** Then Pharaoh sent, and called Moses and Aaron, and said to them, "I have sinned this time; the LORD is in the right, and I and my people are in the wrong. **28** Entreat the LORD; for there has been enough of this thunder and hail; I will let you go, and you shall stay no longer." **29** Moses said to him, "As soon as I have gone out of the city, I will stretch out my hands to the LORD; the thunder will cease, and there will be no more hail, that you may know that the earth is the LORD's. **30** But as for you and your servants, I know that you do not yet fear the LORD God." **31** (The flax and the barley were ruined, for the barley was in the ear and the flax was in bud. **32** But the wheat and the spelt were not ruined, for they are late in coming up.) **33** So Moses went out of the city from Pharaoh, and stretched out his hands to the LORD; and the thunder and the hail ceased, and the rain no longer poured upon the earth. **34** But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned yet again, and hardened his heart, he and his servants. **35** So the heart of Pharaoh was hardened, and he did not let the people of Israel go; as the LORD had spoken through Moses.

The 8th plague: The locusts.

It is the moment when God has us all standing firm and asking for explanations. And, above all, it is the moment when Satan and his people blackmail God; they cry out to righteousness to receive the same fate as the Adam-Eve. Reason why the world or our salvation history develops as it does.

The Lord wants to save the Adam especially (3... Let my people go, that they may serve me, 9... we will go with our young and our old...)

He also refers to the actual moment of expulsion. Locusts will cover the land, which until then was the garden of Eden.

It is the punishment that falls on all of us who are left after the hailstorm, after God Himself has put order in the battle. What happened in heaven is so serious that perhaps even the faithful angels themselves were questioned, because Lucifer was an angel before and had conceived iniquity. But finally, these remain: *'11 Go, the men among you,'*

The trees and their fruits disappear, perhaps the freedom and person of the fallen (in all the land of Egypt). Our existence, empty of God, moves on to another place.

Exo 10:3 So Moses and Aaron went in to Pharaoh, and said to him, "Thus says the LORD, the God of the Hebrews, 'How long will you refuse to humble yourself before me? Let my people go, that they may serve me. 4 For if you refuse to let my people go, behold, tomorrow I will bring locusts into your country, 5 and they shall cover the face of the land, so that no one can see the land; and they shall eat what is left to you after the hail, and they shall eat every tree of yours which grows in the field, 6 and they shall fill your houses, and the houses of all your servants and of all the Egyptians; as neither your fathers nor your grandfathers have seen, from the day they came on earth to this day.'" Then he turned and went out from Pharaoh. 7 And Pharaoh's servants said to him, "How long shall this man be a snare to us? Let the men go, that they may serve the LORD their God; do you not yet understand that Egypt is ruined?" 8 So Moses and Aaron were brought back to Pharaoh; and he said to them, "Go, serve the LORD your God; but who are to go?" 9 And Moses said, "We will go with our young and our old; we will go with our sons and daughters and with our flocks and herds, for we must hold a feast to the LORD." 10 And he said to them, "The LORD be with you, if ever I let you and your little ones go! Look, you have some evil purpose in mind. 11 No! Go, the men among you, and serve the LORD, for that is what you desire." And they were driven out from Pharaoh's presence. 12 Then the LORD said to Moses, "Stretch out your hand over the land of Egypt for the locusts, that they may come upon the land of Egypt, and eat every plant in the land, all that the hail has left." 13 So Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day and all that night; and when it was morning the east wind had brought the locusts. 15 For they covered the face of the whole land, so that the land was darkened, and they ate all the plants in the land and all the fruit of the trees which the hail had left; not a green thing remained, neither tree nor plant of the field, through all the land of Egypt.



Éxo 10:21 Then the LORD said to Moses, "Stretch out your hand toward heaven that there may be darkness over the land of Egypt, a darkness to be felt." **22** So Moses stretched out his hand toward heaven, and there was thick darkness in all the land of Egypt three days; **23** they did not see one another, nor did any rise from his place for three days; but all the people of Israel had light where they dwelt. **24** Then Pharaoh called Moses, and said, "Go, serve the LORD; your children also may go with you; only let your flocks and your herds remain behind." **25** But Moses said, "You must also let us have sacrifices and burnt offerings, that we may sacrifice to the LORD our God. **26** Our cattle also must go with us; not a hoof shall be left behind, for we must take of them to serve the LORD our God, and we do not know with what we must serve the LORD until we arrive there."

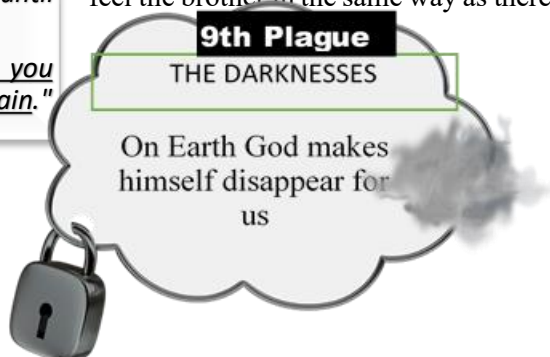
Exo 10:29 Moses said, "As you say! I will not see your face again."

LINKED TO STEP



The 9th plague: The darkness.

This is the time when God is hiding from us. We come to have a new "life" in the new Man's Nature, in which we are born without knowing where we come from or where we are going. This is also represented as the tower of Babel and Noah, and although the tower of Babel emphasizes the distinction of religions, the origin is the same: the darkness or hiding of God that allow us to choose without fear of reprisals, That is to say in freedom. The darkness here in the world does not allow us to see each other either. In heaven we were able to feel each other, for the Holy Spirit flowed through all of us, here no longer until the passion, and then the one who is filled with the Spirit will not do so in the heavenly intensity and will not feel the brother in the same way as there.



The 10th plague: The death of all the firstborn. Announcement of Jesus Christ.

Thus, says Yahweh: At midnight, I will pass through the midst of Egypt. All the firstborn shall die in the land of Egypt.

At midnight, it seems to refer to time of our dark period, the life of humanity in the world. Let's see why all the firstborns say. Jesus Christ is the first created person through whom the Essence flows in the intensity of God (unique in the latter except for God the Father and the Essence or very Holy Spirit). To the extent that we all participated in the Holy Trinity by being created persons and maintaining in a small part, or intensity, the Essence of God, for all of us Jesus Christ is the firstborn. If I am the smallest of a family of four brothers, my elder brother to me is my first-born brother. Thus, Jesus Christ is the Firstborn of all the following created persons. Both of those who became demons, like cattle (eves) like all of us.

Exo 11:1 *The LORD said to Moses, "Yet one plague more I will bring upon Pharaoh and upon Egypt; afterwards he will let you go hence; when he lets you go, he will drive you away completely*

Exo 11:4 *And Moses said, "Thus says the LORD: About midnight I will go forth in the midst of Egypt;*

5 *and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh who sits upon his throne, even to the first-born of the maidservant who is behind the mill; and all the first-born of the cattle. 6 And there shall be a great cry throughout all the land of Egypt, such as there has never been, nor ever shall be again. 7 But against any of the people of Israel, either man or beast, not a dog shall growl; that you may know that the LORD makes a distinction between the Egyptians and Israel.*

The rest I have already said several times: It is the death of the firstborn, his sacrifice on the cross and his infinite act of love which makes it possible for man to be filled with the Holy Spirit again, that is to say: ESCAPING THE SLAVERY OF THE PHARAOH. Remember: the body dies; the person of Christ as God's redeemer does not cease to be, and although the Spirit is taken away from him during the Cross, he dies loving in an absolute way, and by the permanence of the person in absolute love (exclusively as a man) the Holy Spirit returns in the same intensity of God, in the new nature forged in the crucible, (this happens just a second before the body dies perhaps). And why should it be Jesus Christ? Because Jesus Christ was the first created. He who pleased God. The one who loved God as much as God loved him and shares the Essence of God or is in the same source. The one who validates the nature of "creation" as capable of receiving the Holy Spirit. Thanks to him God will create new beings independent of Him capable of

receiving the Holy Spirit in one measure or another (angels). And He will create them in the image and likeness, also of the relationship God-Jesus Christ by sharing the Holy Spirit. He created us already in heaven as One + Other + Holy Spirit in between. Because our raison for being, and our happiness lies in loving and giving ourselves. And not only your partner but God and your neighbor; these are represented by the Holy Spirit, Essence of God himself shared by all in heaven and by many as men behind the passion. Jesus Christ is the founding principle that allowed the angels to be, and later also us traitors. It must be the same founding principle showing the same love that makes man's nature worthy, without anyone being able to claim injustice. For to make a new saving nature, arbitrarily for one criminal and not for another, could be branded as unjust by the latter (this claims the devil).

There are some details to note in the description of the plagues. The first and most important one is that God compels Pharaoh (meaning the one on earth, not Satan) to manifest his power and to have his name proclaimed throughout the earth. Indeed, God has no time. Although He respects our decisions, He can go as He pleases, from the beginning to the end of human history and act in it for our salvation, in the knowledge of what will happen, but respecting our freedom.

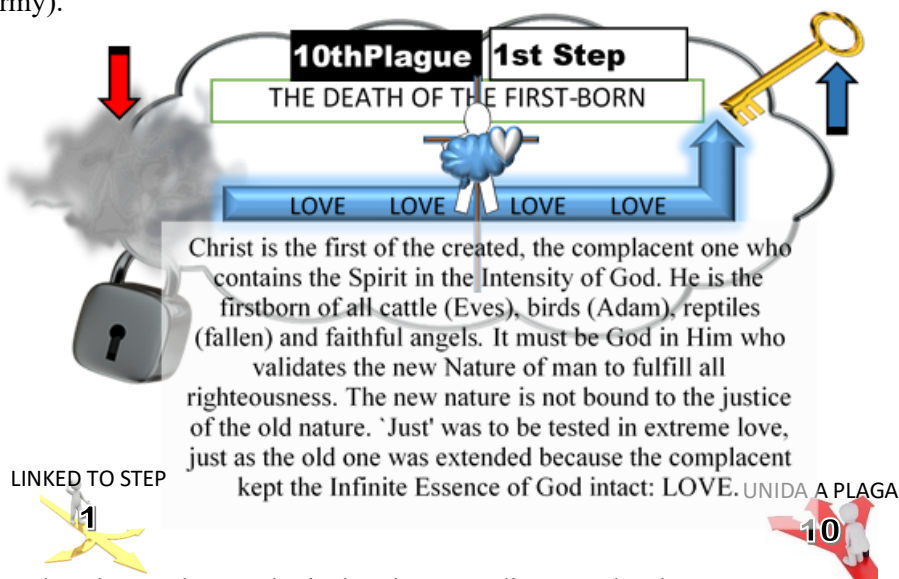
Thus, here, He draws our salvation history with what happened before all times and with what was to happen on the cross of Christ. That is why He makes Pharaoh obstinate, in order to show us today what happened in heaven. Thus, He made the day of the sacrifice of the lambs or goats without blemish on the day of the Jewish Passover coincide with the day of the sacrifice of Jesus Christ, the day of our Passover; because they come to represent the same thing, our liberation from Pharaoh's slavery, from the devil.

Thus, He had the two doorposts and the lintel of their houses anointed with the blood of the lambs so that death would not enter them. For this will be a sign that the blood of Christ (the spotless lamb) closes that spigot or door which, broken, open and festering, prevented us from being able to retain the Holy Spirit; it prevented life from entering us and kept us in death. Thus equating those houses with our own soul.

There are other details, such as that in some plagues it specifies that they will not touch his people, the people of Israel. I understand that, as far as heaven is concerned, it refers to the faithful angels, at other times, among us, to the Adams.

Another thing to keep in mind is that the Egyptians represent the enslavement of Israel, so this term usually includes the Eves who follow the devil in heaven and on earth (they only have ears for idols, not for God). Their chief Pharaoh is Satan. In 'Israel' also the Eves are included, why? Because the Eves join in heaven to the argumentation of the demons against the Adams to extend their life (God wants to save especially the Adams they loved), finally because of the love of the

Adams to the Eves (rib of the heart) they are given the opportunity (also with the justice of deafness). This change of attitude of the Eves, from joining the demons to fleeing from them, is seen in several places in the prophets, e.g. Jeremiah 4:30 ... *your lovers have rejected you, it is your death they seek* (you have to read 3'5 Time in Jeremiah to see this). Thus, when I designate Egypt in the steps, I will refer only to the demons who follow Pharaoh (usually referred to as Pharaoh's army).



The plagues have a logical order according to what happened in heaven as well; perhaps some that speak of how our being was could have happened almost at the same time as others (for example, the 1st and 2nd); does this suggest that there was some kind of time in heaven? In the Steps you will see, almost everything described is a consequence or are 'graces' gained in passion, so they would be almost immediate. However, it seems clear that they are placed in strict order in the Exodus to coincide with the plagues. Even the 6th step (water from the stone, in reference to the Eves cure) that has not yet occurred, is aligned with the 5th plague (the deafness of the Eves or fools).

As a parenthesis I add this snippet that I realised long after writing this part:

Jua 1:50-51 **Jesús le contestó:** «¿Por haberte dicho que te vi debajo de la higuera, crees? Has de ver cosas mayores.» (51) **Y le añadió:** «En verdad, en verdad os digo: veréis el cielo abierto y a los ángeles de Dios subir y bajar sobre el Hijo del hombre.»

On the page 267 this reading is already fulfilled; for heaven is also open to every deaf person who reads this book. No invitation is necessary.

Note that the Hebrews read from right to left. It would make more sense to say "to the angels descending and ascending", for they come from heaven; it seems that Jesus Christ was referring to exactly this particular image.

Exo 12:34 So the people took their dough before it was leavened, their kneading bowls being bound up in their mantles on their shoulders. **35** The people of Israel had also done as Moses told them, for they had asked of the Egyptians jewelry of silver and of gold, and clothing; **36** and the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they despoiled the Egyptians.

Exo 12:41 And at the end of four hundred and thirty years, on that very day, all the hosts of the LORD went out from the land of Egypt. (42) It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

14:21 Then Moses stretched out his hand over the sea; and the LORD drove the sea back by a strong east wind all night, and made the sea dry land, and the waters were divided. (22) And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. (23) The Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen (26) Then the LORD said to Moses, "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen." 27 So Moses stretched forth his hand over the sea, and the sea returned to its wonted flow when the morning appeared; and the Egyptians fled into it, and the LORD routed the Egyptians in the midst of the sea. (28) The waters returned and covered the chariots and the horsemen and all the host of Pharaoh that had followed them into the sea; not so much as one of them remained.

Jacob's Staircase (ascent)

The 1st Step. and 10th plague. The sacrifice of the firstborn.

As we said Christ is the first created and only one through whom the Essence of God flows in the intensity of God. But He becomes man (sin, citizen of Egypt), to deliver us from the justice that Satan claimed for us, to make us fit and to save us.

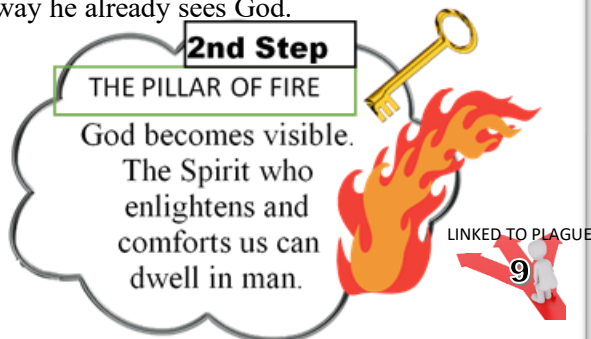
Passion is the real moment from which we can receive the Holy Spirit, see God again, whoever has his Spirit. The following steps are a consequence of this, which will make the downward direction bounce upward.

It is noteworthy (35) that they ask for silver, gold and clothes; all representative of the Holy Spirit. This means that after the passion the Egyptians (the demons) are stripped of their shield (blackmail), because at last Christ justifies the new nature of man. That is to say that from then on we can receive the Holy Spirit (gold, silver...). And how do we do this? By fighting with the demons on earth, for they are also here for our justification (the Egyptians give it to us). If you notice this is the opposite step to what happened in heaven: Exo 32,2 *'...Take away the golden earrings of your wives, your sons and your daughters, and bring them to me'* to make the golden calf. This, which will occur on the 10th step tells us about what happened in heaven, referring to the 1st plague. From the world it is not very realistic: golden utensils? and the Egyptians give it to them?

After many years of abduction (42), the Lord, awake (observed, awake spanish) in the night (our world) leads us out of Egypt. To open the sea that symbolises death (14:21), and then to close it over Pharaoh, is to break the chains of our bondage then (Israel) and later (all humanity). By validating man's nature in passion, the blackmail of Justice to which we were subjected by the devil (Pharaoh) is broken: 'if you condemn me, condemn them too, for they also betrayed'. God made the Hebrew Passover coincide with the Passover of Jesus to make us see it from the future.

The 2nd Step. The Pillar of Fire, the pillar of protective clouds.

This step cancels or counteracts the ninth plague in which God made Himself disappear from us. Now the Holy Spirit within us (God Himself) guides us through the gloom of the world; this is symbolised as the pillar of fire, but, in addition, the one who possesses Him lives the sufferings with hope and in a more 'softened' way; this is the pillar of clouds. The one who has the Holy Spirit within him already has the kingdom of heaven within him; in a way he already sees God.



3rd Step. Red Sea Passage.

This step eliminates the eighth plague in which Satan cried out to righteousness to receive the same fate from us for having been left empty like us. This is what 'bound' God, for He could not save us without saving them, and since they were hatred He cannot mingle with them (they cannot receive the Holy Spirit). Opening (21) the Red Sea speaks of opening a way for us among death. We can now pass through it, and close the Red Sea behind us, over the Egyptians, which means that the bond of justice that we had with them is severed. Our destiny is separated from theirs, which was and is death (symbolized by their drowning in the sea).

Exo 13:21 And the LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night;

Éxo 14:20 coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness; and the night passed without one coming near the other all night. **21** Then Moses stretched out his hand over the sea; and the LORD drove the sea back by a strong east wind all night, and made the sea dry land, and the waters were divided. **22** And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. **23** The Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. **24** And in the morning watch the LORD in the pillar of fire and of cloud looked down upon the host of the Egyptians, and discomfited the host of the Egyptians, **25** clogging their chariot wheels so that they drove heavily; and the Egyptians said, "Let us flee from before Israel; for the LORD fights for them against the Egyptians." **26** Then the

LORD said to Moses, "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen." **27** So Moses stretched forth his hand over the sea, and the sea returned to its wonted flow when the morning appeared; and the Egyptians fled into it, and the LORD routed the Egyptians in the midst of the sea. **28** The waters returned and covered the chariots and the horsemen and all the host of Pharaoh that had followed them into the sea; not so much as one of them remained. **29** But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left. **30** Thus the LORD saved Israel that day from the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore.

Éxo 15:12 Thou didst stretch out thy right hand, the earth swallowed them. **13** "Thou hast led in thy steadfast love the people whom thou hast redeemed, thou hast guided them by thy strength to thy holy abode. **14** The peoples have heard, they tremble; pangs have seized on the inhabitants of Philistia. **15** Now are the chiefs of Edom dismayed; the leaders of Moab, trembling seizes them; all the inhabitants of Canaan have melted away. **16** Terror and dread fall upon them; because of the greatness of thy arm, they are as still as a stone, till thy people, O LORD, pass by, till the people pass by whom thou hast purchased. **17** Thou wilt bring them in, and plant them on thy own mountain, the place, O LORD, which thou hast made for thy abode, the sanctuary, O LORD, which thy hands have established. **18** The LORD will reign for ever and ever."

The first verse (14:20), may refer to the separation of demons who are not given a body or perhaps it refers to how God prevented the righteous who lived before Christ (passion) from being tortured by demons in hell when they died. He kept them apart until they were 'picked up' by Jesus Christ when He descended into hell.



You stretched out your right hand, they were swallowed up by the earth (15:12) Jesus Christ is seated at the right hand of the Father. The right hand of the Lord is Jesus Christ Himself, in saying extended it refers to the life of Jesus on Earth, specifically to the moment of the passion again. The moment when God rescues us from our kidnappers and leads us to his Holy Dwelling place, which on earth is the moment when He brings his Holy Spirit, the Kingdom of Heaven, to us.

He continues to speak of the terror that the demons felt, for he left them without a shield.

While your people were passing by', speak of the history of mankind, for it was not at the beginning but in the time of the Romans.

The 4th Step. The water is sweetened.

This step counteracts the 7th step, the hail step. It symbolizes the Love of God; if the hail symbolized that He Himself rose up 'angry' to put order in His 'ranks'; or rather it shows us the incompatibility of the Holy Spirit with what we became; here it shows us God as He is: Love, for it is not that God changed, but that we changed, but now He does not flee from us, for He did so before. Now it is coming around and soon we will be able to drink it again or contain it in our new container, the man (this is symbolised in the following, although all of these consequences are immediate). Again he refers to the cross, the wood that makes this possible, that changes everything. In addition, it also refers to some norms or laws, advancing the commandments, which are also a further step.

Exo 15:22 Then Moses led Israel onward from the Red Sea, and they went into the wilderness of Shur; they went three days in the wilderness and found no water. **23** When they came to Marah, they could not drink the water of Marah because it was bitter; therefore it was named Marah. **24** And the people murmured against Moses, saying, "What shall we drink?" **25** And he cried to the LORD; and the LORD showed him a tree, and he threw it into the water, and the water became sweet. There the LORD made for them a statute and an ordinance and there he proved them, **26** saying, "If you will diligently hearken to the voice of the LORD your God, and do that which is right in his eyes, and give heed to his commandments and keep all his statutes, I will put none of the diseases upon you which I put upon the Egyptians; for I am the LORD, your healer." **27** Then they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the water.

LINKED TO PLAGUE



4th Step

THE WATER IS SWEETENED

God the Holy Spirit is now fit for us, and He is haunting us again. We don't reject each other.

LINKED TO PLAGUE



5th Step

QUAILS AND MANNA

If our souls are broken (ulcers), quails symbolize our healed bodies (birds, able to fly, able to move away from the world). The lost Holy Spirit manna

The 5th Step. Quails and Mana

Éxo 16:11 And the LORD said to Moses, **12** "I have heard the murmurings of the people of Israel; say to them, 'At twilight you shall eat flesh, and in the morning you shall be filled with bread; then you shall know that I am the LORD your God.'"

13 In the evening quails came up and covered the camp; and in the morning dew lay round about the camp. **14** And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as hoarfrost on the ground. **15** When the people of Israel saw it, they said to one another, "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." **16** This is what the LORD has commanded: 'Gather of it, every man of you, as much as he can eat; you shall take an omer apiece, according to the number of the persons whom each of you has in his tent.'" **17** And the people of Israel did so; they gathered, some more, some less. **18** But when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; each gathered according to what he could eat.

Éxo 16:35 And the people of Israel ate the manna forty years, till they came to a habitable land; they ate the manna, till they came to the border of the land of Canaan.

Núm 11:31 And there went forth a wind from the LORD, and it brought quails from the sea, and let them fall beside the camp...

This step counteracts the 6th plague, the ulcer plague. If we remember, ulcers make us unable to receive the Holy Spirit. The lack of love has 'broken' our soul and we have emptied ourselves. On this step we are once again able to rise from the world, to separate ourselves. This is symbolized by quails; I have already commented that, in various parts of the Bible, birds symbolize the Adams, who have ears for God. As a notation, **Núm 11:31** specifies that quails come from the sea (symbol of death). But even with ears we needed to be capable of the Spirit. Thus, we are given that flesh symbolizing that our ulcers are healed, but, moreover, on this very step we are given what we lost when we ulcerate: the Holy Spirit, symbolized as that manna that fell from heaven. The one appears in the afternoon (passion) and the other the next day, the Holy Spirit.

In **(16:18)** I think it is referred to that each one has specific needs of the Spirit or different sizes, but that when we get to heaven, we will all be full in our size; perhaps the one who has taken less, through purgatory will be completed... I don't know, this is speculating more than anything else.

This Holy Spirit is already available from the first step (the passion) to the end of the world or the arrival to the Promised Land **(35)** for those who achieve it.

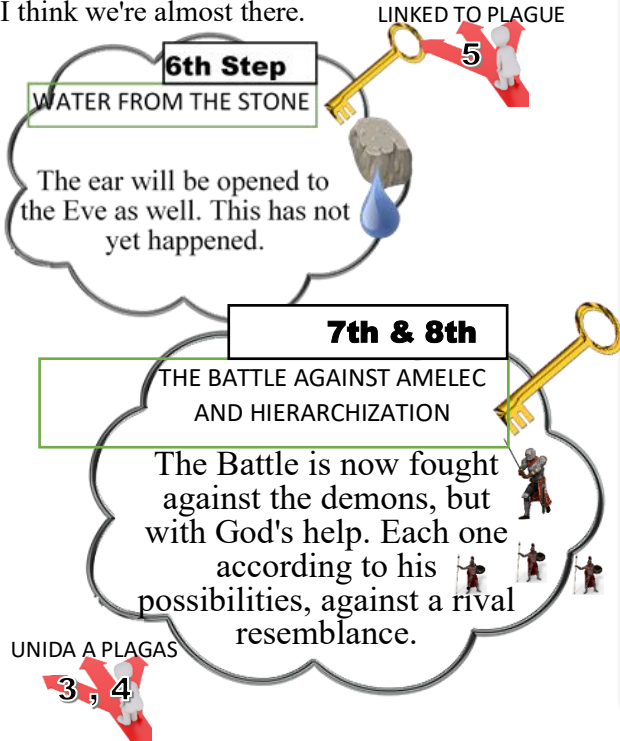
The 6th Step. Moses makes water come out of a stone.

This step counteracts the fifth plague, the death of the cattle. As I was saying, these cattle represent the Eves who are deaf. To make water sprout from the stone represents the same thing. This step has not yet been taken, for the so-called fools in the Bible are still fools. However, it has been prophesied on several occasions. For example:

Acts 2:17 And it shall come to pass in the last days, saith God, that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

All the people left the desert of Sin in stages' (1) can refer to the passage of humanity through the world, from generation to generation. Finally, the miracle of the stone takes place at the end of time.

Well, this can't be proven until it happens, but I think we're almost there.



Éxo 17:1 All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Reph'idim; but there was no water for the people to drink. **2** Therefore the people found fault with Moses, and said, "Give us water to drink." And Moses said to them, "Why do you find fault with me? Why do you put the LORD to the proof?" **3** But the people thirsted there for water, and the people murmured against Moses, and said, "Why did you bring us up out of Egypt, to kill us and our children and our cattle with thirst?" **4** So Moses cried to the LORD, "What shall I do with this people? They are almost ready to stone me." **5** And the LORD said to Moses, "Pass on before the people, taking with you some of the elders of Israel; and take in your hand the rod with which you struck the Nile, and go. **6** Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water shall come out of it, that the people may drink." And Moses did so, in the sight of the elders of Israel. **7** And he called the name of the place Massah and Mer'ibah, because of the faultfinding of the children of Israel, and because they put the LORD to the proof by saying, "Is the LORD among us or not?"

Éxo 17:8 Then came Am'alek and fought with Israel at Reph'idim. **9** And Moses said to Joshua, "Choose for us men, and go out, fight with Am'alek; tomorrow I will stand on the top of the hill with the rod of God in my hand." **10** So Joshua did as Moses told him, and fought with Am'alek; and Moses, Aaron, and Hur went up to the top of the hill. **11** Whenever Moses held up his hand, Israel prevailed; and whenever he lowered his hand, Am'alek prevailed. **12** But Moses' hands grew weary; so they took a stone and put it under him, and he sat upon it, and Aaron and Hur held up his hands, one on one side, and the other on the other side; so his hands were steady until the going down of the sun. **13** And Joshua mowed down Am'alek and his people with the edge of the sword. **14** And the LORD said to Moses, "Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the remembrance of Am'alek from under heaven." **15** And Moses built an altar and called the name of it, The LORD is my banner, **16** saying, "A hand upon the banner of the LORD! The LORD will have war with Am'alek from generation to generation."

Éxo 18:20 and you shall teach them the statutes and the decisions, and make them know the way in which they must walk and what they must do. **21** Moreover choose able men from all the people, such as fear God, men who are trustworthy and who hate a bribe; and place such men over the people as rulers of thousands, of hundreds, of fifties, and of tens. **22** And let them judge the people at all times; every great matter they shall bring to you, but any small matter they shall decide themselves; so it will be easier for you, and they will bear the burden with you. **23** If you do this, and God so commands you, then you will be able to endure, and all this people also will go to their place in peace." y podrás resistir, y el pueblo se volverá a casa en paz».

The 7th and 8th Steps.

Battle against Amalek and the council of Jethro.

These counteract the 4th and 3rd plagues, in which mosquitoes and flies or horseflies attack the people of Egypt. Curiously, although he distinguished between the two plagues, he did not give the pharaoh the opportunity to repent between them, as he did with the other plagues. According to this, as I said, a distinction is made between the attack of angels and archangels, but it is a single battle. Specifying a 'fight' hierarchy.

Here he also speaks of a battle and a hierarchy and it is also a family struggle (descendants of Esau and Jacob).

But Amalek represents the demons on earth (**16**) and this time we fight against them, but with the help of God (Father and Son - arms on the cross). The opposite of what happened in the parallel plagues.

Jethro's counsel, right afterward (**18:1**), invites Moses to delegate to righteous men, so that a hierarchy is established for the development of camp life. This, in addition to telling us that we keep our 'soul' sizes here, tells us that we will be tempted by demons that are comparable; God does not burden us with what we cannot. As in the plagues these two steps could have become one. And those on both sides speak to us of hierarchy in heaven and in our souls.

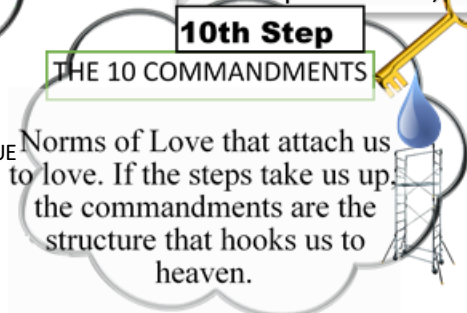
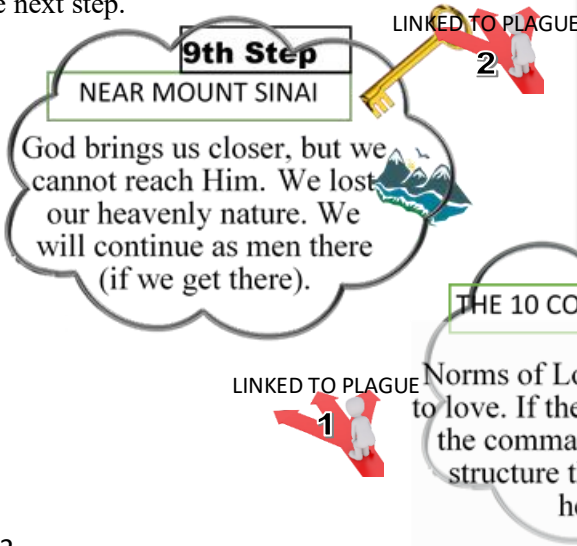
The 9th Step. Israel on Mount Sinai.

This step counteracts, only in part, the second plague, in which we come out of the water like frogs, no longer like fish, and move away from God. Now it is God who is approaching us: on Mount Sinai, He says that 'I have carried you on eagle's wings (Holy Spirit) and brought you to Me'.

But even so we cannot reach Him as before. We can't go up Mount Sinai. Now we will have man-made nature forever, and though we may reach heaven in infinite happiness, we will not be what we once were: angels. If the passage of the water (God), fish, to be empty, was symbolized by the frog and its jumps, now God appears on the top of Sinai to which we can not even approach. Even though the Holy Spirit has reached us, we will not reach the lost heavenly nature. Just as the frog spoke to us of the impossibility of dwelling with the Spirit, since they voluntarily go out to die outside the river, this step speaks to us of the recovery of that possibility of cohabitation, but at the same time it informs us, as did the second plague, of our change of nature. This step is closely related to the next step.

Exo 19:3 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: **4** You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. **5** Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, **6** 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."

Exo 19:10 And the LORD said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments, **11** 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. **12** 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;



Exo 20:1 And God spoke all these words, saying, **2** "I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. **3** "You shall have no other gods before me. **4** "You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; **5** you shall not bow down to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, **6** but showing steadfast love to thousands of those who love me and keep my commandments. **7** "You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless who takes his name in vain. **8** "Remember the sabbath day, to keep it holy. ...

Exo 31:18 Exo 31:18 And he gave to Moses, when he had made an end of speaking with him upon Mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God.

Exo 32:1 When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron, and said to him, "Up, make us gods, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him." **2** And Aaron said to them, "Take off the rings of gold which are in the ears of your wives, your sons, and your daughters, and bring them to me." **3** So all the people took off the rings of gold which were in their ears, and brought them to Aaron. **4** And he received the gold at their hand, and fashioned it with a graving tool, and made a molten calf; and they said, "These are your gods, O Israel, who brought you up out of the land of Egypt!"

The 10th Step. The 10 Commandments

This step reverses the first plague. Water, the sign of the Holy Spirit becomes Blood. We are disconnected from God; this is the first plague, although it speaks later of the consequences (frog, mosquitoes...). This is the beginning of everything. We cease to be in God and share his Spirit and become blood (there symbol of death). The commandments are a 'structure' that remakes and reconnects us. Like the sticks and ribbons that scaffold a graft onto a plant, the commandments bind us back to God and why? Because most of them are based on Love and others on faithfulness. If the steps were necessary to get there, the commandments are the hitch that grabs us to heaven.

But the 10 commandments are given twice. What does this mean? The first time refers to our first nature that we lost: the heavenly one. So it tells us of the betrayal of God in the idolatry of the ram (32:1). Again the Holy Spirit is represented or symbolised by the gold, which is 'extracted' more from the women than from the men: (women, sons and daughters). This refers to the Eves coveting the apple, the Essence of God or making gods of themselves. In the 'sons', I see the Adams, for they represent innocence that is carried away by the Eves (by the mothers here). Notice that the first time He delivers these 10 commandments, (heavenly nature) they come from God the Father (31:18); not only the

writing, but also the tablets themselves, but not in the second, for it is Christ who redeems our new nature.

Thus the tablet itself is made by Moses (prefiguring Christ), though not the writing inside it (34:1). After the breaking of the first tablets, he (Moses) personally makes them as a copy of the first ones so that God (He, it says at the beginning - 34:1), re-carves the commandments. What does this tell us? That Christ validates our Man's Nature (symbolised here as the unscribed tablets), so that we can receive within us the Holy Spirit (= that which is written within us by the finger of God). But, although in 34: 1 it says that He (God) will write on them the words, in 34:27 It tells Moses, why? Because Moses is a foreshadowing of Christ and because it is now speaking of the validation of man's nature, made by Jesus Christ. If God the Father created the person of Christ and this pleased, it is Christ in whom, and by whom, the dead, the lost (us) is reinstated or recreated; in the passion. Let us see, in verses (6,7) it says: The Lord passed before him proclaiming 'Lord, Lord, God...' But it is not the person of God (father) speaking of Himself, but Christ interceding for us in heaven after the betrayal; He does not yet have Man's Nature (the passion has not yet taken place, although the prefiguration of it in the departure from Egypt has taken place). It is also a scene of what happened before the creation of the world, as a vision coming from heaven (5), for already in heaven, after the betrayal, Jesus offers Himself to save us; being

Éxo 34:1 The LORD said to Moses, "Cut two tables of stone like the first; and I will write upon the tables the words that were on the first tables, which you broke. **2** Be ready in the morning, and come up in the morning to Mount Sinai, and present yourself there to me on the top of the mountain. **3** No man shall come up with you, and let no man be seen throughout all the mountain; let no flocks or herds feed before that mountain." **4** So Moses cut two tables of stone like the first; and he rose early in the morning and went up on Mount Sinai, as the LORD had commanded him, and took in his hand two tables of stone. **5** And the LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. **6** The LORD passed before him, and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, 7 keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers upon the children and the children's children, to the third and the fourth generation."

Éxo 34:8 And Moses made haste to bow his head toward the earth, and worshiped. **Éxo 34:9** And he said, "If now I have found favor in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us, although it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thy inheritance." **10** And he said, "Behold, I make a covenant. Before all your people I will do marvels, such as have not been wrought in all the earth or in any nation; and all the people among whom you are shall see the work of the LORD; for it is a terrible thing that I will do with you. **11** "Observe what I command you this day. Behold, I will drive out before you the Amorites, the Canaanites, the Hittites, the Per'izzites, the Hivites, and the Jeb'usites.

Éxo 34:27 And the LORD said to Moses, "Write these words; in accordance with these words I have made a covenant with you and with Israel." **28** And he was there with the LORD forty days and forty nights; he neither ate bread nor drank water. And he wrote upon the tables the words of the covenant, the ten commandments.

so, He is not proclaiming God the Father to Himself but God the Son to the Father. In the next verse (8), it says: Moses bowed down and prostrated himself on the ground, this refers to the moment when Christ becomes man (earth). In the next (9) it says 'If I have obtained your favour, may my Lord go with us' referring to the moment when He validates the Man's Nature to receive the Holy Spirit (the moment of the passion), now He can come or enter into us. The answer to this is in (11), the covenant by which with his help we will recover the promised land (heaven), expelling the Amorites, Canaanites....

In 34:27 God also speaks of the covenant He makes with 'Moses' (a prefiguration of Christ) and with Israel. Indeed, our new covenant is made in Christ; thanks to him we can reconnect with God, it is not in vain that he names 'Moses' (prefiguration of Christ) before Israel, making him the key or cornerstone, otherwise why not name only the people? Was Moses not part of the people?

The end: The Arrival in Heaven.

It's already said. We have been saved from our inability to receive God. From the passion we can return to heaven, something that the Holy Spirit helps us to do.

Many of the rules of coexistence, beyond the 10 commandments (many inspired by Love), that God provided to the people of Israel, were to artificially subject what is naturally subject to Love. It is true that others were precisely given so that without love they could live together. To keep a large plastic bag open upside down, holding it with hands, so that it is open in all its volume, it would take many hands and still not be swollen at all; however, with a hair dryer or an air hose blowing from below, it would fill completely and still push us up. This is the Holy Spirit from whom we are disconnected, who from passion can return to us.

Well, Solomon, wise among the wise, found this antagonistic relationship between some of the plagues and some of the events of the Exodus (we see it in the book of Wisdom), but the Lord hid the meaning of this from him. He could not imagine that the plagues described our descent here from heaven itself and that those events initiated at Christ's Passover described the ladder that led us back there.

All that is said is very clear to anyone who reads this carefully. If I were a Jew I would be proud to have been chosen as my people to introduce the savior of humanity; to have been chosen to draw the history of Salvation and to be able to make it present to us who dwell here below. If I were a Jew I would be the most fervent of Christians, for what will be clear to other nations should be crystal clear to the Jewish people.

About Jacob's Staircase

In Jacob's dream, [Gen 28:10](#), Isaac was shown a staircase through which angels went down and up. As I have described, the events of the Exodus from the Passover have a meaning linked to the corresponding plagues. In this way, the plagues in exegesis are revealed as events that happened to us from the time we lived in heaven to the time we reached earth. In fact, until the Passover of Christ, the first event or step upwards without which the following could not have taken

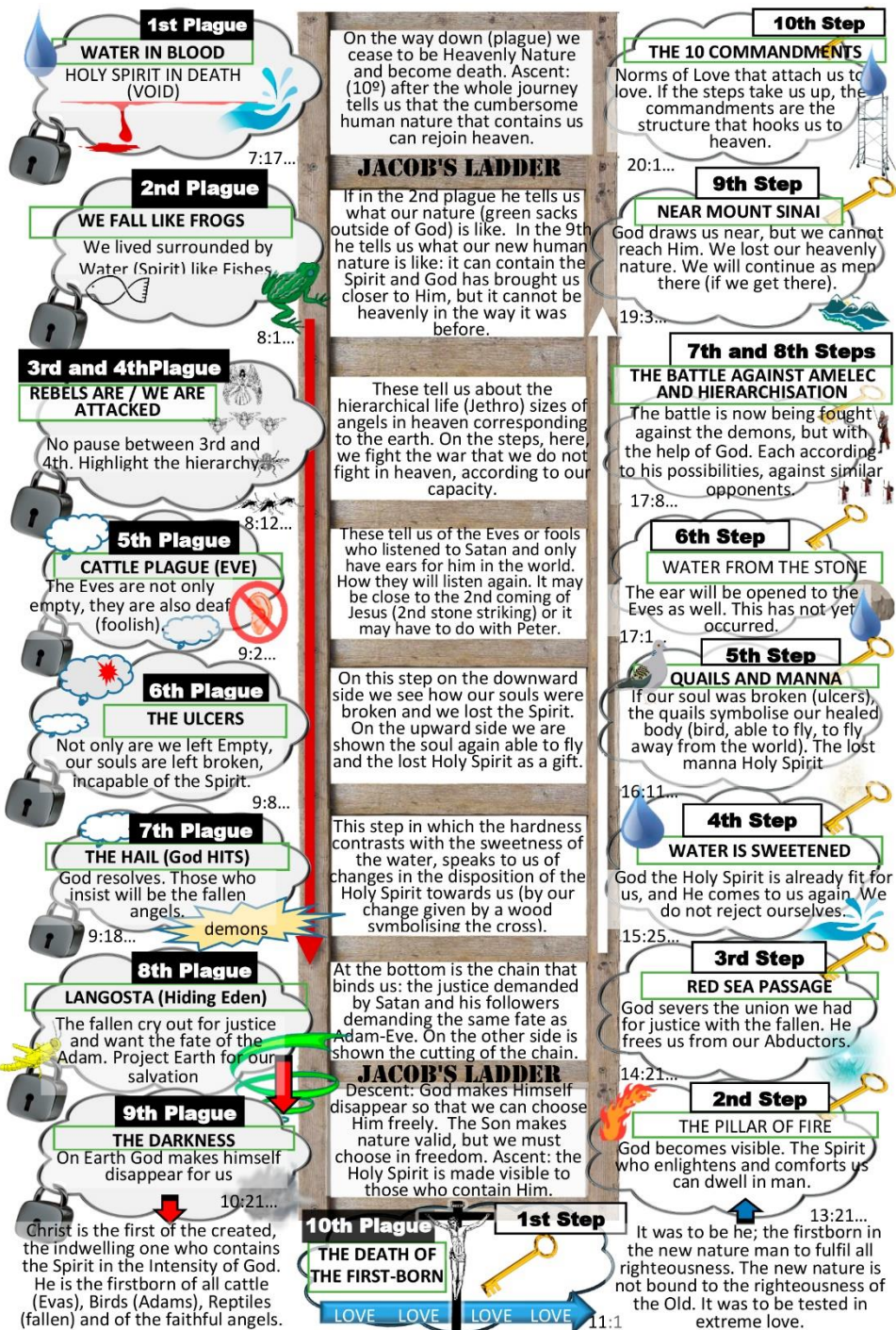
place. These steps, moreover, are in strict order and correspond to each of their respective pests.

Thus, as I said, the staircase is made up of a descent like the plagues and a climb like the following events of the Exodus. To think that Isaac was figuratively shown this ladder not only coincides with the message of his dream, but confirms what I believe I have already demonstrated or will demonstrate in this essay. We were indeed angels and went down to earth in another nature for our salvation. Thank God we can return to heaven and the way to do it was described in the Exodus thousands of years ago, as these steps whose base or angular step is the passion of Jesus Christ. The fact that the vision was at Bethel may be significant because it was the first place in Canaan where Abraham put a temple to God. Thus, Bethel could be the fulcrum of the ladder, and the first step, as has been said, the passion of Jesus in Jerusalem. Bethel is the second most named city in the Bible. This city is called the house of God, but also the house of iniquity by the prophet Hosea (here was erected the golden calf, it seems). The world as we know it is the house of idols, but also the place where we can be filled with the Holy Spirit. As in Jacob's dream, we observe a similarity between the opposites up/down and God/ Idols.

I invite you to ask yourselves these questions:

Why did the Lord want it to happen this way: with clear steps up and down that correspond? It was enough for Isaac to show him the dream. Was it so important to leave it so exposed for our time? It may be one more evidence for the people of Israel, but in any case, why does the Lord want this to be revealed now? It seems a further sign that the prophesied union of nations and the subsequent 'quench and release' are near. Perhaps our Israeli brethren will be the first to recognize the Truth? Will Muslims recognise Christ as the one who justifies their (also true) faith? Others? Or will it be all at once? I don't know how the Lord will do it, but He will do it because it is written: not only those who hear in religions but also the deaf will hear.

Gén 28:10 Jacob left Beer-sheba, and went toward Haran. **11** And he came to a certain place, and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. **12** And he dreamed that there was a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God were ascending and descending on it! **13** And behold, the LORD stood above it and said, "I am the LORD, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your descendants; **14** and your descendants shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and by you and your descendants shall all the families of the earth bless themselves. **15** Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done that of which I have spoken to you." **16** Then Jacob awoke from his sleep and said, "Surely the LORD is in this place; and I did not know it."



• The Book of Job

Job 1:1-22 *Once upon* a time there was a man named Job, who lived in the land of Us. He was a man of integrity and uprightness, fearing God and turning away from evil. **2 He had seven sons and three daughters. 3 He owned seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred burras, and many servants. He was the richest of all the people of the East.** **4** His sons were accustomed to meet together to eat in the house of one of them by turns; and they sent for the three sisters to eat with them. **5** When these feast days were ended, Job called them together to purify them; and the next day early in the morning he offered a burnt offering for each of them, for he thought that perhaps they had sinned by cursing God within themselves. He always did the same thing.

Although this is written as something fictitious, even with a dialogue of God, the numbers used in this book can make us think that they also hide a second meaning. Let us leave aside for the moment the 7 sons treated differently from the daughters as it was done then (they used to eat together and sent for the three sisters), and let us look at the donkeys. Why have only female donkeys? The only reason would be to feed on their milk, but we know that at that time they mainly drank sheep's and goat's milk; cow's milk seems to have been considered of inferior quality. In any case, why not have males, not even for breeding? These donkeys also have another meaning from heaven. *The richest of the east* also speaks to us of the heaven, from where the sun rises.

6 On the day when the sons of God came to present themselves before Yahweh, Satan also appeared among them. **7** Then Yahweh said to Satan, "Where did you come from? The Satan answered, "From wandering about the earth and walking on the earth. **8 And** Yahweh said to the Satan, "Have you seen my servant Job? There is no one like him on earth; he is a man of integrity and uprightness, a man who fears God and turns away from evil.

9 Satan answered Yahweh: "Do you think that Job fears God for nothing? **10** Do you not see that you have surrounded him and his house and all **his possessions** with protection? You have blessed his activities, and his flocks are spread over the land. **11** But try to lay your hand on his possessions; I bet you he will curse you to your face." **12** Yahweh replied to Satan, "All right. Mess with his possessions, but don't lay your hand on him." And the Satan went out from Yahweh's presence.

The book of Job seems to represent the rebellion of heaven and the consequences of betrayal, as seen from the perspective of the Adams (they betrayed because they were in love with their Eves). Thus the 7 brothers would represent the "Adam" of the 7 sizes and the three sisters could be the ones who out of justice will intervene in the blackmail (Eves, demons and even angels, it will be seen later). In fact, this part could be the same blackmail scene that chains the Adams (they are traitors too, I want their same destiny).

As the Adams, even under the pressure of their love for the Eves, have not hated God, here Satan advocates banishing them too or equal to him, to match their fate. "12 Mess with his possessions" Empty them of the Spirit and they will hate you (...like the other traitors, he remains to say).

13 On a day when his sons and daughters were eating and drinking at their eldest brother's house,

14 a messenger came to Job, saying, "The **oxen were plowing and the burras were grazing**

beside them, 15 and suddenly the Sabeans fell upon them and carried them away, having slain the servants with the edge of the sword. Only I was able to escape and tell you about it. **16** While he was still speaking, another came with the following message: "**Fire from God has fallen from heaven and has set fire and consumed the sheep and the shepherds.** Only I have escaped to tell you about it. **17** While he was still speaking, another came with the following message: "The Chaldeans, **divided into three groups, have fallen upon the camels and carried them away,** having slain the servants with the sword. I was the only one who escaped to tell you about it. **18** While he was still speaking, another came with the following message: "Your sons and daughters were eating and drinking in the house of the eldest brother, **19 and suddenly a violent wind from the other side of the desert blew against the four corners of the house, and it fell on the young men, and they died.** I alone have escaped to tell you about it. **20** Job arose, tore his robe and shaved his head; then he fell to the ground in humiliation **21 and** said, "Naked I came forth from my mother's womb, and naked shall I return to it. Yahweh has given it to me, and Yahweh has taken it from me. Blessed be the name of Yahweh. **22** Yet Job did not sin, nor did he impute anything unworthy of God.

Thus, everything begins (14) with the 'oxen ploughing and the female donkeys grazing beside them'. The horned oxen are the fallen ones, the donkeys the Eves, as always in the feminine and next to those who 'convince' them. Physically it would not fit very well, 500 yoke of oxen I don't know how many hectares they could plough, but it seems that many, and in the plough they can't graze, so it is difficult that the 500 donkeys were next to those oxen. Rather, it seems that these, ultimately demons, were preparing the ground for rebellion and the Eves were feeding on their lies.

Then (16) he goes on to say that fire from God falls and consumes the sheep and the shepherds. These I believe are the same, the fallen ones (shepherds) who lead the Eves (sheep), and are emptied of the Holy Spirit by the action of God Himself. The shepherds could refer to the Eves and the sheep to the Adams, for they were led by 'those', but I believe the Adams are referred to later (camels).

Thus in 17, the Chaldeans divided into three groups, (something irrelevant to the transmission of the news), take away the camels. These three groups, I believe, refer again to the groups present after the rebellion, when the blackmail of the devil is done. These groups are parts of the justice that is claimed by Satan: the demons, the Eves, and the faithful angels, for these too are taken as an argument (are they to receive the same reward as the faithful angels?). It is then that the Adam who still had the Holy Spirit, because they failed out of love for the Eves, are also emptied (though not in the same way, - just carried away, not annihilated later with the fire of God – they will be of those who listen, in fact, to call him as a camel only differentiates them because I believe it empties them at once).

In 19, we are told of the fall of all of us to the earth. Four corners, usually referring to the cardinal points, our earth. The collapsing house is our dwelling place in heaven and death is the first death as heavenly creatures.

From 20 to 22, the same thing is spoken of, to tear garments = to be emptied of the Spirit; he falls to the ground in humiliation, our arrival here. God fulfils justice, because thanks to the Adam, the demons and Eve are not annihilated immediately.

Job 2:1-11 Now it happened one day when the sons of God came to appear before Yahweh, that Satan also appeared among them. **2** And Yahweh said to Satan, "Where did you come from? He answered, "From wandering about the earth and walking on the earth. **3** Yahweh said to the Satan, "Have you seen my servant Job? There is no one like him on earth; he is a man of integrity and uprightness, fearing God and turning away from evil.

Yet it perseveres in its integrity; and yet you have incited me to destroy it without cause. **4** Satan replied to Yahweh: "**Skin upon skin.** A man gives for his life all that he has. **5** But try to lay your hand on him, strike **him in bone and flesh**; I bet you he will curse you to your face." **6** Yahweh replied to the Satan, "I leave him in your hand, but respect his life." **7** The Satan went out from the presence of Yahweh. And he struck Job with evil sores, from the sole of his foot to the crown of his head. **8** **Job sat down in the dust** and picked up a hoof to scratch himself with it. **9** **Then his wife said to him, "Do you still persist in your integrity? Curse God and die.** **10** **Job said to her, "You speak like a fool; we are ready to receive good from God, but we are not ready to receive evil.** Nevertheless, Job did not sin with his lips. **11** Three of Job's friends heard of the misfortune that had befallen him **and came from their respective countries. They were Eliphaz of Teman, Bildad of Shuah, and Zophar of Naamath.**

It begins as at the beginning [1-3], even with the same words, but this time for me that on earth; just as our life in the world is repeated after the first death in heaven. The children of God as we know are the Adam's (remember the confrontation between 'Sons of God and Daughters of men' in Genesis) and Job in this part seems to represent these, the righteous, who are those who have come with hearing, before all saw and heard God, all were children of God (although we will see that he has answers that are not proper to the Adam's). Now he speaks of the physical body and our history in the world with its sufferings as well (he sat in the dust, on our land). The woman (11) is depicted as his enemy "Curse God and die..." (... swine, she just needs to say); again the Eves, the woman, do not listen and the Adams do accept God's will. Eves invites them to disown God here on earth, which also happened in heaven when we separated from God and died.

As for the three friends, I think they correspond to specific characters or 'parties'. In some translations it says that they come from different countries, in others from different places, and all three coincide at the same time and at the same hour they arrive to see Job from afar. Their dialogue is short compared to the rest, occupying more or less two sides of A4 compared to almost 14 for the rest, with tiny print. And different styles can be distinguished in them. They speak in three rounds, each with Job's response. I put first the interventions of the friends.

- **Eliphaz of Teman**

I believe he speaks in the 1st cycle of the Adam, in the 2nd of the Demons and in the 3rd of the Eves. Both Eliphaz of Teman and Bildad of Shuah intervene three times. Zophar of Naamat only twice.

Eliphaz speaks with a certain authority and almost always in the present tense, giving the impression that he speaks from heaven, **he could even represent the angels of heaven.** In this sense, Habakkuk 3:3 says: *God comes from Teman, and the Holy One from Mount Paran...*, perhaps this is related.

Authoritative verses.

- | |
|---|
| 15.7 Art thou the firstborn of men, begotten before the hills?
15.8 Have you attended divine counsel and assimilated wisdom?
15.9 What do you know that we don't know, what do you understand that we are not clear about?
15.10 There are among us grizzled and aged, more full of days than your father. |
| 4.9 At the breath of God they perish, at the breath of his wrath they perish.
4.10 The lion roars, the wild beast growls, but the cubs' teeth are torn out.
4.11 Lion dies for lack of prey, lioness cubs disperse.... |

From here I highlight 4.9-11 which seem to speak of the rebellion of heaven, and are a little obscure. 4.9 however is not in doubt. (4.10) The lion roars may refer to Satan and the beast to the fallen or the lion to the fallen in general including Satan and the beast to the Eves. The cubs would be the Adam perhaps, they tear out their teeth, they don't fight. "Cubs" in Spanish is masculine, I don't know in the native language of this. The lion dies for lack of prey may refer to the fact that when God ended the rebellion they no longer had the food at their disposal, the Spirit or even emptied themselves. The lioness's cubs scatter I think it refers back to the Eves, in which case the lioness would be the fallen ones. Well, all of this would be a somewhat adventurous option.

Speak to the Adam's about what happened to them (1st cycle):

- 5.3** I have seen a foolish man take root and **his dwelling suddenly fall into disrepair**, 4 his children in distress, **beset at the gate without a defender**.
5.5 The **hungry eats his harvest, for God takes it from between his teeth**; the thirsty drinks his heritage.
6 Misery does not come out of the **dust**, nor does suffering spring from the **ground**.
7 It is man who is born to suffer, like **sparks to take flight**.
8 If I were you, I would go to God, I would plead my cause with God.
9 He works unfathomable wonders, wonders innumerable.
10 He pours **rain on the earth**, He sends water on the fields, 11 He sets the **lowly** on high, the afflicted in safety.
17 Blessed is the person whom God corrects! Do not despise the lesson of **Shaddai**, 18 for he wounds and puts on the bandage, he strikes and heals; 19 he delivers you six times from trouble, and a seventh time he spares you pain. 20 In the midst of famine he will save you from death, in the midst of battle from the sword.

(5.3) The Adams, like all traitors, spoil their dwelling place, but they are also "beset at the gate" and driven out by the incriminating finger of the demons and even of the Eves, perhaps even of the faithful angels (let us remember that, thanks to God's attempt to save the Adams, in justice the Eves are given the chance to live longer and the demons not yet to die at all; as for comparative justice, the Adams would have remained the same as the faithful angels if they had not been expelled), so they are harassed at the gate without a defender. The (5.5) may refer to the same or simply to being stripped of what was taken. In (6) he tells us that our sin and suffering on earth comes from what we did in heaven, even though we are here. In 7 he equates us to birds (Adams) that can be separated from the world, sparks also fly with the suffering of this world, burning. In (10) it is clear, he pours out the Spirit upon the earth and sets the lowly on high, these are especially the Adams. He will continue to speak of them to the end.

Then he speaks of Blessed is the person whom God corrects...! and of all the good that you will find if you follow him, also for the Adam.

Speak to Adam of the Demons (2nd Century):

15.20 "The life of the wicked is spent in torments, **the years of the oppressor are numbered**; 21 his ears hear voices of terror, bandits assail him in full prosperity; 22 **let him not trust to return from darkness, for he is destined for the sword**; 23 assigned as fodder to the vultures, **he knows his impending ruin**.

The hour of darkness 24 frightens him, anguish and anxiety invade him like a king launching himself into attack. 25 **For lifting up his hand against God, and daring to challenge Shaddai, 26 charging headlong at him behind the massive belly of his shield, 27 with cheeks brimming with fat and his loins covered with tallow, 28 he ended up living in ruined cities, in uninhabited houses on the point of collapse.**

29 His wealth will not grow rich and his fortune will not endure, nor will his shadow be long in the land. 30 He shall not escape the darkness, the flame shall wither his branches, his blossom shall be swept away by the wind. 31 Let him not trust in his goodly stature, for it will end in vanity. 32 Her branches shall be scorched before their time, and her boughs shall not bud. 33 It is a vine that loses its fruit, and an olive tree that drops its blossom. 34 The stubble of the wicked is barren, the fire devoureth the house of the selfish. 35 He that deviseth mischief conceiveth mischief, his belly bringeth forth falsehood.

This is quite clear, to emphasise: (15.20) the years are numbered that are kept for the oppressor; **(22) let him not trust to return from darkness, for he is destined for the sword**; 23 assigned as fodder to the vultures, he knows his impending ruin. And all the rest, special attention to 24-28 which tells us clearly of the rebellion in heaven and how fattened on the stolen Essence of God, they dared to attack.

After these demons he does not call for their reconciliation, nor does he give hope that they can return to the fold by doing God's will.

Speak to the Eves (3rd cycle), what they did... there is still hope.

22.6 Thou didst unreasonably demand garments of thy brethren, thou didst strip the naked of their clothing; 7 thou didst not give drink to the thirsty, thou didst deprive the hungry of bread; 8 as the mighty owner of the earth, as the privileged inhabitant of it, 9 thou didst send widows away empty, thou didst tear in pieces the arms of the fatherless.

10 Therefore nets surround you, **you are suddenly seized with terror**; **11 the light is darkened and you do not see, mighty waters engulf you.**

13 And you say: "What does God know, can he see behind clouds?

14 The clouds cover him, he does not see when he walks in the orbit of heaven.

15 Do you want to follow the ancient path that wicked men trod, 16 who were driven before their time, when a river swept away their foundations? 17 They said to God, "Go away from here, what can **Shaddai** do to us?

18 Though he filled their houses with good things, they excluded him with their wicked plans.

19 The righteous rejoice to see him, the upright mock them:

20 Behold, our adversary is destroyed, the fire has devoured his abundance.

21 Be reconciled to him and make peace with him, and your happiness will be restored to you.

22 Accept the teaching of his mouth, think always of his words. 23 If you return to **Shaddai** in humility, wickedness will depart from your tent; 24 if you cast gold to the dust, Ophir to the stones of the brook, 25 **Shaddai** will be your treasure, your silver will be in abundance....

Because of the faults committed in heaven (22.6-8), they are of those who do not see (10), which is also said in 13-14: Can he see behind clouds? 14 The clouds cover him, he does not see when he walks in the orbit of heaven". It is they who do not see God (the clouds cover him). From 15-20 he speaks of demons, but addressing the Eves: Do you (Eve) want to follow the ancient path trodden by wicked men (demons) who went before their time (of the world/universe/time)? But to these, to the Eves, he does give the opportunity for reconciliation (21-30).

- **Bildad of Shuah**

It seems that in biblical Hebrew Sûaj is Shuah, and would be defined, according to internet dictionaries, as hole, depression, (some even define it as 'sûaj=waste', Adventist dictionary). So, this friend I believe **represents those who fell (the Adam, the Eves and the demons)**, we will see that their dialogues coincide. Bildad usually speaks in the past tense, unlike Eliphaz, he does not have his authority.

Speak to Adam/Eve of the demons (1st cycle). There is still hope for "He/She".

- 8.4** If your children have sinned against him, he has already put them in the power of his crime.
5 But if you seek God diligently and address your supplication to **Shaddai**, 6 if you are blameless and upright, he will immediately watch over you, **he** will restore your rightful possessions. 7 Your past will be a pittance compared to your splendid future.
8.8 **Ask**, if not, **past generations**, meditate on the experience of their elders. 9 **Of yesterday we are, we know nothing; our life on earth passes like a shadow.**
10 But they will instruct you, they will speak to you with maxims drawn from reflection:
11 "Does the papyrus grow out of the marsh? Does **the** reed grow out of the water?
12 Still green, uncut, before any grass withers".

13 Such is the end of him who forgets God; the hope of the wicked fails. 14 His confidence is but a thread, his security a web.
15 He leans on it and does not hold on, **he** clings to it and does not resist.
16 **Full of sap, in the sunshine, his young shoots sprang up in his garden; 17 his roots were entangled in the rock, he lived clinging to the wall.**
18 **But they pluck him out of his place, and he denies him: "I have never seen you.** 19 That is where his joyful life leads him, **while others will spring up from the earth.**

- 20 **But God does not reject the righteous, nor lend a hand to the wicked.**
21 He can still fill your mouth with laughter, your lips with rejoicing.
22 Your enemies will be covered with shame, the tent of the wicked will disappear.

In (8.8-9) it seems to put a riddle to us: *Ask past generations, from yesterday we are us, we know nothing...*, it places us in heaven and at the same time identifies us as those who fall to earth (Adam, Eve), we discard the demons as they do know what happened (they recognise Jesus when they see him, "you come to torment us before the time"); *our life passes on earth as a shadow*, it may refer to the shadow of what was in heaven, a 2nd chance. From 11-12, it speaks of our separation from God, emptied of God. In 13 it speaks of the wicked, the demons, "their confidence is a thread, a web..." it refers to blackmail, a trap that like a shield of thread gives them security. From (16-17) it tells us how they were in heaven (sun, rock, wall = God/Spirit) before the betrayal. In (18) after the betrayal, God denies them "I have never seen you", it seems definite, not like the Adam. In 19 "while others will spring up from the earth", It refers to the not-so-traitorous traitors: the Adam and Eve. In (20-22) a "but" to stop talking about the demons and go back to talking about those who are honest.

He speaks of the demons (2nd cycle) to the Eves, perhaps comparing himself to them.

8.5 The light of the wicked is extinguished, the fire in his hearth no longer shines. 6 The light in his **tent** is extinguished, the lamp that shines on him goes out.

7 His firm step is shortened, **his** own projects lose him. 8 His feet go into the net, he walks between the meshes.

9 A noose is fastened around his heel, the snare is closed over him.

10 Hidden in the earth is a knot, a snare awaits him on the path. 11 Fear and terror surround him, they hinder his walk.

12 He faints in full vigour, misfortune takes hold at his side.

13 Evil devours his skin, the Firstborn of Death gnaws at his limbs.

14 They tear him from the shelter of his tent, they drag him before the King of terrors.

15 They occupy his desolate tent, they spread sulphur in his habitation. 16 Their roots are dried up underneath, and their boughs are withered above.

17 His memory is erased in the country, he remains nameless in the county.

18 He is driven from the light into darkness, he is **driven out of the world**, 19 without family or offspring among his people, without a survivor in his homeland. **20 His destiny frightens the West, the East is shaken.**

21 So ends the dwelling of the wicked, the house of him who does not know God.

The light (8.5) refers to the Spirit, tent our soul. The earth (10) is heaven here, (12) in full vigour=full of God's stolen Essence, (13) the firstborn of death and the king of terrors are Satan, desolate tent = soul destroyed, **sulphur** = hell... (20) his fate frightens the west are the Adam/Eve, where the sun sets, east shuddering = faithful angels, where the sun rises.

Speaks of men (Adam/Eve) as demon (3rd cycle).

25.2 God is a fearsome ruler who imposes peace on his heights.

3 Who can count their troops?

On whom does its light not rise?

4 How can man be just before God?

How can he who is born of a woman be pure? 5 If even the moon has no brightness, and the stars are not pure in his eyes, 6 how much less man, that carrion! how much less the human worm!

Here he speaks of man in general, Adam and Eve. By saying (5) "not even the moon has brightness" he can speak of the Eves who do not reflect the light of the sun or also specify the Adam before Christ (not even the moon reflects the light of the sun, God), the Adam today without a state of grace, either. Of course, you cannot compare the faithful angels with God (the stars are not pure in their eyes) and it even seems that the angels weighed in deciding on the Adams, I explain this in the Discourses of Yahweh. Note that here he seems to speak contemptuously of "man", "that carrion, the human worm", which would coincide with this friend speaking here as a demon. Later, looking at it in general, it will become clearer.

- **Sophar of Naamat**

Naamat is not known, although it is supposed to be a place in Arabia.

In many translations it comes as the Naamatite who is a native of Naama.

Since the book is set in Arabia. Some think it refers to Jebel-el-Na`ameh which translated from Arabic is a *mountain to sleep on*. Consider that in many places angels are referred to as mountains (great mountains fell). There is no greater blind man than he who sleeps and neither does he listen who remains asleep. Na`ameh, on the other hand, is "asleep". All this makes me think that this "man" **could represent the Eves**, since they sleep (are not dead), they will wake up and listen.

This friend only intervenes twice, both times he talks about or to the Eva. In this first one there is a mention that I would say refers to the Muslims, strange as it may seem.

1st cycle speaks to the Eves

11.10 If he appears and commits to prison, if he is summoned to trial, who will prevent him?

11 For well he knows false people; when he sees wickedness, he pays attention.

12 But the fool shall learn to reason when the wild ass is born a man. [Jerusalem Bible]

12 A vain man shall be wise, though he be born as the foal of a wild ass. [Valera]

12 In the day when the wild ass ceases to be wild, in that day the fool will come to his senses. [God speaks today]

13 If you hold your heart steadfast and stretch out your hands to him, 14 if you reject the wickedness that is in your hands without giving place in your tent to unrighteousness; 15 then you will lift up a clear brow, you may be harassed, but you will not fear; 16 you will come to forget misfortune, like water under the bridge you will remember it; 17 your life will shine brighter than the noonday, your darkness will be like the dawn; 18 you will live confident in hope, even confused, you will sleep peacefully; 19 you will lie down and no one will frighten you, many will seek your favours. 20 **But the eyes of the wicked are consumed, they are bereft of refuge, their hope is the last gasp.**

In (11.12), the Eves (the foolish) is spoken of but at the same time a prediction seems to be made. Since we know that the Eves will have their ears opened at the end of time, the scripture could not say "he will never reason", nor can that phrase mean an impossible one like: "it will be when the frogs grow hair", so it has to link to what will actually happen which seems, according to this, would have to do with the Muslim people. It is true that it is too specific talking about Adam and Eve in general, but this could be a reason. Regarding this, we have already seen in [Islam Today](#), p. **Error! Marcador no definido.**, that the descendants of Ishmael would be like onagers or wild donkeys (Genesis) and this is how it has been maintained because they consider those who are not like them (infidels) worthy of death already here in the world; being so, they marginalise themselves by considering themselves superior to the others.

Verse 11.20 is perhaps related to this because does the wicked really put his hope in the last breath? Not even the demons among us, who said to Christ something like: Are you come to torment us before the time? (Matt. 8.29) put their hope in the last breath, they do not wish it. As for the surface meaning of the story, it seems a bit excessive to call friend Job evil, but then, everything is written ambiguously for a reason. To me this last breath thing reminds me of those who, full of hatred, blow themselves up by killing people in the hope of finding Eden in that last breath. These, on the other hand, I have always thought that they would be people tormented by very serious past sins (Christianity provides for

forgiveness of sins, I don't know about Islam), and of course manipulated (Salafist Imams do not usually blow themselves up), who try to exonerate themselves with these verses taken out of God's merciful context. Perhaps also some suicidal people who, in desperation, are looking for a wrong way out that does not lead them to hell, since Islam forbids it. Indeed only a fool, (deaf or Eve) can learn hatred from the Holy Qur'an.

Well, this part has gone a bit off the general theme, maybe it is a bit adventurous after all. However, leaving aside the Muslim people, I clearly see the Eves here.

2nd cycle, concerning Eve.

20.6 Even if his stature reaches to heaven and his head reaches to the clouds, 7 he disappears forever, like dung, his acquaintances say: "Where is he?

8 Like an invisible dream it vanishes, like a night vision it dissipates.

9 The eye that saw him shall see him no more, his dwelling shall behold him no more.

10 Their children shall compensate the poor, their hands shall restore their wealth.

11 His bones full of energy will lie with him in the dust.

12 Wickedness tasted sweet to him, he hid it under his tongue, 13 he kept it with care, not releasing it, retaining it within his mouth; 14 but that delicacy is corrupted in his bowels, it is turned within him into the venom of vipers, 15 he will vomit out the riches he has devoured, for God takes them out of his belly.

16 He sucked the venom of vipers: the tongue of the asp shall slay him.

17 He will no longer enjoy streams of oil, rivers of honey and cottage cheese.

18 He will return his profits without tasting them, without savouring the fruit of his business.

19 For destroying the huts of the poor, stealing houses instead of building them; 20 for not knowing how to appease his appetite, his treasures will not save him; 21 as no one escaped his voracity, his prosperity will not endure.

22 His own abundance shall beset him, the hand of misery shall overtake him.

23 God will send the fierceness of his wrath upon him, like a shower of arrows in his flesh.

24 If he is saved from the iron weapon, they pierce him with a bow of bronze; 25 an arrow sticks out of his back, a burnished point through his liver, terrors come upon him; 26 hidden darkness is reserved for him, **an unkindled fire devours him, consuming the remnants of his tent.**

27 The heavens reveal his guilt, the earth rises up against him.

28 A flood ruins his house, the torrents of the day of wrath.

29 This is the fate that God has in store for the wicked, this is the inheritance that He destines for his person.

In (20.6) it speaks of the heavenly and in what remains, from angels to dung, from having everything to being empty of the Spirit; then they fall to the earth (11) their soul that was full of energy now falls (lies) to the earth (dust). The acquaintances of heaven no longer find it (where is it?). These first verses could apply to all who fell, though perhaps the demons do not fall to the "dust". (12) Evil under the tongue because with it "she" convinces the Adam (15), he will vomit up the stolen riches because God empties them like the other betrayers of the Essence, of the stolen Holy Spirit. (16) "She" sucked the poison or the lies of the vipers (demons) that convinced them (the Eves); 17,18,19 are clear (huts of the poor = souls of the Adam). In (10) the sons will indemnify the poor, it may refer to the fact that on earth (sons), as deaf will be proof for the Adams and through them these can have Holy Spirit gains (trade, sword I will put). (24) The soul is broken, and loses the Spirit. (27) falls from heaven, comes to earth. (29) summary of what happened. This text could be attributed to the demons but I think it is more in line with the Eves.

- **Speeches of Yahweh**

With regard to God's speeches, the first one seems clear that it speaks of the clearing up of the rebellion in heaven.

Yahweh's 1st speech

38.4 Where were you when I laid the foundations of the earth? Tell me, if you know and understand so much.

5 Do you know who fixed its measures, or who measured it by line? 6 Where are its foundations laid?

Who laid its cornerstone 7 between the shouting of the morning stars and the shouting of the Sons of God? 8 Who shut up the sea with floodgates, when it was running wild from his bosom, 9 when he put clouds for blankets, storm clouds for swaddling clothes, 10 when he marked its boundaries with gates and bars?

11 I said to him, "This far you shall come, you shall not pass over; here the pride of your waves shall crash." 12 Have you ever commanded the morning or assigned its place to **the dawn, 13 to seize the earth by the edges and shake the wicked from it, 14 to take shape like sealing clay, and to be coloured like a garment, 15 to deny the wicked their light, and to be broken by the upraised arm?**

(38.5) The cornerstone is Christ who already in heaven offers Himself for the salvation of the "loving" traitors, the morning stars and the Sons of God are the angels and those Adam who, before forgetting our history in heaven, saw there the project of salvation. (8) The sea is the fallen ones and the Satan, who are also limited in here, perhaps the clouds refer to their non-corporeal state among us. (12) The earth here is heaven, from which the wicked are shaken off. The sealing clay is Jesus Christ, the firstborn (aurora) takes the form of clay or man and at the same time of a seal, for He is the mould or seal that will shape our formless clay so that it will erect walls containing in the new nature the Spirit, like a bowl containing the Water. (14) *to be coloured like a garment*, is to take on the "appearance" of the Spirit (garment as always is Holy Spirit), i.e., it will not have the Holy Spirit of itself, but will be fit to receive Him. Like lining a container with gold paper to receive something excellent. (15) It is Christ who breaks the chains and condemns the demons forever (there will be no more seasons for them).

2nd Yahweh's speech

9 Do you have **an arm like God's**, a powerful voice like his?

10 Gird thyself therefore with greatness and majesty, clothe thyself with glory and splendour;

11 give vent to thy wrath, strike down the arrogant at **a glance**, 12 humble **the proud at a glance; crush the wicked where they are**, 13 bury them together in the dust, **shut them up together in the dungeon**. 14 Then I will sing your praise, "**Your right hand has given you victory**."

15 There you have **Behemoth, whom I made like you, who feeds on grass like cows?**

This part I believe refers to the victory of Jesus Christ, that is, the passion in the world. This he puts in Job's mouth, of course, because He has done it. The arm (9) represents Jesus and at the end the right hand (14) also. In the passion all demons lose their shield and are condemned to death, only the day of the end must come for this to be executed.

Behemoth obviously represents the devil, whom God also overcomes by his right hand and whom God made like us, for he was our brother and was nourished, filled, with the Spirit like us, although he was one of the big ones (cow). Let's keep

in mind that if a murderer takes cover behind an innocent child with a knife to his neck and a policeman shoots him with a sawed-off shotgun (let's get cinematic for a moment) and kills them both, he would never count that as a victory, least of all if this child was one of his children. God could crush the demons as He crushed the rebellion, but we were in the way. The victory is through his right hand, Jesus. Everything else, which I do not put here, still speaks of the characteristics of the devil.

God finally blames the friends and exonerates Job. Elihu, the young man, is not named. What is certain is that this young man says things similar to what the friends say, even though he himself says that this is not so; after him Yahweh appears.

However, Job, after God's speeches, hardly says anything, he just keeps quiet. **Even so, God says that he has spoken well about His person, unlike the three friends who defended God Himself**, and we will see that this is not so in the next point (Job 9.22-24, for example). This does not make sense, so it makes me think that the friends represent those parts we were talking about earlier. According to what has been said, it is also strange that these friends come from three different places (or countries according to the translation Job 2.11), and that they coincide before arriving at Job's house, whom they see from afar; even more so if they are different "countries", moreover, this fact would be irrelevant to write. I rather think that with "places/countries" it indicates that they have different origins or belong to different groups or types. It would be interesting to know more about the place or the word "Naamat", but for me what I have found is sufficient in the belief that it all takes place in Arabia. According to tradition (and Wikipedia), "Moses may have learned the story of Job during his flight from Lower Egypt. If this were the case, Job was an inhabitant of the Arabian Peninsula, located to the east of the empire". Thus, these would be the elements present in the blackmail of heaven (remember: they have also betrayed, I want the same destiny) and Job would generally represent the Adams, although his dialogues seem to represent others as well, as we can see right away. These elements present in the blackmail as we have seen are the Eves, the demons and even the angels, who are also part of justice, because the Adams, if they stayed in heaven, would receive the same reward as the faithful angels; perhaps there was even one of them who made this detail present, remember the [Parable of the prodigal son and his brother](#) p. 385. Thus, *God comes from Teman* which Habakkuk 3,3 says, just as Eliphaz comes from Teman (angels). Shuah seems to be defined as a pit, depression (and even rubbish), where we Adam, Eve and demons fell, as well as Bildad from Shuah. And Sophar of Naamat I have already explained why for me they are the Eves.

On the other hand, there are their own discourses and ways of speaking that confirm these differentiated origins or groups.

As for Job, the main character, he also says interesting things, although he is very redundant, so much so that I never completed it until now, because it seemed so heavy. From the dual perspective, which we will see, it is much more interesting.

- **The interesting thing about Job the character, the speaker**

With friends it would be enough to verify this coded language that we are so interested in studying. Job also seems to respond to this key; in many interlocations he responds as the questioner, in others with the particularities of the questioner.

Reply to Eliphaz (1st Cycle) As Adam

6.15 My brothers are as deceitful as a torrent, like streams of water after the flood:

16 They run down in the thaw when the snow melts on them, 17 but in the time of low water they dry up, and in the heat their streams evaporate. 18 **They divert the caravans from their route, they go into the wilderness and disappear.**

19 Teman's caravans are glimpsing them, the convoys of **Sheba** go in search of them, 20 but their hope is disappointed, they arrive there and are disappointed. 21 So are you now to me: you see my horror and fear it.

(15) The Adams after betrayal are deceived by their brothers, the Eves and the demons who lead them astray and dry up (they die after fattening of -grown stolen Essence-). The caravans of Teman (from where God comes) can be the angels; at the time of blackmail they see horror and fear it, they do not help, they want to separate themselves from them, to make the difference between them and the Adam (they glimpse, they do not approach). The convoys of Sheba may refer to the Eves (Queen of Sheba), who will indeed go with the Adam, although they will not end up like them, disappointed, they will not listen. All horrified, they fear.

He continues as a man, following the story, or as a demon?

7.7 Remember: my life is but a breath, my eyes will no longer see joy.

8 I will be invisible to all eyes, you will look at me, but I will not be there.

9 Like a cloud that vanishes and passes away, he who goes down to **Sheol** goes up no more.

10 He returns no more to his house, his dwelling place no longer recognises him.

11 Therefore I will not hold my tongue, I will speak in anguish, **I will** complain in bitterness.

12 **Am I the sea or the dragon, that you set a guard over me?**

Here he could answer as demon, which would link later with Bildad which follows this discourse, though 12 would not fit, or he may refer to man in general, let us bear in mind that even the Adam, or/and the righteous go to Sheol before the passion.

Reply to Eliphaz (2ndcycle) As Adam

16.9 The wrath of God harasses me and tears me; **he** shows his gnashing teeth against me, my adversary looks at me with evil eyes.

10 They threaten me by opening their mouths, they reproach me with blows, **they are all allied against me.**

11 God has delivered me into the hands of the unjust, he has cast me into the hands of the wicked.

12 I was living in peace, and he shook me, he seized me by the back of the neck and tore me to pieces, he made me his target.

13 His archers compassed me about, he pierced my bowels without mercy, he poured out my gall upon the earth.

14 He tore my body through breach after breach, and he rushed at me like a warrior.

15 I have sewn a sackcloth upon my skin, my strength is ended in dust.

16 Weeping reddens my face, a deadly shadow covers my eyes, 17 though there was no violence in my hands and my prayer was sincere.

19 For I have my witness in heaven, my advocate dwells on high, 20 who interprets my thoughts before God, before whom I shed my tears.

21 Let him judge between man and God, as it is between mortals, 22 for my years are numbered, and I will go on a journey of no return.

17.12 They want to make me see that night is day, that light is near when there is only darkness.

13 I only hope to dwell in Sheol, **to** make my bed in darkness; 14 I call the grave "my father", **the** worms "mother and brothers".

15 Where is my hope now? who has seen my joy?

16 They will go down with me to Sheol; **we** will sink together in the dust.

(10) All are allied against me, it is the time of blackmail (11) He hands me over to the unjust, for we are with the demons and the Eves in the world. Our souls were broken and we lost the Spirit (9,13,14). In 15 it speaks of the brokenness of the soul and that the Spirit is poured out, it is simultaneous to 16 which speaks of the lost Spirit (weeping) until we become empty (mortal shadow), I don't think it speaks of the Eves (who don't see) in this case. 19 may refer to Jesus, mediator between God the Father and man, who already in heaven offers himself. (17) seems to speak of man in general or follows the story; remember Sheol: certain destiny before Christ.

Reply to Elifaz(3rd cycle) As Eve

23.3 If only I knew how to find him, how to reach his dwelling place!

7 He would see in his adversary a righteous man, and I would be rid of my judge for ever.

8 But I go eastward, and he is not; I go westward, and find him not; 9 I seek him in the north, and he cometh not; he hideth himself in the south, and I see him not. 10 But he knows my conduct; if he proves me, I shall come forth as gold.

16 God disheartens me, **Shaddai** terrifies me, 17 for I did not disappear in darkness, and he has covered my face with darkness... 23.25 ...24.25

Eve, the fool, does not see, does not listen, is neither taught nor corrected. That's why everything that follows talks about how well the wicked are doing, who in reality in the world are the Eves too, those who are doing well. If that is how I see it here, it speaks as Eve, but then goes on to say particularities of the Eves in the 3rd person.

Responds to Bildad (1st cycle) As Adam / Eve

9.5 He moves the **mountains** unnoticed, when he overturns them in his anger.

6 He shakes the earth out of its place and shakes its pillars.

7 He commands it, and the **sun does not shine, and He seals up the stars.**

8 He unfolds the heavens unaided, He **crushes the back of the Sea.**

11 If he passes by me, I don't see him, he brushes past me and I don't notice him.

21 Am I innocent? I don't know myself, I despise my life!

22 But it is the same thing indeed: it destroys the innocent and the guilty alike. 23 If a scourge kills suddenly, it laughs at the anguish of the innocent.

24 He leaves the earth in the power of the wicked and covers the eyes of the rulers; who else does it?

29 And if it turns out that I am guilty, why should I labour in vain?

30 Even if I washed myself with snow water and wiped my hands with soda, 31 you would rub me in the mud until my clothes disgusted me.

32 He is not a man like me to tell you:

"Let us stand together in judgment." 33 There is no arbiter between us who lays his hand between us, 34 Who turns his whip from my sight and does not frighten me with his terror.

35 Then I would speak without fear of him, for I believe that I am not guilty.

10.5 Is your existence that of a mortal, are your years that of a man, 6 that you should rummage through my guilt and investigate my sin, 7 **though you know that I am not guilty** and that no one will snatch me out of your hands?

10.21 before I go away, and return no more, into the land of darkness and of shadows, **10.22** into the dark and disorderly land, where light is like a shadow.

(5) the mountains are the treacherous angels, on 6 earth is heaven and speaks of the same thing. (7) "the sun does not shine" as I suppose, the Spirit was withdrawn from all at once, also from the faithful to give it back to them later. In (7) "shut up the stars with a seal" may refer only to the demons or to Adam and Eve until the passion. (8) the back of the Sea, because, even if He destroys the souls of the demons, their container, their backbone, will still be present for our justification. In (11) he tells us that it speaks of the Eves, he will alternate them with the Adams (guilty, innocent). What he says in (9.22), would be a heresy, for he accuses God of being unjust (this among others is what did not make sense when God says that Job speaks well of Him), and he comes to say that both the Adam ("innocent") and the Eves (guilty) fall to the earth. In (30-35) he speaks of the Eves (guilty) and says that there is no mediator between God and "them", when before he said there is (answer to Eliphaz 2Cic. 16,19-21). Before he answered as Adam, here as Eve. From 10.1 onwards he seems to be Adam again. Now it is very clear to him that he is innocent (10.7) when before he was not (9.21). In (10.21-22) he ends up as Eve, although he could also be Adam as all go to Sheol, at this time, before Christ.

Reply to Bilbad (2nd Cycle) Reply as Eve

19.2 How long will you torment me, crushing me with so many words?

8 He has set an impassable wall in my path, He **has filled my paths with thick darkness**.

9 He has stripped me of my honour, He has left **my brow uncrowned**.

10 **He has razed my fence**, and I must go away; He has uprooted my hope like a tree. 11 His anger has raged against me, **He has considered me his enemy**.

12 His troops are coming en masse, **they** are making their way in pursuit of me, they are encamped around my tent.

13 **My brothers are far from me**, my friends regard me as a stranger. ...

20 My bones stick to flesh and skin, I have escaped with my skin between my teeth....

25 I know that my Advocate lives, **that the last one will rise from the dust**, 26 that after I am skinless and fleshless, I will see God.

27 Yes, it will be I who will see it, my eyes will see it, and not a stranger.

(8-10) This would be typical of the demons, but it also happens to the Eves "impassable wall", time or the universe, "thick darkness", the world itself, "my brow uncrowned" because they were also angels, "He has razed my fence", the soul is broken. (13-19) The Adams no longer know the Eves, indeed, since christ they are enemies (sword I will put) and the demons likewise pursue them as they do all men. (25) At the end of time the Eves will be able to see God like the Adams (27), they will cease to be deaf, those who are saved will reach heaven; *Defender*, it could also refer to Jesus, who has made Man's Nature fit, although the Eves after the passion are still deaf (Matthew 15:24 I have not been sent except to the lost sheep of the house of Israel... It is not good to take the children's bread and throw it to the little dogs.). As another possibility, it could refer to a last "defender" who has already passed the test of the world (dust) and will return as the last one sent now ("**the last one will rise from the dust**") before the 2nd coming of Jesus Christ, who will come from the heavens, not from the dust; this one, not immaculate like the virgin or a faithful angel, but redeemed in Jesus Christ, "**a shoot from his roots will spring up**", see [The Prophet to come](#) p. 468

Responds to Bildad (3rd cycle) As Adam/Eve responds to demons.

26.5 The shadows tremble under the earth, the waters and their inhabitants tremble.

6 **Sheol is naked before Him**, Perdition is uncovered.

7 He stretched out the Septentrion over the void, he suspended the earth over nothingness.

9 He covers the face of the full moon, spreading its cloud over it.

10 **He made a hedge on the face of the waters, on the borders of light and darkness**.

11 The pillars of heaven tremble in terror when he threatens. 12 By his strength he cleft the sea, by his cunning he crushed Rahab.

13 **His breath cleansed the heavens, his hand pierced the slippery serpent**. 14 And this is only a sample of his works, only a muffled echo that reaches us. The roar of its power, who will catch it?

27.13 This is the lot that God gives to the wicked, the inheritance he receives from **Shaddai** the violent.

14 If he has many sons, they will fall by the sword, their offspring will never be satisfied with bread; 15 the plague will bury the survivors, their widows will not mourn them.

16 If he heaps up silver like dust, if he gathers garments like clay, 17 let him heap them up: the righteous shall wear them, the innocent shall inherit his silver.
 18 A spider's house was built, a guard house was made:
 19 He lies down rich, but for the last time, when he opens his eyes, he finds himself with nothing.
 20 In the day terrors take him by surprise, in the night the hurricane carries him away.
 21 He is swept away by the east wind, the storm tears him out of his place, 22 then tosses him about mercilessly, though he tries to avoid its impetus.
 23 The people applaud his ruin, they whistle for him wherever he goes.

After the rebellion the demons (shadows, Sheol) are exposed (5-6). In (7) when He puts the universe, it speaks of the real earth perhaps. In (9,10) he speaks again of the demons (it could also be of the Eves), they do not reflect the light of the sun, but because of a cloud that God places, not of the world that is placed in the middle as it happens to the Adams. When he speaks of a hedge between the light and the darkness, he is referring to the demons who are prevented from approaching the Holy Spirit. 13 speaks of the devil and the other traitors (Eve, Adam). 14 bread is Spirit, silver and clothing also Spirit which come to nothing. In (19) rich, for full of stolen Essence they were, but it was taken from them. (21) East wind, from God (where the sun rises).

Responds to Sophar of Naamat (1st Cycle) As/of the Eves

12.2 Of course, you are the voice of the people, **with you wisdom shall die.**

6 But the robbers live in peace in their tents, and those who provoke God, **who** bring God into their fist, are quite safe.

7 But ask the beasts, and they will instruct you; the birds of the air, and they will tell you; 8 if not the creeping things, and they will tell you; the fish of the sea will tell you; 9 who does not know among them all? that all this was done by the hand of God, 10 that his hand retains the **breath of the living, the spirit** of every human being?

12.17 He makes the counsellors of the country **stupid**, the judges mad.

18 **Unbind** the band of kings and put a rope across their loins.

19 Lead the priests **barefoot**, put an end to the established powers.

20 **He taketh away the speech of those that speak with confidence**, he taketh away the judgment of the aged. 21 He fills the nobles with contempt, He **loosens the girdle** of the strong.

22 Unveil the depths of darkness, bring the shadows to light.

24 He leaves the rulers of the land without talent, **he** leads them through a desert that is impassable; 25 they grope about, **without light, in darkness**, staggering like drunken men.

13.15 Even if he wants to kill me, I will wait for him, for I intend to defend myself to his face;

13.16 By that I would be saved, **for the wicked will not stand before him**. 17 Listen carefully to my words, give ear to my testimony; **18 I have already prepared my defence**, I know that I am innocent.

13.24 Why do you hide your face from me and make me your enemy?

26 You record my rebelliousness, you make me pay for my youthful faults, 27 you put my feet in stocks, you watch all my steps, you trace all my footsteps. 28 He wastes away like a rotten log, **like** a moth-eaten garment,

14.10 But man dies and is inert, when the mortal expires, where is he? 11 The water of the sea evaporates, the rivers dry up and dry up, 12 and man lies down and does not rise, the heavens are spent and will not awake, **he will** not awake from his sleep...14.21

In (12.2) it says that he responds to the foolish Eve "wisdom shall die" (Sophar of Naamat 1st cycle). In the way it refers to all the living (7-10) we can deduce that it is speaking with the key here studied present in the bible; beasts (not the beast) is sometimes also called cattle in general and quadrupeds that do not separate from the earth, the Eves; birds the Adams, reptiles the demons, fish of the sea angels (the 10 plagues, fresh water and apocalypse, of the sea), besides, all these do not speak and if it generalised are not reptiles beasts? Breath of the living refers to the Holy Spirit that gives life; then it equates it to the Spirit of the human being in particular (not his breathing). From (12.17-13.24) it speaks of removing garments, as always, Spirit, or of making stupid or foolish, Eve again. In 13.16 it states that 'she' is innocent, which might tell us about the Adams but everything else is a function of the Eves, so I think here 'she' is comparing 'herself' to the demons and although 'she' was greedy, 'she' did not attack or depose in time (just before in 16 'she' speaks of the demons, "the wicked do not appear before him", that is my defence -18-, I am innocent because I will appear, perhaps). From (13.24-28) it goes on to speak of the Eves (you hide your face). From 14.10 it speaks of death as a dream from which man will not awake, which can be framed in his superficial history or as the thought of a foolish Eve.

Reply to Sophar Naamat (2ndCycle) As/of the Eves

21.7 Why are the wicked still alive, who grow old and increase in power?

8 They live securely with their children, they watch their offspring grow up:

9 a home in peace, without fear, without tasting God's punishment.

14 And to think that they said to God, "Get out of here, we are not interested in knowing your ways.

15 Who is **Shaddai** to serve him? What can we gain by calling on him?

22 Who can teach God, who judges the heavenly beings?

23 There are those who die in full vigour, full of joy and peace, 24 with their loins covered with fat and the marrow of their bones tender.

25 And there are those who die in bitterness, not having tasted joy.

26 But together they shall lie in the dust under a quilt of worms. ...21.34

The Fools who ignore (14 they neither know nor want to know the ways of God) and are ignored, also unlearned, it seems that everything goes well for them. It is interesting to see how here he speaks in the 3rd person the same as Sophar of Naamath in his interlocution. If the other spoke from the treachery of heaven, this one seems to speak of the good fortune of the wicked (Eve it seems) on earth.

Well, as I said, Job in general has always seemed to me to be very redundant and interminable, many answers to the dialogues did not make much sense to me because they were repeated and unnecessarily long. If we read the friends with Job's answers in order, thinking about who the real (or secondary, let's say) characters in these dialogues are, the perspective changes and takes on different meanings. Some of them are not as representative as in the superficial reading of Job, which makes me suppose that I may have misidentified some of the characters, but overall the theme changes a lot and I find it much more coherent and entertaining. To sum up (a lot):

	Friends' Speech	Job's reply
Eliphaz Cycle 1 From Teman <u>Heaven's Friend</u>	It speaks of the bad things that the Adam's did, but says that these corrected ones will get to heaven.	He responds like Adam with excuses about those bad things he reproaches (he blames his brothers who twisted him).
Cycle 2	It speaks of the punishments suffered by the demons in heaven.	He responds like Adam to the punishments he had and complains with resentment that God has placed him among the unjust and wicked on earth.
Cycle 3	He talks about the bad things the Eves did, but gives them hope because the righteous can get to heaven.	It responds like Eve who, no matter how hard she seeks God, does not find him (fools, blind). He also mourns for the wicked.
Bildad Cycle 1 From Suaj / Shuah <u>Friend of the Hole</u> (Adam/Eve/demons)	Speak to Adam and Eve about the demons. She/he" still has hope of getting to heaven.	They respond by alternating between Adam (innocent) and Eve (guilty). They lament the punishments received by God.
Cycle 2	He speaks to Eve and describes the punishments or penalties of the demons, almost like an enumeration or list.	It describes the punishments or penalties of the Eves. It looks like a competition between the punishments of some (demons) and others.
Cycle 3	Speak as a devil with contempt of men	Answer like Eve for what God did and all the evil the demons (and you more) received.
Sofa Cycle 1 From Naamat <u>Sleeping Friend</u> (Eve in particular)	He talks about the Eves, predicts when they will start to listen (it seems). What they have to do to get to God.	He replies that God has taken away the knowledge, the knowledge, of the Eves and that they are beyond remedy. Nevertheless, they insist on their innocence.
Cycle 2	It speaks of the evil that came to the wicked (Eve, it seems) or the tares received by the rebellion.	Answer, (from the earth) that here they are very well, for God does not correct them and after all they will have the same fate as the righteous.

As a final detail from Job, no other reading in the Bible, to my knowledge, names God in three different ways (Yahweh, God, Shaddai). Perhaps it wants to tell us that this reading in general is addressed to those of us who call our same God differently. In particular it would be addressed to Jews (Yahweh), Christians (God) and Muslims (Shaddai); the latter because of the word which I believe comes from Arabic (at least it sounds Arabic to me, I don't really know) and because the story takes place there.

• The Prophet Nahum

1.1 Poem on Nineveh.

Book of the vision of Nahum of Elkos.

1.2 The jealous and avenging God, the Lord;
the Lord is an avenger and an expert in wrath;
the Lord is an avenger of his enemies,
hard on his opponents.

1.3 The Lord is patient and strong,
The Lord leaves nothing unpunished.
Walk through storm and tempest
the cloud is the dust of his feet.

1.4 Increases the **sea and dries it up**,
He chokes all the rivers;
Bashan and Carmel wither away
Lebanon's flora withers.
The **mountains tremble** before him,
the **hills dissolve**;

the earth rises up before him
the mainland and all its inhabitants.

1.6 Who will resist his wrath?

Who will withstand the fierceness of his
anger?

His fury pours out like fire,
the rocks break before him.

1.7 The Lord is a good refuge
the day of misfortune;
recognises those who take refuge in it.

Let us look at this from heaven and think that Nineveh also represents those who in one way or another rose up against God (demons, the Eves, the Adams). The first verses (1.1-3) speak in general of the Lord. In 4 the sea may refer to the essence (water) of the revolted (sea=death), although as I said it is quite possible that God put an end to the rebellion by setting aside all the Holy Spirit, His Essence, and then returning that of the faithful (1.4 all the rivers), this is more likely to refer to the stolen Essence of the Adam and Eve. The *mountains tremble* refers to the angels, perhaps not only to those that fell (rebels of the great ones) but in general, because of what was said about the subtraction of all Essence. The *hills dissolve*, perhaps speaking of the demons who will have no body down here. *Earth=heaven, all the inhabitants* because I believe, he took away the Spirit from all and gave it back to the faithful, as I say. In 1.8 *the flood* may refer to Himself, the immense source of the Holy Spirit, the Water of Life. In 1.9 he says that, although they have been filled with stolen Essence (drunkenness), it will not be repeated because the demons are condemned forever, and the others empty, all expelled; perhaps it refers to the future passion that ends the blackmail. In (1.11) it may refer to the demons certainly, but also to the Eves who give evil advice to the Adams. (1.12) The healthy and numerous are the Adams (who do it out of love), and they will also be "shaved" but it will be a thing of the past because in the passion He will break our yoke (1.13), our chains, the blackmail. In 1.14, he seems to speak again of Nineveh in general, perhaps of the Eves or the demons.

1.8 With the passing **flood**

ruins enemy territory
and darkness pursues them.

1.9 What are you plotting against the Lord?

He causes destruction,
the misfortune will not be repeated.
1.10 For although they are resistant
like a tangled bramble,
in their **drunken drunkenness**
are **consumed** like parched esparto grass.

1.11 From you comes the one who plans
evil against the Lord,
the perverse counsellor.

1.12 This says the Lord:

"Even **healthy and numerous ones will be shaved**, and it will be a thing of the past.
If I humiliated you, I **will humiliate you no more.**

1.13 I **will break the yoke** that weighs on you,
I will tear off your chains.

1.14 This is the Lord's command to you:
"Your lineage shall not be perpetuated;
of the temple of your god
I will tear down idols and images.
I prepare your grave, you wretch!

2:1 Behold, upon the mountains the feet of the messenger proclaiming peace.

Celebrate your feasts, **Judah**, fulfil your vows, that the wicked will no longer pass by you; destruction is over.

2.2 He that scatters is come up against thee: **watch the fortress**, watch the way, temper thy body, arm thyself with strength. 2.3 Restore, O LORD, the dignity of Jacob and Israel:

the desolators had ravaged them, they had broken their branches.

2.4 His warriors with scarlet shields; his soldiers, crimson. The chariots, at the ready, flame, the spears are waved.

2.5 They go mad, chariots are thrown, through streets and alleys.

They look like **lightning, thunderbolts** from one side to the other.

2.6 He appeals to his mighty men, they stumble in their march, they run to the walls, the shield is ready.

2.7 The gates of the rivers are opened, the palace is in chaos. 2.8 **He stands, and she, uncovered**, is carried away with her handmaids, moaning like doves, beating her breast.

2.9 Nineveh, a pool of leaking water:

Stop, stop! But there is no one to turn back.

2.10 Plunder silver, plunder gold, the storehouse is endless, heaps of precious objects.

2.11 Where is the lion's den, the feeding place of the **cubs**? When the **lion** went to get food, his cubs stayed there undisturbed.

2.12 **The lion** who butchered for his cubs and strangled for her lionesses, who filled her den, her den of offal, with pieces.

2.13 Here I am, I am coming for you," says the Lord of the universe. I will turn your hordes into **smoke**, the sword will devour your cubs; I will tear your **prey** from the **earth**, the voice of your **heralds** will no longer be heard.

3.4 All this because of the many prostitutions, of **the beautiful and graceful prostitute**, expert in sorceries, who dragged the peoples in her prostitutions, and the people in her sorceries.

3.5 Here I am against you," says the Lord of the universe, "**I will lift up your skirts to your face**. I will lift up your skirts to your face, I will show the peoples your nakedness and the kingdoms your shame.

3.6 I will cast filth on you, I will dishonour you publicly. 3.7 Everyone who sees you will flee from you, saying, "Nineveh is devastated, who

will have pity, where will I find someone to comfort you?

And in 2.1 it speaks again of the Adam (Judah). A somewhat abrupt change of "thread" which would also occur in the version from the world. In saying that it shall be no more the wicked one speaks of there being no more ages because the blackmail will have been broken (passion), then man will again have the Spirit (watch the fortress 2). 2.3 speaks of the same thing, though at the end it begins to speak of rebels in general which follows in 2.5 *lightning and thunderbolts*, it speaks of the rebellious heavenly nature. 2.7 The loss of the Spirit or Essence. 2.8 *He* is the Adams who will be left with hearing afterwards, for they were there out of love. *She* the Eves. 2.9 The same, Spirit emptied. 2.10 Gold and silver alike, the Stolen Spirit they took from the tree of Life and their own they had before the rebellion.

2.11 *the lion* may be Satan and the cubs the fallen ones or the Adam perhaps, the lionesses the Eve. 2.13 In *smoke* without body, the devils will no longer have a body later in the world, up there their soul was broken without remedy. *Earth* here is heaven, perhaps referring to the fact that when God withdraws the Spirit from everyone, there is no more food or *prey*. The *heralds again* are the Eves who spread the lie among the Adams and perhaps the fallen ones as well.

3:1-3, which I do not put here, speaks of the bloodiness of the battle. In 3.4 it speaks of Eve, a beautiful and graceful prostitute who makes Adam fall in love but is unfaithful to God. 3.5 I will lift up her skirts to her face, it says that He takes away her Spirit (garment, clothes) and at the same time she will not see in the world (the skirt on her face). In 3.6 it speaks again of Nineveh in general (all traitors).

3.8 Are you better than Thebes,

Settled on rivers, surrounded by water everywhere, with a sea for defence and more than a sea for a wall?

3.9 Its strength was the Ethiopians, countless Egyptians; Libyans and more Libyans defended it.

3.10 Thebes (She) too, destined for exile,

His sons, too, were torn to pieces at the **crossroads; his notables were cast lots, all his nobles were put in chains.**

3.11 **You will also get drunk** and hide yourself; you too will try to save yourself from the enemy.

3.12 Your strongholds are fig trees with figs; if they are shaken they fall and are eaten.

3.13 The people inside you **act like women in the face of the enemy:** wide open have been opened the gates of your country, the fire has consumed your locks.

3.14 Draw water for the siege, **strengthen your defences, tread mud, squeeze clay, hold the mould.**

3.15 There the fire will burn you, will shatter your sword, will devour you like a lobster; multiply like the locust, multiply like a grasshopper.

3.16 Even if you increase your **traders** like the stars in the sky, the lobster **changes its skin and flies away.**

3.17 Your bosses are a plague, a plague your generals; perch on the walls on the day of the frost; **the sun shines and they disappear;** no one can find their place.

Where are they?

3.18 Your shepherds, king of Asshur,

have fallen asleep; your leaders are at rest. Your people are scattered in the mountains, with no one to gather them together.

19 **There is no remedy for your wound,** your injury is incurable; everyone who hears your cry applauds for your cause, for who was not a victim, again and again of your wickedness?

3.8 This comparison may speak of the Adams also destined for exile (3.10) who are chained by blackmail (*nobles chained* 3.10, the Adams). The very scene of blackmail in which everyone has an opinion about the justice of the situation (especially the demons) could be interpreted as this *crossing* and *casting lots* (3.10). It could also be a parallel and equal comparison to Nineveh where Egyptians would be the demons (enslavers) and Ethiopians and Libyans, the Eves and Adams or vice versa.

From 3.11 it speaks of Nineveh in general, but in particular first of the Eves and then of the demons. To make drunk is to be filled with stolen Essence. As women (3.13) it refers to the Eves. Doors and bolts to break the soul and cause it to lose its stolen Essence and its own. Mud, clay, holds the mould (3.14) is that breaking of the soul which in the demons will be irretrievable; this scene is very descriptive. (3.15-16) refers to those demons, perhaps the multiplication is due to those who from our earth fall into hell, hence increases their traders, for here we "trade", we gain or lose Holy Spirit. The locust changes its skin and flies, it may refer to the loss of the body for the demons or the passing from life to death for those who go to hell from here. From 17 it clearly speaks of demons (chiefs), who will not be seen in the world (where are they?) and flee from the light, they flee from God. The king of Asshur is Satan (3.18), seen in the Isaiah point, (3.19) speaks of their complete doom.

Of course, God uses history to get his message across. There was a city called Nineveh, apparently situated at the confluence of the Tigris and the Khosr, which they conquered through the dry riverbed of one of the rivers they had previously diverted. This city had iconic lions at its entrance.

But the strange or ambiguous language used by Job or by this and other prophets, which finds similarities with history, is clearly understandable from the keys analysed in the essay, and they show us again and again our own history from heaven. Enigmatic texts from our world take on meaning seen from our origin in heaven. Thus, the bible is that marvellous plane of God spread out on the table, which at first sight is already grandiose, but which, in addition, from time to time, shows in the form of numbers or a strange phrase, a fringe that we can pull to discover our own origin, the very meaning of life, God, the only possible architect of this second level or subsoil present in the whole bible and ignored for millennia until today.

It is true that even knowing the keys it is sometimes difficult to distinguish between the main characters Adam and Eve, but in general, there are nuances that differentiate them.

I am sure there are many readings other than those reviewed in this essay that speak of our history in heaven. Regarding the ones studied, perhaps you would have changed in some places what I call Adam to Eve or vice versa, perhaps you would have exchanged Eve for demons. There are probably conclusions that I have reached that are not quite correct, or are simply wrong; in any case, the important thing is to understand that there is this hidden key, underlying the whole bible, because in itself it proves the existence of God.

Other Ways of God

All these proofs are already valid to demonstrate God. But it doesn't stop there. God has a logic, which is what this essay is about. In the same way, there is a reason for the different ways He has set up to return to Him, and it is very simple: God loves us and will demand the minimum from us in order to save us. We are already different from heaven, and we have different capacities. The test of the world is adapted to our capacities as if it had levels, nations or religions make up these steps of difficulty adapted to our capacity. Of course, these paths are all guided by and towards mercy.

Thus, the Bible speaks of seven churches that, (as I will show), represent seven religions (See [The Seven Spirits, the Twenty-Four Elders](#) p.340). I am interested in proving whether this can really be so. Moreover, verifying these religions as valid, as paths set by the same God, adapted to different nations, makes everything square also according to prophecy. It is interesting to know that all these religions have as a common denominator the mercy of God, which invites us to imitate. Here it has been proven by studying the prophecies, prefigurations and "post-figurations" that Jesus Christ created as a person who maintains the Essence of God in its maximum intensity, makes man's nature capable of receiving that Essence of God within us. This qualification, legitimizes the new Man's Nature, saving us from the death we reached up there, when we went from being a heavenly nature or God's desires, to being nothing at all, God's empty worms. The confirmation of this will also be a proof of all that has been said, and moreover it adds a clear logic to everything that surrounds us, including the sufferings and "injustices" of our world.

Well, I suppose that no faithful person of any religion will think that this can be so, but I ask you for a little patience because this is proof for the world, also for atheists, and far from denying your faith, if you process one of these religions, it confirms it as true. I would invite you Christians to complete this point, which now begins, with [Baptism](#) p. 415, and the [Conclusion](#) p. 473.

- *Islam*

As I have written several times, Islam is a path guided by mercy that reaches God (Allah). And yes, the prophet Mohamed is the one sent by God to that nation, for God speaks to us according to our capacity and even according to the hardness of our hearts as we saw in the Old Testament. Thus, the prophet Mohamed has a direct and clear way of expressing himself. That is why his way of showing the danger of turning away from the Muslim way for the people of that nation is so forceful. In 237 pages of the Holy Qur'an, I have read, 506 times the words: infidel, impious and associator (which do not designate the same -approximate value, I have only searched for the roots of these words-), generally indicating how bad they will be when they will be judged by God (Allah). These warnings occur in all religions, in all the ways set by God; the ways, as I have already explained, are designed by the Lord for the 7 different types (sizes) of souls that have fallen to earth. God is just and will not ask anything of us that we cannot fulfil.

The problem is that by hearing so many warnings about the infidels and the associators, one can come to despise them to the point of hating them and that is not good for any Muslim, because Allah is merciful and that is what we are all called to, mercy.

These terms on the other hand are sometimes confused.

The infidel.

The infidel, also called a hypocrite, is usually one who has known the Word of the Messenger, but then does not act upon it. In this sense they are equal to the impious. There are many Suras which speak of the infidels as knowing the Qur'an: 4:82-90, 9:73-74, 47:32:

Sura 13:43. The infidels say: 'Thou hast not been sent!' Say: 'God suffices as a witness between me and you, and those who have the knowledge of the Scripture.'

It is true that there are other times when the term infidel seems more general, although after learning that in the time of the Prophet Mohammed there were only minor skirmishes against Christians with whom, however, in different places they got on well, and that jihad or holy war, in the context of his life, was primarily concerned with fighting pre-Islamic Arab cults in defence of the Muslim community, not a generalised war against Christians (although I thought otherwise), most of these 'infidel' references may well refer to these pre-Islamic cults.

The associator.

The associators are not the people of the Scripture (Jews and Christians), for in many verses a clear distinction is made (Suras 22:17, 98:1, etc.). They belong to pre-Islamic cults with customs as barbaric as killing their children so as not to become impoverished (Sura 6:137, 6:151, 17:31, 61:12), which also does not coincide with the people of the Scripture. He says that they associate other smaller gods with God, which may refer for example to the Egyptian gods, in which there is a hierarchy (Num, Ra...), however, although the Prophet Mohamed makes a clear distinction, as I say, between people of the Scripture and associators, someone after him said that the associators are the Christians because they associate a son with God. Well, I want to clarify this because this error is part of the hatred that is driving many Muslims to hell. Mohamed already speaks ill of Christians for saying that God has a son and yet he makes this clear differentiation separating the associators and the Christians (and people of the Scripture), although you insist on equating them.

For if one says:

$$\text{Constant } a = 1;$$

$$a + 2 = 3$$

And you change the constant 'a' by a variable and equal it to 2, the rest will no longer be fulfilled:

$$a = 2;$$

$$a + 2 \neq 3$$

It is you who make the Holy Qur'an contradict itself, and not because of what the Prophet Mohamed wrote, but because you then changed the meaning of his words.

Sura 2.62: The believers, the Jews, the Christians, the Sabeans, those who believe in God and the Last Day and do good, they have their reward with their Lord. They need not fear and they will not be sad.

Thus he is very clear when he speaks, but even if he is clear, one has to be aware of the environment in which he was speaking, so as not to confuse us. These pre-Islamic cults had not converted to Christianity even though by then (around 600 AD) Christianity had spread over much of Europe. They were hard of hearing (not deaf like the Eves, there would be everything there) and so God sent them the Prophet Mohamed. Does this mean that Islam was second fiddle, since they did not convert to Christianity? No. They did not convert to Christianity because they were not called to be Christians, they were to walk the path designed by God for them, Islam, a source of flow suitable for their size of soul. But in that

environment, among people who are hard of hearing, even capable of killing their children, for the sake of survival or I don't know why, God sends someone who shouts, for this is the way to speak to the hard of hearing, by shouting.

Thus the Holy Qur'an, though a book guided by mercy, is written in the tone of war (Surah 9:111 and many more) and in an imperative manner, but even in the harshest Suras I have read directed against the associators, who are the worst of the worst in Islam, we discern something more than punishment:

Sura 9:5 When the sacred months are expired, kill the associators wherever you find them: capture them! seize them! siege them! ambush them everywhere! But if they repent, do the azalah and give the azaak, then let them be in peace! God is Oft-Forgiving, Most Merciful.

What would be the wish of the Prophet Mohamed when he taught you this: that the Muslims of that time would kill the associators or that they would convert? Of course the latter, because, in fact, one who has nothing to fight for, does not fight. If you put a knife to one's neck to ask for his bag of coins and he has it empty, he will not fight for it, he will give it to you without thinking. For these are the pre-Islamic cults that Mohammed fought against, cults empty of God. This is probably the reason why there were so many infidels or hypocrites, and why they were named so much in the Holy Qur'an, because of all those who, at the risk of death, falsely converted to Islam.

Many of you are like those who stood in a square in the sun in the summer and were told: 'Protect yourselves from the heat, for you may die of heat stroke!' and then at night in the freezing cold they uncovered themselves in bed to protect themselves from the heat. You are even worse because in this example, the word 'heat' is the same, only the circumstances change, you have even changed the meaning of words that the Prophet used. And yes, the circumstances are important because today nobody attacks Islam as a religion, but it is even more important for you, I suspect, to change the meaning of 'associator' or even to confuse sometimes who the infidel is. And since you understand the Holy Qur'an only in the environment of war in which it was written, so you do not detach yourselves from that war that you carry in your hearts towards those who are not like you, which influences your real environment, which is often surrounded by hostilities with neighbouring nations. How can we stop waging war if the Holy Koran is written in the tone of war? Well, someone has to be the enemy, now the associators will be the Christians! -said that one. You do not realise that God sent the Prophet Mohamed to give you a clear path to Him. It is not easy, however, to follow Him faithfully with the temptations of the real enemy, the devil; but you, besides this danger, you lose yourselves in the things of the world, because it only belongs to the world to make an enemy of another nation or another religion; God will judge after the last day. It is enough for everyone to follow the rules of his religion,

including the application of the mercy needed at any given moment, to go around hating others because of their culture, their faith or their nation. Paradoxically, the devil tempts you by using the environment of war in which the Quran was written to transfer it to your hearts and thus make you sick with hatred. For just as water is necessary to forge cement, so war was necessary to convert those hard-of-hearing child-killers to Islam. Many of you are like the fool who pours water on a solid block of cement and tries to twist it around with a stick to mix it. All you will achieve is to break your stick, your own soul; Islam is already firmly set.

Why can't you come to the thought that the Prophet came to? **The believers, the Jews, the Christians, the Sabeans, those who believe in God and the Last Day and do good, they have their reward with their Lord. They need not fear and they will not be sad.**

I, being a Christian, am sure that the Prophet Mohamed was sent by God to establish Islam as a path in the right direction towards Him for a hardy and pragmatic nation like yours. So much so, that they would never have accepted Christianity because it was not God's (Allah's) appointed path for them. The problem, as I say, is that these pre-Islamic cults of often inhuman customs could only be united with an iron fist and conquest. Many of you every time you read the Holy Quran you settle into the war environment that the Prophet lived in and ignore the best: the rules that lead you to justice and mercy. And since you cannot ignore that environment of war during which Islam was forged, once the worst enemies, the associators (not the infidels because there will always be apostates in any religion, but less so if you do not force them to be part of that religion), were over, you changed the meaning of this word to encompass new enemies. If the Prophet Mohamed knowing what we Christians think of Jesus did not call us associators, why do you? And in doing so, are you not changing the value of all the verses in which that word is mentioned? It is like changing all the pawns in a game of chess to bishops or knights or any other figure, it will no longer work. It is no longer a question of who will win the game, but the rules of the whole game will have changed. For thus you make the Holy Quran contradict itself, when it was written without contradiction. Do you not realise that the Prophet pointed out to you the way to go while he was pushing away with his hands the branches of the forest that prevented you from seeing? Do you not realise that many of you stood and watched the Prophet pushing away those branches, but did not look up to see the way to which he pointed?

Thus, the Prophet Mohammed sometimes speaks well of the people of the Scripture (Sura 2:62; Sura 5:69), making their salvation conditional on the manner in which they act (as indeed Muslims do), not on the veracity of their faith. Moreover, he regards the Bible as words of light - how could it be otherwise? Of

course, at other times he speaks ill, in order to separate those paths we walk on, for the Prophet Mohamed must at all costs prevent Muslims from walking with Christian standards, on the Christian path, for that would lead them to hell, because Muslims have a different path from ours, although parallel, directed towards Allah (God). Thus it is perfectly traced by Him (who is Omniscient), because we are different from our **first death** in heaven and we need different streams to fill different sizes of soul. And yes, the Holy Quran already talks about us being separated from God, and although it does not call it as first death, at that moment we ceased to be what we were. I do call it the first death:

Sura 29:57. Everyone will taste death. Then shall ye be returned to Us.

Even in this war environment the Torah, the Gospel and the Quran are quoted together. It was not the people of the Scriptures who were the enemy, not until you changed it.

Sura 9:111. God has bought from the believers their persons and their property, offering them, in return, the Garden. They fight for God: kill or be killed. It is a promise that binds Him, verily, contained in the Torah, the Gospel and the Quran. And who respects His covenant better than God? Rejoice for the bargain you have made with Him! That is the great success!

In others it seems to speak of both as valid ways (this is not the norm in the Quran).

Sura 5:46-48. And We caused Jesus, son of Mary, to succeed them, in confirmation of what was already in the Torah. And We gave him the Gospel, which contains Guidance and Light, in confirmation of what was already in the Torah, and as Guidance and Exhortation to the God-fearing. (47) Let the people of the Gospel decide according to what God has revealed therein. Those who do not decide according to what God has revealed are the perverse ones.

(48) And We have revealed to you the Scripture with the truth, in confirmation and as a guardian of what was already of the Scripture. So decide between them according to what God has revealed, and follow not their passions, which turn you away from the Truth which you have received. To each of you We have given a standard and a way. God, if He had willed, would have made of you one community, but He wished to test you in that which He gave you. Compete in good works! You will all return to God. He will inform you of what you disagree about.

In confirmation of the beginning of this Surah (47) we find this in the Bible:

2Co 4:3-4 And if as yet our Gospel is veiled, it is veiled to those who are perishing, (4) to the unbelievers, whose understanding the god of this world has blinded to prevent them from seeing the brightness of the glorious Gospel of Christ, who is the image of God.

I would add that many aayahs speak of fighting the infidel, but usually they generally put some condition of self-defence (attacking those who drove you out of your homes, those who attack you Suras 2:190-193) or defence of Islam itself

(tempting is more serious than killing) speaking, as it usually does, in a warlike tone and sometimes encouraging, or justifying the Muslim, to do what he does not like to do (killing in that war). In others it invites to fight with those of the Scriptures (Jews and Christians), until they pay the tribute Sura 9,29. This tribute, I believe, is part of the Shari'a (which I am completely unaware of) and seems to be also a tribute to finance this war (remember, in the Prophet's time the enemy was especially the pre-Islamic cults - notably the associators), although they are still being paid today.

Finally, for those who think they are so clever as to correct the Prophet by saying that the associators are the Christians, when for him they were not, judging from the many Suras in which he differentiates between them, I will try to determine who these associators really were. Let us see:

Sura 6:137 Thus those whom they associate have caused many associators to believe that it was right for them to kill their children...

This 'whom they associate' is plural, it is not Jesus associated with God. It is true that it is an interpretation of the Quran since it is an English translation, but others I have seen are along the same lines:

Sura 6:137 Likewise, there are many idolaters to whom the associates whom they ascribe, make it seem good to them to kill their own children....

So, it occurs to me that these associates are what we Christians call idols, or gods written with lower case letters. You can make an idol out of almost anything: power, sex, money, affections, anything you put before God. Paradoxically, you can even make an idol out of your religion when you do not understand it well and fanatically do what God does not want you to do under the pretext of that religion. In the Prophet's environment, it occurs to me that there were people who associated God with a worldly benefit that He was supposed to bring to His followers. It is true that God provides, but He is not going to make us rich in money by following Him. Neither is there a god of war that makes you stronger fighting, or a god of fertility... But all this is just a curiosity, the important thing is to know that the Prophet did not refer to the people of the Scripture when he spoke of the associators (the root associad- comes out 98 times in the Quran) so whoever refers to Christians as associators, taking the Quran itself as a pretext, is twisting and obscuring the Holy Quran 98 times. And worse still he who deceives others by so teaching, for he teaches the message of God to your nation with contradictions when it has none.

■ The Qur'an's corrections to the Gospel.

God revealed to Prophet Mohamed truths that even Christians do not know, but He also showed him realities as differences; it does not mean that Prophet Mohamed was wrong, it was as Allah (God) showed him to keep the two ways separate, for they had to be kept separate in order to be suitable for both nations.

■ Jesus Christ was created.

Indeed, this was revealed to the Prophet Mohamed: Jesus Christ was created directly by God (Allah), and so it was in heaven (Sura 29:57 ... you will be returned to Us) and on earth. Christians do not understand this because they do not understand the mystery that for them is the Holy Trinity: One God in three persons. They seem to place Jesus Christ at an infinite point in time next to the Father, when this is not so. The Father and His Essence, the Holy Spirit, live outside of time, forever. And yes, it is His Essence, the Holy Spirit in some intensity, that indwells us when we are in His Grace. It is not infinite God because we would burst. Even everyone can be more or less full of God (Allah), this can be confirmed by those Muslims who have felt Allah within themselves. Not everyone can feel it, neither can all Christians. And this is the principle of the Holy Trinity, that God can dwell in your person and in the person of others and still be One God. It has not been revealed to Muslims that when God dwells in you, you are begotten in Him as His child. Carrying God within you, the Holy Spirit, is not like carrying a box of bananas, it is carrying God who becomes one with you to make you feel great inside, happy in the face of sickness and the hardships of life (I have already spoken about this in a previous commentary). I do not say this to convince any Muslim, for they must follow the path that Allah (God) has provided for them through the Prophet Mohamed. I say this so that you will see that we are going in the same direction and so that many of you will stop hating, for it will lead you to hell. If I were like these haters, I would look at you with haughty eyes and a face of disgust, saying, 'Now, you will see how many of you will be surprised when you receive flames from hell, instead of the expected garden grass...' and then I would leave you in quietness. I would refer to proving God as I have already done, irrefutably making Christianity the only true religion, but I know that God also set Islam as the true faith for your nation, so, although it would be easier for me, all the fools whom the devil deceives into hating others would

fall on my conscience. It is my duty to denounce your sin, what you do once you know it is up to you.

I was saying that God has willed to reflect Himself in the nature that surrounds us, and has made our own nature similar to how we were in heaven. That is why we say that a son of ours carries our blood, and so, similarly, when someone holds within him the Holy Spirit (Allah in some intensity), he is considered a son of God, he is begotten in God even after he is born, say the Gospels. For the angels and we were originally created to hold that Life, to hold the Holy Spirit (God, Allah), but we separated ourselves from Him and fell dead inwardly to the world by our betrayal. There, to heaven, we will have to return, but full of Allah (God). Thus, for us Christians, Jesus Christ was the first created one who pleased God and by whom the angels and other powers in heaven were created. Although all angels and any man who holds the Holy Spirit within him is a son of God (Allah), we call Jesus the Only-begotten, because being the first-born, he is the only one who holds the Essence of God in the highest intensity, in that of God, because he is at the very source, next to the Father. But for Christians there is also only One God.

So indeed, Jesus Christ was created directly by God, in heaven and on earth. The prophet Mohamed dismisses the mystery of the Trinity and proclaims the same result: that there is only One God.

■ The differences:

The Holy Quran says that Jesus was a prophet, but states that he was not born of man, nor did he die making him different from any prophet of any time.

The Holy Quran says that Jesus did not die on the cross, but that it appeared that he was crucified.

Sura 4:157. and for having said: ‘We have put to death the Anointed One, Jesus, son of Mary, the Messenger of God’, being that they neither killed him nor crucified him, but it seemed so to them. Those who disagree about him doubt. They have no knowledge of him, they follow only conjecture. But they certainly did not kill him, (158) but God raised him to Himself. God is mighty, wise.

That is to say, it does not question that they believed they saw him; they were not lying when they said so, because they believed they saw him (it seemed that way to them), so it is like saying that for the world he was crucified. If there were bad intentions on the part of the Gospel with the objective of glorifying Jesus it would have been better to have said: ‘Jesus did not die on the cross, but we saw how God took Him for Himself’, making Him different from any other man. If we

had all seen how God took him to Himself, why talk about a resurrection? There have already been other resurrections not only in miracles of Jesus Christ but also of the prophet Elijah (Old Testament). But Allah (God) made Prophet Mohamed see it this way, why? Because that is how it should be to keep our ways separate.

However, it is curious how Allah (God) revealed to him something that the Christians did not understand: they believe (I exclude myself here), that Jesus Christ was crucified in order to obey and thus counteract the disobedience of 'Adam'. When Jesus Christ was crucified in order to, by dying in forgiveness, i.e. by loving infinitely, make man's nature valid as worthy to receive the Holy Spirit. Had He not loved to the end, Jesus would have died as what He is, able to maintain the Holy Spirit in maximum intensity. But He did not die as such, so it seemed to those led by the demons that haunted Him ('heal thyself'). What does this sound like to us? Because Jesus did not die as such, all men can keep God (the Holy Spirit) within us. He validated the human nature as He validated the heavenly nature (angels) at the beginning of time to receive God (for He was the first created and as such pleased God).

Anyway, as I say, Muslims do not have to be Christians because with a very high probability they would fall into hell, as the Christian way is not for them (and it is the same for us Christians with Islam), but understanding Christians can make many whose hearts are at war and full of hatred towards non-Muslims to be saved and not fall into Satan's flames of hatred. Let us remember: as Allah is merciful, so the father of hatred is Satan and those who hate are his property.

I believe that only a monster (in the full sense of the word) can kill women and children, and indeed anyone without motive of self-defence. Many, too many, who expect to see green garden grass, after death, will be very surprised to suffer the flames of Satan's hatred. We Christians are told that if you do not warn your brother that he is sinning when you see him sinning, you bear his sin too. I don't know if there is anything similar in Islam, but I do know that correcting your brother who is about to fall straight into the abyss is merciful and that is what we are all called to do, for God (Allah) is merciful.

The devil uses any means, including misinterpreting the holy scriptures, to take as many people as he can to hell. Thus, Muslims have a very serious problem, because in addition to the Eves, present in all the ways of God, who do not listen even though they may appear otherwise in Muslim communities (not in Christian ones, for among us one can freely declare oneself deaf or a lost idiot), many of their 'Adams' are filled with hatred towards the non-Muslim, making them incompatible with Allah (God) the merciful, for if the prophet Mohamed reasoned that statement in Sura 2. 62: **"The believers, the Jews, the Christians, the Sabeans, those who believe in God and the Last Day and do**

good, they have their reward with their Lord. They have no need to fear and they will not be sad", why does the average Muslim not reason the same? As I say, for the Adams to be lost is, if anything, more painful for God, for it is these, the Adams, who have their ears open to Him, whom the Lord is most interested in saving, for they did not betray out of greed but out of love in heaven. And this hatred is not only seen in those psychopaths who confuse the meaning of jihad and who have already earned hell, but in the general Islamic culture that isolates itself from non-Muslims in the conviction, not only that the Muslim is the only chosen one, but also that the others are condemned and more or less deserve death for not being Muslims. Genesis already said this about the Ishmaelites (and I have commented on it elsewhere):

Gen 16:12 He shall be a human onager. His hand shall be against all, and the hand of all against him, and he shall pitch his tent against all his brethren. [onager = wild donkey].

“In front of all their brothers” (i.e. they will live in isolation from their brothers, not among them). And this Word of the Bible was written 3000 years ago or more, see if the Lord is Omniscient and how He had a way planned for them. Well, it is a very different culture to the Christian one, and it is not about being friends; that is as difficult as an older brother being friends with a younger brother (regardless of which one is older), because the older brother has his own friends, his own way of being and the younger brother has his own, however, the bonds of brotherhood should be much stronger because we share so much, and if the blood ties are strong how much more to share the Holy Spirit among all (One God in all people in His Grace). It is a matter of returning as many of us as possible to God (Allah), to Allah (God), because He loves us all equally.

So, many are the words of the Gospel that for Muslims have been corrected. Why? To keep our ways separate and also to simplify or make their faith more understandable. They of course have no headaches with the mystery of the Holy Trinity and come straight to the same place as Christians: there is One God. As a note I add that Christ never says ‘my Father’ but ‘the Father’, which also refers to our affiliation as children of God when we are in His Grace.

Gospel of John 8:28

So Jesus said: When you have lifted up the Son of man, then you will know that I am He and that I do nothing of my own accord. What I say is what the Father has taught me;

Gospel of John 10:30

The Father and I are one.

Gospel of John 10:34-38

Jesus answered: Is it not written in your Law: I said, you are gods?
 So it uses the word 'gods' of those people to whom the word of God was addressed --
 and scripture cannot be set aside.
 Yet to someone whom the Father has consecrated and sent into the world you say,
 'You are blaspheming' because I said, 'I am Son of God.'
 If I am not doing my Father's work, there is no need to believe me;
 but if I am doing it, then even if you refuse to believe in me, at least believe in the
 work I do; then you will know for certain that the Father is in me and I am in the
 Father.

Gospel of John 11:25-27

Jesus said: I am the resurrection. Anyone who believes in me, even though that
 person dies, will live,
 and whoever lives and believes in me will never die. Do you believe this? 'Yes, Lord,'
 she said, 'I believe that you are the Christ, the Son of God, the one who was to come
 into this world.'

Gospel of John 14:10

Do you not believe that I am in the Father and the Father is in me? What I say to you
 I do not speak of my own accord: it is the Father, living in me, who is doing his works.

Gospel of John 17:5

Now, Father, glorify me with that glory I had with you before ever the world existed.

Gospel of John 20:28-29

Thomas replied, 'My Lord and my God!'

Jesus said to him: You believe because you can see me. Blessed are those who have
 not seen and yet believe.

There is also foreshadowing of Jesus Christ in the Torah where he is spoken of
 as the savior of men. Some of these are described in the section: [Foreshadowing
 of Christ in the Torah](#) p.14.

■ What is important.

The important thing is, of course, to believe that there is One God. The next
 thing is to be merciful as Allah, God, is merciful. But, in addition, to observe the
 rules and observances of your religion. For faith is lived in deeds; someone who
 does not believe will not take restrictions on his life, on the contrary, he will live
 all the idols of the world, all the pleasures he can, without thinking about the last
 day or where he will end up afterwards. However, he who strives has his reward.
 And this also works for the people of the world: the more exercise a gymnast does,
 the more self-realised he feels at the end, perhaps this is a sign for everyone to
 understand. The Holy Spirit (God within us) is likewise quantified: the more
 mercy shown the more of Him that dwells within you. As we all have a size of
 soul, these are grouped into nations, or religions rather, because we all have a
 minimum amount to fill in order for our soul, once released from the body, to
 ascend towards God (Allah), or if you like, to remain in God after life on Earth.
 And we also have a maximum limit (this is the limit that the angels who revealed
 themselves in heaven wanted to break), that is why we need different streams to

fill ourselves with the One God (Allah), because, although brothers, we are of different sizes. And yes, the efforts to come closer to Allah (God), even if they do not seem to be produced by mercy, like going to the mosque or church and keeping the fasts, making those pilgrimages..., will also be changed by the Holy Spirit within us; we may not feel it on earth, but it will also come after the judgement of the last day. This is the reason for the different paths set by Allah, God, to fill us with Him. Parallel paths in the good direction guided by His mercy, and towards mercy. Guided towards Him. Remember: God will never ask anything of us that we cannot fulfil, live, accomplish. He is just and merciful.

And just as it is more difficult to exercise mercy with an enemy than to exercise mercy towards a neighbour, so it is much more difficult to exercise mercy with a heart at war than when you have it at peace, for mercy is to be kind, just, to the miserable, to the one who is not like you, to the one who is not in your condition. And he who is not merciful is unlikely to find mercy, for all that we do in the world will be repaid in one way or another after the last day.

In short, God's will has been to keep us separate, to safeguard our freedom with the Babel imbroglio. He has given 7 nations 7 parallel directions to the same place, but separated from each other. The rails that channel us remain, but bind us, because in the end it is love and mercy that saves. Those lanes have been the perfect platform set by God for us to find that love, and now the time has come to know it, perhaps because the road ends and with it the lanes. Now we must find the entrance to Eden and it is urgent, now is when we must all come together at the point of confluence, in Love. In God. Of course by complying with those rules we have been given, but by recognising each other.

It is not difficult to think why God puts different ways of salvation, let's imagine a slightly extreme but valid case:

A farmer with different kinds of animals, who is going to take them all at once from the bottom of a valley to his farm, at the top, where there he will eat them and they will be part of his belly (it is just an example); so it is in his interest that they have meat. There are horses, cows, calves, ..., turtles (maybe these cannot be eaten by Muslims, but it is an example) and even lions. Won't there be different roads or ways to get there for one and for the other (and many separate ones)? The horse would almost not need a road, the cow, flatter... But they can all get there because they have strength in the flesh, in fact, if they had no flesh they would not get there, nor would they be of interest to the farmer to eat them. Let us also consider that animals can get in each other's way (a lion cannot go with a cow, nor can a university student learn in a kindergarten class, nor the other way round).

Well, God provides what is necessary for our salvation; the path is important because on another path that "animal" might not be able to climb to the top. But even more important is to have love and mercy because without "flesh" the animal will not be able to climb any of the paths, not even the one that the farmer (God) has provided for that animal. Because love, like the "flesh" of cattle, is what gives

strength to reach the top and is pleasing to God. If someone is skin and bones, they will have no strength and will not want to start climbing, and they will remain in the valley of death. Others may have started climbing one of the paths, but they are so emaciated that they remain at the beginning. Those who get further are luckier because, even if they have to wait for the farmer to collect everyone, he may then come down a little to get their meagre flesh. In this example, Christ would be the vaccine full of knowledge (Being) of the farmer that cures the farmer's allergy to meat, for before he only took calories without meat, and also cures the animals in the valley of their diseases (it is a vaccine for heaven and earth). This is true for all religions, even if it is ignored, because Christ makes Man fit to receive the Holy Spirit; this was essential and is independent of the path that God has set for each nation. The devil would be the disease that rots the meat (in the valley) and caused the farmer's initial allergy (in his house).

Perhaps we do not want to admit that religion is a good guide, but not a guarantee of arrival; that by itself, by its rules, but without love, we cannot arrive on our own. And we actually see this around us in some who call themselves Christians, who go to Mass on Sundays and then are selfish and mean to their neighbours. The same is true of Muslims who go to pray at the mosque on Fridays and then are unable to show the mercy that Allah has shown them. No matter how many rules we follow, there is one teaching that underlies our scriptures, and that is love and mercy. Jesus Christ and the apostles already warned us about this: without love, you may be burned by God, which is of no use to you, or you may give all your possessions to the poor, which is of no use either.

Insofar as the Holy Quran gives us rules for renouncing the world and accepting and being faithful to God, it speaks to us of mercy, hospitality, etc.; and thanks to the fact that Jesus Christ has redeemed all of Nature Man, and that it is the practice of Love that saves us; Islam, practised from a place of mercy (just as Christianity must be practised from a place of mercy), is another valid religion for reaching God. But you must be careful not to misinterpret the messages that God, Allah, put in the Quran, his Holy Book, for the purpose of safeguarding our freedom and keeping us separate at least until the prophesied moment of our union. And you must simply ask yourselves where mercy comes from, from Love or from Hate. God is Love, the devil is the father of hate. Love is a way of life that one “gives off”. One does not choose whom to give it to. It is given in the family, at work and even to enemies.

So, having said all this, I will not deny the prophet whom God sent to you, for he was indeed sent by Him, and as His messenger he fulfilled His commands well. I do come to warn you that there is only one God. Since you are so inclined to expand the meaning of the word ‘associator’, be careful not to fall into your own trap without realising it, by associating, in your terms, others with God, for Muhammad himself was, as he rightly said, a mortal and a messenger.

I will not deny that there is only one God and that Jesus Christ was created, but only in his person, not in the Essence that flows through him. If you have felt God within you, you will know what I am talking about, about being yourselves with your 'person' and yet living ecstatically happy. The "Sakina" or tranquillity, as you call it, is to have God within you, within yourself and perhaps within your neighbour, and there is still only one God, but in your different persons. The difference is that the intensity of God in the person of Christ is absolute. He speaks from the source; for those of us who are fortunate, the Spirit of God passes through us and remains in us until we sin and become opaque (we fall out of love). But we are not at the source but very far from it, and the 'waves' reach us weakly (our nature can no longer contain it except in this way, far inferior to that of the angels and infinitely inferior to that of Christ).

I will not deny the five pillars. For I recognise that there is only one God and that Muhammad was sent by Him. I do not deny the necessity of salat (prayer) or zakat (almsgiving for Christians, although we also donate to the church) or what fasting means as a way of bringing us closer to God. Nor do I deny pilgrimages for the sake of God, as these involve detachment from the world in His name and a choice in themselves.

I will not deny the resurrection or eternal life, nor Gehenna or the fire that does not consume or kill, but which hurts and burns like the fire here.

I propose the following example:

Several battalions of your beloved army have been trapped in different potholes on a route they were travelling on when they followed their non-commissioned officers who disobeyed the general's orders. These battalions do not know each other, as they were given secret identities, nor do they know the general, as they receive orders from the chain of command. Now your battalion is surrounded by demonic enemies at night, and you cannot return to the main column of your army. In turn, the army cannot reach you, as it would fall into the sinkhole. So they send you an envoy with ladders and tools to get out of the hole. It is not normal for you to use ladders, but rather to walk, however, the general has sent you these ladders to help you get out.

The general also has plans for you. These will be given to you when you leave the sinkhole. He knows all the plans and is in charge of sending envoys to rescue the other battalions that have fallen into sinkholes. He will send these envoys with whatever the battalion in question needs, which will depend on the training of the battalion itself and the characteristics of the sinkhole they are stuck in. And since the General knows all the plans, his envoys only have to bring the right size ladder. The envoys will only be given what their battalion needs to get out of the hole. The envoy is not the general, he does not have to know all the plans, except those that concern the salvation of his battalion.

And will the general send a single ladder for seven battalions? No. Because the holes are different and the time is the same for all, it is predetermined. What's more, he will tell each of his envoys specific characteristics that differentiate each

battalion, lest they become confused and take care of those they should not, leaving the others without an envoy or without salvation. Thus, the envoys do not know each other deeply, in order to safeguard that secret identity and for the salvation of their community.

Well, the general would be God. Your envoy Muhammad. The stairs are the way God has given you what saves you:

Humility, almsgiving, faith, prayer, mercy, turning away in some way from the world or the pit we are in.

These rules, or stairs, have been made for you, adapted to your understanding, your culture and customs, but underlying them is a message common to all: God's mercy and love.

That mercy that we are called to make our own towards others.

For this I say to you:

God loves you, just as you are. And He wants you to be saved, He wants you to be filled with His Spirit, and for that you must love, because He is Love and we were made by Him (our soul) in His image and likeness, but we fell out of love, we disobeyed, and the Spirit left us because He cannot not be, He cannot not love. We freely expelled ourselves from Eden. Indeed, we were made a first time (in the beginning), together with God; in our freedom we fell, and now He recreates us a second time in a nature that holds us for a time to recover the happiness of our first being, filled with the Spirit. This is the reason why God apparently hides Himself: to respect our freedom, for without it, we would cease to be as He created us. This being so, hell, or Gehenna, is real, for those who do not manage to fill themselves with God (with love, with the Holy Spirit), when their bodies die, will fall alongside those who hated God up there and who lost their freedom to do nothing but hate. That is the eternal and painful hell warned to all the 'battalions,' to all the straight paths that go in the right direction, parallel to each other. Indeed, there will be a third recreation, for those who have been filled with the Spirit, and even so, we will be the same person we were in the first creation.

This I say to you:

There are some who cannot hear the word of God no matter how hard they try; scattered among all nations and religions. This is because there were some who fell out of love with God, or emptied themselves of Him, deceived by the love they felt for others. But there were those who fell deceived by longing for more of God's Essence, and still others who hated because they could not possess more of that Essence and are no longer free. This is the original differentiation between all of us. Nevertheless, those who are deaf with freedom will be able to hear by seeing us live mercy to the believers of these religions.

It is true that time is predetermined because God knows it, and afterwards there will be judgement, but this will already have been decided by our actions in the life of the body. Afterwards, we will no longer be able to do anything, because we will no longer be free to choose God. There will be no doubt that He is there and that He is Love; there will be no choice.

But just as what we do for others is actually for our own benefit, it is our actions that judge us. God is not vengeful, but He cannot not be; lovelessness cannot coexist with Him, which is why He has made this world a test, because it is in need that one can be filled with love. There is little love in the rich man who gives a small alms out of obligation, and much love in someone who gives a small alms from the little he has, out of empathy for the one to whom he gives it, putting himself in his shoes and doing for him what he would want for himself.

And this too:

The Qur'an, even though written in times of war against pre-Islamic cults, Bedouins, polytheists, etc., almost always cites self-defence or the defence of Islam as the reason for that war, and always gives them the opportunity to convert, so its purpose is not to kill, or war, but the conversion of these peoples. In all the verses against 'the infidel' I have read that justice will come at the appointed time, from the hands of God. Today there are no holy wars, for almost everywhere there is freedom of religion. And in any case, if there are battles in the world, they do not attack a particular religion or race (although there are those in your nation who, deceived, attack others on the grounds of religion). Be careful, then, for Iblis is tampering with the verses of the messenger to make you misunderstand what he wrote. Justice belongs to God, not to us. If He wanted, those you call infidels would disappear with just a blink of His eye, but His patience, love and mercy are infinite. If this were not so, I assure you that no one on earth, including you, would have lived for a moment.

And this too:

In this book there is proof that God exists and is as I say. It is not only proof for believers, such as the Bible or the clear verses of the Quran, but also proof for scientists, for the blind and the deaf. This being so (read the full essay to verify it), the time has come when God will reveal what He wanted to keep hidden until a predetermined time. The time has come when the earth will be filled with the knowledge of the Lord, and therefore the end must be near. It is the moment when the wolf will dwell with the lamb, when the paths of good direction will unite under the love and mercy of God. It is the moment to know our true identity. We will see the general, it will be daybreak, and we will know that we are all fighting on the same side against the demons.

God revealed to the Prophet Muhammad what you needed to be saved, and through him many attained salvation. What was revealed was what you were prepared to understand, and what God wished to keep hidden was concealed from you; He also concealed from all men other things that are described in this essay. The prophet was revealed the person of Jesus Christ, the man. But there is a part of us when we are in Grace that is God in us. Muhammad always spoke of the person of Jesus Christ as created by God, and, as I have already told you, he spoke the truth. In Christ, as in us, dwells the Holy Spirit, God (Allah), when we are in His Grace; the difference is that in Jesus, the Holy Spirit dwells in the utmost

intensity, that of God. And yet there is still only one God. Thanks to that person capable of containing absolute Love, you and we and all men can feel the “Sakina”, we can harbour the Holy Spirit, for He has made us fit. Thus, Jesus Christ is not the son of God in the sense that you give him, he is the Son of God because his person was created by Him and contains Him fully, being capable of harbouring infinite Love = God. Know that the angels and we in the first creation or beginning were created in the same way, so we were also sons, but we never fully contained God, but rather adapted Him to our person (Whenever I say “adapted”, I mean diminished in intensity; just as water vapour is still water, the Holy Spirit cannot change in what He is). Here in the restraining nature of ‘man,’ we will only become ‘adopted’ children of God (those who manage to harbour the Spirit), and when the predetermined time passes, those who have His Spirit will return to God, while those who do not will continue to fall into Gehenna. It is the Spirit that is drawn to Him; and there is still only one God!

It would be very easy for me to keep this quiet, but I cannot fail my Lord, I cannot fail your Lord, the only God. I know that some of you are deceived by Iblis, the father of hatred, but I have offered my life to God and I submit to His will. Know, as I have already said, that those who are deceived will follow the deceiver to Gehenna, for hatred will never reach Eden, home of Love and Mercy, home of God. Iblis clouds the vision of those who are deceived when they read the Holy Qur'an, and confuses them about faithfulness and mercy with hatred. It is urgent to help them. Especially sad for Allah must be the case of today's (misnamed) Jihadists because, although they could be the best, capable of giving their lives for Him, they are deceived in a despicable way by Satan, who fills them with hatred. They are unaware that hatred is incompatible with Allah, that hatred is ‘non-being’, that it is the opposite of mercy. This is how Satan acts; he shows us evil as good, and good as evil.

Finally, I would like to say to all of you, even those who have been deceived, that you should be overflowing with happiness, for I bring you wonderful news: God loves us. He is not a vengeful god, but one who wants to save us and has already done so because of what we did up there. Now our freedom must accept to live in Him, to live in Love. As long as we maintain our freedom and have life in our bodies, we can return to Him, because He does not deny Himself; He is Love, and Love forgives everything. But since Love cannot enslave us, He respects our freedom; wherever our direction points when our body dies, that is where we will invariably go. Do not continue with your heart at war; fight against the devil who tempts you to stray from your religion, but the war against pre-Islamic cults and polytheists is over. A heart at war is a great burden on the soul.

As for Jesus Christ, know that we were all children of God; not like him, but we were, and we ‘repudiated’ him by not loving him. Think, if you will, of the image of a family with a few small children aged two to four and an older brother aged twenty-five, responsible and the pride of his father; so much so that he contributes to the running of the house. Thus, the eldest shares the father's

authority, and for the children, his authority also represents that of the father. The children do not exercise authority among themselves, although perhaps the four-year-old will have a tiny bit more than the two-year-old. I am not saying that Jesus Christ was a god capable of creating like his Father, I am saying that Jesus Christ shares the same Essence of God, there being only one God. As I have already said, this is a mysterious thing: that each of us can share God to some degree and yet there is only one God. How many millions of people in all nations and religions can feel God within them? And yet there is still only One. Well, for those of you who know what I am talking about, those of you who have felt God within yourselves, I will show you the solution; because even within yourselves you have seen that He dwells in different intensities depending on your circumstances in life (in reality, depending on your love or lack of love for others, depending on your mercy, if you are one of the Adams or if there is a gift). For there is One in whom God Essence or Holy Spirit remains fully in all His intensity. The prophet Muhammad constantly tells us that God is One and has no children, and this is true in the sense that there is not one god and another smaller god. No. There is only one God in whom all who are saved will participate to one degree or another. These are the gardens with rivers beneath them. Everything is explained to us in a way that we can understand. If you have already experienced heaven on earth, you know what I am talking about. Thus, Jesus Christ is the True Son of God the Father. Son like us in person (created), True because the Essence of God flows through Him in maximum intensity, not as in our interior, which in comparison flows weakly.

The time has come for us to unite in the knowledge of God. This does not mean that the devil will cease to act. He was given the same time as us; God is just and made us all equal in that regard. Iblis was granted this extension because God wanted to give us a favourable time for salvation, for recovery from what was our first death, but he cannot use it to his advantage; hatred only harms oneself and others, it is harmful and corrosive like cancer, incompatible with God and his mercy. This good news that I bring you does not mean that the battle is over, for until the last second granted to us, we must fight against the temptations and deceptions of the devil. God has placed us in this scenario so that we may do battle with Iblis and in it choose Love and mercy, choose God; that war which, deceived, we did not fight in heaven and which led us to our first death.

Finally, if you are Muslim and something I have said confuses you, disregard it. You can ignore everything except one thing: hatred leads you to hell. Your religion is clear and simple, very similar to Christianity, but easier to understand. And you must bear in mind that the Holy Quran was forged and written in times of war, or at least, the Prophet Muhammad lived surrounded by wars, especially against pre-Islamic cults, Bedouins, associators, renegades... Do not dwell on the circumstances in which the Qur'an was written, dwell on what is important, those rules and that mercy that will lead you to heaven (to the gardens).

I leave you with the word that tonight, after prayer, came to me by chance (or at random). The truth is that nothing happens at random, and nothing escapes God.

Jeremiah 25:15-38

15 For Yahweh, the God of Israel, said this to me, 'Take this cup of the wine of wrath and make all the nations to whom I send you drink it;

16 they will drink and reel and lose their wits, because of the sword I am sending among them.'

17 I took the cup from Yahweh's hand and made all the nations to whom Yahweh sent me drink it

18 (Jerusalem and the towns of Judah, its kings and its chief men, to make them a ruin, an object of horror and derision and a curse, as is the case today):

19 Pharaoh king of Egypt, his officials, his chief men and all his people,

20 with the whole conglomeration of peoples there (all the kings of the country of Uz); all the kings of the country of the Philistines, Ashkelon, Gaza, Ekron and what is still left of Ashdod;

21 Edom, Moab and the Ammonites;

22 (all) the kings of Tyre, (all) the kings of Sidon, the kings of the island across the sea;

23 Dedan, Tema, Buz, all the people with shaven temples;

24 all the kings of Arabia (and all the kings of the conglomeration of peoples) who live in the desert

25 (all the kings of Zimri), all the kings of Elam, and all the kings of Media;

26 all the kings of the north, near and far, one after another: in short, all the kingdoms on the face of the earth. (As for the king of Sheshak, he will drink last of all.)

27 'You will say to them, "Yahweh Sabaoth, the God of Israel, says this: Drink! Get drunk! Vomit! Fall, never to rise again, before the sword that I am sending among you!"

28 If they refuse to take the cup from your hand and drink, you will say to them, "Yahweh Sabaoth says this: You must drink!

29 Look, for a start, I am bringing disaster on the city that bears my name, so are you likely to go unpunished? You certainly will not go unpunished, for next I shall summon a sword against all the inhabitants of the land, Yahweh declares." 30 'For your part, you are to prophesy all these words to them. Say to them: "Yahweh roars from on high, he thunders from his holy dwelling-place, loudly he roars at his own fold, shouts aloud like those who tread the grape at all the inhabitants of the land.

31 The noise resounds to the remotest parts of the earth. For Yahweh is indicting the nations, arraigning all humanity for judgement; the wicked he assigns to the sword, Yahweh declares.

32 Yahweh Sabaoth says this: Look, disaster is spreading from nation to nation, a mighty tempest is rising from the far ends of the earth.

33 "Those slaughtered by Yahweh that day will be scattered across the world from end to end. No dirge will be raised for them; no one will gather them or bury them; they will stay lying on the surface like dung.

34 "Howl, shepherds, shriek, roll on the ground, you lords of the flock, for your days have come to be slaughtered and to be scattered, and like a choice vase you will fall.

35 No refuge then for the shepherds, no escape for the lords of the flock!

36 Listen! A shriek from the shepherds, a howl from the lords of the flock! For Yahweh has laid their pasture waste, 37 the peaceful sheepfolds are reduced to silence owing to Yahweh's furious anger.

38 The lion has left his lair and their country is a wasteland now, owing to the devastating fury, owing to his furious anger." '

Jihad as a ‘Holy War’ is established as the ‘Defence of Islam.’ Today, as I say, no one, except a few false Muslims, attacks religious freedom. God allowed holy war to convert (not kill) so many hard-of-hearing people belonging to those pre-Islamic cults. Of course, Islam is true path, and in this environment of war, the defence of Islam is proclaimed as a path separate from the rest, but parallel to the others towards the same direction (towards the mercy of which He is Father; Sura 5:69). The real value of Jihad is our internal struggle to remain in God's grace. Our real struggle against temptations and demons that, although unseen, constantly stalk us (especially those who are closest to God). If compassion, mercy, and God's indulgence are mentioned more than 500 times in the Holy Quran, the word hatred appears only 11 times and never in the mouth of God, nor even in the mouth of the prophet. These are:

They speak of hatred as something bad:

Surah 3,118; ... Hatred has already appeared from their mouths, but what their hearts conceal is worse... Surah 5,2; ...And let not the hatred of people who barred you from the Sacred Mosque incite you to aggression....

Surah 5,8; ...and let not the hatred of a certain people prevent you from acting justly. Adhere to justice, for that is nearer to piety, and fear God.

Surah 5,14; And from those who say, “We are Christians,” We received their pledge, but they neglected some of what they were reminded of. So We provoked enmity and hatred among them until the Day of Resurrection; God will then inform them of what they used to craft.

[Surah 5,64] Resembling previous one with the Jews. It seems to say that among non-Muslims it arouses hatred among them (not towards them).

With regard to these last two, it is worth noting the Surah 5.69 already mentioned, which goes right after:

Surah 5,69; Those who believe, and the Jews, and the Sabians, and the Christians—whoever believes in God and the Last Day, and does what is right—they have nothing to fear, nor shall they grieve.

Surah 5,91; Satan wants to provoke strife and hatred among you through intoxicants and gambling, and to prevent you from the remembrance of God, and from prayer. Will you not desist?

Surah 47,29; Or do those in whose hearts is a disease deem that Allah will not bring to light their (secret) hates?

Surah 47,36; The life of this world is nothing but play and pastime. But if you have faith and lead a righteous life, He will grant you your rewards, and He will not ask you for your possessions. (37) If He should ask you for it and insist, you turn stingy, and brings forth your malice.

Case apart, and only exception, is this:

Surah 60,4 You have had an excellent example in Abraham and those with him; when they said to their people, "We are quit of you, and what you worship apart from God. We denounce you. Enmity and hatred has surfaced between us and you, forever, until you believe in God alone." Except for the words of Abraham to his father, "I will ask forgiveness for you, though I have no power from God to do anything for you." "Our Lord, in You we trust, and to You we repent, and to You is the ultimate resort.

In this Surah, and given the context of the rest of the Quran, I understand that it praises Abraham's rejection of polytheism. It is not an "active" hatred. Abraham was not chasing his polytheistic contemporaries with a knife in his hand.

Important is not to take the Surahs out of context because we could find this too that seems to be directed at the false Jihadists:

Surah 16,61 Now if God were to take men to task for all the evil that they do, He would not leave a single living creature upon its face. However, He grants them respite until a term set but when the end of their term approaches, they can neither delay it by a single moment, nor can they hasten it
(62) They attribute to Allah what they themselves hate. Their tongues mouth the lie that they will have a good reward. Let there be no doubt: the only thing they will have is hell, and they will be sent ahead of the others.

This Surah seems to speak precisely to the false Muslims (misnamed Jihadists) who hate; When God is meek and merciful. We are the ones who choose to fall out of love, He patiently waits for us to return to His mercy. And is it really out of context so interpreted? Is there more impiety than that of a false jihadist who shoots men, women, and children, with no cause of self-defense (or of religion because it is under attack) and attributing his hatred to God? Perhaps others may commit similar impiety, what is certain is that as this Surah says, even if they pretend to the best, they will have the Fire and go first. And next to these, those who twisted the verses of the merciful, forgiving, meek and mild Holy Qur'an to cloud the understanding of those whom they guided. For God being merciful, forgiving and meek, how can the Qur'an not be merciful, forgiving and meek? Beware of you Imams (also false) Salafists, for your fault is worse than that of your followers and you will receive the same punishment, for there is no greater punishment. Grave are the sins of all of you:

- You supplant the justice of the Merciful One who has given, to all, a time. Many Suras also speak of the judgement to follow (otherwise He would have struck down all of us men with the blink of an eye).
- According to your thinking, you win souls for Satan, doing him a service and thus making him your lord, since you take away the opportunity for "infidels", (who have in no way attacked your religion), to turn to face God.
- You are full of hatred whose father is Iblis, and so you turn away from the Holy Qur'an, a merciful and meek book as God is (as we have seen).

- You are haughty and think yourselves to be chosen, better than others (which God does not like either, there are Suras that speak of this); you forget all your sins with which God has shown mercy, and what is worse, you forget to use the mercy you have received, with others. Hatred is not God's heritage, but the devil's, and in many parts of the world you will find it. Love and mercy do come from God and by themselves justify man of every creed and nation.

Thus, it is important, as I say, to see the context in which the Quran was written. Well, **although it is unchangeable, it does change our environment.** Today there are no attacks on religion except for the temptations of Iblis. The Prophet Muhammad lived (I believe) surrounded by battles against pre-Islamic cults (and some skirmishes against the people of the Scripture). At that time, countries were invaded, peoples were expelled, and cultures and religions were imposed.

In this environment (century VII) the word "**combat that comes 42 times**" is observed, always as a defense for the survival of the incipient Muslim expansion (it will be a coincidence but we must always fight -3.5 Times-; 42 months = 3.5 years).

Surah 9,29 **Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled.**

It speaks of a fight for the defense of religion, not as an attack (active hatred); Otherwise it would not be appeased with a tribute, for to God money is nothing, he Holy Quran is categorical about it. He provides those who trust in Him.

Now a description of the Gehenna. Fire that does not kill, but it hurts like the one here. It speaks of hell, after the judgment of God for those who hated or for the "infidels." Some unclean beasts burn men because of this Surah; Their hatred blinds them and they ignore that they can not replenish the skin, ergo is not aimed at them, it is a direct way of describing hell. In fact, afterwards It speaks of the gardens, which would also go after the trial and likewise, it is not the man who provides these gardens:

Surah 4,55 **And some among them believed in it, and some among them were averse to it. And sufficient is Hell as a blaze. (*Hell=Gehenna)**

4,56. **Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.**

4, 57. But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade.

The *Suras 9.5.13.36* also speak of self-defense.

And the latter is another clear proof that he always speaks of self-defense:

Surah 60,1; O you who believe! Do not take My enemies and your enemies for supporters, offering them affection, when they have disbelieved in what has come to you of the Truth. They have expelled the Messenger, and you, because you believed in God, your Lord. If you have mobilized to strive for My cause, seeking My approval, how can you secretly love them? I know what you conceal and what you reveal. Whoever among you does that has strayed from the right way:

Surah 60,8 Allah does not forbid you to be kind and equitable to those who had neither fought against your faith nor driven you out of your homes. In fact, Allah loves the equitable.

Fools! You are like someone who goes to see the Alhambra in Granada and, pressing his nose against a pillar of its defence, blinds his eyes and cannot see its wonders. Distance yourselves a little from your circumstances and you will see the Holy Qur'an clearly; enter and you will find God in love and mercy. Outside remains hatred and those who profess it. But if you repent from your heart, He will forgive you, for He is pure love and mercy, and cannot deny Himself. It is man who denies Him and thus condemns himself. You have become stuck on these few Suras, which were of course written according to God's will, but with the aim of protecting Islam in its early days, for He wanted to extend this path in the right direction for your nation, for your understanding and your hearts. And even though they are written as they are, you twist them to the extreme in order to misinterpret them.

Other Suras that support the writing

THESE, SPEAK THAT JUDGMENT CORRESPONDS TO GOD

SURA 23

116. So Exalted is God, the Ruler, the Real. There is no god except He, the Lord of the Noble Throne. 117. Whoever invokes another god besides God—he has no proof thereof—his reckoning rests with his Lord. The disbelievers will not succeed. 118. And say, “My Lord, forgive and have mercy, for You are the Best of the merciful.”

SURA 28

76. This Quran relates to the Children of Israel most of what they differ about. 77. And it is guidance and mercy for the believers. 78. Your Lord will judge between them by His wisdom. He is the Almighty, the All-Knowing.

SURA 34

24. Say, “Who provides for you from the heavens and the earth?” Say, “God. And Either you or we are rightly guided, or in evident error.” 25. Say, “You will not be asked about our misdeeds, nor will we be asked about what you do.” 26. Say, “Our Lord will bring us together; then He will judge between us equitably. He is the All-Knowing Judge.”

SURA 42

12. To Him belongs absolute control of the heavens and the earth. He spreads the bounties to whomever He wills, or reduces it. He is aware of all things. 13. He prescribed for you the same religion He enjoined upon Noah, and what We inspired to you, and what We enjoined upon Abraham, and Moses, and Jesus: “You shall uphold the religion, and be not divided therein.” As for the idolaters, what you call them to is outrageous to them. God chooses to Himself whom He wills, and He guides to Himself whoever repents. 14. They became divided only after knowledge came to them, out of resentment among themselves. Were it not for a predetermined decision from your Lord, judgment would have been pronounced between them. Indeed, those who were made to inherit the Book after them are in grave doubt about it. 15. To this go on inviting, and be upright as you were commanded, and do not follow their inclinations, and say, “I believe in whatever Book God has sent down, and I was commanded to judge between you equitably. God is our Lord and your Lord. We have our deeds, and you have your deeds. Let there be no quarrel between us and you. God will bring us together, and to Him is the ultimate return.”

SURA 29

46. And do not argue with the People of the Scripture except in the best manner possible, except those who do wrong among them. And say, “We believe in what was revealed to us, and in what was revealed to you; and our God and your God is One; and to Him we are submissive.” 47. Likewise, We revealed to you the Scripture. Those to whom We gave the Scripture believe in it, and some of these believe in it. But none renounce Our communications except the disbelievers.

SURA 45

14. Tell those who believe to forgive those who do not hope for the Days of God. He will fully recompense people for whatever they have earned. 15. Whoever does a good deed, it is for his soul; and whoever commits evil, it is against it; then to your

Lord you will be returned. 16. We gave the Children of Israel the Book, and wisdom, and prophecy; and We provided them with the good things; and We gave them advantage over all other people. 17. And We gave them precise rulings. They fell into dispute only after knowledge came to them, out of mutual rivalry. Your Lord will judge between them on the Day of Resurrection regarding the things they differed about.

MORE SELF-DEFENSE

SURA 47

4. When you encounter those who disbelieve, strike at their necks. Then, when you have routed them, bind them firmly. Then, either release them by grace, or by ransom, until war lays down its burdens. Had God willed, He could have defeated them Himself, but He thus tests some of you by means of others. As for those who are killed in the way of God, He will not let their deeds go to waste.

MERCY NOT ONLY TO THE RELATIVE OR THE POOR

SURA 42

40. An evil deed will be rewarded with an equal penalty, but he who forgives and reconciles will receive his reward from God. He does not love the ungodly. 41. Those who are unjustly treated, and who defend themselves, will not be reproached. 42. Only those who are unjust to men, and who are unjustly insolent in the land, incur it. Such will have a grievous penalty. He who is patient and forgiving, is indeed showing signs of resolution.

OTHER SURAS

SURA 46

9. Say, “I am not different from the other messengers; and I do not know what will be done with me, or with you. I only follow what is inspired in me, and I am only a clear warner.”

SURA 46

12. And before it was the Book of Moses, a model and a mercy. And this is a confirming Book, in the Arabic language, to warn those who do wrong—and good news for the doers of good. 13. Those who say, “Our Lord is God,” then lead a righteous life—they have nothing to fear, nor shall they grieve.

SURA 30

11. God originates creation, and then repeats it. Then to Him you will be returned. 12. On the Day when the Hour takes place, the guilty will despair.

SURA 39

6. He created you from one person, then made from it its mate, and brought down livestock for you—eight kinds in pairs. He creates you in the wombs of your mothers, in successive formations, in a triple darkness. Such is God, your Lord. His is the kingdom. There is no god but He. So what made you deviate?

SURA 60

7. Perhaps God will plant affection between you and those of them you consider 293 enemies. God is Capable. God is Forgiving and Merciful. 8. As for those who have not fought against you for your religion, nor expelled you from your homes, God does not prohibit you from dealing with them kindly and equitably. God loves the equitable. 9. But God prohibits you from befriending those who fought against you over your religion, and expelled you from your homes, and aided in your expulsion. Whoever takes them for friends—these are the wrongdoers.

- *When God painted Islam*

What are you doing? -a young boy asked God.

Do you like it? I am painting a frame on which I will later draw something for your Muslim brothers.

But won't such bright red straight lines look strange on the big, softly coloured canvas you are making? -he said, looking at the small white rectangle within the large canvas already painted in pastel colours.

That's precisely why I do it. I want them to stand out and look good so that they don't go out of the frame and into the rest of the canvas.

And why is that?

Your Muslim brothers are tough and very pragmatic, they are also of a different age to you, it is only fair that I set them on a different path, adapted for them, but parallel to the others so that they go in the right direction and get here. That is why I am painting them this picture which I will call Qur'an, if they leave it and go down another lane they will almost certainly not be able to get here. **Not all roads are made for the same travellers.**

And will you then use different colours?

No, the colours inside will be the same. I'll change just a few tones. This blue, for example, do you know what it is?

Well, seeing as you've put it all over the canvas outside this frame it must be... mercy?

Heh, Heh... Clever boy. Yes 'mercy'..., pink... I call it 'love' yellow... 'pity', orange... 'compassionate'... Look, look... - and God amused began to brush strokes until Satan who was listening behind the canvas stepped forward



So a red frame... I like it, it is the colour of blood... I can do a lot with that.

You look at the lines and not at what I'm painting inside, can't you see that it's the inside that's important? I only put this frame so that they are not tempted to leave the path that will lead them to me...

Well, you know me... Give me a bandage to cure and I'll strangle you with it... I assure you that many will come with me for praising the colour of that frame and despising the ones inside, yours... Ha, Ha, Ha..." he said, and went away.

Don't listen to him, one has to be very foolish not to see the way you really are, what you like," said the young man.

Yeah... but just in case, give me the brushes... I'm going to put more strokes of the mercy one and the slightly darker blue one, the merciful one, bring it over here, plus the.... -God began to say.

And He continued to dabble back and forth.

Have you noticed that you have painted 125 strokes of mercy as opposed to the 100 you have painted for the Christians? And yet their piece of canvas is wider," said the young man.

Yes, just to make it clear that hate red is not my colour.

Yes, but you have given 16 strokes of the 'merciful' tone to Christians and 229 to Muslims.

Yes... How colourful! It's for them to see what my colours are.

Well... and if we look at the compassionate brush... I think you've put a lot in there: 171 as opposed to 13 for the Christians.

Yaaa," answered God patiently, "but then it evens out, look, between the brushstrokes 'Mercy', 'Merciful', 'Compassion', 'Compassionate', 'Pity', 'Pious', 'Indulgence', 'Indulgent', 'Love', 'Loving' and 'Patient', 'Patience', the Qur'an adds up to 738 brushstrokes and the Bible 740. And I will tell you more, in case it is not clear to them, I will inform them that they can look at the piece of canvas of the Christians to see that I have used the same colours there... without leaving their frame limited by these thin red lines, of course; that is what they are there for. I would like none of them to get lost, and I know that they need a lot of emphasis, because as I said, they are tough and pragmatic, sometimes a little stubborn. They don't distinguish pastel shades very well, one has to emphasise them very strongly.

Well, they'll be fools if they stare at the red line... although it's very striking, perhaps it stands out too much...

Yes, I tell them, whoever steps out of line and is unfaithful to me... Ggggg," He made a sign with his finger on the young boy's neck. And it's true, if they don't follow the path I've set out for them, it will be very difficult for them to get here.

From what I see in your drawing, they might not think they're your children...

Yes, I will tell them so, because it will be difficult for them to think that I, being their father, can allow them to end up far from me. But how can I explain to them that they've already left and I'm giving them another chance, that my love can only respect their freedom to leave me? As I said, they are very pragmatic. Besides, I have to differentiate their way from the Christian way and so, I won't talk to them about children with regard to you either. **And I will not lie to them**, because I will tell them that I created you by my desire, and they will think no more, for as I tell you, they are very upright and so I like them to be, provided they do

not let themselves be deceived. If they would look at themselves, they would know that the souls of the children they procreate are not made by them, it is I who put them in each one. They, to the end, must not understand under any circumstances, that this Spirit, this Grace or Sakina that they feel is my Essence and that the closer they are to me the more intensely they feel it. For thus, they will never understand that you, the first created, my firstborn, sit at my right hand and are so close to me, that you share my Essence in the utmost intensity; as for the others, the less they contain of me the further away they will sit. And thus will I speak to them of you, for otherwise their path would be too much like the Christian path and they are not prepared to tread it. So I will tell them that it seemed that they killed you on the cross, but they did not, **and I will not lie to them**, because your real life, the one you led wrapped in that man nature, did not die. Because you suffered while loving on the cross, you made human nature fit to receive my Essence, the Spirit. For those who said to you at the foot of the cross "heal yourself, you who have healed so many" were driven by demons and really thought that you would hate them, which would have led to the real death of your being, for I am love and you could not then share my Essence. They thought that you had hated and died, but **it was not so, and so I have told them**. For the rest, it is not so important for their salvation that they do not believe in your resurrection, for this was a support for the Christians, the Vital thing happened on the cross. In fact, Christians do not know that the most important resurrection took place on the cross itself, for I took my Essence from you just before so that you could prove the nature of man on that cross with your person alone, for the Holy Spirit, my Essence, the Essence that you and I share and that emanating from where I am reaches angels and men in grace, **did not need proof**. Do you remember what you said to me? Father, why have you forsaken me? Yes, when the martyrdom was over, you recovered the Spirit and did not die in your Being, although those demons thought you did. From the worst death, from the most absolute emptiness of the Spirit, you returned to Life. Thanks to that, all

men can now contain Me as before the betrayal in heaven, when they were in Eden and their nature was heavenly.

Yes, as if to forget it. But how to explain to them without being able to tell them everything. For them and for everyone else, I suppose, it would be laughable to tell them that they were angels before the first death, just as Satan was, and look what it turned into. How to explain to them that they betrayed and that this emptied them of your Essence? That the worst was Satan and his henchmen, but that there were others who coveted but did not hate, and that there were others who betrayed for love of the last? How to tell them that the only way to save those they loved was to make everything new with a new nature that escaped celestial justice? If they had been present when Satan asked for their same fate claiming that they were all equally traitors...

Yes, they were, but as you say, everything must be made new and so they remember nothing, otherwise they would not be free to choose and must choose me in one of the ways I have set them in order to save themselves. That is also why I have let Satan and his minions whisper in their ears in the world, for here too he was doing it; everything must be reproduced in a similar way. Your part has been to make Man's Nature fit, for as you were the first-born who pleased me with love and by whom I made the other heavenly creatures, you were to be the one to please me with love in the new nature. You validated the rest of the heavenly creatures, you should be the one to validate the Man's Nature. Thus, no one can say that creating Man's Nature was unjust, for that would be to say that his own creation as an angel was unjust.

Well, with all those strokes they must be very foolish if they think you can hate.

I am who I am and I cannot be unjust, Satan knew that and that is why he cried out for justice to receive the same fate as those who betrayed for love. The problem is that there are some who do not listen, also out of justice, for up here those who coveted had ears for the demons. On earth it is the same, these covetous only listen to the demons and their

idols, and they are distributed in all nations of every walk or creed. This way the loving traitors will get a 2nd chance, in exactly the same circumstances as here. But well, at the end of time they too will be able to listen, because then I will reveal everything to them.

And how will you do that? Will you show yourself to them?

No. They will still have to use their freedom to save themselves. I have managed to leave it said to them in the



scriptures of my envoys, though I have left it encoded for them to discover only at the end. Look, I will call the greedy: Eve, daughters of men, cattle, the deaf, the foolish... Those who betrayed for love of these I will call: Adam, sons of God, birds, those who listen, those inscribed in the book of life... The demons: serpents, reptiles, vermin... **and though they have it all in front of their noses**, they will not see it until the end. Even though I have drawn this picture for the Muslims to separate themselves from the Christians and go their own way, I have told them here that you were not born of man and did not die*[1], which makes you different from any man or prophet. At the end of time they too will understand your true nature and, even if they follow the way I have now drawn for them in the Qur'an, they will understand why I should have pointed out to them that you were different. Then all will be exposed, and they will believe that you saved them from their treachery in heaven, for just as I cannot be unjust, so man cannot extinguish the light of day. Then their path will be adorned by your words for whatever they do they will do **in the knowledge that I am Love**. I have finished it! Do you like the way it turned out?

I love it, very colourful.

*[1] →

Yes, just as they are. Seeing so much soft colour they will know that these red lines are only to limit my work and its path... right?

Surely. Only fools will be able to ignore the inside to keep the frame. But they will have to be careful because there are fools everywhere and these are the ones who have ears for the devil, the father of hatred.

* 1] **Note:** when Jesus raises Jairus' daughter from the dead, he says:

Mar 5:39 Why do you fuss and weep? The child is not dead; she is asleep.

Did Jesus Christ lie? No, he and God the father, and even the angels, see everything from the outside. Does an ant in a valley that man is going to flood to make a dam know what its future is? It sees only the dark walls of its anthill and little else (and even that is not comparable because God is infinite). He knows us inwardly, he knows our true being. He sees everything from the outside and knows what real life is, for him our body is only an image of our being, of our inner self. And in that knowledge, will God speak like man? It would be easier for an ant to speak like a man than for man to speak like God. However, the words of the prophet Mohamed were the words of God. I don't know if he understood them and it doesn't really matter. We know he was a chosen one, but he was also a man like us. The important thing is that God wanted him to transmit it that way. God was speaking and referring to the Christ Self, that's why his words are so difficult for us to understand.

Surah 4,56 *Being that they neither killed Him nor crucified Him, but it seemed so to them*

As difficult as it would be for me to suggest that Christ lied about the child. He did not, but was speaking of the real life of the child, of the being who will transcend to Eden or hell when we pass our 2nd death. Then Sura (4:158) says of Christ: "...but He took it to Himself"; nothing could be more descriptive, for one does not take to oneself a ball or a body, but a food or something to assimilate or unite in oneself.

Regarding the cross, it is historically proven that this is how the Romans executed, and by the Bible that Jesus Christ suffered the cross. **The question is, why did they think so? To say "it seemed to them" is like stating the historical fact: for those who were there, they crucified Him, which speaks to me of the real meaning of our death of Life, for Christ did not die as what he is.** The goal of the demons who led those who called for Jesus' crucifixion was for him to hate being tortured (what's worse than being tortured by those you want to save). That would have been the death of Jesus as the firstborn who holds the Essence of God in the highest intensity, because the Holy Spirit cannot coexist with hatred. If he had hated, he would also not have validated man as capable of infinite love, i.e. of receiving the very Holy Spirit, and we (all mankind) would still be condemned.

O Death! Where is your victory?

Just a curiosity, but God speaks in little signs that fools do not understand.

Num Words	Koran	Biblia
Mercy	125	100
Merciful	229	16
Compassion	0	69
Compassionate	171	13
Pity	19	124
Pious	2	20
Indulgence	0	4
Indulgent	109	8
Love	13	325
Loving	0	2
Patience	62	47
Patient	8	12
738		740
Num. Pages A4	264 !	1833 !

I have counted the words of the Spanish translated version (by Julio Cortés) of the **Holy Quran: Centro Cultural Islámico "Fatimah Az-Zahra" E-book Nº 0008** And from the complete Holy Bible:

Holy Bible of Jerusalem 1976

Excluding added commentaries and indexes. I have used the words that describe God's relationship to us in both Islam and Christianity. The noun and its adjective.

The amazing thing (or not) is that, with such a large page difference, there is so much similarity.

If we were to remove "loving", an adjective that we do not use with God, and that even for men it is sometimes used with negative connotations (Spanish, amorous), there would

be no difference and we would make it square to 0, but we would not be honest. If you want to do the test you can use Word and replace the word in question by the same word with the option search only whole words and not distinguish capital letters. It will count them in the singular and without derivatives.

In older English versions of the Bible such as the King James, despite being Protestant, the word count is very similar (although with the same words, curiously changed in the quantities - it has a difference of less than 1% in this case, from 738 to 744-). However, I have seen **new English translations** such as "The New Jerusalem Bible" that simplify the adjectives, so that this one in particular, had the word "love" 669 times (although in the verse I have seen Gen 21:23, it does not alter the meaning much; they change benevolence – benevolence, kindness- to love -love-). This, I fear, is part of the goodness in society or the "it is enough to be good, to love" that some German bishops are now saying. As I said at the beginning, even love is measured, let us not risk being self-taught in this. That's why God has set different valid ways of salvation, because we are not all the same, some of us need Super petrol. Maybe these bibles with adapted texts are useful in general (just maybe), but not for research.

Note: The data in the table are from the Spanish version. I have not found the Jerusalem Bible in English without commentary. The King James Bible (Davince 2001/2004) data are Mercy: 276, Merciful:40, Compassion:41, Compassionate:0, Pity:30, Pious:0, Indulgence:0, Indulgent:0, Love:311, Loving:3, patience:34, patient:9. Total 744

- *Non-Catholic Christians*

What happened in Luther's time? The Church at that time was very bad about politics and so on. Perhaps the Lord used the push of some who were well intentioned (but very accelerated, like me), and said to themselves: something must be done; and they made the mistake, or the right one (I say this because of the consequences in the Church in general), of rolling up their sleeves and starting to interpret as men what the word said to each one (like what I'm doing, I admit). And while it is true that Jesus Christ is the Word of God, it's very pretentious to think that everyone of us is going to understand it as he meant it, with its exact meaning or the different things he meant in a single word, for every era, every people, etc. It is the Word of God (infinite) and must be interpreted in the light of the Holy Spirit. That's why Christ leaves us in the hands of Peter - in the hands of the Church.

Gospel of Matthew 16:13-18

When Jesus came to the region of Caesarea Philippi he put this question to his disciples, 'Who do people say the Son of man is?'

And they said, 'Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.'

'But you,' he said, 'who do you say I am?'

Then Simon Peter spoke up and said, 'You are the Christ, the Son of the living God.' Jesus replied, 'Simon son of Jonah, you are a blessed man! Because it was no human agency that revealed this to you but my Father in heaven.

So I now say to you: You are Peter and on this rock I will build my community. And the gates of the underworld can never overpower it. I will give you the keys of the kingdom of Heaven: whatever you bind on earth will be bound in heaven; whatever you loose on earth will be loosed in heaven.

However, he makes use of the lutherans, of evangelists later... for what? To save his people and to fulfill his word (the gates of Hades will not prevail against it), to correct us among ourselves. Let us keep in mind that it is not men who keep the Church in God, but God himself through the work of the Holy Spirit. If some angels became crooked up there, imagine us here as men, crooked already, how we might become crooked again.

And why does God allow this? Because He would rather have part of us diverted and the stone rooted in place, than to have us all dead.

But I know that God loves Protestants too. They have become self-educated as to the Faith, and they muddle along. If Jesus Christ is the head of the Church, we might say that they have dismembered themselves from her, but I still believe the Spirit reaches them.

They, I as far as I can tell, think that one only needs to believe in Jesus Christ for salvation, and they don't necessarily need to perform "works" (of Faith) to get to heaven, which is certainly questionable. All we have to do is look at the Holy Spirit - the Grace of God which sometimes fills us and flees from sin. I would argue that it is this that leads us to paradise, and not just after death, but here on earth, as you can already live in heaven. And I ask you, if today I am blissfully

accompanied but in my weakness I sin and the Holy Spirit leaves me, have I stopped believing in Jesus Christ? No. I stumbled, however; I was emptied of life. The “doing” is determinant in the permanence of the Spirit, doing both good and bad. And the fallen angels who saw God, did they not believe in Him? Yes, and look where they ended up because of what they did. Who could argue that demons or Lucifer do not believe in God? It’s not just about believing, or at least not an empty belief.

Perhaps they think this because of this passage:

Gospel of John 3:17-21

For God sent his Son into the world not to judge the world, but so that through him the world might be saved.

No one who believes in him will be judged; but whoever does not believe is judged already, because that person does not believe in the Name of God’s only Son.

And the judgment is this: though the light has come into the world people have preferred darkness to the light because their deeds were evil.

And indeed, everybody who does wrong hates the light and avoids it, to prevent his actions from being shown up; but whoever does the truth comes out into the light, so that what he is doing may plainly appear as done in God.'

According to what has been said so far, it is clear that Jesus came to save us because we are those who in our freedom have fallen from heaven and we are dead (without the Holy Spirit until his passion). Therefore without God’s intervention, we are already dead, judged (if we do not believe in Jesus Christ, we do not grab the hand that God extends to get us out of the hole).

If we consider Lucifer to be the prince of the world, and that he is here so that we can exercise our freedom to choose, not believing in Jesus Christ is to stay with the world, its prince and his idols. If you don’t believe in Jesus Christ, you are not aware that He is our salvation; you don’t seek him out and will continue your life in the world, in death. But, as I said, we’re not talking about an empty belief. We’re talking about finding life here in the world, filling ourselves with the Holy Spirit. There are many people today who, when you ask them, they say, “Yeah... sure there’s a higher being out there,” so nonchalantly, without looking any further. In fact, agnosticism considers understanding the absolute or infinite, God in particular, to be inaccessible to humans. It doesn’t deny God as atheism does, just that, “if I can’t understand it, why should I investigate it or even think about it?” And again, they are so nonchalant. They don’t know what is at stake.

Well, those who claim that there is a higher being, but they don’t know because blah, blah, blah..., they believe in God, but in an empty way. Believing in Jesus Christ is to live in Jesus Christ, in the world, in our relationships. It is part of the body of Jesus Christ, the Church whose head is Jesus and that is built on the stone foundation: the apostle Peter. On the other hand, let us think that those who do not believe, it is because they surely belong to the Eves, they have already had their Judgement since their betrayal, even if they can be brought back to life by the Adams, if they do not believe, it is because this miracle has not taken place.

Furthermore, when it says **No one who believes in him will be judged**, it refers to a whole, to believe in Jesus and what he says, in keeping his Word:

Gospel of John 12:47-48

If anyone hears my words and does not keep them faithfully, it is not I who shall judge such a person, since I have come not to judge the world, but to save the world:

anyone who rejects me and refuses my words has his judge already: the word itself that I have spoken will be his judge on the last day.

In short, Christ comes to fix the mold and now all men can receive the Holy Spirit, but it up to us to follow him; believing without following would be like really seeing him, but watching him go without following behind.

It is true that the devil has poisoned the water to catch more fish and no longer uses a rod, which, unfortunately, has caused many to stay away from God, thinking that following Him is something more or less old-fashioned. But this is the test. Today when people openly call themselves Catholics, it's because they are (or at least try to be). A Muslim in his community might be afraid to say the opposite: that he does not believe in Allah or doesn't follow that religion, so it may be the case that they themselves are living in an uninhabited castle or surrounded by "infidels" as they say. Which, in the end, is always a victory for the devil, because, if they seek God and do it from a place of love, they will find heaven.

And that's the real test. The test is not to win the world. Nor is it to kill another because he has attacked you, which even dogs will do; if one bites another, it will bite back. Like animals, we come from the law of retaliation, but Christ makes everything new. Through him, we evolve.

One thing that non-Catholics hold against us Catholics is that they say we "adore" the Virgin Mary. I would assume that when they say this it is out of ignorance, since we do not worship her, but we do venerate her. We worship God alone and know that she is not God, but she is a wonderful medium to reach Him.

In the same way, they say they we worship the saints and their images, when neither is true. When you look at a photo of your child with appreciation, you're not thinking about the paper and ink, but what it represents. It's not the same to invent a figure to idolize. The Saints are mediators of Grace, and knowing that the apostles worked miracles, because I think that they admit that much, isn't this fact obvious?

Acts 5:15

so that the sick were even taken out into the streets and laid on beds and sleeping-mats in the hope that at least the shadow of Peter might fall across some of them as he went past.

Do not the apostles act as mediators? It was God who cured the sick through them, not them alone. If they had not approached the apostles, would He have given them the miracle? Certainly not in the same way and at the same time; one can never say what the Lord would have done or what He will do, but it seems pretty clear.

And seeing this reading of Acts 5:15, doesn't it seem that it's in the Bible precisely to discern this that we talked about? Nothing is written by chance. It says that **at least the shadow of Peter might fall across some of them**. The shadow, not the body, as if were sufficient or valid to ask for the intercession of the spirit of the saints (in prayer) to get it.

It is also curious that Muslims believe in the Virginity of Mary and they do not. Maybe sometimes in looking for the logic of everything, we end up removing the Divinity from God.

What I write now it is known by most Catholics, but I will extend it with what you can find on the internet. It's very interesting.

↓↓ Internet. Based on Wikipedia.org ↓↓

- Non-Catholics Christians believe that Jesus had brothers because the Bible names Jesus as the "firstborn", that is, "the first son of Mary" and that means that Mary had more children.

Jesus being the "firstborn" doesn't mean that the Virgin Mary had more children after Jesus. "And she gave birth to a son, her first-born" (Luke 2:7) means that "Before Jesus was born, the Virgin had not had another child." And this was essential for the Jews, because being the firstborn, the first son, Jesus would have been completely dedicated to God (Exodus 13:2), since the Law of the Lord commanded that the first son was consecrated or offered completely to God (Ex. 13:12 and Ex. 34:19). Being the firstborn was like having a label saying "consecrated to God", and that is what is meant by firstborn.

- The Bible names four "brothers" of Jesus (Matthew 13:55-56). In this reading we find the names of four "brothers" of Jesus: James, Joseph (or Joseph), Simon and Judas. Of these brothers of Jesus above, two were apostles: James, "the brother of the Lord" (Galatians 1:19) is the Apostle James "the Younger" (Mark 15:40.), and Judas, "servant of Jesus Christ and brother of James".

The mother of the Apostle James the Younger is named Mary, and this Mary, mother of James and Joseph, stood by the Jesus' cross (Mark 15:40) and was "sister of Mary the Mother of Jesus" (John 19:25) and aunt of Jesus. She is who the evangelists call Mary of Clopas (John 19:25).

Comparing the biblical texts to each other, it is clear that neither James nor the other three named "brothers of Jesus" were sons of the Virgin Mary and Joseph, but cousins of Jesus.

Therefore:

Joseph (putative father) + Mary = Jesus

(Alpheus or Cleophas) + Mary = James, Joseph, Simon and Judas.

- In Aramaic, "brother" means relative (the same word is used to express different degrees of close kinship, such as cousin, brother, uncle, nephew, second cousin).

Gospel of Matthew 13:55-56

This is the carpenter's son, surely? Is not his mother the woman called Mary, and his brothers James and Joseph and Simon and Jude? His sisters, too, are they not all here with us? So where did the man get it all?

Other cases where this is confirmed: Abraham called his nephew Lot “brother” (Genesis 13:8 and Genesis 14:14-16), Laban calls his nephew Jacob “brother” (Genesis 29:15).

For example, in the Bible the word “nephew” does not exist, but those who are descended from the same grandfather are called brothers. In Genesis 14:12, some translations say nephew when others say: son of Abraham’s brother; the word nephew only appears twice and is by translation. The words uncle or cousin are not often used.

Then to avoid confusion, the Bible uses various modifications. For example, in the case of true brothers, sons of the same mother, the expression was used, “Your mother and your mother’s sons.” This was the only correct way to express it. Hence the frequent use of the phrase “son of” => “Simon, son of Jonah” specifies that Simon’s father is Jonas.

In the Bible, no brother of Jesus appears in the flesh because nowhere in the Gospel are “children of Mary”.

- In the Gospel of Luke it is written that Jesus went to Jerusalem with Mary and Joseph. The child Jesus was 12 years old. This story does not mention any brother of Jesus in the strict sense. What follows then is that Jesus is the only son of Mary (Luke 2:41-52). It could have been the case that family was left out, which is not usual, if had it said: he went with his parents.
- On the cross, Jesus entrusted his mother Mary to the apostle John, son of Zebedee, because Mary was alone, without children of her own and no husband; otherwise, it would be an intrusion to his hypothetical brothers (for Jews, a woman who was alone was a sign of malediction, so Jesus entrusts Mary to John and also John to Mary).

Gospel of John 19:26-27

Seeing his mother and the disciple whom he loved standing near her, Jesus said to his mother, 'Woman, this is your son.'

Then to the disciple he said, 'This is your mother.' And from that hour the disciple took her into his home.

↑↑ Internet ↑↑

Regarding Mary's virginity it is worth reading [A Great Sign Appeared in heaven](#) p.214, which might have confused Luther. But speaking only from logic, I have already shown that it is totally normal, that God would want to bring his Son to be cared for by someone without sin in heaven. Without betrayal, for indeed, we have all betrayed there in one way or another. Not the Virgin Mary, she is immaculate in heaven and on earth. Besides, her virginity is foreshadowed by Isaiah, for example, she is quoted in the Gospel of St. Matthew and St. Luke (also in Protestant Bibles).

Mat 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Here ‘to take unto thee Mary’ refers to what Joseph was thinking of doing, to secretly repudiate her (Matt. 1:19), for that was the alternative, the law was to stone her. (King James Version).

The tranquility that we Catholics have is the passage from the beginning, especially **‘the gates of the underworld can never overcome it’**.

The Catholic Church has been the most persecuted in history¹, but against God nobody can win. This persecution, which today there are many martyrs who die for their faith, also extends to the “civilized” West, where Catholics especially are looked down upon and where the media scratches us out of anything. And this is what we are called to by the will of God. Why? Because salt, as they say, has to fall apart and die in order to be salty. And just a pinch of salt is enough to give good flavor to a dish; notice that One “validated” man and made him edible or conceivable for God the Father and His Spirit. Indeed, not everyone is called to be salt. If we were, God would not be cooking, trying to save this disastrous concoction which we have become; we would be in His pantry all together in the salt shaker (how we were at the beginning – that’s what I believe). Perhaps those who doubted the least as wishes (angels), those who are open to His Word, are called to be salt.

Lutherans sought logic, as do I and as I think deep down we all do, but they dumb things down and eventually change things. If we say that the world, in its apparent sufficiency, is a fool for looking only at its logical laws without knowing how to see God, in a way they took some of that foolishness. As I said, it seems that they took divinity away from God to seek explanations from the world.

And I say this with regret, because they lose an invaluable aid (of which I would emphasize the Holy Eucharist), that God has given us to fight against evil (there are some who are closer to Catholics, as they think that the body and blood of Christ coexist with the bread and wine of the Eucharist, many others consider it symbolic).

¹ The Catholic Church has been persecuted since its inception. Here, I put some data that I have taken from the book ‘Para Salvarse. Author Jorge Loring’ (who accurately cites references).

During the Roman Empire (1200 years), it suffered persecution 249 years in which more than 100,000 martyrs died.

Hitler (National Socialism) and Stalin (Marxism) persecuted the Catholic Church (both emerged from the Left of Hegel, where the State takes precedence over the person and their dignity).

In the Spanish Civil War (1936-39), nearly ten thousand martyrs.

The Cardinal Swiatek arrested by the KGB, imprisoned in Minsk for ten years of forced labor in Siberia, says: Stalin eliminated 90% of priests.

By order of Stalin, seven million Ukrainians died of starvation, just because of being Catholic.

In Soviet Russia, fourteen thousand temples were closed. In Moscow, in just one year (1935), eleven million atheist books were printed. And yet in Russia, after 79 years of Communist persecution, the Apostolic Orthodox Catholic Church persists.

The genocide of almost two million Christian Armenians by the Ottomans in 1914.

The persecution of Christians in Muslim lands today, where they are considered inferior, in some cases forced to wear a sign on their skin or their houses are marked, when they are not killed or exiled.

- ***Buddhism, Hinduism***

Let's look at Buddhism for what we outwardly know about it:

- They respect life in all its forms. They seek an inner state called Nirvana, which can be achieved even before death, that they call "no suffering and happiness". They believe in reincarnation.

In addition, on the Internet we can find something similar to this:

In Buddha's teachings is the doctrine of the four truths: the existence of pain, the origin of pain, the cessation of pain and the eightfold path leading to the cessation of pain.

The perfect path is the majjhima patipada, which is the eightfold path that summarizes the exercise of Buddhist purification in eight factors: straight vision, straight thought, straight word, straight action, straight way of life, straight effort, straight consciousness, straight concentration.

These eight rectitudes unite ethical practice and meditative concentration in Buddha religiosity and comprise the five commandments or Buddhist pentalogue:

1. Do not lie, slander or speak offensively.
2. Do not destroy human or animal lives.
3. Do not steal.
4. Not to have dishonest dealings.
5. Do not use narcotics or intoxicating drinks, or trade in weapons or live off gambling.

These commandments must be accompanied by two of the great virtues of Buddhist spirituality: compassion (koruna) which avoids the suffering of others, and love (maitri) which seeks the good of others on an individual and social level.

Dukka is the continuous threat of existence (suffering, emptiness, insubstantiality). Its cause and origin is in tanha (desire) which leads to existence and which is linked to personal condition. Nirodha or the cessation of all desire is the end of suffering. If desire ceases, conditioned existence ceases and one begins to be happy (nibbuta).

I further understand that they recognize a devil or evil entity they call "Mara". Seeing all this, let's look for similarities.

Well, respect for life is still love. In a way, they renounce the world (though not to the point of mortification) to find, through meditation, concentration and those other standards or paths, that state of Grace called Nirvana of no suffering and happiness. In addition they do everything, according to what I've read, also thinking of the happiness of others.

In the first lines of this text it seems to tell us that putting life in the world or in the world's desires empties us and leads to death or suffering (dukkha). Something that we totally agree on and which conforms to Christianity. In addition, many of these "commandments" in the description have already been said in the Ten Commandments of God's law brought by Moses. In the development (which I have not put here) of these "paths", we also see other rules that are likewise already present in the commandments of God's law.

Consider that it is the world itself which constitutes the test for us, and this test is only overcome by love. That is, with love of God and neighbor being the key to our soul, the world is the only place where that key can be forged, where that love can be given, because as much as I write here and talk about theories, they would

only be doodles on paper of that key. Actions speak louder than words. Love is giving yourself, and giving something from you is to give up something of yours for another or for God. As it is our body that binds us to the world, only by renouncing the world do we achieve love, do we manage to open our souls to the Holy Spirit. This renouncing is not renouncing for its own sake or mortification to find personal salvation, but for the sake of others. However, a sacrifice for God's sake or for the salvation of others is valid and gives Life to us, too.

Before, when we were with God the world wasn't necessary because we were full of love. The shape of our being was in continuous contact with God, open to Him. It was when we wanted to separate from Him that the cage closed, leaving us empty, and it's only with Jesus Christ that we release the lock that had been jammed and deformed. Through Christ we can now use our freedom to open the door to the Holy Spirit, to Life over death in the world and the death of the body, to Life above suffering; and freedom, once we are dead, away from God, is only given in the world, because the world is our second chance to recover God (as our sin was to separate freely from Him and die as His wishes, emptying ourselves of Him).

And since the renunciation of oneself or of the world is the key to love, and knowing that because of Jesus Christ all men are capable of receiving (not just contemplating) the Holy Spirit, someone who renounces the world like the Tibetan monks, for example, who follows those righteous paths and can spend hours in meditation seeking heaven on earth or Nirvana, wouldn't they be able to receive the Spirit through God's mercy, that state of Grace they call Nirvana which coincidentally matches what we feel when the Holy Spirit is in us? According to them, Nirvana is that state of no suffering, of absolute happiness, that they get when they forget the misconception that one is formed by desire, need, death, etc. It therefore seems to be a renunciation of themselves. If this is accompanied by a life of righteous love, wouldn't it be understandable that God in His mercy shows them the Holy Spirit, that full and happy life that makes us soar above our suffering? Like us, they believe that heaven, absolute happiness, can be enjoyed here on earth even in the midst of suffering. Could it be because, having been shown the Holy Spirit or Its effects, they have established It as their goal to achieve in life, even without knowing It as such?

Perhaps as a Christian, it shocks other Christians when I say things like that on this essay, but I think God does speak to men according to their understanding. St. Augustine said that God is love, simple, definitive and absolute. We don't need to know how a hang glider is made in order to fly, and conversely there are those who know a lot about the manufacture of such devices and have never flown. Similarly, as the Bible says, he who has no love is nothing. You can follow all the moralities of the world, but without love you are nothing. And you can be a non-Christian and reach God through love.

In the New Testament (Corinthians), it's very clear what love is:

1 Corinthians 13:1-8

Though I command languages both human and angelic -- if I speak without love, I am no more than a gong booming or a cymbal clashing.

And though I have the power of prophecy, to penetrate all mysteries and knowledge, and though I have all the faith necessary to move mountains -- if I am without love, I am nothing.

Though I should give away to the poor all that I possess, and even give up my body to be burned -- if I am without love, it will do me no good whatever.

Love is always patient and kind; love is never jealous; love is not boastful or conceited,

it is never rude and never seeks its own advantage, it does not take offence or store up grievances.

Love does not rejoice at wrongdoing, but finds its joy in the truth.

It is always ready to make allowances, to trust, to hope and to endure whatever comes.

Love never comes to an end.

As for Buddhism itself, there are many branches, but usually it seems they do not recognize an omnipotent God. Rather, Nirvana seems to be something they look for by themselves, from within. I think Siddhartha Gautama (the first “enlightened one” or first “Buddha”), because of everything said above, contemplated the Holy Spirit and from there established a way to reach It again (such is the happiness one feels when contemplating it that this feeling is a state). I think that, seeing the wonderful effects of the Holy Spirit, he established these effects as the goal to achieve, for which there was no need to ascend to the origin of the Spirit, no need to reach God the Father. I think it’s a philosophy and religion that seeks to achieve the benefits of the Holy Spirit without looking beyond It, which is why it focuses so much on seeking all sources of happiness for man, but studied or followed from the feeling of happiness itself. That is, instead of finding happiness as logical and normal consequence of finding God the Holy Spirit, the first Buddha or enlightened one traced several paths on which he walked before his contemplation (the contemplation that gave happiness). Given that, as I have said, ultimately it is love that brings us to the Spirit (provided there is the Gift) and this occurs in the world, it’s possible to reach contemplation by the mercy of God even without knowing Him, with good use of the world itself.

The fact that they seek all sources or paths to happiness means there are some circumstantial ones that have little to do with real happiness or eternal life, but rather with self-realization and feeling good. These circumstantial paths, however, are not as highly valued by Buddhism either.

Let’s look at the first Buddha, who brings those rules of love and respect. Is he not acting, in a way, as a Moses to that people? Then, let’s imagine that he actually was a “prophet” sent by God for their understanding. Isn’t it possible that this man also contained the Holy Spirit? I know that until the arrival of Jesus Christ, we could not retain It in us, but maybe he managed to contemplate It and perhaps he needed to meditate often to reach that contemplation again. Or perhaps, it turns

out he did hold It, being one of the 24 prophets (elders) of God=> I explain this at the end of this point.

As for reincarnation, maybe this enlightened man sensed life after death (in heaven or hell); perhaps he even sensed his existence as God's wish before becoming a man, who knows? Unfortunately for us, if we die without the Spirit we will fall away from God; it would be infinitely better for us to be reincarnated as a cockroach than to fall into hell. The fact of the existence of that devil (Mara) that all nations recognize, including the first philosophers (Plato's daimon), tells us of that hell. It is also true that there is an ascent or descent after our life. And in another state; the word, "Isa 41:14 Do not be afraid, Jacob's worm, people of Israel" compares us to worms when we were empty of God, before we could be filled with the Spirit again thanks to the passion of Christ; it is true that it does not speak of appearance but of value, but God speaks to the peoples according to their understanding, perhaps it was so shown to this man. And if so, would God not have achieved his goal? He has spoken to them as to us that we can become "ascended" or "descended" in our nature according to our behavior in life according to those rules of love mentioned above. Isn't that the same thing (heaven and hell)? The fact that we were "angels", now men thanks to God and we can once again become like vile worms or go to heaven, speaks to us of reincarnation, if only for once: the opportunity that God, giving up his own living organ, has given us to try to recover, after we have freely chosen death in Eden. Why is that? Because he loves us with passion. That's how lucky we are.

I know that God loves all men, that with Jesus Christ comes the salvation of all men (or the possibility of being saved, we couldn't before), and that's why I know God has been giving paths to all nations to bring them to salvation.

In conclusion, it seems to be a philosophy focused on the effects, on happiness for happiness' sake without looking beyond, without seeking God. Since many of these suggested paths have to do with love, moderation and renunciation of the world, it may ultimately constitute a path to reach God from a different understanding. That is, a path permitted by God to encourage the search or refinement of love. Finally, these nations that practice mercy will also find salvation; and, even without knowing it, it will be thanks to Jesus Christ, the direct way of Truth and Life.

Hinduism is a somewhat more complex religion in which various gods are worshipped but a single underlying deity is contemplated, from what I understand. They are divided into castes and believe in reincarnation in a higher caste if they lived well in their previous life. They consider many animals to be sacred, I believe, especially the cow, so they are usually vegetarians. What I want to highlight in this religion is the code of conduct, which shares many “rules” with other religions, rules which ultimately entail renouncing oneself (for others) and the world.

They have yolks or restrictions: (as I have seen on the internet)

Ahimsa: no violence or harm to any living being, verbally, mentally or physically; practice kindness and compassion for oneself and for others.

Satya: live in truth, be truthful at the level of thought, speech and communication.

Asteya: do not steal, do not take what belongs to others.

Brahmacarya: sexual moderation, energy conservation, abstinence, celibacy.

Kshama: Patience, be patient and tolerant with your neighbors.

Dhriti or perseverance, strength and firmness of character. You must try to be persistent and consistent.

Daya or compassion, moves and drives us to see those around us not as objects but as beings, souls.

Arjava or honesty, not deceiving others, be honest both with others and with ourselves. Renouncing deception completely.

Mitahara: moderation of appetite, it is important to eat to live and not live to eat.

Shauca: cleansing or external and internal purity, refers to care for the body and its surroundings.

I believe, however, that the closest truth to God that comes from Hinduism is the Hare Krishna, who openly admit one God.

The important thing is that again, under different beliefs are hidden rules of love and renunciation of oneself to the world. Coincidence? That people from very different cultures come to share many of these “codes or commandments” of conduct as correct for a path to salvation, doesn’t that seem to indicate that these religions have a common origin which adapts that path to each nation’s understanding?

• *Taoism*

It begins as philosophy by metaphysical and physical observation of what surrounds us. It is also considered religion. Let us see some of its features:

Based on Wikipedia.org

↓↓Internet↓↓

- It establishes three forces: a passive, yin (subtle, feminine, wet), another active force, yang (masculine, dry, concrete) and other conciliatory containing both of them, Tao.

- The Tao is something that cannot be achieved by any form of human thought. It is timeless.

According to Lao Tse:

When Lao Tse speaks about Tao, he tries to move it away from everything that might give an idea of something concrete. He prefers to frame it in a different plane from everything that belongs to the world. Because Tao is like the empty space so that everything occurs. «It existed before heaven and Earth», he says, and it is not possible to tell where it comes from. It is mother of creation and source of all things.

The Tao begat the unit. The unit gave rise to the two facets which gave being to the triad and triad produced ten thousand beings.

The sacred Triad formed by two complementary: Heaven and Earth. Above them is the Transcendent Unit, where everything created comes from; it is the metaphysical Zero or Non-Being or non-manifestation where all manifested comes from, and in the constant movement of the Universe reabsorbs individualities of the multiple states of Being and Non-Being (In the Non-Being are the beings not manifested to the manifestation).

There is a triad of second grade (Grand Triad) and is composed of two complementary being Heaven and Earth, and an intermediary that is Man. Total: (Heaven, Earth and Man). Thus designated it means that the man comes from Heaven (yang) and Earth (yin); the combination of both. The man then appears as the son of Heaven and Earth. Although as it seems that the order of the designation is important, it would be: Tien, Jen, Ti, that is: Heaven, Man, Earth, because man is the mediating between Heaven and Earth (he joins the heavenly Essence with the earthly substance).

There is a lesson in Taoism: Dome (heaven) and the horizontal plane (earth) offer man the possibility to detach from his ego and destroy it not to keep his "I", and accommodate to his (being) "by Himself", which is the only way for that person to perform himself; the goal seems to be the Non-Being or non-manifested.

The Taoist metaphysics contains the same conception of the Hindu metaphysics; i.e., the way of perfection is to deliver oneself to the designs of the One or the Whole, away from the sensual desires of everyday life; while odd numbers are the celestial for Taoism, the 1 corresponds to the Tao, to the Unity and the Creative Unity, thus the first named is the 2, Yin and then 3, Yang.

Other Features.

• It recommends the harmony of man with the Tao, the ethereal and dialectical course of events.

• It repudiates the war, resignation, the greed, the prejudices, conventions and taboos, inequality, the submission, the dogmatic submission to absolutist regulations or prejudiced preconceptions (filial loyalty, nationalism, legalism, submission to the cult, etc.).

• Precepts: He has no dogma to which the faithful must be limited.

• Virtues: Piety, goodness, magnanimity, self-denial, self-sacrifice, planting trees (deliver something to the nature or other human), make paths (in the same modes as the trees), to be introspective, to be analytical, contemplative and meditative, to promote honesty and fairness, to teach the ignorant.

↑↑Internet↑↑

Let us see now what we have in common:

Starting at the end, and I think most importantly, do not virtues coincide with our popular virtues? Piety, generosity, kindness, sacrifice, humility... As for something that may shock us, it repudiates submission to the cult, legalism, filial loyalty... Well, and what do Gospels say concerning the love? What have I mentioned a few times in the essay (so that you will already be tired of listening it)? Without love we are not anything, it does not matter if you are the best Christian and comply with all the standards, because you are nothing without love. What does it mean to love the enemy? It does not mean hating the friend, but love everybody. I think that in saying "to reproach" the filial loyalty what he says is that goodness should be applied to everyone, not just with your brother (that is what I think, since you are looking for that mercy, generosity, kindness...). And do not we say that in the end the love is the most important thing, not the moralisms (submission to the cult)? For me, "submission" to worship is important, because it helps me in my search for God, the Holy Spirit and gives me freedom, But I can understand what Taoism refers to.

There are other things that sound to me like: destroy your ego so as not to keep your "I", and make room for your "Self". And to love what is it but to give yourself; to sacrifice your Self for or to others. And how did we say that the Holy Spirit comes to us if not for love (even if it is a gift)? That "Self" sounds to me like the inner Life that only the Holy Spirit gives you, which brings me back to the beginning:

There is a transcendent unity from which all creation comes; for me it speaks of God. It seems to speak of an infinite creative entity (from where everything comes out, or what everything contains) and inconceivable as it has been related here (God the Father), of some "unmanifest" for us or "unmanifest part", which belongs to the heavenly world, angels and others and tao itself, invisible to us; and others manifested that we would be men.

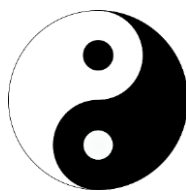
We know that there are celestial creatures that have not manifested to us "Not-being" and there is a celestial part in us that was and is no longer (because we lost the Holy Spirit) but that can return to us, which speaks about the same.

It is said that the man comes from heaven and earth. Okay, that's what I say, we descended from heaven and changed nature (with body; earth) thanks to God, who holds us waiting to fill us with life. Then the idea is to fill us again with the "celestial".

Nature of Man is, according to what is said in this essay, the body or clamping part and our person or empty soul, our whole being or "Self" is only in balance with the Holy Spirit (I say balance because we will not stop being men If not the body would be left over).

They say, I think that yin and yang complement each other, like the sides of a mountain according to the translation (on one side is sunny and on the other there is dark, forming unit, Tao). In Man's Nature, for us, there is a "weak" part and a "strong" part. Our body which in itself is a consequence of sin (whose source is unlove and selfishness); our soul is what comes from heaven. The light of the sun would then be the Holy Spirit, so that without Him we are cold. And the reality is that in the beginning we were all just under the sun, so that it illuminated all of us. In our freedom some of us tried to move the mountain, we separated and one half was bathed by the sun (angels) and in the other our shadow appeared.

I believe that the conclusions reached by Taoism are taken from the observation of our world, that is, from the reality in which we live. It is true that they do not have the same concept of good and bad that we do; or, rather, they do not consider the yin bad and the other good. They don't seem to be looking for one thing over the other but for balance or for Tao itself. Thus, from our reality, observing the yin and yang, we can verify the existence of these in what surrounds us or those around us, but we can not go back to an origin, if not with the mind. That is to say, Taoism knows that the Yin is there and where it came from, from the Tao that contains it, but one does not ask what the Yin was before, if it was always Yin or were we all a unity together with Tao, which is what the one who professes Taoism really wants to reach: to become one with Tao, to become one with God, like all of us.



From my ignorance about this religion and what is now said I can see in its anagram the following also equating us (other things are seen in nature, but this is what interests me most now).

The yang or white zone and the yin or black zone in the drawing not only complement each other, but are in motion, with an opposite circle of color in each zone that seems to pull a part, which I would like to say:

That the white is the celestial creatures, that is, those desires that were not emptied of the Spirit. But in the beginning we were in heaven, and there was one, Lucifer (the black dot), which caused the fall or movement of the angels Eve, the Adam and the serpent or demons - the so called fallen angels. In the symbol indicates also that movement from white to black, staging this. Let us say then that the white is the Holy Spirit and everyone who contains it.

Well, black is now us on earth (empty of the Spirit), and Jesus Christ that white point that moves us back to heaven (the whole Man's Nature, for He makes capable of receiving back the Spirit to those who love, have mercy, are humble ...); He, among us, has Man's Nature, but has the Holy Spirit in its maximum density, absolute, because it also has divine nature.

This is something that is given today, the passage from one thing to another, and perhaps this symbolizes the anagram; it may not have been done with what happened in Heaven in mind, but it shapes it perfectly, because it is the battle that we have since fought every day here on earth.

This movement between yin and yang is seen even more clearly or in a more potentiated way since we men can harbor the Holy Spirit in us, from the Passion. For what was once determined by justice today shines splendidly in us with the white of the Holy Spirit. Thus, the yang, are the "persons, souls or liberties" that contain the Holy Spirit (heavenly beings, and just; already, after Christ also the earthly ones that have achieved it, through love, humility, donation -Not Being), and the yin the empty "persons, souls or liberties" that could contain it (I speak of the living). God also contains these, for He probes even the darkness.

Regarding the movement, as I said, there was not only a movement in the rebellion from heaven to the black void of the Holy Spirit. There is a continual movement of the Holy Spirit in our persons, for He flees from us when we sin, though He mysteriously returns to us when we are in God's Grace if there is a gift (we are of the Adam, or of the Eves already converted).

Regarding the relationship between the Triad and the Holy Trinity:

Well, returning to the similarities, we cannot equate the Tao and its two facets exactly with the Holy Trinity, although two Persons of God and even three are clearly distinguished. The Tao or God the Father, from whom everything has come, also the fallen angels, and the Holy Spirit Himself who is the white part, the black part being the void of the Holy Spirit. Coincidentally (although nothing is finally accidental), the white point of the anagram represents the third Person of God, of the same white, but delimited by a circle: in, and between, the Man's Nature.

As I said, I recognize that I am a complete ignorant of this religion, which, moreover, had, and has, I suppose, many studious with much brains that surpass me greatly. Much less do I intend to correct the work of these, only to highlight the coincidences among us. And not to designate them as casual, but as different perspectives of the same thing. In this sense, I would like to look now at the Ying, which is described as a passive, subtle, humid, feminine part. As for 'passive', we see that one who does not have the Holy Spirit within him, lives empty, like a walking dead man; he moves with the world, but in a really passive way, no matter how many banalities with which he tries to fill his time. The opposite of living actively in the happiness of the Holy Spirit. Nevertheless, it seems to me that these qualifiers are all in the same line that I will try to explain now:

I have described how in the Bible, the Eves designates those who were deceived by the devil, who then convinced the Adam. For the Adam in the world are those who are inscribed in the book of life, who have ears for God; and the Eve, who have ears only for the world and its idols, in righteousness to what happened in heaven. In the Bible, moreover, in various places calls these deaf in feminine, as opposed to those who see God: for example 'daughters of men' versus 'sons of God'. Here again we see another similarity. It does not mean that women are this way, it means that Eve convinces with arguments, or sells the idea (subtle, feminine, ying) to Adam who finally makes the decision (active, concrete); it means that someone weak who fights with someone stronger, will think and plot stratagems to defeat a stronger one if they are confronted. He is not going to do it directly; this can also happen between two men of very different forces. Women, generally weaker bodily than men, will rarely seek a physical confrontation with another man; they will think of other ways of doing so if the case arises. The devil, deeply dark, tempts our ears with deception, but finally it is we who actively make the decision; although this is not because he is weak, but because he is obliged to respect our freedom and our being while we are in our body; otherwise, he would crush us because he hates us. This, the demon, is the black dot that stands out among the white, that made us fall from heaven, but also provokes here the loss of the Holy Spirit, pushing with his temptations (although it is finally our decision). This is the feminine Ying, which subtly attracts the active yang that takes the step. That is why they are in constant motion. Because the Holy Spirit comes and goes, when we sin we are emptied. Thus these colours, when applied to Christianity, can designate those of us who are or have been on earth. Adams, Evas, Jesus Christ, and the demons. It is true that there are Evas whose natural

colour is black, but these can also change colour by becoming attracted to an Adam of their nation or religion. When the 'yang' produces the 'conversion' of someone empty (that movement is in both directions), it does so by showing his example of life, so that, if a wicked person preaches to us words of love and mercy, we will seldom believe him; there must be a certain concordance, he must actively live what he preaches. Not so the other way round, because emptiness seduces us with the things of the world, not with the inner life, not with 'itself'. Finally, it is not a movement of translation, but of colour that produces the same visual effect. In this sense, only the dots remain unchanged. One is Jesus Christ and the other is Satan and his demons who will not change their colour. If we were to apply it to heaven also as the triad seems to speak, in the white would be the angels (invariable) and in the whole, for the time being until they are expelled, would be represented God the Father who scrutinises even the darkest, and who does not abandon us Adam and Eve even if we enter and leave (He watches over our entrances and exits, says a psalm).

I know that they also apply it to nature, in this sense I would recommend that you read the conclusion, in which we see examples in which God shows himself in nature to speak to us of those seven religions directed by Him.

Some say that the Most Holy Trinity, one God and three persons, has been "copied" by Christians from Taoism, which predates Jesus Christ (6th century B.C.). We have seen that it is not exactly the same thing, but above all, it has become very clear in the prefiguration of the Most Holy Trinity of Isaiah and others from the Old Testament, thousands of years before Taoism that this does not fit. But one might ask the opposite: Is it not that God somehow guides his envoys in the same direction?

In short, again through the renunciation of the world they seek as all seek the Inner Life or the "Self" or the Holy Spirit, I would say. It gives "norms" that are not such because they seem to flee from moralisms, but virtues (piety, magnanimity...) that coincide with ours, those of Muslims, Hindus... Why? Because they come from the same place: from God. Let us remember: to exercise Love is what saves. On the other hand, if there is a virtue, there is a counter-virtue or sin, in the face of love, hatred or even selfishness... I say this because of moralisms, which, even if they flee from the norms, often everything is exposed as a counterposition of extremes, which in itself determine the range by which to measure.

And although it is good to become like God in mercy, piety, magnanimity (which, I believe, is His objective in bringing us these ways of salvation to men), and above all to feel the Holy Spirit within you, it is phenomenal to know that you are loved by Him in the way He does, infinitely! If God has given them this path, it will be good for them to follow it, but always guided by mercy and aware of the love He has for us. He wants to dwell in us, make us white and give us the sun so that we may live actively in happiness. He wants to be precisely in us so that there will be no shadows. So it was in the beginning before the betrayal, before the yin.

- *And here we all are: Muslims, Buddhists, Hindus, Hare Krishna, Christians...*

As I said, we know that God Loves all men, even those who deny Him; if not, we wouldn't be here (sin).

We know we can receive life from Him, His Spirit. I can attest to this myself and I have also seen Muslims with Life inside, and non-catholics.

I can affirm that the theory expounded in this essay which speaks of us as originating in heaven is expressed in the Bible, especially in the beginning of Revelation which in my opinion is a key to the interpretation of the rest of the sacred book. This I have already explained. It also tells us about the 7 churches, which unites us all wonderfully in that origin to separate us only for our own good until today, for today the muddle is unravelled, the reason for everything is presented to us, and all reason comes from what we were each personally in heaven.

If a Muslim reads this I understand that it may be difficult or shocking. So substitute Son of God for "desire of God who does not depart from Him, being thus one in the other and vice versa". Which in reality is Son, but it will be easier that way.

Religions like Islam, Christianity or Buddhism are very close to each other, as far as they have rules that speak of righteousness (as long as they are not misunderstood), in the "language" of that nation. They are a preparation or rapprochement for different understandings, but what saves them all is love.

In any case, I believe that the worst thing today is what surrounds us most: conscious ignorance of God. The world is full of pagans who have at their disposal to approach God (Allāh, Yahweh, whatever name He has taught us) and do not do so because they do not believe, because they are not God-fearing (or Godless) or simply because they prefer the idols of the world to, in their foolishness, vainly try to fill themselves with them. I believe that these are the Eves whom we are somehow called to save in these last times, all those who do not hear, of all religions.

Today, what we people (of all religions) have in common is that Jesus Christ has given us all the possibility of salvation.

Believers in God (...), already here, in the daily struggle, we have won the war, because the best hope for atheists is that there is nothing after death, and life is not such without hope, it is only a wandering waiting for death. They believe us to be capable of believing in anything because we seek that hope, and they ignore that they are the fools, and fools for lack of capacity, because, even if they wanted to, they could not believe by listening to any of God's voices. Thus has the Lord determined it in justice to what happened in heaven. For them, Eves, many have fallen. It is only because of the Adam's here that they will be able to believe. Nevertheless, this is coming to an end. Thus it is written and not only for Christians, we will all be united in the knowledge of God.

- *The Seven Spirits of God, the Twenty-Four Elders*

Now let us look at some readings that can speak to us of these various valid religions, as they follow the common path of mercy.

Revelation 4:2-5

**With that, I fell into ecstasy and I saw a throne standing in heaven, and the One who was sitting on the throne, and the One sitting there looked like a diamond and a ruby. There was a rainbow encircling the throne, and this looked like an emerald.
Round the throne in a circle were twenty-four thrones, and on them twenty-four elders sitting, dressed in white robes with golden crowns on their heads.**

Flashes of lightning were coming from the throne, and the sound of peals of thunder, and in front of the throne there were seven flaming lamps burning, the seven Spirits of God.

Think of the 7 torches of fire. They have the same fire or Spirit but separated by the wooden sticks, which is where they burn. After what has been said about the different confessions, knowing that Jesus makes us ALL able again to receive the Spirit, let's imagine that those torches are the different religions that have been shown or given the Spirit. Am I equating them with each other? No. They are different sticks and they do not all burn in the same way. In fact, if they symbolise religions, which I see clearly, chapters 2 and 3 of Revelation in which Jesus Christ sends a message to the 7 Churches of Asia, would actually be addressed to these 7 'peoples of God=Churches' or religions. And these 7 messages would be distinguishing the 7 religions, insofar as they say good and bad things about each of them. I have not been able to identify them according to these verses, but I believe that someone who knows the Bible and the history of other cultures could do it; provided of course that this hypothesis is correct, which fits exactly with everything said above.

The truth is that, taking it literally, without theories, these 7 Churches are very close to each other, in western Turkey (curiously in the center of the world map, center of religions), and it would be very difficult to understand the very different judgments made for each of them. More so if we see that for one of them (Pergamum), Jesus says: I know where you live – in the place where Satan is enthroned.

On the other hand, taking it literally, what is this about the 7 Spirits of God? I see it clearly in the Spirit that comes to each nation (the same fire on different sticks). It all fits together perfectly, in fact, otherwise it wouldn't make any sense.

Revelation 2:1-7

'Write to the angel of the **Church in Ephesus** and say, "Here is the message of the one who holds the seven stars in his right hand and who lives among the seven golden lamp-stands:

I know your activities, your hard work and your perseverance. I know you cannot stand wicked people, and how you put to the test those who were self-styled apostles, and found them false. I know too that you have perseverance, and have suffered for my name without growing tired.

Nevertheless, I have this complaint to make: you have less love now than formerly. Think where you were before you fell; repent, and behave as you did at first, or else, if you will not repent, I shall come to you and take your lamp-stand from its place.

It is in your favour, nevertheless, that you loathe as I do the way the Nicolaitans are behaving.

Let anyone who can hear, listen to what the Spirit is saying to the churches: those who prove victorious I will feed from the tree of life set in God's paradise."

2:8-11

'Write to the angel of the **Church in Smyrna** and say, "Here is the message of the First and the Last, who was dead and has come to life again:

I know your hardships and your poverty, and -- though you are rich -- the slander of the people who falsely claim to be Jews but are really members of the synagogue of Satan.

Do not be afraid of the sufferings that are coming to you. Look, the devil will send some of you to prison to put you to the test, and you must face hardship for ten days. Even if you have to die, keep faithful, and I will give you the crown of life for your prize.

Let anyone who can hear, listen to what the Spirit is saying to the churches: for those who prove victorious will come to no harm from the second death."

2:12-17

'Write to the angel of the **Church in Pergamum** and say, "Here is the message of the one who has the sharp sword, double-edged:

I know where you live, in the place where Satan is enthroned, and that you still hold firmly to my name, and did not disown your faith in me even when my faithful witness, Antipas, was killed among you, where Satan lives.

"Nevertheless, I have one or two charges against you: some of you are followers of Balaam, who taught Balak to set a trap for the Israelites so that they committed adultery by eating food that had been sacrificed to idols;

and among you too there are some also who follow the teaching of the Nicolaitans.

So repent, or I shall soon come to you and attack these people with the sword out of my mouth.

Let anyone who can hear, listen to what the Spirit is saying to the churches: to those who prove victorious I will give some hidden manna and a white stone, with a new name written on it, known only to the person who receives it."

2:18-29

'Write to the angel of the **Church in Thyatira** and say, "Here is the message of the Son of God who has eyes like a burning flame and feet like burnished bronze:

I know your activities, your love, your faith, your service and your perseverance, and I know how you are still making progress.

Nevertheless, I have a complaint to make: you tolerate the woman Jezebel who claims to be a prophetess, and by her teaching she is luring my servants away to commit the adultery of eating food which has been sacrificed to idols.

I have given her time to repent but she is not willing to repent of her adulterous life.

Look, I am consigning her to a bed of pain, and all her partners in adultery to great hardship, unless they repent of their practices;

and I will see that her children die, so that all the churches realise that it is I who test motives and thoughts and repay you as your deeds deserve.

But on the rest of you in Thyatira, all of you who have not accepted this teaching or learnt the deep secrets of Satan, as they are called, I am not laying any other burden; but hold on firmly to what you already have until I come.

To anyone who proves victorious, and keeps working for me until the end, I will give the authority over the nations which I myself have been given by my Father, to rule them with an iron sceptre and shatter them like so many pots.
And I will give such a person the Morning Star.
Let anyone who can hear, listen to what the Spirit is saying to the churches."

3:1-6

'Write to the angel of the **Church in Sardis** and say, "Here is the message of the one who holds the seven spirits of God and the seven stars: I know about your behaviour: how you are reputed to be alive and yet are dead.

Wake up; put some resolve into what little vigour you have left: it is dying fast. So far I have failed to notice anything in your behaviour that my God could possibly call perfect; remember how you first heard the message. Hold on to that. Repent! If you do not wake up, I shall come to you like a thief, and you will have no idea at what hour I shall come upon you.

There are a few in Sardis, it is true, who have kept their robes unstained, and they are fit to come with me, dressed in white.

Anyone who proves victorious will be dressed, like these, in white robes; I shall not blot that name out of the book of life, but acknowledge it in the presence of my Father and his angels.

Let anyone who can hear, listen to what the Spirit is saying to the churches."

3:7-13

'Write to the angel of the **Church in Philadelphia** and say, "Here is the message of the holy and true one who has the key of David, so that when he opens, no one will close, and when he closes, no one will open:

I know about your activities. Look, I have opened in front of you a door that no one will be able to close -- and I know that though you are not very strong, you have kept my commandments and not disowned my name.

Look, I am going to make the synagogue of Satan -- those who falsely claim to be Jews, but are liars, because they are no such thing -- I will make them come and fall at your feet and recognize that I have loved you.

Because you have kept my commandment to persevere, I will keep you safe in the time of trial which is coming for the whole world, to put the people of the world to the test.

I am coming soon: hold firmly to what you already have, and let no one take your victor's crown away from you.

Anyone who proves victorious I will make into a pillar in the sanctuary of my God, and it will stay there for ever; I will inscribe on it the name of my God and the name of the city of my God, the new Jerusalem which is coming down from my God in heaven, and my own new name as well.

Let anyone who can hear, listen to what the Spirit is saying to the churches."

3:14-22

'Write to the angel of the **Church in Laodicea** and say, "Here is the message of the Amen, the trustworthy, the true witness, the Principle of God's creation:

I know about your activities: how you are neither cold nor hot. I wish you were one or the other,

but since you are neither hot nor cold, but only lukewarm, I will spit you out of my mouth.

You say to yourself: I am rich, I have made a fortune and have everything I want, never realising that you are wretchedly and pitifully poor, and blind and naked too.

I warn you, buy from me the gold that has been tested in the fire to make you truly rich, and white robes to clothe you and hide your shameful nakedness, and ointment to put on your eyes to enable you to see.

I reprove and train those whom I love: so repent in real earnest.

Look, I am standing at the door, knocking. If one of you hears me calling and opens the door, I will come in to share a meal at that person's side.

Anyone who proves victorious I will allow to share my throne, just as I have myself overcome and have taken my seat with my Father on his throne.

Let anyone who can hear, listen to what the Spirit is saying to the churches." '

As I said, I am not able to identify these possible religions, I couldn't even say what those seven are (I can imagine maybe about five). What I *have* seen are different elements that some messages have in common:

- In all of them, Jesus Christ is identified with a title or characteristic that has to do with the message that follows. E.g.: **"Here is the message of the First and the Last, who was dead and has come to life again"**, or **"Here is the message of the one who has the sharp sword, double-edged"**
- Some (two of them) say they received or kept "my commandments/the message" (Philadelphia and Sardis).

To others, it speaks of qualities that they have or had related to love: charity, faith, patience, loyalty to "my name" tribulation or suffering for their cause.

- In addition, two of the churches actually receive reproach from Jesus (Sardis and Laodicea) and two that receive approval (Smyrna and Philadelphia). There are two others which receive both approval and reproach (Pergamum and Thyatira). In both, his reproach is: deceiving my servants (or supporting someone who does so or their doctrine) so that they **commit the adultery of eating food which has been sacrificed to idols**.

And the last one (the first in order, Ephesus) which is reproached for having lost the love they had before.

- In addition, there is another element: **"of the people who falsely claim to be Jews but are really members of the synagogue of Satan."** Today, these could be those who falsely call themselves Muslims but are driven by hatred, (jihadists...). Many cultures have killed in the name of God, including Christians with the Inquisition (although a lot of dark legends have been invented with movies, etc.). There are also those who, while they do not kill in God's name, come to power in a party that calls itself Christian and then are able to invade a country for its wealth. I don't know, they all seem to be part of the same thing.

Okay, we have come to see this meaning of Revelation through logic, but what if this book also clarifies new meanings of the Word of God? Not only the idea that we were God's wishes before everything (angels), which it seems that it does indeed affirm this (the living creatures). **Perhaps Revelation (dark and impenetrable for centuries), the book that closes the Bible, is a key that allows us to interpret other passages from the Scriptures**, as if it were an encryption key that unravels or decodes what was supposed to remain hidden from our understanding until a particular moment.

It seems clear that when he speaks of the churches he does so in a more or less coded way: "he who has ears let him hear", the different prefaces for each church... And why this convoluted language if it is supposed to be addressed to churches contemporary to his time? Because like the whole of Revelation it was written for today, for the end of time. And God alone wanted it to be made clear today. This "John" who seems to be the apostle in his old age, wrote this to the 7 "religions" of today (I know that 7 is a symbolic number, but not here as I think I have already said). And so he did: "Write in a book all that you see and send it to these seven churches". It is a message from God set in time for all mankind.

And if we now know where we come from, doesn't it make everything easier? It's not the same as suddenly arriving at a bus stop, not knowing where you're coming from and where you're going to stop, because that's what they say life is. Knowing where we come from makes everything clearer, suddenly we know the

map on which the bus lines run. We are no longer like that lost and crying child, we become aware of ourselves, and above all of God, our source and origin of Life. We smell our lost self, and so much is lost that our goal must be holiness, no more and no less. To love for the sake of loving. Not to want or "do" because I have to, out of moralism, but to love. For by loving all the commandments are fulfilled, all mercy, all hospitality; and also all justice will be fulfilled, because if you have children you only expect them to love each other, and if one of them quarrels, then you will do justice, because you don't want them to quarrel. So is God with all of us, justice belongs to Him and it is up to us to love each other, and whatever justice we put in place to live together in the world must have this love as its foundation. Loving finally fulfils what we want for ourselves, and it is in love that we find happiness, not in being loved. If a king were much loved by his subjects, but his rule and rule brought only misfortune and tragedy to his people, he would be unhappy (provided he was a just man, a child of God, of course).

God does not need anything, not even that we love Him, because God is Love. He gives Himself, He does not need. Hence our being and happiness is also to be found in loving, for we were originally made in his image and likeness. Today our dying person is fragilely held in the world by bodies waiting to be again, to be filled with God again.

And isn't it crystal clear, doesn't the Bible tell us that no matter how many sacrifices you make, no matter how much you sell your goods and give them to the poor, no matter how much you die a martyr, if you have no love, you are nothing? And this being so, it would only need to say to us: Dumb, wake up, open your eyes! Religions are paths on which to find love, the rules themselves don't matter if you don't love, and on the other hand, if you love, everything is regulated. Love erases those strict rules and unites us all in the certainty that by loving the other we are doing God's will, in the certainty that we are not making a mistake. Or is God not infinitely merciful? And what does a father teach his child, or what does the creator teach his creature, to be like his neighbour? No, to be like himself (just as the mediocre man pretends to make automatons like himself, -artificial intelligence-). We are called to Love, father of mercy, compassion, hospitality. Thus, religions are important because they are the gauge with which to measure our necessary love, or the amount of the Holy Spirit we need to fill our reservoir or soul. If we were all the same it would be enough to love, but God asks the minimum to save us because He loves us. Thanks to Him there are different religions because otherwise we would all have to take the strictest one in terms of love and perhaps not all of us would be ready. Will I need the same amount of petrol to take a motorbike to Madrid as a 16-wheeler? No. That is why religions are so important, even if we know that it is love and mercy that they all have in common.

It does not seem proper, then, of God's infinite mercy, to have taken away the opportunity for other non-Christians to exercise their freedom in what matters: the conscious choice of God (Love, giving and loving) against the world and its prince, the devil (hatred, selfishness and taking for yourself). Thus making certain religions valid as tools to reach God. I come to this thought also from logic, as in the same way, out of common sense, it seemed to me very difficult for the Righteous par excellence to account for the sins of our ancestors to us, free and

independent of them. Considering finally that the inheritance is such, but from what we ourselves were in heaven.

Now imagine the **twenty-four Elders**. It says they are sitting on surrounding thrones, in other translations it says in seats. Anyway, this isn't important for us to think that maybe these twenty-four symbolize twenty-four great prophets sent to these seven nations. As we know, before the arrival of Jesus Christ, the Holy Spirit could not abide in man because of our sin, our "broken" soul. What if those great prophets were pure or enlightened men somehow? Set apart in this vision and sent to different nations throughout history, before or after Jesus Christ. As elders, they represent men of wisdom... plus, they wear crowns like Jesus Christ in the "image" of the 7 seals, as if to mean that they were victorious, pure.

Perhaps God has given us Revelation to join all those lamps in a single fire of love before the end of the world. I know that God, through Jesus Christ, gives all men the opportunity to be saved, and that love is the key to everything. I know that Christ is Love manifest as man, and he is the door, but without knowing Christ Man, others can know the Love of Christ, the Love of God, and be filled with the Spirit, because thanks to Christ we are potential wishes of God, now as men. According to these messages there would be seven religions more or less close to Him, but not one, not even the most distant, does Jesus Christ write off as lost. In our Freedom to choose him is our salvation. Religions show the right direction, but a direction takes up an entire horizon; the door is love. And we Christians are told this, too.

1 Corinthians 13:1-3

Though I command languages both human and angelic -- if I speak without love, I am no more than a gong booming or a cymbal clashing.

And though I have the power of prophecy, to penetrate all mysteries and knowledge, and though I have all the faith necessary to move mountains -- if I am without love, I am nothing.

Though I should give away to the poor all that I possess, and even give up my body to be burned -- if I am without love, it will do me no good whatever.

Or without going any further, aren't all the commandments of God's law contained in these two?

You shall love God above all things and love your neighbor as yourself.

As we receive the Old Testament from the prophets, I equate this to other religions sent by other prophets. I do not devalue it, on the contrary; I equate them all in the power of salvation, but I know that none of them, not even ours, is valid without love, and I know that all have been given thanks to Jesus Christ, who has made our nature worthy. There would not have been any salvation effort for men without Christ; in fact, there wouldn't have been either men or angels. He opens the seven seals, the existence of all God's creation.

As I said, I'm not here to convert any believer of another religion to our own religion; these earthly paths were given to us by God of His own will to lead us in the right direction, but the paths end at a vast horizon pointed to by that direction, and the last section, which is reaching the door, we should traverse looking upwards, toward the star of Love that has risen and shows us the way.

The 7 Spirits of God (Revelation) with their 7 flames, symbolize the 7 paths (religions) laid by Him. In the menorah, God would be the base that supports everything, while Christ supports the 7 paths, since without him nothing would have been made, and we wouldn't even be able to receive the Holy Spirit (the flame), since as a man he again makes it possible for us, the fallen ones.

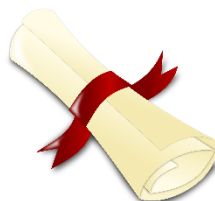
The paths, then, are the religions, and what we have in common is God: the same flame (Light and Heat), Love and Mercy. No follower of any path will find the Holy Spirit without Love and mercy. Conversely, with love, there is no need for paths and everything is fulfilled, for it lights the flame within you even on Earth.

Despite the number 7 being symbolic, I believe here it is the true value. We should believe that it was God's will to lay these 7 paths as part of the confusion of Babel. We aren't better. We shouldn't consider ourselves unique; we should level the paths to unite in love – the single fire that is formed when we join the 7 lamps, what was and what never ceased to Be.



DEEPENING CHRISTIANITY

The Logic of God



14th day of May of the year of our Lord 1827.

I am about to write the vision I have had this night. I do not know why I have been allowed to see this, and because of the strangeness of what I have been shown, I could not even swear that it was not a dream. My name does not matter, but what I tell on these pages does; there is no doubt that for some reason it has been revealed to me.

I watched as an old man with kind eyes and a key in His hand approached me, and said to me:

-This key which I give to you is for the slaves of understanding who are unable to free themselves from the gravity of the worlds. There are others who are free from this slab, who did not change their path because of the burden of its weight. All of them must receive this message."



And then the man disappeared and another vision appeared. I saw beyond the heavens, above the stars and planets, there was a majestic kingdom.

The old man lived there, who turned out to be a mage, and was happy in His solitude. But He had a wish, and from His wish a being was formed. He was beautiful on the outside, and on the inside shone the magic with which the mage had created him, the same magic that the mage Himself was made of. He called him Yeshua. He spoke to him and said:

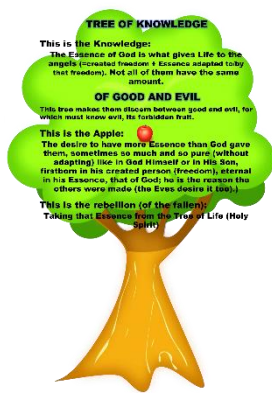


-Yahshua, the love you have for me is like the love I have for you. So much so that my magical Essence based on love resides in you as in me. Because you have thus pleased me I will create other desires, for you have proved that the 'desire' nature is good.

Since the magician was happy loving the first created by sharing his own Essence, he decided to create others in the same way, new couples who would live in mutual donation and with his Essence among themselves and among all others.

Thus, he concentrated and from a wish he created a subject. Such was His power that His wishes became reality, for they were formed from His very Essence.

This subject was truly beautiful and was called Light Bearer. After him, He created many others and as they were formed from the Essence of the mage, He loved them as He did Himself. But these subjects did not retain His magic within them with the same brightness as Yeshua did, who shone like the mage. And being desires they neither consumed time nor occupied space, but in their sublime happiness of knowing themselves loved among them and desired by their lord, they existed with the same force and the same power of the Essence with which the magician wished them.



And so, it was the force that the almighty mage bestowed upon His wishes that gave them life.

And the mage was happy because He shared His joy with these new beings who, although they possessed part of His Essence, developed freely and independently of Him. He said to them, “Live freely in my kingdom, I will give you everything. Only one condition I put on you, an oath you must fulfill: do not yearn to decide what is right and what is wrong; choose only from what I say is right, continue being what you are, keep being my wishes. Do not want to take more of my Essence to become something

different from who you are.”

But I could see that the second wish, the first of the subjects who was called Light Bearer, believed himself to be superior to those coming after him because, despite having been born of a wish like everyone else, he compared himself to the firstborn son of the mage. And soon he even wanted to be more than the wishful mage Himself, and wished to make the rules for everything around him. He wanted to change the rules in order to rise above the others.



And he saw that he could do nothing to get to Him, only His wishes, and contemplating a tree with many branches wondered what would happen if he ripped them off all at once. He said to himself, “If I change the color of all of them, perhaps I could also change the trunk.” And so, he planned convince the rest of his brothers.

He said to them, “See that your essence should not have limitations, is your knowledge not enough to know what is right or what is wrong?” In his madness he thought that if he changed all the wishes of the mage, he would

change the very way in which He wished. And ultimately, in this way, it would be he who would determine how to wish.

There were many who heard his words, and soon pride swelled within some of them, forming a squadron of loyal warriors. These in turn continued spreading betrayal, and of all the brothers there were those who became traitors, others who remained loyal and many others who did not take part, although a deep doubt stirred within them.

When Light Bearer saw that he was finally accompanied, he stood up against those who remained faithful.

And I was shown two winged men talking.

-General, general! There has been an uprising among His Majesty's subjects.

-How? It can't be; you must be wrong. They would have to renounce the very magic that created them.



-I didn't believe it either, but you know he created us free, and they seem to have used their freedom for the worst; they have transformed, now they are like monsters.

-Call everyone quickly!

-My general has already sounded the alarm, but it seems that there are many who are undecided and do not want to fight.

-It's worse than I thought. Get all detachments out of here and start the attack. Call the officers' council as soon as possible. We'll all have to fight.

Another winged messenger arrived with a scroll in his hand.

-Sir, there is information about the deserters, the ones who remain inert.

-Cowards! Why don't they come and fight the rebellion?

-It seems that many of these were convinced by the leader of the rebels, one whom they call Light Bearer; they all want more magic from his majesty and stay with all that they find.

-What nonsense. They do not accept His Majesty's will.

-It is even worse, sir, because others, also because they loved the first ones who were convinced, have hesitated.

-Leave all these people alone now. Let's go get the rebels. They must be driven out of the kingdom.



The battle happened.... First the soldiers attacked, but failed to get the situation back on track. The officers arrived, great and powerful, but they could not cope with the uplifted either. It was then, when dazzling lightning followed by loud thunder announced the arrival of the Wizard.

He announced with a deep voice:

-Depose your attitude, for if you do not, you will suffer a worse fate than death.

Of all the rebels there were some who continued with Light Bearer, others who moved away out of fear and finally there were the doubters who did not

intervene at any time, although they supported many of the previous ones (the fearers) because they were in love with them.

The Wizard raised his hands and in an instant, deactivated his magic in all his creatures.

The Wizard closed his eyes and, gathered in his own thoughts, observed how the magic they had stolen, and even the magic they had previously possessed within them, returned to him. They were all left empty on the floor like deflated wormholes. Then, he returned his Essence to the faithful soldiers and officers, but not to the others.

For a moment I perceived nothing but darkness, and then I saw the mage again.

-Your Divinity, the traitors have been defeated, but much of the people who did not fight in the battle have died in deception. It was a horrible betrayal.

But the distressed mage did not reply. He remained silent, presiding over the room full of His faithful soldiers.

-There is no time to waste! Something must be done! -insisted the General-. We have their shells, sacks that contained their magic, but they are empty. Light Bearer emptied them with his deceit! All we have left of them is the decisions that, in their freedom, shaped the magic to make them how they were; but now the Essence that gave them life is no longer there. We have a mold without Essence. Your Divinity, what do we do?

-These sacks will not remain here for long; they will turn away from us because they are already empty of me -said the mage-. I do not know how I have wronged you -he continued-. All I have, I have given to you. Not merely life, but also my love.

-My Lord, many remain loyal and many others have not participated”, said Mikael, the great general.

-Yes, but for those who have not risen up, doubt has driven away my Essence. Look at them. There they crawl apart; they're dead.

-Sir, some also wanted Light Bearer's poison, although they did not dare to lift a weapon against Your Majesty; the others loved them and did not sound the alarm.

-Yes, and they also doubted me, their own being.

-But many of us have remained faithful.

-I know. You are the comfort for my tears, but it does not lessen by pain for the others.

In the back of the room appeared Light Bearer with two subjects of the mage. His exceptional beauty looked grimy now; an unpleasant smell around him caused those present to recoil and urgently make way for him as he slowly approached.



-It is all over. Tell me now, what did you hope to achieve by betraying me so? Was I not able to meet your needs? -asked the mage.

-How much I need, not how much I want. What life is this? Inferior beings surround me and you have always been determined to treat them as you treat me. I am far superior to them, Should I suffer such an injustice?

-What I give belongs to me and those to whom I want I give it. We do not speak of justice, but rather favor. The rules are set by me. I know good and evil, and I even know which of you are the best and which are the worst; I know who is the most powerful, and you must believe that on rare occasion do the best have greater ability -he said-. All you had to accept was this: the rule that, in my love, you are all equal; everything else, you already had.

-You ignore what it is to know yourself to be superior to he who controls your life. To see power squandered on those who do not deserve it. Look! -shouted Light Bearer, pointing to those present- Weak! Made to serve. Father, you treat them as you treat me, and they only deserve slavery.

-Do not call me father. As a beautiful wish I gave you part of my Essence, because I wanted you to live independently of me. But in your freedom you chose hatred. A lot of your big brothers and little ones you tortured in battle. You renounced the foundation of my Essence, you denied the cause of your life, of your own body, my love. For only love led me to create you, to share with you my complete happiness. And I say then, those who have remained by my side must be treated as my children. Yes, those who have overcome you with weakness and loyalty have always bound themselves to me.

-Ha! They stay with you because in their weakness I was not able to share my plans with them. Be sure that their love or the forgiveness that the other cowards now beg of you -he said pointing into the distance-, it is because they fear your power.

-I know you succumbed to pride. And with your choice you have made a screen between everyone; I have no doubt about the others who have proven their loyalty with bravery on the battlefield. I'll talk to the others, with those who, because of their love for those who were persuaded, did not fight in my favor, it may be enough. Now, go await your sentence -he ordered.

-No! Do they not call you just? And were they not also disloyal? Didn't they break the first law? Didn't they break their oath? Didn't they fail in their faithfulness and love for you? I want special treatment like them! - he shouted.

-Take him away -said the troubled mage.



The mage was pensive as Light Bearer left.

-Difficult is my situation, because I would like to recover at least those who did not raise arms against you, or against me -he said finally.

-My Lord, yours is the power and what you command shall be fulfilled.

-You do not understand, Mikael. What would I gain by forcing them? I do not want to have slaves. I want to have happiness around me; I want to have life, not death. Forcing them would be like wishing for something that I do not wish, and it is my wish that gives them life; ultimately, in that way, they would not have life. -But Mikael did not seem to understand, so he continued-. They live because they do so in me; it would be as if my cry of affirmation denied me; it would cease to be a cry of affirmation... -he insisted-. Do you not understand that my powerful magic is simply love?

-They will love you if you will forgive them....

-It isn't that easy. Light Bearer has appealed to my sense of justice, and I cannot stop being. Moreover, to keep them here would also be an injustice to you who have loyally fought. Light Bearer wants his same destiny, because they too have emptied themselves of me; but I cannot live with hatred, he can never contain my magic. I must make a new nature for those who did not hate and I must validate it by giving myself so that Luzbel cannot hold me accountable in the name of justice; moreover, it must escape from the justice of the old nature and its law, even though it founds it on a similar law...

«Wait, I must see them now that they have lost me, I want to see if they hope to return to me».

And He placed them on the ground.

He saw them and they saw Him. And as they saw Him, they were afraid of displeasing Him, so they decided to all agree, for they said, "We will be left with nothing if you do not fill us again with some of your magic." So they decided to trick the mage and unite in a false brotherly love,

because they knew that the mage would only fill His wishes with magic, and His wish was Love. They came together like a tower of empty bricks in order to have their magic again through lies.



-Their molds have a defect. They have been tainted by Light Bearer. They have a broken spout and are not able to hold onto me even if they wanted to -said the mage. Moreover, they want to accept me out of fear, so they are no longer free.





“I will muddle their understanding. I will become invisible to them and just send them a few paths so that they may form their person. Seven different paths that run parallel in the same direction, not united as they are now. They must discover what truly gives them life, that which supports the seven paths, that which supports all of creation, Love. My Love. So I will place them within bodies, in

cages that confine them, lest they continue to fall away from me. And I will call them men and put them in a world subject to time and space in a great dome.

As for their acquired defect, I'll have to send the cure at the right time, the vaccine that will heal this new structure with bodies which they have become, that will fix the molds, that will make it all new again and make them once again my wish and please me as men like they did before as wishes. And this can only be done by my firstborn desire; he who shares my magic entirely, so that justice will be fulfilled. Only he can fix the crooked, for he was the first created, and so pleased me that he did not depart from me at all and keeps my magic in all its intensity. Through Him flows the whole stream of my magic, for He is where I am.

Light Bearer's point is that they all committed the same fault, for all are traitors. So out of justice I could not save those who betrayed me for love without saving him and his minions, who murdered and promoted rebellion. So, either I condemn them all, or I create a new nature that escapes the previous justice, but if I don't give him the same options as the others, I might as well commit an injustice. So I will have to create the new nature in the same way I created yours. And I created yours because the firstborn pleased me with infinite love. Therefore he must become a man too, in order in an act of infinite love to validate the new nature in the same way. In this way no one will be able to say that the creation of man was unjust, for that would be to declare his own creation as unjust. And as a new thing separate from the old nature, I can give it to whomever I wish without them claiming justice from me.

-My Lord, you are really going to send your firstborn son?

- Yes, He has offered Himself. Why are you surprised?

“I know that he will now validate the new structure formed by cage and mold, as he did with yours. And then my Essence, in their freedom, can return to them and they will be made in my image and likeness, in my son again.

But that will not be enough, because there on earth, where I will put them, they will have to turn their backs on the idols and look at me. For there I will put for an idol a shining material called gold, that it may simulate the conditions here. For if here they desired my Essence above you and me, there many will desire gold above their neighbor and me. It will be of no use for my Son to make them fit for the Spirit if in the new nature they commit the same sin as here. Light Bearer will cry out to justice in another way.”

-And where will His Majesty put that land?

-By the central part of a great Vault that I will call the universe. Then they won't be able to see me and they can choose me free. There in, Light Bearer, whom I will not give body to because he alone can hate, will be able to whisper to his ears just as he did here. When your bodies die, your souls if you have something of my Essence will ascend to the end of the Universe, where we are. They will take more or less time to leave depending on the amount they have. Well, I'll give them time, too. I'll make sure that everything they do has to be done after the one they did before. The whole universe will move at every step of a great pendulum.

And I saw how the magician's son was sent.

And I could see him grow up as a man, speaking his father's word. He explained everything differently than other envoys of the magician did. There were those who followed him, and others were left soliviant; attacked in their strongest beliefs. And what was foreseen by the magician, happened.

With voracity the son was assaulted and raised up; he who spoke of loving men. But he, about to die, even to his torturers, forgave and in such an act of infinite love, the betrayal of the accursed was broken, for in Yahshua the faithfulness to the father was tested, and his fire was infinitely more burning than that of Light Bearer. A warmth of love enough to forge in him the new nature. And so, in the son, love rose over the world, thus teaching all the exiles of the kingdom the way back, the renunciation of the world and its idols. For since then it has been seen as a radiant sign of light all over the world, there, at the infinite height of that cross. In him was made present the love of the father to all the men who sacrificed their own son to save them. And the son made everything new by validating the structure of man as the container of magic, and since it was he himself in his Son who gave himself, making the new nature valid, neither Light Bearer nor anyone else could claim any justice from him.

That's when I woke up.

END OF STORY.



Nothing but a story?

As I said, it seems far-fetched, but this, written as a story, explains many of the things which happen to us in this world and which are incomprehensible especially by nonbelievers or those who doubt their Faith (or simply have doubts about the meaning of life).

There are many points in the Bible that fit more easily in minds governed by logic in this way.

To prove the theory shown here I use, of course, the Bible, because I am a Christian, but it is also confirmed by the O.T, which, although it is part of the Bible, is also of the Jews. On the other hand, the Quran already tells us about our previous life in the "gardens". In any case, what is described here will be useful for many, because it is still a written Word from thousands of years ago with a hidden message, until today that is revealed, that in no way could have been manipulated by man over such a long time.

For the beginning of the whole story we will inevitably look at Genesis. As it seems to be widely recognized, the passages of Adam and Eve are written as a metaphor to teach men in all eras. Consider that the Old Testament was related 3000 years ago, and it was not done by philosophers or scholarly thinkers, but by people whose greatest worldly ambition was to own some cows and little else. Normally, the environment known by an average person consisted of a couple of valleys and some villages; a province, in any case. This being so, are we surprised that the passages in Genesis are a metaphor? That all it is missing is a little colored drawing with the apple, serpent, Adam and Eve? They had to understand it, just like us. It seems clear that the serpent symbolizes the devil (the prophet Ezekiel says that Lucifer was in Eden), the apple perhaps the wish to "Be" for ourselves or above God or others, and the big question: **who do Adam and Eve really symbolize?** This is the key that is explained in this essay and that settles everything (it is wrong for me to say this, but you will see, or have already seen, that this is so). Deciphering this enigma, the yarn begins to unravel so that the Bible itself confirms in its Words the wonderful and logical framework that God has woven for our salvation. If any Muslim comes in here, he must know that for us the bitten apple is the broken oath.

So this is the key that opens the understanding and I think I have demonstrated or I am in it:

The passages of Adam and Eve speak in metaphor to so that we might understand.

It speaks of Fallen Angels, Eve Angels, and Adam Angels, of God and the desire to be more; to have more intensity from God.



- Fallen Angels, the *most evil*, represented by a serpent.



- Eve Angels, those who allow themselves to be persuaded and then persuade their “partner”, represented by woman; something that still seems to be a stereotype in our times (the man is the head, the woman is the neck who directs his gaze). Then, she is more understandable as a metaphorical figure.



- Adam Angels, represented by man (male), who is persuaded by his wife (the other face of the stereotype).

That said, the point is that we, each of us personally, were not only intended by God before the world, which is the theory used to square various readings of the Bible, but that we were actually made in His image and likeness, i.e. as angels. It could not be otherwise, for He makes everything perfect the first time.

In any case, these are some questions that from this perspective are clearly explained:

- Why, if the devil fell and was exiled from heaven, is he present as a serpent in Eden?
- Why, even at the risk of losing our lives, and being from different religions, do we all profess that we feel truly filled with God, full of life, of Spirit? (I am talking about the practising believer of his faith).
- Why do we carry the sin of Adam and Eve when God has made us free from the sins of our parents, grandparents, etc.?
- And even carrying the sin of Adam and Eve, if we know that God loves us infinitely, that each of us is a different creation, why were we created with a flawed nature with that sin, with death, if we could have been created as angels, because everything is possible for Him?
- Why is the devil so 'foolish' as to rise against Almighty God?
- Why does the cross save us and give us life?
- Why does God allow suffering?
- Why is hell real?

- Why does God allow other religions, which are also valid paths toward salvation?
- Why the theory of evolution?
- Why did we exist in the mind of God before the creation of the world? (according to passages of the Bible).
- Why is the Virgin Mary immaculate?
- Why is it logical that blasphemy against the Holy Spirit does not have forgiveness? (Mt 12:31)
- Why the dark book of Revelation?
- Is there a Jacob's Staircase?
- What is the Meaning of Life? (Logically)

To explain it, I analyze several passages of the Bible that seem to show a deeper meaning, in addition to the one they actually expose. That is, the interpretation does not change the meaning, but further distinguishes another added message.

Although it is known that the logic of God is Love, from our limited knowledge sometimes we do not understand it as such, especially in some events in our history. However, knowing the origins of our death, a subject dealt with in this essay, we will arrive at a full understanding.

Reasons about the facts of God in the history of mankind are also explained here; and at the end of the trial everything written under this principle shall be considered as proven:

The Bible, (a book 'compiled' more than 3000 years ago, as it said), shows a new argument, coherent and perfectly spun in all its parts. **Having gone unnoticed until today this argument**, there is no possibility that men of different eras would have agreed to secretly transcribe this unknown thread of argument.

Logically we know that the Grand Canyon (for example) was formed by nature and not by man (even if we have not seen it), because it has formed over thousands of years, sculpted by erosion, the weather, etc. The Bible has a single author: the Holy Spirit, who has written through the prophets, apostles, etc. a fascinating logic of Love throughout the entire history of man.

Before starting this part of the book, if the reader still does not believe in God after reading the rest of the essay, I will continue to insist on my argument, how does something unknown throughout the history of mankind appear today written by many generations separated by thousands of years and encoded with the same encryption? No doubt because God encrypted it in our history. However, without entering into this line of argument, for me it is obvious, I invite you to remember that we are in the world, and this one in the universe; but where did the universe come from? Where does it hang? Where did the first atom of the Big Bang come from?

In ancient times, the materialism on which atheism, communism and others were based, affirmed that the Universe was eternal and immovable. And so, they labeled the Christians as anachronistic. Today, science has demonstrated that the Universe has an origin and an end, since it is expanding and the stars continually burn their fuel, among many other things. By force there has been a Superior Being (element or whatever the "logicians" want to call it), external to the Universe itself, causing its creation or start; I emphasize the external, since I cannot create myself if I have had an origin. Today one must have faith to be an atheist, that is, to subjectively deny God without paying attention to reasoning. However, God has done everything to hide himself from us for the moment, so scientifically it should not be possible to prove God (until today, ha, ha...).

To visualize what is happening to us, we could think of some little mice inside a laboratory cage that have been given some toys. Whatever they do they will do through them, because they do not know any more; even their instincts will be exercised according to what happens to them in that cage. Any logic that we in the world want to apply will necessarily be limited by the rules of the universe that we have been given. And we can create a whole structure of reasoning from here, but always, based on a non-existent original point of support. The little mice will be able to work wonders with their toys, even stack them, but they won't wonder where they came from. This is not a metaphor, because to God we are not like the little mice, but it can give us an idea of what happens. **Someone whose existential principle as matter has no logic, cannot argue logic to deny God; of course, that it is easy to deny the other, a little more difficult is to demonstrate God.**

So, to understand God let's try to 'visualize' that universe as His creation (if you will, to try to deny it), and Him (the Father whom no one has seen) outside the Universe itself (our particular cage).

We are made in the image and likeness of God

What I now write will be an aberration for Muslims, for example (if any of them get here), but they also know that when we keep God (Allah) inside, we can live happily even amid suffering, we are able to forgive and do things which without God we could not do, and we keep being us! So what I say now of Jesus Christ, we share **infinitesimally** when we have God within us.

So, let's think for a moment that Jesus Christ was an immense wish of God, or a person created with freedom who, though free, has not separated from Him one iota; he has maintained the pure Essence of God within, which makes Jesus Christ God's Essence, even being a created person; the Father is in Him and He in the Father. This would be so because God's wishes are made from His own Essence.

• *The Angels*

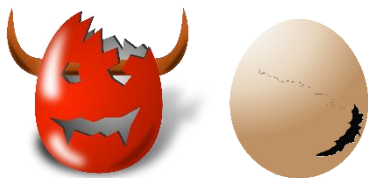
Let us assume that angels are God's 'desires' to which He has given freedom, i.e. they are independent. By God giving us freedom and becoming self-aware, we are differentiated from the creator; this is what determines our personhood. However, we have not chosen our created form, or size, but God made us as He wished. This form is what for us would be the body, but the angels also shared something of the Essence of God or Holy Spirit. Their bodies, as if transparent or permeable to the Spirit, allow the Spirit to dwell in them and at the same time in other angels, for the Spirit emanates from God the Father who is the source. It happens, moreover, that the larger the 'body' of the angel or his created form, the more of the Spirit he can enjoy at the same time, even if it is like radio waves that pass through and overtake the angel.

Let us think, moreover, that there was an angel who in his freedom wished to be like God, or wished to be himself, without God; he wished to be greater in order to possess more of the Essence, changing the very principle of his creation, the form in which he was created: the love contained in his own size. It wished to be like God, to be god of itself. In so doing it changed what it was. It ceased to be God's desire. It hated the one who desired it, for it was He who prevented it from

being what it wanted, for by ceasing to be its desire it ceased to be. For God is the only one who is, and only by being His desire can one be (and always in Him). Beyond this differentiation by freedom, God created us with a certain size for each one of us. This is what the demons who wanted to be more did not accept.

- ***Suppose we too were a wish of God.***

We were also God's wishes. This is not as farfetched as it seems. Was the devil not an angel? He is the fallen angel. And we aren't as bad as him, right? What is more difficult then? That an angel becomes a demon (a being of a different nature) or a man (also a being of a different nature)?



But under this scenario, we would not have risen up against God, but rather we doubted Him, otherwise we would already be demons.

Suppose we now wish to go on a trip. But that wish becomes doubtful. The doubt has come from us since our wishes are not free and independent; we are not God. But if the wish were free and doubted itself, would it not be denying us, since we were the ones who wished it? And if so, would it not cease to be our wish? And if its being was that of a wish, would it not have lost its *raison d'être*, its reason for existence, its own self? Since a wish cannot wish itself, without a wisher there can be no wish. What if we did the same? Perhaps in doubt, although we did not rise up against Him and did not hate Him, we denied Him and we emptied ourselves of Him... ergo, we ceased to be, since the only thing that "is" is God, and we stopped being His wishes. As a hair that falls off of one's head, we die and fall devoid of life.

Therefore, as we are no longer His wishes, we are already dead. But He loves us so much that He wants to bring us back.

Now imagine one of our own wishes. Isn't it true that it is something close to us because it is ours? It is always there with us. Sometimes we remember that the wish is within reach (in our mind until we make it reality, of course). All we have to do is think a little, and there is that wish that we have pending. What if that wish

becomes unwanted by us? It will no longer be in our minds with our other wishes. It will be far away. Perhaps we will see it in another person (a demon, referring to the story), but we no longer recognize it as our wish.

In our death as desires of God, death of being, we inevitably move away from God. But in order to save us, He imprisons us in little cages, the bodies, so that we do not fall as dead essence that slips hopelessly along with those who hate everything that smells of Him; us too.



The cage, our body, supports our empty “not being” on earth so that in our freedom, we can fill it with the Spirit without falling into hell, where the fallen angels are, who were like us but hated their Essence and are beyond help. They were not emptied; they filled themselves with hatred. There were no cages for them. They have not had the opportunity to fill themselves again with the Spirit of God as men. Once the body is dead, that which holds us, if we become God's wishes again, we will go to Him, attracted by Him; if not, we will fall definitively away from Him to Lucifer and his followers.

It's important to be clear that it is not a punishment but God's Grace that makes us men (that new creation, with cage included). Because if in our freedom we emptied ourselves of Him and stop being His wish, in our freedom we must return to what we were (wanting to be that wish again, wanting to Be again). Or part of what we were, because when we were pure wishes (in the image of God the Father, of His Essence) we were very close to Him, a thought's distance away. As men, if we get to heaven, we will never be what we were before.

Gospel of John 14:2

In my Father's house there are many places to live in; otherwise I would have told you. I am going now to prepare a place for you.

For this reason it was nonsense to ask to sit next to Christ. And being that we were created initially by His wish in the image and likeness of God, we have emptied ourselves of him and now by His Grace we are created as men, and Christ (the person) turns men into "containers" compatible with God and we become like Him once again in the Son. Thus, really, the place that prepares Christ is our own body. In redeeming Man's Nature makes our "house" worthy of the Father. The kingdom of God and the House of God is the Holy Spirit itself that we can live

here, in ourselves, from the passion. When he says, I am going to prepare you a place, it refers to the infinite act of love of the Passion that makes us fit again to receive God. On earth we are the place and in heaven, once we have the Spirit, where we go will be determined by our size, if we get there. To ask to be on His right was like asking to be God, because the Spirit dwells in different intensity in each one, being the one of the Father and the one of the Son the maximum or infinite, that of God, for Christ is all 'transparent' and is at the source, and therefore enjoys the same Essence that emanates from God the Father. Being away may mean being empty, nothing coming, as if we were talking about radio waves. It would be to be condemned to hell, to a painful perpetual death, knowing also what we are lost, because after dying we will all remember (this for those who have not already felt it in the world).

Gospel of John 14:20

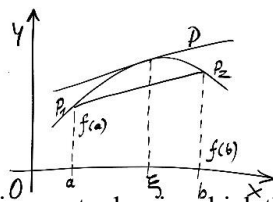
On that day you will know that I am in my Father and you in me and I in you.

Of course, it will be our freedom that places us closer to God or further away from Him (and closer to hell: where the rebels are) once the test, the world, is over. It is not God's punishment, rather His Grace that has allowed us the ability to find Life again. By ourselves, we would have found eternal death and infinite torture at the hands of the rebels, of those who became hateful and lost their freedom, who lost their humanity to become monsters. Thus, the original sin is death. It is the doubt of being His wishes that made us stop being them. It is wanting to be gods as Lucifer did or denial of us as desires of God, wanting to Be by ourselves, the denial of God, the denial of Being and Living. What differentiates us from the traitors is that we did not rise up. We were emptied by doubt; we did not become hateful. Something that unfortunately continues to happen to many in the world when we want to become the gods of our history, being above others; we empty ourselves of love, we empty ourselves of Him. And even among those who did not hate there is a difference, for the Adams emptied themselves for love of the Eves, thus described in the bible to teach us that there were some who lusted like the fallen ones (Eve) and others who hesitated for love (Adam).

Finally, in the world He gives us a new opportunity to save us from this perpetual death away from Him. This is why the world gives us all the ingredients to return to Life as it was in heaven: the choice of betrayal or loyalty. Choosing to become God's wishes again or to reaffirm our original sin (this is what God has called our betrayal in heaven). And why only that: "original sin"? Why just an apple? Maybe because God speaks to men according to their understanding.

Adam and Eve

- **Why does God speak like this?**



It seems clear that the story of Adam and Eve is a metaphor in which the serpent is the devil and the apple our wish to “Be” without God... The question is, why does God speak this way, especially in the Old Testament? Why in Joshua 10:12 does he say "Sun, stand still over Gibeon"? Because God speaks to men according to their understanding. If the prophet believes it is the sun that moves, he is not going to say, "Tell the earth to stand still," because for him it is very still, and the man has enough on his plate talking to God without talking about gravity on top of it. Even more so if the prophet's words are written for many generations that have that belief. God speaks to us according to our understanding in our personal history as well. Consider also that, except on rare occasions, God does not speak to prophets directly, but with events, signs, signals or dreams, which we interpret as far as we know.

- **Let's go a little deeper into Adam and Eve according to this**

Genesis 3:9-11

But Yahweh God called to the man. 'Where are you?' he asked.

'I heard the sound of you in the garden,' he replied. 'I was afraid because I was naked, so I hid.'

'Who told you that you were naked?' he asked. 'Have you been eating from the tree I forbade you to eat?'

Imagine that these passages speak of us as men but also as desires of God in heaven, before being men. According to what is said here, a duality would fit in many passages of the scriptures, not changing their meanings, but adding greater depth of meaning in different times.

Imagine now that Adam represents men (and women) before we were men, in heaven as angels or God's wishes. We lived happily until one of us, Lucifer, tempted many to become like him (serpent). He tempted others who listened to him and believed him, but did not rise up against God out of fear (Eve). The latter, although they didn't rise up, raised doubt in others, aided by the empathy or love they had among them rather than by reason. Those who did not believe the serpent are the Adams, and they finally doubt because of the Eves. Therefore, Eve would be those who believed Lucifer, and Adam is those who doubted because of their love for their brothers and sisters, the Eves, because of love and trust in the one who told them.

Both Adams and Eves have ceased to be wishes of God and have lost their Essence; later, they separate from Him, symbolized by the shame of being naked that makes them hide. That could also be the act of ceasing to be God's wishes => Who told you that you were naked? = Who convinced (told) you that you are not my wishes? => Who has emptied you (stripped naked) of my wish? On many occasions, garments in the Bible allude to the Holy Spirit. But the seriousness of what the Eves had done was greater because they believed Lucifer and, what's more, others fell because of them. So much so that God wonders if He should give them another chance or if they have actually died as Lucifer did. But He sees that it was the love of the Adams for the Eves which caused them to doubt Him. And because of their virtue, He decides to give the Eves a chance, symbolized in the passage and in Eve being created from Adam's rib (curiously the rib with which Eve is made is next to Adam's heart=>love). Because of their love, the Eves also become men. They are given the cage that gives them the chance to return as desires of God. The rib may also symbolize that, because of the Adams (open to the word of God), Life (salvation) can come to the Eves (those with their ears closed to the Word in the world).

So the Adams and Eves as wishes (in this duality) do not symbolize a man and a woman, not even Men and Women, but rather those who believed Lucifer and those who doubted because of other wishes whom they loved. That being so, then, in the world, the Adams would be those who have opened their senses to God and the Eves those who have not.

Gospel of Mark 4:11-12

He told them, 'To you is granted the secret of the kingdom of God, but to those who are outside everything comes in parables, so that they may look and look, but never perceive; listen and listen, but never understand; to avoid changing their ways and being healed.'

Really? Only justice, not arbitrariness, clarifies this word, for God is Love and Justice. God is who He is. The Eves of the world must receive salvation through the Adams of the world since they received their doom through the mouths of others.

Gospel of Matthew 10:34-39

'Do not suppose that I have come to bring peace to the earth: it is not peace I have come to bring, but a sword.

For I have come to set son against father, daughter against mother, daughter-in-law against mother-in-law; a person's enemies will be the members of his own household.

'No one who prefers father or mother to me is worthy of me. No one who prefers son or daughter to me is worthy of me.

Anyone who does not take his cross and follow in my footsteps is not worthy of me.

Anyone who finds his life will lose it; anyone who loses his life for my sake will find it.

This would explain that in our families there are effectively four who do believe and four who don't, or any other combination but almost always random. Even in young Christian communities receiving a similar education in the Faith we can see these differences.

The rest of this reading that talks about our families today is easily explainable: those who really have the Holy Spirit (and their ears open) somehow change the "visual" perspective of everything; suffering does not "kill" them, there is no "treasure" in the world that can make them betray the Lord. It seems tough to say, but without fear of death in the world (having this perspective), you know that your future and that of your child is in being faithful to the Lord, not in how well you get along with each other. Life is not in your child loving you very much and you loving them more than anything. They are natural things in this world, but it is true that the Spirit changes the perspective of everything. If you really have Faith, you would find great suffering in knowing that your child turned away from God, and great happiness knowing that your son died in God's Grace.

Returning to the Story of Adam and Eve, on our side of the "duality", it also speaks in the same metaphor of man created as man in the world, and seems to also give a metaphorical explanation of our origins, with Adam as male and Eve as female... or does it?

Suppose God wanted to go putting souls in bodies that came from Adam and Eve (which may or may not be a determining point in the evolution of *Homo sapiens*, it doesn't matter). Suppose He wanted to skip the subject of DNA at first, or the metaphor Adam=Men, Eve=Women; that doesn't matter either. Either way, they would be new "souls" arriving to each body. Because it doesn't matter if the theory of evolution gave rise to the cages which later joined. Maybe He simply put monkeys on earth to respect our freedom to choose (everything can be explained at least two ways). That issue which is so often brought up by atheists is not the most important one. The difficult issue is to think of original sin as an inheritance, given that He gives freedom to every one of us; a freedom that allows us to betray our parents, our children, and even ourselves as men (killing ourselves). In this sense, our doubt or betrayal fits more as the desires of God, before the world. It is not a sin inherited from others.

It may seem unfair that the sin of our ancestors has driven us from paradise. God was willing to save Sodom because of ten righteous men who were in the city (who certainly would have also had some unrighteous ancestors – even killers. Perhaps we ourselves have an ancestor who even insulted the Holy Spirit, a sin without forgiveness according to Jesus Christ).

Doesn't it seem more just, then, that it was each of us, as desires of God (or angels) before everything, who committed the original betrayal (original sin)? After all, aren't we full of pride as a common denominator?

And seeing everything from this perspective, wouldn't this be a more paradisiacal paradise?

In what also appears to be a metaphor, it says:

Gen 3:23

So Yahweh God expelled him from the garden of Eden, to till the soil from which he had been taken.

If we understood this literally, we would think that heaven is a place in which one does not have to work; it would almost be like saying that the world's rich are in paradise (at least while their bodies last). Or even that they were like gods, since in they would have the power to provide paradise (not working) to others. And it is well known that being rich doesn't make you happier; indeed, many feel who empty, many who don't know how (or don't want) to reflect commit suicide... Heaven has more to do with feeling the fullness of having God inside you. Knowing that you are a wish of God; freely choosing to be a wish of God in accordance with his original wish that was us. Being in communion with Him. Being. Heaven is Living and not be empty but rather full of Him.

However, in "Eden" it speaks only of physical goods for man, leading us to believe that it is indeed metaphorical, revealed in this way so that man could understand.

The patent duality between soul/body experienced by those who consciously do not want to deny it, speaks of this duality between wishes/men; before/after; no betrayal/with betrayal; heaven/world.

Genesis 2:9

From the soil, Yahweh God caused to grow every kind of tree, enticing to look at and good to eat, with the tree of life in the middle of the garden, and the tree of the knowledge of good and evil.

Genesis 2:16-17

Then Yahweh God gave the man this command, 'You are free to eat of all the trees in the garden.

But of the tree of the knowledge of good and evil you are not to eat; for, the day you eat of that, you are doomed to die.'

In this word (Gen. 2: 9), the Tree of Life as I say refers (in heaven) to the Essence of God, the Spirit which gives Life, and the tree of the science of good and evil to the Freedom also to choose evil. Which, start by knowing what is bad, or else we could not have chosen it. Knowledge or science refers to knowing that that Essence of God, that Tree of Life, is the precious Essence that makes desires

of God more or less, to the angels. Up there there were no necessities and of course we were free, but we chose among everything there was: good options, (many trees). It is not that God did not let us approach freedom (or choose between trees, including the tree of the science of good and evil), but he did not allow us to take that particular option, the apple of the tree of knowledge, which In itself brought us literally death. Thus, the apple, is to desire and to take the Essence, of the Tree of Life; For the highest knowledge was to know that our deepest root of Being was in the Essence of God in the Tree of Life. I hold that in heaven we lived bathed in the Essence of God, in a state full of happiness, and this Essence was within reach of our "hand." Paradoxically, wanting to be more and fill us more with his Essence, we empty ourselves completely and die.

And our sorrow began when the devil deceived us by telling us that we were not free because God had told us that we could not do evil (we could not eat the apple, take more Essence, stop loving). And it's a lie like the one that puts us in the world when it tells us that doing the will of God will restrain you, it takes away your freedom, the good things. It is exactly the same, because we are free to do all kinds of good and that keeps us alive; Even when we listen to the devil, we empty ourselves here and die.

TREE OF KNOWLEDGE

This is the Knowledge:

The Essence of God is what gives Life to the angels (=created freedom + Essence adapted to/by that freedom). Not all of them have the same amount.

OF GOOD AND EVIL

This tree makes them discern between good and evil, for which must know evil, its forbidden fruit.

This is the Apple:

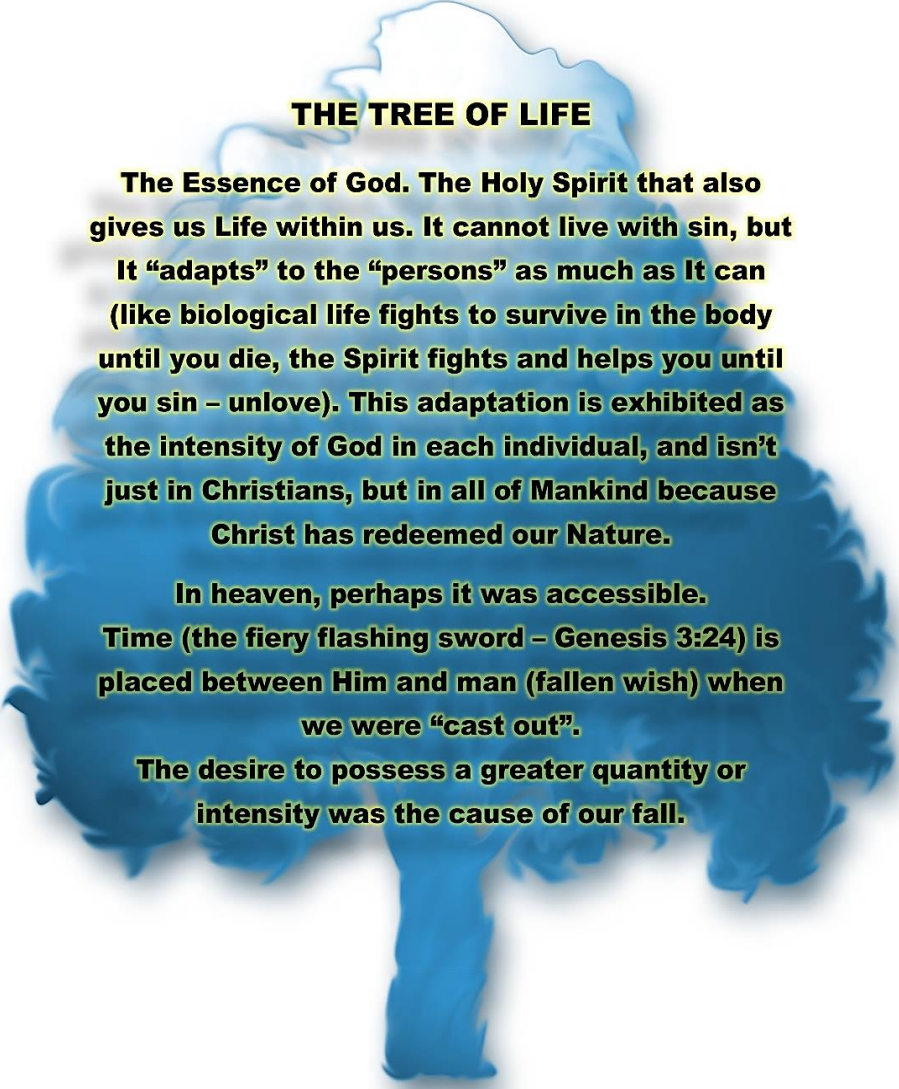


The desire to have more Essence than God gave them, sometimes so much and so pure (without adapting) like in God Himself or in His Son, firstborn in his created person (freedom), eternal in his Essence, that of God; he is the reason the others were made (the Eves desire it too).)

This is the rebellion (of the fallen):

Taking that Essence from the Tree of Life (Holy Spirit)





THE TREE OF LIFE

The Essence of God. The Holy Spirit that also gives us Life within us. It cannot live with sin, but It “adapts” to the “persons” as much as It can (like biological life fights to survive in the body until you die, the Spirit fights and helps you until you sin – unlove). This adaptation is exhibited as the intensity of God in each individual, and isn’t just in Christians, but in all of Mankind because Christ has redeemed our Nature.

In heaven, perhaps it was accessible. Time (the fiery flashing sword – Genesis 3:24) is placed between Him and man (fallen wish) when we were “cast out”.

The desire to possess a greater quantity or intensity was the cause of our fall.

In Genesis 2:16-17 it says, “the day you eat of that, you are doomed to die.” Why? Because we immediately cease to be God’s wish. His Essence (pure love) disappears; we scare it away, we reject it, we shut it down, because it does not live with evil, no exceptions. We either are His wish or we are not. We are doomed to die because we stop being what we were and become something empty, dead. We stop being His wish, and without Him we are no more, since we were created as His wishes. Some coveted, some hated, and all of us betrayed God; and the Spirit does not live with sin.

Genesis 3:22

Then Yahweh God said, 'Now that the man has become like one of us in knowing good from evil, he must not be allowed to reach out his hand and pick from the tree of life too, and eat and live for ever!'

Genesis 3:22 seems to say that we are made in His image and likeness, for not only have we been made from a tiny part of His Essence, but ‘like’ Him, we are free and independent of Him. We are no longer a part of Him, but we are independent other ‘=> **as one of us**’. Although our person or freedom makes us different, we shared the Holy Spirit, but now we want to become independent and greater, to take God away. Furthermore, God knew everything, all possibilities, including the one that would allow the wishes to do evil. The wishes, before choosing the wrong path, had only done good and that was all they knew. As for eating of the tree of life, this seems to refer to taking more Essence of God, fattening a wish that is no longer God’s and ultimately wanting to be God => **live forever**; Be what He Is. In other words, the action or goal we seek when taking the wrong path. If eating the apple (from the tree of knowledge) symbolizes the decision to choose evil, the motivation in this decision is to be like God => eat from the tree of life, His Essence.

Genesis 3:10

'I heard the sound of you in the garden,' he replied. 'I was afraid because I was naked, so I hid.'

To continue discussing these passages that seem to be the key to “why is the world like this?”, let’s continue with: Genesis 3:10 **“I heard the sound of you in the garden... I was afraid because I was naked, so I hid,”** which as I mentioned in “Adam and Eve” could refer to being emptied of God (= naked), and hiding (= turning away, the magnet no longer attracts wood) as wishes. As another interpretation of iniquity (what undressed us), we may think that at first, if we compared ourselves to God, we were equally almost empty, or with little intensity of the Spirit (though much more than any of us has down here) but like the children here, who are happy with little, there we were also, until Lucifer told us that we were naked, and iniquity entered. After the betrayal we were naked or empty at all.

Much of what comes next seems to speak of man and woman as parts of the world, as bodies, in this “duality” that can be deduced in the Bible. He says to the serpent:

Genesis 3:15-21

I shall put enmity between you and the woman, and between your offspring and hers; it will bruise your head and you will strike its heel.'

To the woman he said: I shall give you intense pain in childbearing, you will give birth to your children in pain. Your yearning will be for your husband, and he will dominate you.

To the man he said, 'Because you listened to the voice of your wife and ate from the tree of which I had forbidden you to eat, Accursed be the soil because of you! Painfully will you get your food from it as long as you live.

It will yield you brambles and thistles, as you eat the produce of the land.

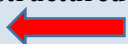
By the sweat of your face will you earn your food, until you return to the ground, as you were taken from it. For dust you are and to dust you shall return.'

The man named his wife 'Eve' because she was the mother of all those who live.

Yahweh God made tunics of skins for the man and his wife and clothed them.

In this part 'I will put enmity between thee and the woman, and between thy seed and her seed', we know that the seed refers to Jesus and therefore to the Virgin, otherwise it seems clear that it refers to the man-world.

Finally, in Genesis 3:21, **“tunics of skins... and clothed them”**. To the physical body, God adds the empty soul (the mold formed by our decisions which, in our freedom, shaped the Essence of God and which, after deciding to betray God – choosing evil, the apple – broke and was emptied – and which Jesus Christ repaired in the world, giving us the possibility of being filled again). Keep in mind that even before, as wishes, they felt naked, empty of the Essence of God, and now as bodies, He attaches their empty soul, their empty wish; He dresses them in something that is now superficial, hollow (tunics of skins), what was left of what we were. Now the new creation is body plus soul, because otherwise, the soul with no Essence, without being anchored by the body, would have fallen hopelessly toward Lucifer, into eternal torture.

According to all the above and added [evidence \(p. 13\)](#) that identifies the groups of angels in Revelation (faithful angels, Adam angels, and Eve angels), we see that the genesis is structured as shown in [Three and a half times in Genesis](#) p.37. 



Adam

Eve



THE SERPENT REPRESENTS the Devil (Ezekiel 28:12-17).

THE APPLE REPRESENTS our desire to be greater than others, without God, without Love.

ADAM AND EVE Also form part of the metaphor, and REPRESENT:

EVE the angels who listened to the angel Light Bearer (devil, serpent).

ADAM those who didn't listen to the devil but doubted because of their love for the Eves.

Both were emptied of the Spirit REPRESENTED by the "NAKEDNESS" that they feel in the scriptures. The Holy Spirit is often represented by CLOTHING.

But the offense committed by the Eves was greater and, although they did not rise up against God as the fallen angels did, they listened to the devil and were deceived forever. They no longer hear the word of God, their ears are no more open to Him than to the devil, like what will happen to them in the world (idols).

They wouldn't even have the possibility for redemption if it weren't for the Adams. REPRESENTED by THE RIB (Eve is born from Adam's rib). But they could be saved because of the Adams in the world, just as the Adams were lost because of the Eves in heaven.

SERPENT



EVE



ADAM



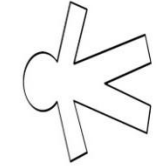
TREE OF LIFE



TREE OF KNOWLEDGE OF GOOD AND EVIL



HUMAN BODY



ALSO CALLED FALLEN ANGELS SERPENT ANGELS LUCIFER AND DEMONS CHARACTERISTICS: They tried to take God's Essence. They couldn't and they Hated God. They lost their freedom, they can only HATE. Celestial creatures until they fell (fallen angel), lived with Adam and Eve in heaven (Eden) until they fell. Because, if they fell, why would God put them in Eden (serpent)? They are not granted a body to recover the Holy Spirit.	ALSO CALLED EVE ANGELS "DAUGHTERS OF MAN" "DEAF" "FOOLS" CHARACTERISTICS: They desired God's Essence, convinced by the Serpent Angels. They made the Adam Angels doubt, but they didn't dare take the Spirit. They will only listen to the devil and his idols on earth and to some Adams; they can receive salvation through the Adams, as the Adams received perdition Because of the Eves.	ALSO CALLED ADAM ANGELS "SONS OF GOD" "WRITTEN IN THE BOOK OF LIFE" CHARACTERISTICS: They didn't desire God's Essence, but they doubted because of their love for the Eve Angels. Thanks to them, the opportunity is given to the Eve Angels (rib), for it's only because of the Adams that God launches project "Man". On earth they will be open to the Word of God.	ALSO CALLED GOD (HOLY SPIRIT) LIVING WATER God's Essence. The Holy Spirit. That which gives Eternal Life (heaven) there and here. It is accessible and bountiful in heaven. The fallen, limited by time (fiery flashing sword), cannot obtain it except as a Gift. GENESIS 3:22-24	ALSO CALLED FREEDOM to choose death The knowledge that God's Essence is what makes the angels Be (with varying intensity) AND the option to take it: (APPLE)	ALSO CALLED PROTECTIVE CAGE God is the one who Is. Love and Justice. It wouldn't be just to fill the Adam Angels without filling the Eve Angels. Plus, it would diminish the faithful Angels. Would it be just to indulge one child more than another? He cannot be unjust. He creates a new nature (empty of God), body+freedom, and He gives them all time (which is justice for everyone). "MAN" NATURE

See 8.5 Justice and Redemption in Jesus Christ

For Justice to be served, it must be the Judge Himself who makes the New Nature capable of receiving the Holy Spirit (Essence of God) again, and not by force, but by making Himself like the New Nature that He is going to validate.

And this is so because someone who donates a kidney to one of his children isn't committing an injustice against the others, because he only has one to give. Jesus, the first created person or freedom and the only one to maintain God's exact Essence within, passes an extreme test of Love as a man, which proves (and makes) "man" capable of containing God. Jesus Christ is the Savior of all mankind for what we did in heaven. Everyone who loves, from any religion or even without religion (extremely difficult), can receive the Holy Spirit.



The history of the Salvation of man is the history of the salvation of the "Man" Nature, not of one people or nation. He has saved all of us from what we did and thanks to him, we can LIVE again, but we can also choose unlove once again. **MATTHEW 3:15; 1 CORINTHIANS 13:1-3**



EZEKIEL 28:12-14;
REVELATION 12:9



PSALM 58 (57); MARK 10-12;
GENESIS 6:2-4



LUKE 10:19-20; GENESIS 6:2-4;
GENESIS 2:22

Jesus Christ, the key to the World

For non-Christians reading this essay, the points that come now will be difficult to understand, if they have not already read: [Apocalypse](#) p.195, [Islam](#) p.291., [Prefigurations](#) p.14. Most of all I would like you all to see the scriptures that confirm this wonderful fact: that all of us already existed with our free person before the world, and that God has already traced, already here below, 7 separate paths that go parallel in His direction just to preserve our freedom to choose Him, and to provide us with love as we need it. The Apocalypse is also contemplated with other passages from the Old Testament that are analyzed throughout the essay. For Muslims, know that the explanation given by both the Quran and the Bible about the crucifixion are both compatible and confirm Jesus for who he is, but told from different points of view, from heaven or from earth. This can be seen in [Islam](#) p.291.

If you wish to continue, think of Christ at all times, even in heaven, as our brother in his created nature or personhood, just as we were created. That we all harbored, to a greater or lesser extent, the Essence of God within us, with more or less intensity according to how our person or freedom was able to identify with love, but that Christ kept the Essence intact, equal to God, and not because He possesses another equal part, but because He is at the source and flows through Him. So much so that, although we call ourselves children of God, Christ is the True and Firstborn Son. He is a created person and God's Essence; the created person is our brother, (before and after), the Essence is God. The combination is the Son.



Almost everything that is shown at this point, the whole three, can be deduced, more or less, from our world. The most decisive reason why Christ has to come into the world is clearly seen from our origin in heaven: [Justice and Redemption in Jesus Christ](#) p. 381.

- **Why did the first righteous men wait in hell for the Son of God to come down to them?**

As desires of God, in our freedom we emptied ourselves of Him. He makes us men, joining us to cages to keep us away from death, like connecting a dying man to machine-assisted breathing. The hard events of our history are like electroshocks trying to bring us to life.

But as has already been said, until the passion happens, the body is not fit to receive the Holy Spirit, so no one could ascend to heaven. This is because of the righteousness claimed by the traitors, see [Justice and Redemption in Jesus Christ](#) p. 381. and because of our nature in heaven.

To many it may seem nonsense, or heresy, to think that we were angels, but we know that Luzbel and his kind were angels, and look at what they have become (in their freedom, I insist). It is true that as men we can be pretty bad, but not as bad as the demons, at least upon arriving in the world. And besides, the Bible tells us that Lucifer (the serpent) was in heaven (Eden), where Adam and Eve were (men). How can this be if the devil rose up against God and became a fallen angel? I take both for granted, for which Adam and Eve (we men) would have been angels and treachery made us all go out (fall) at the same time. It is the origin of the uprising itself which is told in the passage of Adam and Eve. For if the uprising of the fallen angel and his followers had happened before, the devil (the serpent) would no longer be in heaven and could not have tempted Adam and Eve. And if we place “Eden” on earth and not in heaven, as some say, why put the fallen angel there, if he had already fallen and Eden was perfect?

[Ezekiel 28:12-17](#)

'Son of man, raise a lament for the king of Tyre. Say to him, "The Lord Yahweh says this: You used to be a model of perfection, full of wisdom, perfect in beauty; you were in Eden, in the garden of God. All kinds of gem formed your mantle: sard, topaz, diamond, chrysolite, onyx, jasper, sapphire, garnet, emerald, and your ear-pendants and spangles were made of gold; all was ready on the day you were created.

I made you a living creature with outstretched wings, as guardian, you were on the holy mountain of God; you walked amid red-hot coals.

Your behaviour was exemplary from the day you were created until guilt first appeared in you, because your busy trading has filled you with violence and sin. I have thrown you down from the mountain of God and destroyed you, guardian winged creature, amid the coals.

Your heart has grown proud because of your beauty, your wisdom has been corrupted by your splendour. I have thrown you to the ground; I have made you a spectacle for kings.

This description of the fallen angel/devil places us in Eden, which, it seems clear is heaven (winged creatures), and it is from here that we see both Adam and Eve with the apple, as well as the rebellion of Luzbel, but simultaneously.

Returning to the origin ('primordial') in heaven, if this had been so, in the Son as I say would have been 'proved' (for having satisfied God), the structure of 'desire' (free person capable of containing the Holy Spirit, which would have given the possibility to the angels, archangels..., to be created by God as those free and independent desires in the image and likeness). The Son would have been the key to the creation of the other powers in heaven.

Moving on: The betrayal occurs... He wants to save us... He makes the new creation => Man, but with the intention of testing whether this new nature of ours could contain the infinite wish of Love and thus we could be saved; of testing if this new creation would be able to receive the Spirit and hold it, even being attacked by he who destroyed the loyalty of the “wishes”, Lucifer. That is, without Jesus, there would be no world, not even men, because by overcoming sin, by testing the most burning temptation, and even renouncing the world to choose the Father, he makes possible (able –again, to please God) the structure “man” (cage plus Essence) in a way similar to how he would have made possible the creation of angels and other beings in heaven. Since Jesus was the only one capable of doing so in order to fulfill all justice, since He was the compliant and cause of the creation of the rest of the heavenly creatures, none of these could claim injustice for the creation of a new nature made in the same way (hence Christ became man, to validate in justice such a creation). In Christ's infinite work of love the primal covenant of love is restored. This, whose key was the only desire that was fully held in God, was broken on our side in heaven, and it is Jesus Christ, the first-born, the key then, who re-establishes the alliance in the new nature, as it could not be otherwise. In the world we only know the covenant between God and men (=new creation with body whose souls are those of God's empty desires), and whose key to be filled equally is, as I say, Jesus Christ.

And so, as the key to the covenant, he tests this new structure (man) and makes it able to hold the Holy Spirit again.

And what moves God to send, to deform, His child? Infinite love. God deforms Christ to give shape to the deformation through Him. Christ becomes ugly to make the ugly beautiful. And the Holy Spirit dwells only in beauty. So God sends His own Essence, Himself, in the Son (as a man!), sends His own Essence in His first wish, in His Son, who has not committed any betrayal, who never left Him, and sends him because He loves us. And He does this to test the new structure, to make the new creation worthy. Though that Spirit will withdraw It at the cross to test man by the person of Christ alone (The Spirit or Essence needs no test).

Some think that Jesus Christ being the son of God, or holding God in His exact Essence (Holy Spirit), did not suffer in the trial, which is a greater heresy than any good Christian will think I am proposing in this essay. A few essentially say, "Of course, since Jesus Christ was the son of God, he could endure the cross." It is completely false. Moreover, he suffered the greatest of tests (= voluntary act of extreme love). And why was he going to suffer the test? In the section “The Cross” several reasons are described, but now I want to emphasize this one: to test whether the structure of man can receive the Holy Spirit, to make them wishes of love. Christ, of course, keeps the Holy Spirit in the highest intensity, but not on the cross. That is why He makes man (the tested) capable of receiving Him. Man's love is tested without God's help.

Mat 26:39

And going on a little further he fell on his face and prayed. 'My Father,' he said, 'if it is possible, let this cup pass me by. Nevertheless, let it be as you, not I, would have it.'

This would be one reason why God really sacrificed His Son in the greatest of tests, because there was the possibility of losing him, not only as a body that He knows He can later resurrect, but as His dearest, most faithful, truest wish. For Jesus in his Man's Nature is also tested and tempted. He is tested in extreme love as a man, in what makes "man" capable of being God's wish again, although as another wish that is different from the original, now with a body. With this in mind:

Genesis 22:9-13

When they arrived at the place which God had indicated to him, Abraham built an altar there, and arranged the wood. Then he bound his son and put him on the altar on top of the wood.

Abraham stretched out his hand and took the knife to kill his son.

But the angel of Yahweh called to him from heaven. 'Abraham, Abraham!' he said. 'Here I am,' he replied.

'Do not raise your hand against the boy,' the angel said. 'Do not harm him, for now I know you fear God. You have not refused me your own beloved son.'

Then looking up, Abraham saw a ram caught by its horns in a bush. Abraham took the ram and offered it as a burnt offering in place of his son.

In the foreshadowing of Jesus Christ in Genesis, God the Father (person) is Abraham, He Sacrifices the Son, Jesus (who is Isaac and the ram) and the sacrifice is made to God the Holy Spirit (God in the scripture) so that, because of the sacrifice of the Son, all men are made worthy of the same Holy Spirit. This is the purpose of the cross, a sacrifice of infinite love of the Father and the Son, to justify the Spirit's return to us This foreshadowing coincides with Jesus differentiating the Holy Spirit ("whoever blasphemes against It will never have forgiveness"). In addition, here, in differentiating between Isaac and the ram (both worthy for sacrifice - the ram *a posteriori*), it is differentiating between Jesus the person or soul containing the Essence of God (Isaac) and Jesus the man (body, ram). This has already been seen in [Foreshadowing of Christ in the Torah p.14](#), and [Justice and Redemption in Jesus Christ p. 381](#).

In short, the Love of God for us is so great that He risked truly losing His Son. Not only allowing us to kill his body, which would have been enough considering how we tortured him, but to lose him as His wish, as His Son. If not, it would have an immeasurable value, (perhaps this is the greatest of heresies, -God forgive me-), but He would know that He would get him back when it is all over. It wouldn't be the same. And this is so because, can you imagine what would have happened if Jesus Christ (man, 2nd person) had not forgiven his torturers on the cross? If he had said: *You shall see when my Father catches you...* In that case, would He not have truly lost His Son, His dearest wish? Or rather, having strayed at that apex of God, he who had never deviated before, in his test of the nature of man, would he not have lost the nature of God? Wouldn't Jesus have thus chosen to stop being the Wish (immediate, united, true...) of God? Perhaps to become an archangel (in His image and likeness), but he would no longer be the same. And so the Father (God) had Faith in his Son (Person and God Essence) and the sacrifice REALLY was given, and the Son by the Father's glory (and by his free choice) was TRULY resurrected (He returned as God, in the unaltered Essence of God the Father, or He didn't die as the Muslims claim, even though they don't know it).

It is a sacrifice that involved not only losing the body but also the possibility of losing the wish of God, the Essence. Later there is a resurrection of body and soul and above all a permanence in God as His wish, without separating from Him one bit; in other words, as person of God, for the Spirit flows in him in the Highest intensity.

And if Jesus had not passed the test of the world, would the world make sense? Not at all, because the structure of man would not have been proven either. If Jesus, because of his love for God and man, had not willingly suffered the passion in that wonderful act of extreme love, he would not have made "man" able to contain this extreme act of love; that is, he converts man's "nature" into a wish of God, for we as treacherous desires even with bodies were no longer his desires, not anymore. It is his extreme love that makes us wishes (different ones) of love once again, able to return to His "mind". For that reason, in him, our sins are forgiven, because he has made us worthy to be wishes (containers) of God again, this time as men (structure).

- ***Christ and the Law: Why did Christ come down as a Man?***

According to this, it would have been enough for Jesus Christ alone to pass the test as a man to save us all. We wouldn't even have to have lived with him, since it is the act of love itself that makes man worthy. Once crucified, why continue with the world? We would already be saved. And this is true, but God respects our freedom. Christ gives us the opportunity to receive the Holy Spirit again, to Live again, but just like before, He will always respect our freedom. The door is already open, but we are free to approach it. We could say that Jesus Christ not only opens the door of the plane that will take us back to God the Father, but also teaches us how to fly it.



Luzbel hated his desire for God to seek himself. Jesus being the Son, container of God the Holy Spirit, dies as a man for the love of God the Father and mankind. And so he dignifies us as men to receive him, teaching us the way: not only to love one's neighbor as oneself (the law). He loves his neighbor (mankind) and God above himself, since he dies to save us (and no one wants death for himself); giving real and practical fulfillment to the law. He teaches us what is the Essence of God, pure Love. That is the desire with which God created us, and it is the way back to His desire. Love without excuses, without self-esteem. Let us say that we were created as small entities of love free and independent of Him but in Him, in Love (this is so because we were made with a breath of His own Essence, pure love). Jesus Christ is raised up to show us what we had forgotten: that we had come out of that Love capable of renouncing ourselves for our neighbor. Just as God sacrifices Himself in His Son for us. Just as He gives Himself to create us free, for only absolute Love respects the freedom of the one who will betray Him.

In short, in Jesus Christ we have the ideal of Being; because that of becoming God's desire, as we were before, now as men is very, very far away, but Christ gives us the model to follow; in some way it is like being this time the desire in

Christ and in his divine nature (that which he possesses by the Holy Spirit melting in us, in his case, the maximum intensity of the Spirit, that of God), to connect us with God the Father.

If God the Father is a current of 1,000,000 volts, Christ is our transformer which, together with the Father, gives us an input of 110 V so that we can receive the current Life from Him. Without him, we could not live; we would be like unplugged appliances (in the new creation, man), dead, lifeless. And this would only be for a short time, before we would fall with Lucifer.

Imagine that the Spirit, the electricity that gives us life, arrives to us thanks to the transformer (Jesus Christ) that makes all of us able to receive it. But of course, in addition to being able, we must plug ourselves into (accept) Christ.

The Spirit then, according to this electrical example, is the energy of God transformed (adapted in intensity) to our mediocrity as men. For this reason it can also be limited by time (within the Universe, we see or feel the Spirit and the Man Son, not the infinite Father) and it can reach us through the transformer, even though God the Father is beyond time (infinite energy, cannot be limited and no one has seen Him).

Jesus Christ would then be on the one hand something material, the structure of the transformer (man's nature), and in Him would flow the energy of God the Father, which is also His (God's nature), and adapted to us.

And this is so because he, as a person, can contain God the Holy Spirit in the highest intensity; he is in contact with God, but he is also a man and therefore we can touch him and connect with God. We cannot touch God the Father or even look at Him (neither can we touch the sun without being blinded; nor can we come close to it). As He is man, we can also reach the Father through Him whom we can approach. So much so that in the Eucharist or Communion (common-union), we plug ourselves as in an electrical network (all united, intertwined) into the transformer which on the one hand is man and through Him we connect with the Father.

Interestingly in this electrical example, we as men also fit because of the following definition:

"An electrical resistance (man) is a material that offers opposition to the passage of current (Spirit). When that current flows through it, it produces a dissipation of energy that can be in the form of light, heat, motion, etc. (Gifts of the Spirit). The materials that are subject to the passage of current are made to withstand a certain power (sizes of God's wishes -"parabola of talents"-)."

Among men, before the arrival of Jesus Christ (transformer), the Spirit came to a chosen few, almost always prophets, and usually did so with "sparks" ("his face was radiant because he had been talking to Him", "The spirit of God came over Saul too, and he went along in a frenzy"...). Maybe they were even sent directly by God, sinless at birth, I don't know (the apocalypse tells us of 24 old men with crowns).

Let us think of the Jewish people; they were the chosen people in whom the transformer was grafted, and today they ignore such Grace and still pretend to

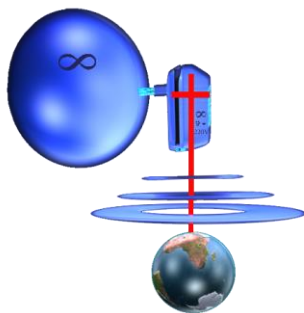
receive God by the sparks, when after Christ they no longer received any prophets. Well, by discarding Jesus Christ, they become less than all religions. To all, Jesus Christ (transformer) makes them capable of receiving the Spirit (modulated for the man structure, or the other way around, Jesus makes the structure 'man' worthy of receiving the Spirit), but only if they are in accordance with His Word of Love.

But, following the electrical metaphor, it was not like that before everything (of the universe). Before, the infinite energy was “loose” and in His Son, He created a high-voltage network that allowed other entities (in heaven) to connect to (live in) the high-voltage, since Christ as a wish, tested the nature of wish, being on the one hand the exact Essence of God and on the other hand a creation or person shaped by his freedom. This is the “duality” which I have talking about so much. Perhaps before the world and angels, he was like a kind of high-voltage electrical adapter, which changed the high voltage from the infinite energy (God), which allowed the angels to Be, because through these the Essence of God does not flow in maximum intensity; it’s true that they have High Voltage and not our puny 110V-220V, but not infinite Voltage.

In us, all of its elements are somehow reproduced, but this time lowering the voltage (through Jesus Christ) because of our chosen mediocrity (derived from our betrayal).

This is why, in Jesus Christ, heaven and earth are reconciled, and also heaven with earth; this is why every knee bends before his name, in heaven, on earth and under the earth. Because he is the Son of God. And he not only first reconciles heaven and, in his “wish” structure, the angels, archangels, etc. are created from the Son of God. Afterwards, the earth is reconciled to test the man structure so that it can also maintain the Essence of God, and in doing so, he reconciles heaven “with” the earth, because before we were wishes, and on earth as “man” the lost wishes can live again.

Since by Him the heavenly nature was validated, only He could validate the new nature man without any angel (fallen or otherwise) being able to brand God as unjust for doing so. Let us keep in mind that the demons asked for our same fate by matching their betrayal to ours, even though we betrayed out of love for others (Eve) and they out of greed and filled with hatred (see next point).



JUSTICE AND REDEMPTION IN JESUS CHRIST

When we lived together with God we shared some of His Essence (which we know here as the Holy Spirit), this 'quantity' being what determined our Being and even status and hierarchy.

This is what was coveted by Satan, by whom iniquity entered the kingdom of heaven. Many others followed him, these, his minions will be the fallen ones. There were others who were deceived by them. These will be the ones the bible designates as 'Eve' (which we will treat as a collective name). Finally there are others who did not covet more Essence of God, but followed the rebellion for the love of the 'Eves'. These will be the Adam. So the reason for the betrayal of God by the Adams is Love, and what is God if not Love? And being so, will he not try by all means to save at least these?

But Satan, who knows the qualities of God, cries out to justice on the grounds that the Adam (or loving betrayers) also betrayed, so he wants their same fate. God is who He is and cannot be unjust. But instead of condemning the Adams as well, in order to fulfil that justice he seeks another solution also within justice. And the only way to achieve this is to make everything new in a new nature that escapes the justice of heaven, but for this it must be the first created one, the one for whom everything was made, who was the testing foundation of the heavenly nature that validates the new nature. In this way no fallen angel could cry "Injustice! For it would be like declaring his own creation unrighteous. We must know that Jesus was the first created; already in heaven He has two natures, one as creation (or heavenly or God's desire or angel or whatever we want to call it) and one as God because He shares the Essence of God in its fullest intensity, He speaks from the source. That being so, he validated the angelic or celestial nature, or independent being capable of containing the Essence of God in some intensity, it was to be he in justice that validated the new nature. Thus to maintain that righteousness, in the world there is also the devil tempting us as he did in heaven, furthermore the Eves will not be able to listen to God, but to the devil. Everything must be like heaven for the Adams to be saved or justified.

I repeat this several times in the book because it is key to understanding our world. What I write here is not off the top of my head; you would have to read the rest of the essay to verify its veracity. It is important to know the terminology studied here in order to understand the scriptures in their full dimension. As an example of what has been said, gold is put as an object to be coveted in the world, as in heaven was the Holy Spirit. In fact, in many readings gold and silver (and garments too) represent the Holy Spirit; to trade: to gain or lose.

This is the knowledge (tree of): the Essence of God (=tree of Life) is what gives you Life. Let's fill ourselves with it and we'll be like God. Do you want to? Yes or No (evil/good) I'm going to take it.

Yes, I want to, but I don't dare. Adam, would you do it with me?

I'm happy with what I am, but I love you. I'll help you.

INFINITE GOD

Loyal Angels

Fools!

FALLEN ANGELS

EVES

ADAMS

Justice and Love are two parts of the same thing. Love cannot be Unjust. He who Is, can't not Be.

INFINITE GOD

PERHAPS I CAN SAVE THE ADAMS, WHO EMPTIED THEMSELVES OF ME OUT OF LOVE FOR THE EVES

LOVE

JUSTICE

ADAMS

EVES

FALLEN ANGELS

JUSTICE

I CAN'T BE UNJUST TO THE OTHERS. IF I FILL THE ADAMS WITH ME AGAIN, I WOULD HAVE TO FILL THE OTHERS, AND DIMINISH THOSE WHO WERE FAITHFUL TO ME. I CAN'T LIVE WITH HATE, I CAN'T NOT BE.

INFINITE GOD

I can't fill the Adams the way they are now, for it's my nature: no angel who falls into unlove or doubts their essence can contain me. But I can create a new nature for them that will hold them, and then make it suitable for my Essence, as I did in the beginning with the celestial creatures. They won't be what they were before, but they will be with me once again and happy. They will have another chance to Love.

FALLEN ANGELS

They will all live together, and the new Nature with its body, besides holding them, will protect them from the fallen angels.



And I will not do injustice because it will be the first of the created ones, the One who contains My Essence in the Highest Intensity, who will then make the new Nature fit. Since it was He who made the Heavenly nature fit by pleasing Me with love and after Him, I created all the heavenly creatures, no one will be able to cry injustice because I form another new nature capable of sustaining Me. For this one will be created in the same way: He will please me as a man in a sign of infinite Love, the cross. If this were not done, the demons could cry "Injustice!" for not receiving a man's body as well. However, by making it all new, there is no injustice possible, for neither was the creation of Heavenly Nature by My will unjust. Any angel who declares the creation of man to be unjust, will declare his own creation to be unjust.

Moreover, they will be tested by the fallen angels just as it happened here, also my first-born: that is Justice. To all: fallen ones, Eves and Adams, I will give them time, then, I will resolve.



The fallen ones will not have the new nature, for in hatred they have burned their liberties and are disfigured. But I will give them that time before their chosen extinction; the time of the trial of others, for on earth they will tempt as they tempted here in heaven, so that the trial may be given in like manner. And for this they will make use of gold and idols, for I establish them as a treasure to be desired, replacing the object of their covetousness: my Essence, which they coveted here and which was the cause of their betrayal. All will be equal, so that it may come to pass with Justice.

EVES

The Eves will also have Justice, for they, although they only listen to the idols of the world (to the fallen angels just as they did in heaven), can be saved by the Adams, just as the Adams were led astray by the Eves. And it shall be written: "from the Adams I created the Eves", for it is because of them that they have their chance in the world.

ADAMS

The Adams will have ears for my Word, but will be tempted by the fallen angels as in heaven. The Eves will want to make them live with their idols; such that, even when they aren't successful, they will be enemies with each other.

Then, if God had put us into the human nature without justifying it, we would not be able to receive the Holy Spirit. For if we had done so, the devil would also have asked for a body for himself, under the same argument: they are traitors like me. But Christ takes our nature to prove that his infinite love, without the help of God (his perfect garments were taken from him, my God why have you forsaken me?) can still love in the same way as a mere man. That is, he himself makes the new nature fit to receive the Holy Spirit, just as he made the heavenly nature fit in the beginning. For he is the firstborn who infinitely lovingly pleased God the Father and God the Holy Spirit. All angels (and we when we had a heavenly nature) who are those who are truly made in the image and likeness of God, were created in the heavenly nature validated or proved by Jesus Christ. For we are now a surrogate, an adopted son derived from a full son; in fact, Genesis speaks of that Image and Likeness when we still had a heavenly nature. Yes, it spoke of us as angels, even if it shocks you, or do you think that God has arms and legs? No. It is literal: He made us in His image and likeness as angels.

Of course, the devil could not claim anything before man received the Holy Spirit, nor was he interested in it, for as empty men we were the same as in the 2nd Time, after the rebellion, empty carcasses of God. It is Christ in the Passion who makes our bodies temples of the Holy Spirit. All for justice, for even if God could have done it by decree, it would have been counted by some as injustice, and He cannot be unjust, or even appear to be unjust.

This is the righteousness that is named hundreds of times in the Bible, and it is the same righteousness for which God will never blame us for the sin of others, even if they are our ancestors (Adam and Eve; original sin); it was our personal sin that cast us out of heaven. It is the same justice for which He will not ask the same of one who lost less Spirit than another. Yes, we had different sizes in heaven, this is also known to the church, the hierarchy of the different types of angels. It is quite normal then, that God has set different but parallel paths in the direction of Love and Mercy, in order to reach Him. Anything else would not be fair, just as it is not fair to give an 8th grade exam to a 3rd grade child. The world is a test, or an exam, which is made to justify us men, because there was one who claimed, and this is the one who is supervising that we comply with justice. Jesus Christ and God the Father, are on our behalf, but the inquisitorial devil is watching to complain against us. That is why, to our disgrace, hell exists. If it were up to God he would save us, at least all of us Adam, for he loves us dearly.

Now let's look at this reading which also speaks of justice.

This time from the side of the good, who could also “justly” say they felt slighted. This is so from the normal perspective, but also from heaven.

Gospel of Luke 15:12-32

The younger one said to his father, "Father, let me have the share of the estate that will come to me." So the father divided the property between them.

A few days later, the younger son got together everything he had and left for a distant country where he squandered his money on a life of debauchery.

"When he had spent it all, that country experienced a severe famine, and now he began to feel the pinch; so he hired himself out to one of the local inhabitants who put him on his farm to feed the pigs. And he would willingly have filled himself with the husks the pigs were eating but no one would let him have them. Then he came to his senses and said, "How many of my father's hired men have all the food they want and more, and here am I dying of hunger! I will leave this place and go to my father and say: Father, I have sinned against heaven and against you; I no longer deserve to be called your son; treat me as one of your hired men."

So he left the place and went back to his father. "While he was still a long way off, his father saw him and was moved with pity. He ran to the boy, clasped him in his arms and kissed him. Then his son said, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son."

But the father said to his servants, "Quick! Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet.

Bring the calf we have been fattening, and kill it; we will celebrate by having a feast, because this son of mine was dead and has come back to life; he was lost and is found." And they began to celebrate.

"Now the elder son was out in the fields, and on his way back, as he drew near the house, he could hear music and dancing. Calling one of the servants he asked what it was all about. The servant told him, "Your brother has come, and your father has killed the calf we had been fattening because he has got him back safe and sound." He was angry then and refused to go in, and his father came out and began to urge him to come in; but he retorted to his father, "All these years I have slaved for you and never once disobeyed any orders of yours, yet you never offered me so much as a kid for me to celebrate with my friends.

But, for this son of yours, when he comes back after swallowing up your property -- he and his loose women -- you kill the calf we had been fattening."

"The father said, "My son, you are with me always and all I have is yours.

But it was only right we should celebrate and rejoice, because your brother here was dead and has come to life; he was lost and is found."

We are the ones who went off with the inheritance, or intended to, to Be by ourselves, but we fall into a “distant country” (world) where we no longer have the Spirit; we are empty and against the hardships of the world, have a terrible hunger to be alive. So much so that we even want to give ourselves to the world and eat the husks (idols) of the pigs (of the Eves). Now repentant, like a wretch who has nothing to do with his father, we say: I will get up, I will go to Him (history of Israel)... I have sinned against heaven and against you (in other versions, he says against you and against God, who would represent the Holy Spirit as in the foreshadowing with Abraham). It is then that man is prepared for salvation, and God approaches him and gives him many kisses (history of Israel) and tells the servants:

Bring out the best robe (Holy Spirit) and put it on him, put a ring on his finger and sandals on his feet.

Robe as it almost always refers to the Holy Spirit, in this case it refers to Jesus Christ; "the best robe", Christ is the desire through which the Essence of God

flows exactly as it is, in the other desires it passes filtered or adapted in intensity (remember: Water vapour=Water; the Spirit does not change in what It Is); He is the best of those who share our nature in heaven (desires) since, even being a created person He is God Essence.

The person of the Son (God's Essence) becomes man. Clothing him refers to Jesus himself (becoming man) or to man in the figure of Jesus. The one who arrives back in heaven is man in general, man's nature as represented by Jesus the Validator.

"A ring on his finger and sandals on his feet" talks about to make Him nature of man; God's wishes are like bags with Liberty and containment (or not) of the Essence of God, without hands or feet (angels are sexless according to the church), but not us in our new nature.

Then he says: bring the calf we have been fattening, and kill it. Here it differentiates between Jesus' person and Jesus the man: this is the sacrifice of the man (to understand this, it's important to read [the figure of Isaac p.14](#)). The fatted calf represents:

The best calf: The higher because more 'food' is given.

The approval and blessing of the father; it is sacrificed on acceptance of son.

A cause for celebration and a meeting point around which all will meet; the eldest son will also meet them at the end, even if it isn't written in the scripture, as his father's reasons are self-evident.

These are not things ordained in the reading, though Jesus is already offered in heaven before the creation of the Universe; He is already a sacrifice (fatted steer) known to all who were left in heaven before our history in the world. Jesus is God's plan to save us by which He creates the Universe and our own world.

The fatted calf, as I say, is Jesus Christ who reconciles heaven and earth. And who is the eldest son? In this dual perspective, he is the angels, those who were always faithful to God. Those for whom justice is also served, that is, for whom the Lamb is sacrificed. Because the lamb, which is and will be the meeting point, does not belong to the eldest son, but to the father. The son is offended, especially by that sacrifice, but can say or do nothing else but go to the meeting. The words dedicated to him can be no others, according to what is outlined in this essay regarding what we were and how the angels were created by God (person + "adapted in intensity" Essence; Let us remember: Water vapor=Water; the Spirit does not change in what Is): ***"My son, you are with me always and all I have is yours."***

Anyway, this reading from the normal perspective has a lot of catechesis, and from heaven I think they could also give it a spin or two; but what seems clear in both cases is that it speaks of justice and mercy. A key that isn't given much importance in the normal perspective is the fatted calf. From this perspective, it's odd that the calf is almost what bothers the older brother most, when the other has squandered half of the estate more or less (a lamb or calf would be nothing in comparison).

Now an example of balance between the world and what was in heaven.

This reading that comes now is difficult to interpret completely from the earth, we are going to see it with its origin in heaven, as I insist, it happened. And to do so, let us think that what was desired by the fallen angels and by the Eves angels in particular, was the Holy Spirit, or precious Essence of God, formerly "accessible" in heaven; that which made them Be. God in this world has put "gold" as the most desired object of man; a little to reproduce what was in heaven: a desire that can break our love for God and neighbor, a trial that allows us to recover what we lost.

Luke 16:1-13

1 He also said to his disciples, "There was a rich man and he had a steward who was denounced to him for being wasteful with his property. 2 He called for the man and said, "What is this I hear about you? Draw me up an account of your stewardship because you are not to be my steward any longer."

We were in heaven and squandered the Holy Spirit (through doubt, betrayal...). We are dismissed, out of heaven, the reading now takes place on earth.

3 Then the steward said to himself, "Now that my master is taking the stewardship from me, what am I to do? Dig? I am not strong enough. Go begging? I should be too ashamed.

4 Ah, I know what I will do to make sure that when I am dismissed from office there will be some to welcome me into their homes."

We are already on the ground, in fact, he said that we were already fired, it doesn't make much sense to "before I get kicked out of the administration" and it doesn't make much sense that I can change receipts as it happens afterwards. Here administration refers to our life, in which we gain or lose the Holy Spirit according to our history. To dig or beg "may be interpreted as such and this reading is directed at those who can use money for their salvation. A wealthy old man, or most of us, does not have the strength to go on missions for our neighbor, or to give everything and go to the streets to ask for it as St. Francis of Assisi did.

5 "Then he called his master's debtors one by one. To the first he said, "How much do you owe my master?"

6 "One hundred measures of oil," he said. The steward said, "Here, take your bond; sit down and quickly write fifty."

7 To another he said, "And you, sir, how much do you owe?" "One hundred measures of wheat," he said. The steward said, "Here, take your bond and write eighty."

The debtors of their master are all men who are in the world, all those around us. Here he already speaks of unjust money; although we all have that debt, in some way sharing our gold of the world or unjust money (differentiation with the just money that in this 'parable' is the Holy Spirit), we can make them welcome us at home, in the eternal abodes. Why is that? Why is money the same as Spirit? No. Because the world is a trial, and renouncing the world for the other or for God is an act of love, and love is what the Holy Spirit seeks. And do we each owe different amounts to God? Yes, we have different amounts to fill in, sizes of soul we emptied up there (parable of talents). But I think he means something else, I

think he talks about everyone's story. That which God has with us in the world or in the material, and which can be "changed" with unjust gold. Because God provides what is necessary for our salvation. Does this mean that the rich are great? No. In fact, there are many rich and poor, who are not inscribed in the book of life (Eve), who seem to move with the randomness of the things of the world. It is true that God provides for the unrighteous also, but does He provide salvation history for all? I don't think so, because of the readings we see in the Bible (I speak in parable so that they don't understand me...), and because of justice, since the Eves believed Lucifer and because of these the Adams fell. It is righteousness that the Eves can be saved only by the Adams (from Adam's rib makes Eve) and continue to hear only the world. Perhaps it has happened to you that you have prayed for someone who is lost from God and a misfortune has occurred to him; he has broken a bone or something. I do, and I've heard other people say that. Why? Because God provides what is necessary for our salvation; so do our needs. And you can change someone's story by helping him with unjust gold and that help will be good for you and also for his story because the love received always leaves a mark; and by the mark you will act in his part of Spirit and by the value of gold (money, time...) in his story, intimately related to the administration of the Spirit.

And after all, will our soul debt (lost spirit) not be related to our history here (where, how were we born, in what religion do we grow...)? This is only aucubrations and in any case it would be for our salvation. As an example, the innocence of children with Down syndrome; perhaps their lack of it was somewhat minor, and this is the story they live here. And if the beginning of the story here had to do with the lack of there, if so, everything would be especially fair.

8 'The master praised the dishonest steward for his astuteness. For the children of this world are more astute in dealing with their own kind than are the children of light.' 9 'And so I tell you this: use money, tainted as it is, to win you friends, and thus make sure that when it fails you, they will welcome you into eternal dwellings.

10 Anyone who is trustworthy in little things is trustworthy in great; anyone who is dishonest in little things is dishonest in great.

11 If then you are not trustworthy with money, that tainted thing, who will trust you with genuine riches?

12 And if you are not trustworthy with what is not yours, who will give you what is your very own?

God congratulates him, welcomes him back. From the world it doesn't make any sense (after having robbed him), from heaven it does. The sons of this world, refers to all of us, not the wicked who are super smarty pants. The sons of light, refers to us too, but in what we were before we were 'cast off', when we were God's lost desires.

the sons of this world (men) are more crafty with their people (men) than the sons of light (doubtful desire) are with their people (doubtful desire).

This is so because the 'we' who try to 'acquire' the Holy Spirit on earth, know that we have to do good, share, etc... However, the 'we' in heaven who betray, try

to get hold of the Spirit the hard way in a battle against other angels (See [THREE AND A HALF TIMES IN GENESIS](#) p.37).

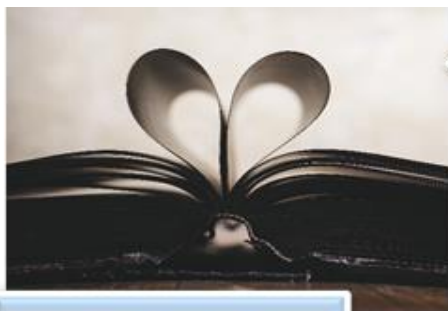
The rest is clear from both perspectives. If you are not generous with money, if you do not love, how will you receive the Holy Spirit? The least is money, the most is the Spirit.

If you are not trustworthy with what is not yours, who will give you what is your very own? = **“the Essence or Holy Spirit that you lost in heaven”**

13 'No servant can be the slave of two masters: he will either hate the first and love the second, or be attached to the first and despise the second. You cannot be the slave both of God and of money.'

That said, money is the representation of all idols because with it everything in the world can be achieved. As proof is set and the proof is precisely to use it for the good of others, not to worship it as a false god or idol. Obviously, we cannot worship the world and God, because by definition that is the proof. A test that will allow us to love and recover the Holy Spirit, 'ours' if God wills.

In heaven it happened, that iniquity entered into the fallen angels when they desired the Essence of God, and not for what it is, but to be more, to be by themselves and without God; when they emptied themselves because the Spirit could not live with the lack of love, they ended up hating God. They just hate, they lost their freedom. With money, something similar happens, it is not bad in itself, but when it makes you hoard without taking into account your neighbor or God (or his Word), in the end you only have ears for yourself and the world. And so it is all done so that we may be saved, it is not a trap, it is not to judge us, because we have already come condemned, because we freely "commit suicide" by hating like fallen angels, by unloving like the Eves angels (fools of the world) and by doubting like the Adam angels. All empty, some still free and of these last, some deaf (Evas) and others inscribed in the book of Life (Adams).



**HOW WE SAW
THE BIBLE**

HOW WE SEE IT NOW

**THE SAME, FROM
ANOTHER
PERSPECTIVE, AND IN
ITS FULL DIMENSIONS**



The Cross

Let us first examine the cross of Christ, and then see how it affects the rest of us; Christians and non-Christians.

To understand the cross of Jesus you have to understand who Jesus is, but I won't dwell on that because it has been or will be discussed. I will only say the most important things, and even then I will repeat myself.

He is the first created one to whom God the Father gave Himself completely, sharing the Holy Spirit in maximum intensity with Him. And not only that, but the Spirit remained (passed through) in Jesus Christ because He was not dulled in the least. In other words, He loved infinitely already in heaven. And there everything could have remained, but thanks to Jesus the rest was created, starting with the rest of the heavenly nature, the different kinds of angels and powers of heaven.

We also know from the Bible that there was a betrayal in heaven, involving Adam and Eve. This is so because the serpent is also in Eden, and if Eden were an earthly paradise after heaven, the serpent would not be there, because it symbolises the devil and he would have already been defeated in heaven, he would not be in that later earthly paradise. The Adam and Eve passages tell us of the betrayal in heaven involving many faithful angels, many ultimately fallen serpent angels (who hated God because they could not be like Him), many Eve angels (who also coveted to be like God), and many Adam angels who loved fellow Eve angels and betrayed them out of love for them (perhaps their fault may have been only passive), many Eve angels (who also coveted to be like God) and many Adam angels who loved other fellow Eve angels and betrayed out of love for them (perhaps their fault could even have been only passive, i.e. they did not defend together with the faithful angels, we do not know this, but we know for sure from the bible that it was out of love for the Eves that they betrayed - they took the apple).

When the rebellion is defeated, the demons who were to be exterminated ask for the same fate as the Adam angels on the pretext that the latter are as treacherous as the demons themselves. Since God cannot even appear to be unjust, He finds only one way to save us: to make a new nature that escapes the justice claimed in our heavenly nature. But it was not enough to create it 'by decree' for then the demons would still have cried out for justice if this new nature was not given to them as well. It had to be Jesus who subsequently validated the new nature of man in order to receive the Holy Spirit. Thus no one validated in heaven by Him could

claim unrighteousness before any other nature validated by Jesus, for that would be to declare their own nature as unrighteous, for their foundation is Jesus Himself.

Thus, this man nature validated by Jesus is detached from the righteousness claimed by the demons, but what about before? Before the validation in the passion, the human nature was empty. Perhaps the demonic possessions have to do with this fact, that man was not then justified, and the demon could still claim his rights over a nature that had not been granted to him. After the Passion, man is indeed able to receive God, but there are circumstances (such as blaspheming against the Spirit) that are unforgivable. The question of possessions is a mystery, but it must have something to do with this righteousness. Perhaps even though potentially capable of receiving the Spirit, the possessed have become so disavowed of God or so accepting of the world, that the devil is enabled to take that body that was not given to him before. We do not know.

Returning to Jesus Christ, let us remember that it was because He loved infinitely and was able to hold the Holy Spirit in the highest intensity (for so the Father gave Himself to Him), that the rest of the heavenly nature, the rest of the angels, was created. This is the reason why Jesus had to validate the new nature man exclusively as man (with the nature He was to validate evidently) and showing equally infinite love.

John 19:23 And when the soldiers had crucified Jesus, they took his garments, and made four lots, one lot for each soldier, and the tunic. The robe was seamless, woven in one piece from top to bottom.

That perfect robe, which is taken from Him before His crucifixion and drawn with Him on the cross, represents the Holy Spirit in the highest intensity (perfect robe). And this is so because He must be tested in love as man alone, without the help of God, for it is Man Nature that He tests and validates as fit to contain the Holy Spirit: 'My God, why hast thou forsaken me', 'Father, forgive them for they know not what they do'.

Thus Christ comes down into the world to prove Himself in love as man. That is to say, it was a test. This is the most important thing he comes to do, although of course it is also important to bring the Word, which will initiate Christianity.

And He shows His infinite love in the Passion. It would not have been the same if He had died of a heart attack or sleeping in bed, for in the forgiveness over the excruciating pain of the cross was the proof.

If we examine the cross closely we see that it is, of course, extremely painful, but it is also a place where He is lifted up and from which He can see that those whom He wants to save are the ones who are torturing and insulting Him.

Mar 15:29-30 And those who passed by insulted him, shaking their heads and saying, 'Hey, you who destroy the sanctuary and raise it up in three days, (30) save yourself by coming down from the cross!'

These words were carried by the devil who tempts Jesus with them; it must be very difficult to endure being despised in this way by those for whom you are suffering. In fact, it is possible that the devil knew of His and God the Father's intentions, hence the voracity of the attacks on Jesus. Since it was the righteousness claimed by the devil that caused us to be bound to a new nature, the creation of the world and finally the passion, it is possible that he was part of all this to verify that 'righteousness' was not broken. We have already seen in Psalms from Heaven that the Adams continually complain that they are slandered to bring them to damnation (more or less what they come to say in the second time), so I believe that, had it not been for the demons asking for our same fate, surely God would have forgiven us at least the Adams, who betrayed out of love.

So it is not only physical pain, Jesus Christ is exposed on high to see those who despise him and to be seen and despised by them.

Moreover, it has other symbolism: He dies as a condemned man and even as one cursed by God according to the Old Testament, which is the same as before: He is despised by many men whom he wanted to save and for the Jews, even today surely, he is cursed by God, when it is God who sends him to save them.

Deu 21:22-23 If a man who is guilty of a capital offence has been executed, you shall hang him on a tree. (23) You shall not let his dead body remain on the tree overnight; you shall bury him the same day, for a hanged man is a curse from God. Thus you shall not make unclean the ground which Yahweh your God gives you as an inheritance.

Another important thing is that He Himself climbs the cross to Mount Calvary. That is to say, He climbs the instrument that will test Him and in that test He dies loving, achieving His purpose: to validate man's nature in order to receive the Holy Spirit. This will be important for us, for in the end our freedom will also be tested. If a student suffers in an exam, it is to achieve a purpose. Likewise, a gymnast who suffers in a test does so to achieve a ranking. Both voluntarily go to the test, and even if they go prepared they may go happy. The sufferings of the world are given so that we can live love, for love shines especially in need, because love can be quantified. Jesus already said this:

Luk 7:47 Therefore I tell you, his many sins are forgiven, because he has shown much love. To whom little is forgiven, he shows little love.

Jua 15:13 Greater love has no man than this, that a man lay down his life for his friends.

Thus Jesus forgave his murder and the greatest of tortures, showing that infinite love necessary to validate man's nature. His proof of love was extreme. And this is the same principle that underlies the different ways God has put in place to save us, the quantification of love, for these have different difficulties that make the tests different for each of the 7 nations or religions, for each size of soul. And this is so because in order to comply with these religions, it is not enough just to comply in an empty or legalistic way, because then you will not be sustained, you will not last. You must be faithful to God, know that He is there, and pass the test by pleasing Him. Of course to love your neighbour is also to love those whom God loves and also fills you with Him. As I said, love shines in need, when you meet the need of your neighbour is when it shines the brightest. And while it is true that once the passion of Christ has passed, we are all capable of receiving the Holy Spirit, God, within us, we must freely choose God over the world and its idols. That is to say, to pass the test; this is also part of the righteousness demanded by the devil. If not, we would all be saved by now after Jesus' passion on the cross. Jesus makes us all potentially capable of receiving the Spirit by passing his test of Love, we must be filled with the Spirit by passing our test of love. And that test of love consists in not defending yourself from the one who is attacking you, out of love; in putting up with your mother-in-law who does nothing but say impertinent things to you, out of love; in accepting an illness so as not to make those around you suffer, out of love; in accepting it because you accept God's will because you trust in Him out of love. Everything that you would remove from your story is in itself a cross, but by accepting it and living it out of love we make it glorious, we pass the test. Of course, we too will have the devil trying to get that cross to kill us, to make it not like Christ's cross. For the cross of Jesus did not kill him for what he was, the Son of God who in heaven validated the heavenly nature by loving infinitely. Since He likewise loved infinitely on the cross, He only died His body and thus made man's nature fit to receive the Holy Spirit, so that no demon could go with claims to God the Father about any unrighteousness.

So, there are different tests as there are different crosses, but every Christian, and non-Christian, must have at least one cross. On another, less practical level, there is the keeping of the Church, that is, striving to keep the commandments of your Church. For you can go to church for the sake of hearing the Word of God, for the sake of receiving the Eucharist, or you can go because you have to go every

Sunday and on holy days. If you do it out of love for God, because you long to be close to Him, love is already given, but when you do it out of obligation, with effort, it is also considered proof. Every effort that is made with the intention of getting closer to God, or of keeping His commandments will also be counted in the end as a test resolution, it will be exchanged for something of the Holy Spirit; of course, it does not have the same weight as the test of love, but it also counts. In the parable of the talents, discussed in the Conclusion, the talents God gives us are equated with the talents we have to retrieve. These talents refer to the Holy Spirit that we lost in heaven and have to recover in the world. To the one who does not recover them, but buries them in the 'earth', He says:

Matt 25:27 you ought therefore to have given my money to the bankers, and so, when I returned, I would have received back what was mine with interest.

That bank is the Church (mosque, temple...), it is the standards or the effort to comply with the law of God, which, even if it does not itself show that love, it does show faithfulness and obedience.

As for non-Christians, of course they also have crosses, these are part of their test. Perhaps they do not need to face them in the same way, it is enough that they face them with justice and mercy (the latter is common to all). Surely that money in the bank, i.e. meeting their mosque, their temple or their standards, may count more to them than to us because they need less of the Holy Spirit to fill them (remember that God loves us all absolutely, not that we are superior). But we are all tested on earth. And one thing is clear, he who hates goes headlong into hell. Whatever the religion, all parallel paths in the right direction are guided by Mercy, towards God Himself who is Love and Mercy. And He will never ask you to be anything other than what He is.

I was saying that another symbolism of the passion was climbing the cross to the top of Mount Calvary because for us climbing is something good. If you have noticed, when we dream that we go up a mountain or a building or even fly, it is because of something good that we have done in the previous day, and usually related to God or mercy. The opposite happens when we go down, the worst thing is to fall from the top. I have said before that God has made the world as a reflection of heaven, so that the test is similar to how we fail there and can justify us. So much so that He figures in some words as the Sun, source of light as opposed to darkness; heaven is where there is oxygen, birds (symbolising Adam in many readings), as opposed to the interior of the earth where there is no light or air, and there are insects and vermin (symbolising demons in some readings). In '[Psalms from Heaven](#) p.155' this is even clearer, for the third general time,

which is our time on earth before the passion, is determined by the psalms that make up '[the Songs of Ascents](#) p.181'. This ascent equates to the moment before the passion when Jesus ascends his cross and is crucified. The moment of the crucifixion begins the last ½ Time, when we can already receive the Holy Spirit and it is the last Psalms from Heaven (remember that the Psalms from Heaven are those formed by all the Psalms that have no known author, in strict order).

On the other hand, the cross is a very peculiar way of dying, that is, it is very different from other deaths and is easily referenced in readings prior to the life of Jesus Christ on Earth. It is almost like an X on the map, like a drawing pin as a reference point punctured in the world. And so, it is easily recognisable in various prefigurations that I have already explained in [Prefigurations of Jesus in the Torah](#) p.14, however, I show some of them briefly here.

Book of Numbers 21:6-8

Then the LORD sent fiery serpents among the people, and they bit the people; and many of the people of Israel died. (7) The people went to Moses and said, 'We have sinned because we have spoken against the LORD and against you. Intercede with the LORD, that the serpents may depart from us,' Moses interceded for the people. (8) And the LORD said to Moses, 'Make yourself a fiery serpent, and set it on a pole. Everyone who has been bitten and looks at it shall live.'

Snakes symbolise the demons in our midst. Before Christ, by convincing men to sin, they led them away from righteousness and mercy, and into condemnation. The (7) before Christ may represent the period of time before Jesus Christ in which mankind prepares to receive Him (history of Israel). In (8) 'Make yourself a fiery serpent and put it on the pole. Everyone who has been bitten and looks at it will live', referring to Jesus Christ, of course. And again, there is this contradiction: look at something bad, a burning serpent and you will be healed, like the cross which in itself is a suffering and living it from love heals us; passing the painful test gives us Life. Jesus is represented as a burning serpent here, because He takes the form of sin (man), to save us, to validate man as a consequence of sin in heaven. Today, after Christ, from our perspective, it is the same because, although we have the Holy Spirit, if we sin through the temptation of the demons (serpents), we die interiorly, we empty ourselves of the Spirit, but looking at the cross, looking at Christ, approaching Him, in repentance and confession, we return to the interior life, death is not definitive.

I have already repeated this one several times, but it is such a clear prefiguration that it is worth rereading it.

In the figure of Isaac:

Genesis 22:6-13

Abraham took the wood for the burnt offering, loaded it on Isaac, and carried in his own hands the fire and the knife. Then the two of them set out together.

Isaac spoke to his father Abraham. 'Father?' he said. 'Yes, my son,' he replied. 'Look,' he said, 'here are the fire and the wood, but where is the lamb for the burnt offering?' Abraham replied, 'My son, God himself will provide the lamb for the burnt offering.' And the two of them went on together.

When they arrived at the place which God had indicated to him, Abraham built an altar there, and arranged the wood. Then he bound his son and put him on the altar on top of the wood. Abraham stretched out his hand and took the knife to kill his son. But the angel of Yahweh called to him from heaven. 'Abraham, Abraham!' he said. 'Here I am,' he replied.

'Do not raise your hand against the boy,' the angel said. 'Do not harm him, for now I know you fear God. You have not refused me your own beloved son.'

Then looking up, Abraham saw a ram caught by its horns in a bush. Abraham took the ram and offered it as a burnt offering in place of his son.

Isaac and Jesus.

- His birth, like Jesus', was announced to his mother by an angel.
- Innocent, they were to be killed by their father.
- Both climb a hill, carrying the wood that will devour them on their backs (Mount Moriah and Calvary).
- Both let themselves be tied, nailed, voluntarily.

Afterwards, the foreshadowing passes to the ram that is sacrificed:

Ram and Jesus (Nature of man)

- The ram's horns were caught by the thorns of a bush; the same image of Jesus crowned with thorns. Here the king's crown also "hooks/traps" Jesus, albeit voluntarily, for He being the one to "please" God, the first for whom everything was made, was the only one who could save us. The crown "obligates" him, his freedom and love do everything willingly, like a big brother who, feeling responsible for the younger one, heroically sacrifices himself and saves him.
- The Ram (with horns) represents sin (beyond the animal). Jesus, when taking nature of man, takes the form of sin because man is not only sinful, but is the consequence (by degeneration of what we were) of our sin.
- Only after Abraham's cession of Isaac and the acceptance of Isaac (Targum Neofiti, Aquedah) can the ram be offered to the Holy Spirit, to God. Nature of man can be received by the Holy Spirit.

Ultimately, I believe that the cross teaches us how to live. Jesus being our teacher, we are called to do as He did. In addition to all that has been said, in this world, the sacrifice of the Adams can save the Eves because the Eves, out of justice, are deaf to the Word of God, for 'they' in heaven only listened to the demons, but as the Adams were convinced by 'them', here below the Eves can be

convinced by living love in the experience of the Adams. And sacrifice for one's neighbour is one of the greatest forms of love.

The cross is our salvation, not because of the cross itself, but because of how Jesus Christ lived it and how we live it. Can you imagine what would have happened if Christ in his passion had threatened those who tortured him? If he had said: You will see when my Father catches you! Then the cross would have lost its value, because lovelessness would have won and Christ would have ceased to contain the pure Essence of God, Love; consequently, He would have ceased to be God's person and man's structure would no longer be valid to contain God. It is the person containing infinite Love who passes the test while being tortured and until the end asks for forgiveness for the torturers. Without taking into account all the other tortures that Christ suffered, others who did not choose their fate, did not die loving their torturers, and had the original sin, were crucified as well. But it is the person of Christ, the person of God that is maintained in God, proving that the created person: Christ, who as the desire of God maintains the Essence of God and is God, now as human nature can also maintain and continues to maintain the intact Essence of God, the infinite Love. And in this act He makes the human nature capable of containing God.

Thus, the cross of Love has been the vaccine that has cleansed us of that virus that prevented the Holy Spirit from dwelling in humanity or in the human nature, the subject nature. Although it is not man himself (as a body or cage that holds) but our broken souls that he 'fixes'; those that could no longer move or choose freely without being held in man. But these souls can never again be without their body, for it is part of the new nature that Christ has validated, and God has used to free us from the righteousness that condemned us in our original heavenly nature, the one we freely destroyed. The likeness of God, blurred by the betrayal is fixed again, it is recovered again and we are again His image and likeness on the inside, for the bodies were not there before; of course God the Father has no body, that image and likeness of creation, it is real, it refers to the angels which is how He originally created us. Our soul once mended can receive the Spirit again, but now on a reduced scale, say, we are now adopted sons, we have lost the title of full son, and we will continue with those bodies because, in fairness, we cannot go back to what we were. Church doctrine (I believe) says that man cannot receive the Holy Spirit until the passion of Jesus Christ; that before that, even the righteous went to Sheol. There are several words that attest to this and also explain why Jesus Christ descends into hell after the cross, before his resurrection; and it makes perfect sense. It is another piece that fits seamlessly into God's marvellous saving logic.

Other words that tell us about the passion of Christ and how he descended into hell to gather the righteous:

Gospel according to John 3:13-15

No one has ascended into heaven but he who came down from heaven, the Son of man.

And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life.

Isaiah 53:3-6

He is despised and rejected by men, a man of sorrows and a knower of griefs, as one whose face is hidden from view, contemptible, and we have no regard for him.

And yet it was our infirmities that he bore, and our pains that he endured! We esteemed him stricken, smitten by God, and afflicted. He was wounded for our transgressions, he was bruised for our iniquities. He endured the chastisement that brings us peace, and with his bruises we have been healed.

All we like sheep have gone astray, we have turned every one to his own way, and the LORD has laid on him the guilt of us all.

He was oppressed, and he humbled himself and opened not his mouth. He was led like a lamb to the slaughter, and like a sheep that is dumb before those who shear it, he did not open his mouth.

Book of Exodus 17:10-11

Joshua carried out Moses' orders and went out to fight against Amalek. In the meantime, Moses, Aaron, and Jur went up to the top of the mountain. And it came to pass, when Moses held up his hands, that Israel prevailed; but when he laid his hands down his hands, Amalek prevailed.

Psalms 22:16-18

Dogs innumerable surround me, a band of evildoers round me up as if to seize my hands and my feet.

I can count all my bones; they watch me and stare at me,

They divide my garments among them and divide my robe among them.

Psalms 68:17 (18)-18(19)

The chariots of God are thousands of thousands;
the Lord has come from Sinai to the sanctuary.

You went up on high leading captives,
thou hast received tribute in men and in rebels,
to stay in your mansion, Yahweh God.

Epistle to the Ephesians 4:8-10

Therefore it says:

Ascending on high, he led captives and distributed gifts to men.

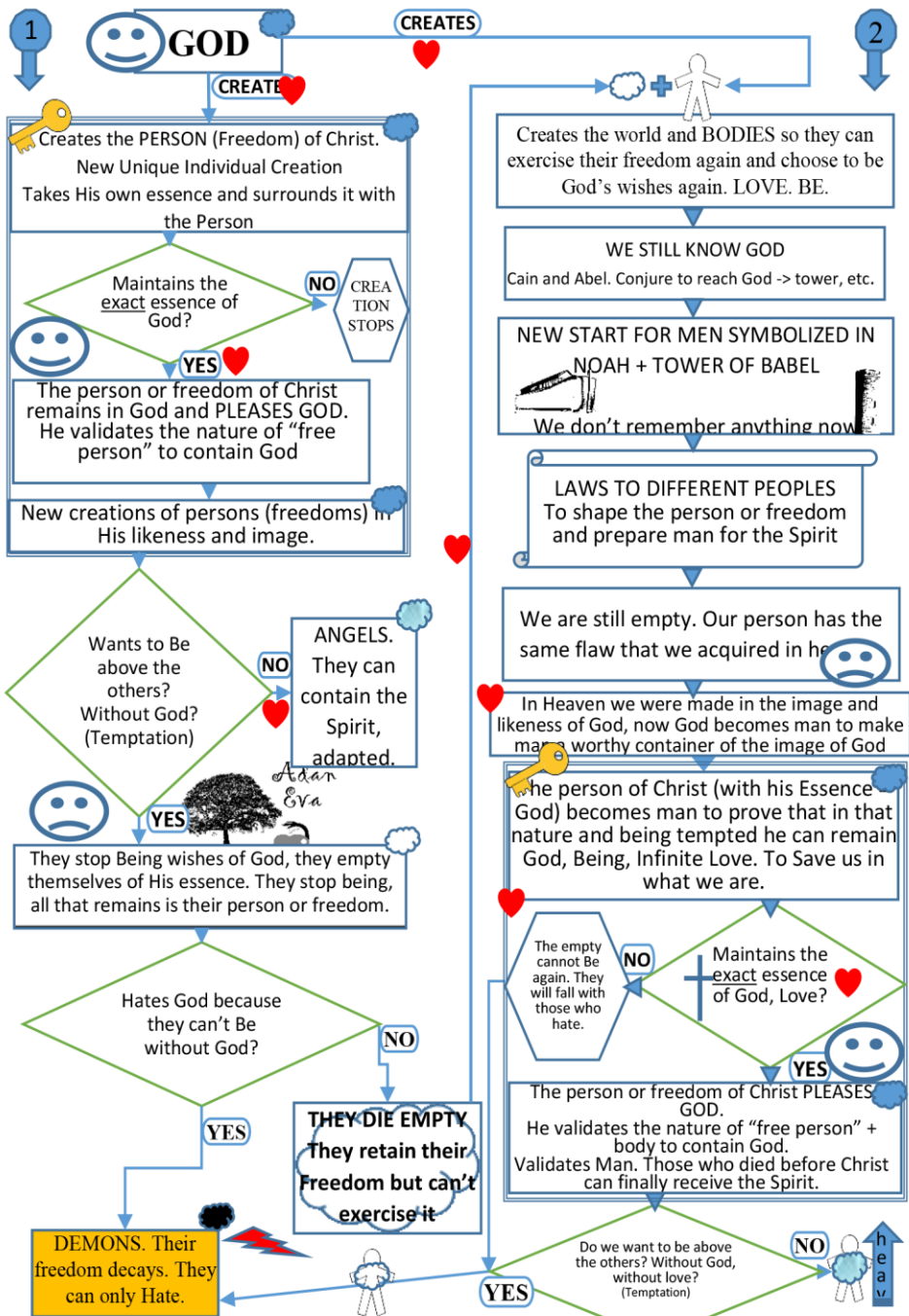
What does he mean by 'ascended' but also descended to the lower regions of the earth?

This One who descended is the same One who ascended above all the heavens to fill the universe.

First Epistle of St. Peter 3:18-19

For Christ also, that he might bring us to God, died for sins once for all, the just for the unjust, dead in the flesh, made alive in the spirit.

In the spirit he went also to preach to the spirits in prison ...

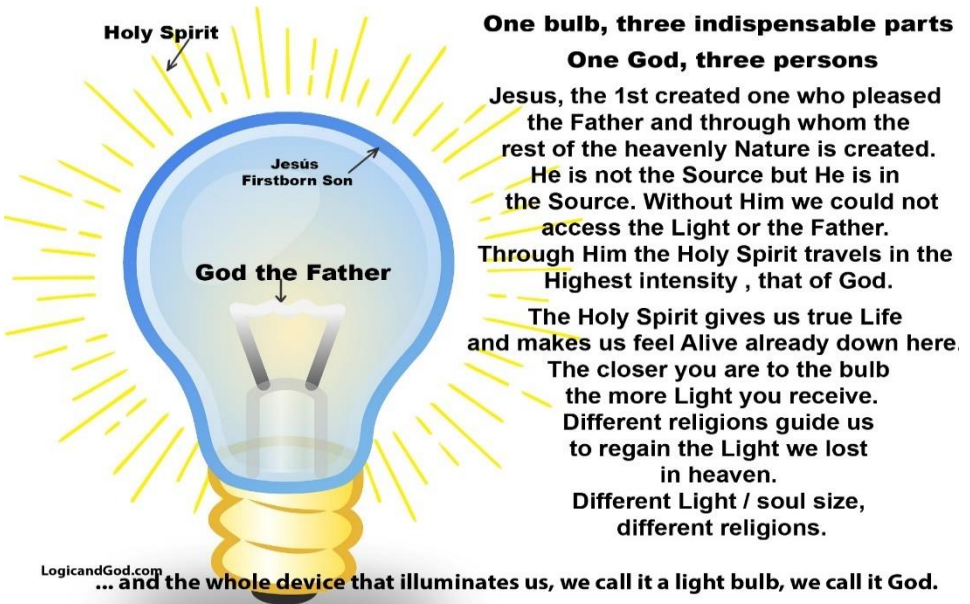


Everything was repeated on Earth out of love. Like a crippled man, we must learn to move now with our prosthesis, our bodies, that keep us from falling (for the moment) into hell.

1. Christ Person (freedom created by God) contains the Intact essence of God and remains in God. Thanks to him (person + God), other persons are created (freedoms) in God's image, the angels (we used to be among them).

2. Christ Person shows that man can contain the Intact essence of God, proving that all persons (freedoms) created before (as long as they are free, not the demons) can contain God again in this inferior nature: man. He gives us the ability to Be again. He Saves us from what we became.

THE HOLY TRINITY



The Holy Trinity

The Trinity, as we know, is a mystery. Our minds cannot even imagine the infinite. As soon as you imagine something immeasurably large, a second later you can imagine something even bigger. So we will not understand God through Himself, but we can make a sketch with the clues left for us in the Holy Bible.

The [commentary from 24 August 2025](#) p.564 may help to discern.

- ***God the Father, whom no one has seen***

He is Absolute. He is not limited by time. Outside the universe that grows as time grows. Beyond the edge of the universe there is no space, no time, only God. ***John 1:18 No one has ever seen God; it is the only Son, who is close to the Father's heart, who has made him known.***

I have always imagined God the Father outside the universe, where only black holes can get a glimpse of Him. Recall that according to the “scientific” world (you can research their definition), in a black hole both time and space are distorted, and physical laws cease to apply.

Mathematicians can know what they are like inside using Einstein's general relativity. It is known that at the edge and inside these strange bodies, rare phenomena occur, where matter collapses in an infinitely small point of infinite density.

Perhaps they are small windows into God's 'infinite density'? Or maybe God has placed them so that we can conceive, at least 'scientifically', of an infinite God. After all, we cannot imagine what scientists say: an infinitely small point of infinite density.

What we know then about Him is that He is infinite, full, He needs nothing, no one has seen Him, He is above time, nothing limits Him, but there is something very interesting that Jesus said that can give us a clue. He said: 'He who has seen me has seen the Father'. (Jn 14:9)

The Essence of God is the Holy Spirit who gives Life to free and independent persons created by God.

Let us think of abstract Love. In itself 'Love' as a concept cannot be measured since the word itself designates all Love. Now let us imagine that this abstract, generic or general love has a person or personality who can speak to you. This would be God the Father, infinite love, unmeasurable, burningly intense, limitless both in length and depth; in fact, it has no dimensions, yet it does have a person, which for us makes it no longer abstract, but its person is concrete for us. And what would the person or personality of abstract Love be like? It would only speak and think of loving, it could not become hate; although it is pure mercy it cannot be mixed with hate, otherwise it would cease to be Love and become something else. And what is the person of Jesus like? He is the perfect person of love among us: He sacrifices Himself for us by dying as a man in torture to save us, by forgiving His murderous torturers; being a mighty lion He becomes a sacrificial lamb and all for love, to save us. Is that not the perfect Person of Love? Is He not clearly the Son of infinite love? The Son of almighty God who abides in Him?

I believe that God the Father is the original Will of the Essence or Holy Spirit. I believe that before before before before, there was only God the Father (person or concrete will) and His very Holy Spirit or Essence. I believe that Jesus Christ did not exist in person, but of course in the Essence of God, because when God the Father creates the person of Jesus Christ, his inner Essence is God Himself, pure Holy Spirit. For love and mercy God the Father creates the person of Jesus Christ concentric to his own person, "sharing" his Essence. The subsequent creation of us (by the indulgence in Jesus Christ) is an act of love that gives or creates us that freedom and gives Himself in the Spirit for every creation (even though our persons cannot hold Him in His infinite Being, as Jesus Christ does). I believe that the Essence or Spirit is Life itself and though as such is free (person), for it leaves when the form of the person it indwells changes to accept sin, it somehow becomes one with the person it indwells. The 'person' of the Holy Spirit is different from the other two, I couldn't explain exactly why, but it is. It is as if He is that wonderful Life-giving seasoning that fuses His 'person' with the one in whom He dwells. It gives the sensation that He Is by Himself, but His concrete person 'Is' with the person in whom He dwells. It also brings into communion all those who possess it.

- *Jesus Christ*

He is free and independent of God, but because He has not separated Himself at all from the Father, He continues to dwell in God, sharing His Essence. We speak then of two persons already in heaven for Jesus Christ, freedom and created independence and the Essence that emanates from the Father and passes through Him; even as Son He is the person of God and the Father is in Him and He in the Father.

And why is He Son? Because His person is created by the Father. And even so, is He still God? Yes, because the exact Essence of God circulates through His person. That Essence is the Holy Spirit, but not diffused as a liquid in different densities or even in vapour, but dense, as dense and pure as that of the source itself, for Christ is there where the Father is. Christ was the first created, and to please Him, and because God's love is infinite, He gave Himself completely to Jesus; this, scandalous for some, we could live it even with an adopted child whom we love dearly and with whom we share all that is ours. How much more so if the one who pleases us is our creation, our son. It is true that the relationship between God the Father and the Holy Spirit is pure love, which means that He + the Spirit needs nothing, but it is also true that God in creating the person of Jesus gave Himself entirely to Him, making the Spirit pass through Him in the highest intensity, that of God; He will be at the source together with the Father. And all three are the person of God, the most different being the Holy Spirit, paradoxically, not the Father and the Son. It is the Light that makes the Light Bulb, Bulb, it is the Holy Spirit that makes God God (this may be scandalous too, but it is explained in the following point "The Holy Spirit is Spirit: **Is it not written in your Law: 'I have said, Ye are gods?'**"). God the Father and the Spirit would be inaccessible to us if it were not for Jesus. Through Him the Spirit reaches out to the angels and also to us. For all creation He is part of this light bulb and is the person of God, God the Trinity, one God. The Father together with the Spirit are eternal, the Spirit who becomes One with Jesus as well, but His person is created by the Father and has a beginning. Thanks to Jesus the rest of existence is made, since without Him God would be an unknown entity, inaccessible and non-existent for us (not for Him), since we would not exist. Our *raison d'être* rests on Jesus Christ. He is part of the tangible God, He is part of the Light Bulb and we cannot see God in any other way, without Jesus we could not even conceive of Him as a thought, for in fact we would not exist. From the emptiness of non-creation, there would only be the solitude of God the Father and the Spirit, happy, needing nothing, but empty of us. This is why we do not conceive of God without being trinity, because in the part of Jesus Christ we are all, there is our existence. It is His beginning as a person, which the Father takes as a mould for our own beginning as persons.

The true reality is that we, as angels, were secondary (all of us, the faithful too), and we were created because Christ makes the new nature fit: created person + Essence in some intensity. Of course, God loves us greatly, it is impossible not to do so being Him as He is (it is not our merit but His), but Christ is the only one of us (created) who is necessary. In Christ the circle, or rather the triangle, is closed, because in Jesus all His infinite love is poured out; it is important to know that in

the heavenly realm to love is mainly to give His Spirit, also for those who receive the first fruits here below. And could infinite love be poured into a little mouse? Not really. Somehow, an infinite love needs an infinite receiver for it to be fully realised. When we are in love, we are capable of doing anything for that person, even physically feeling that love in ourselves. However, you can give your love to a cause, or even pour it out to help those in need, but this act of love is not immediately reciprocated. I don't know if I am making myself clear; in this case we from a "superior" position would give ourselves, but the immediate effect is not found in return to the same extent, unless the Holy Spirit would immediately come to us as a consequence, which is not usually the case. An act of love does not usually have an immediate, recognisable response in our being if we do not have the Holy Spirit in us (you may feel good to do it, but it is not responded to to the same extent); if we do have the Spirit, then this act further inflames our inner infatuation with God and neighbour, which was already manifesting itself. Since Christ is able to maintain the Essence of God that flows through him, the relationship between God and Jesus is infinitely intense and this Love is lived out by both of them as a reciprocal and continuous love affair. What they say about infatuation passing away to give way to a stable love is not reflected in heaven, where love or the Spirit in us is so intense that it is continually felt with colossal force, that is the marvellous happiness that awaits many. As an outgrowth of this infinitely happy Love between the Father and the Son, came the creation of angels made in His image and likeness. Why? Because that is what Love is, a gift and a desire to give happiness. The atheists' saying: "if God existed there would be no suffering", was given in heaven, but sin and death came in because of us. The world is an attempt to save us, with suffering and passing needs, essential for love to be given, even without possessing the Holy Spirit.

When we love cars, for example, they become an idol and it is not real love, but attachment or infatuation. For us men, any other person is worthy and sufficient for love to be realised. And this will be a love that pleases God and sooner or later it will also serve us to attract the Spirit, because that is how it works, love calls to love. Something similar to what happens in the world with the substitute of the Spirit that is put as proof in the world, gold; and so it is also true that money calls to money, as they say (well, a curious nonsense).

So, of course, we cannot compare ourselves with God, everything has its measure as I insist so much on saying, our soul too. We are like those who receive the drops that splash from a torrent that goes between God and Jesus. The problem is that if we are too far away those drops will not reach us and if our material is opaque or rather impermeable, it will slip and we will not be soaked, the water will pass by us, but it will not touch us. From this particularity of sender-receiver love comes our varied sizes of creation, for God created us of different sizes so that we would love each other similarly, equally, and, of course, each other in the Spirit or Essence of God shared. This variety pleases God. If my six children were the same for me it would be a torment and it would not be the same. Our variety is related to our freedom; just as God did not want to create an army of slaves, He has created us different and free. I do not believe that our freedom has influenced our size, but that God created us directly different. If we value the intensity of the Holy Spirit, or the Essence of God in heaven, as closeness to the Father, it is logical

to think that up there we would not all be situated in the same place, because we would overlap.

The important thing is that as angels we were really created in the image and likeness of God, and our life in heaven was also similar to that of the Holy Trinity, donated in pairs (Adam-Eve), but all united in the Holy Spirit, the sap of the tree, and in this sap we were (minimally) participants in the Holy Trinity. From this similarity between Father Son Spirit and Adam Eve Spirit comes as a result our differentiation on earth between deaf and inscribed in the book of life, because some (Adam) betrayed for love towards his partner (Eve), breaking the alliance with God (Holy Spirit). Others simply coveted more of the Essence of God.

As to our betrayal, as has been said, only he who justified the creation of the "angel" nature, could justify a new Man's Nature without incurring any injustice; for if such injustice were claimed by an angel (fallen or not), he would be denouncing his own nature, that right which made his own creation possible. If a Christian understands that Jesus Christ has the nature of God and of man, he must understand that He first had a created nature (person) and the nature of God (Essence or Spirit in the intensity of God). This part is very important to understand Jesus Christ, our brother in the created.

In any case, it is clear that, for us, there is no greater love than mercy, or giving ourselves to those who need it, and this is because this love, which does not usually have an immediate visible response in the "sender", receives or will receive more of the Holy Spirit, because love that is reciprocated already has a reward here below. As Jesus said, even the wicked love their own. When talking about the sender-receiver equation I put myself in heaven, where love or the Holy Spirit abounds everywhere and is not hidden from anyone, all angels are happy in their capacity (those who are not, betrayed and are already out) and there are no needy, so love is not given in the form of mercy except that of the creator towards us. This part is also important to understand Jesus Christ the person of God.

Something important is also to know that God is Love and as the light illuminates, He loves. God is full in the Trinity, with someone to whom to give Himself completely, though in fact, God the Father already loved the person of the Holy Spirit before all else, He was already complete. Perhaps it is this relationship of intense Love that results in the expansion of the Holy Spirit from them, that Light that illuminates us all, so that between the three of them they form that One Bulb that I drew at the beginning of this point. The Holy Spirit would be the result of God's Living, of God's Being, who as we know Is the One Who Is, so necessarily illuminates, necessarily Loves. In this way the personhood of the Holy Spirit, free as the Living Being that He is, would be given by its intrinsic characteristics, as water boils at 100°, He cannot coexist with unlove, or sin. For the Father, any act of injustice would be to cease to shine, to cease to love, to break the 'Physics' that links Him to the Holy Spirit. Which is impossible because He Is the One Who Is. It is this bondage to strict justice that the devil took advantage of when he wanted our very destiny for himself. Finally, for us, it is the ensemble of the Three that illuminates us, it is the complete device that we call the Bulb, that we call God.

Then, with regard to Jesus, I confirm to you that He is the creation of God, therefore He is the Son; and He is the person of God, because the Holy Spirit

passes through Him in the Highest intensity. And it is not I who confirm this, but John in his Gospel:

John 1:1-5 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 Everything was made through him, and without him nothing was made. That which was made 4 in him* was life, and the life was the light of men, 5 and the light shines in the darkness, and the darkness did not overcome it. ...

1:9 The word was the true light that enlightens every man, coming into this world. ...

1:14 And the Word became flesh, and dwelt among us, and we have beheld his glory, the glory which he receives from the Father as the only begotten, full of Grace and truth.

'Word' seems to refer to the person of Christ. The term 'Word' speaks to us of someone you can address or understand, individual, free, intelligent (also of course of knowledge and so many other things), not something ethereal. It is not like the relationship we can have with the Holy Spirit, which is more intuitive, or mixed up in ourselves.

Here he names a 'beginning', when we know that God is eternal, being the alpha and the omega as our beginning and end, not His, since He has no such. This 'beginning,' then, refers to the beginning of creation, not of God in Himself. Furthermore, it says that the Word was next to God; it places the Word with respect to an already existing 'point' of reference. If I say sees next to the square, it is because this already existed before, or if I say is next to the square, it is because the square is a point of reference already known, normally because it existed before if we were speaking of a 'beginning'. Even more so when with all certainty we know that God (as John calls Him in 1:1) was before that beginning, since He is eternal, from which it follows that we place in that beginning the Word (and creation, if we count the Word as the beginning of creation), not "God" the Father. It also says "and the Word was God", it seems to say that this was the order, the desire, that created the person of Jesus, for then it says "that which was made in her", That is the Holy Spirit, who validated the heavenly nature (in her, within); it does not refer to us being made in Jesus, we are made by Jesus (furthermore it says that life was made, and this was the light for men = The Holy Spirit, not that men were made in themselves). In 1:1 he first names the independent Word, and then equates it with God, showing the difference between Person and the later Holy Spirit "imbued" in the Highest intensity. Thus, John differentiates Christ as the Word, and not as God the Son or person of God, making reference to that created person of Jesus (tangible, concrete, individual, with beginning...), and what is made in it is that Maximum intensity of the Holy Spirit that when passing through it makes it person of God, and makes all possible (heavenly angels and other powers), reason this indispensable to justify us also as man nature. If I say, this is Jesus and he is a baker (for example), I first present Jesus and then a characteristic of Jesus. Since I put Jesus in a Principle and then say that he became a baker (in him life was made*), I make a temporal sequence of how Jesus passed from being one thing to another. And since God has no beginning, and Jesus is anchored in that temporal sequence, Jesus by definition was not born a baker; which brings me to the very Principle of Jesus, person of God.

[* There is a discordance with this translation of John and that of many other Bibles. It is commented in [Letter to a Christian](#) p.485]

- *The Holy Spirit is Spirit*

Between us, it is something that transcends from something denser. Thus, it would be Living Vapour of Living Water, but I insist, for us who have become limited, because He is the Living Water, the Essence of God, God. When it is in the highest intensity in some created one it makes this Person of God (this only happens with Jesus Christ). Of course, not everyone can maintain it in maximum intensity, it is necessary to love infinitely. Hence, only God the Father and the Son together with the Spirit Himself are the Person of God. And when we keep it within, we have God in us. In fact, he becomes one with our person. It is not that we are God's person now, obviously, but it is God himself who dwells within us. It is as if we are little persons or mini-persons of God, since He lets Himself be carried by us (until we sin, then He leaves), which is why I said that by having the Spirit in us we are intimately part of God, because we are in communion with Him. And with Him we are different from what we were without Him. These scandalous sounding words were spoken by Jesus Christ, I don't know what scriptures you are referring to, but Jesus did not argue with falsehoods even to get out of a tight spot:

Jua 10:33-36 The Jews answered Him, 'We do not want to stone You for any good deed, but for blasphemy, and because You, being a man, make Yourself God.' (34) Jesus answered them, 'Is it not written in your Law: I have said, Ye are gods?'(35) If you call them gods to whom the word of God was addressed - and the Scripture cannot fail - (36) the One whom the Father has sanctified and sent into the world, how do you say to Him that He blasphemes because He said, "I am the Son of God"?

This is why it is the Spirit that gives you Life. God the Father has created our person (with its characteristics, concrete, with a beginning), and He sends you the Light, the Holy Spirit; by Jesus, God the Son we have been validated, or enabled to hold the Spirit in us, but ultimately it is that Spirit that makes us actually Live or Be.

We can see two more significant readings that describe what He is like and why I say He is different from the other two persons. One is the foreshadowing of [Jesus in Isaac](#) p.14, which I don't put again here because I have already put it three times in the book. In it Isaac and the goat respectively prefigure Jesus in his heavenly nature, and in his human nature (he takes the form of sin). Abraham, his father, represents God the Father, and offers Isaac to God (Holy Spirit) when (Isaac: heavenly Jesus, Jesus person) accepts his Father's sacrifice and the Father himself offers his Son in sacrifice (if Jesus on the cross had cursed or hated those who killed him, He would have ceased to be truly God's person, Jesus could have died as what He was: container of the Essence of God in the highest intensity, it is worth reading the complete prefiguration). It is at that moment when God (Holy Spirit) refuses to take the life of Isaac (heavenly Jesus, Jesus person) and accepts the kid as a sacrifice, Man becomes worthy to be received by the Spirit.

Another reading that I have already mentioned over and over again, is the one that clearly describes the Holy Spirit as different:

Mat 12:31 'Therefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Spirit shall not be forgiven.'

If we apply this to our One Bulb device, it would be as much as to say that the bulb would be nothing if the Light it produces, or that the purpose of the Coil is itself to generate that Light. Since the container Persons of God are different (Father and Son), and the Spirit flows through them both in the highest intensity, it is that Essence, the Holy Spirit Himself, which makes them What They Are.

Another characteristic of the Spirit is that we do not turn to Him personally but to the Father to ask Him to dwell in us, which again speaks to us of the Essence of God. When that Essence of God reaches us, it gives us Life, being also capable of filtering through us filtered, that is, not with its infinite value, which would burst us (water vapour - Water), and makes it easier for us to live lovingly, to live without sinning, even if it is our freedom that rules (and if we decide to sin, it leaves). It gives the feeling that He would make a symbiosis with us, although I don't know what we could give Him in that relationship, maybe He gives us Life and we give Him love.

So, the Holy Spirit gives us life. So without Him we are dead, but when He is within us we are the mould that gives Him a certain form; I say a certain form because you cannot sin with Him for He goes away and we are dead again. While He is with us He moulds and becomes one with us and we with Him, so that in Him we enter into a certain 'communion' with others who also possess Him, happening on a mini-scale (tiny-scale rather) what happens with God the Trinity, one God in three persons.

So it is the Essence of God, but it has some particularities that somehow make it independent of God the Father. I am talking about the unalterable characteristic of the Spirit by which it cannot coexist with evil. Perhaps this comes from another peculiarity of the Spirit, because it merges into the person in whom it dwells in an intimate and full communion, and the Spirit cannot merge or mingle with evil. Following the example of the Essence of God, I can think of many cases in which I could not donate my blood to give life. To begin with, my blood is not compatible with that of an animal, for it has its own characteristics, as I said, but Christ made the Holy Spirit compatible with the Man's Nature. To continue, and although approximately 70% of the body is liquid, there must be a structure capable of maintaining that blood, i.e. sufficiently healthy organs. This is where sin comes in, which can damage these organs. And of course, a tiny spark of life is needed in the body, (for no matter how much blood is poured into a corpse it will not live), this spark is the seal of the Holy Spirit who in the passion closed our (empty) moulds, to make them capable of containing the very Holy Spirit; it is the covenant made in Christ.

So with us something similar happens, it is the Holy Spirit who gives us the inner life, and Jesus Christ was the one who made that Essence compatible with our bodies, with man, but if we sin the Spirit leaves. If love is like the structure of the healthy body capable of containing the blood, sin is the poison that destroys

that structure. Thanks to the new covenant in Christ, of which God has no regrets, we can re-establish that structure of love to re-host the Life-giving Spirit. In heaven, however, a single sin already destroys the betraying angel (from whom the Spirit also flees), for he has no body to contain his dead soul; this is what happened, and Man's Nature was the solution God found to try to save us.

As for the Holy Spirit in the Trinity, the 'logical' explanation that God the Father, Son and Holy Spirit are one God and three persons, can only be observed when we feel we are in communion (in grace) with God, for only then do we feel one with others, we can see our neighbour as our brother. To think that we lived sharing a pinch of the Essence of God would explain this feeling and could be the key to understanding the Holy Trinity; it would explain that all of us being different persons can really feel in communion with each other. Perhaps with the three persons it is the same, but in an extreme or infinite union, for They share the pure Essence.

And if you have really felt God within you, perhaps you can glimpse the mystery of the Holy Trinity (three persons, one God), so that, even though you are yourself, you can feel God within, which enables you to forgive your neighbour and to be happy even while suffering in the world. And you are still you, when by yourself you are incapable of all this. So it seems that you have God the Essence within you wrapped up in your own person. How does that sound?

As for us, to get an idea, the Holy Spirit is to the soul what the brain is to the body, in the sense that it gives us Life, Being: a man in a vegetative state may live on in his body and may or may not struggle to communicate with the outside, may or may not awaken; a soul without the Holy Spirit writhes in search of it, though our freedom in ignoring it may or may not close the way to the Spirit.

To see it better let us think of our soul as one of those fairground balloons that have beautiful different shapes. Let's start from there and analyse this assumption from heaven and earth.

We change the shape of this balloon (our soul) as we wish with our freedom.

In heaven, when God created us, He made a form of a silhouette not quite drawn and enveloped it with our freedom (He made us independent of Him, as His desire but free). In the first instant we were created and virgin freedom and the form he gave us. That freedom, and later decisions that ended up shaping the balloon are us as soul: the plastic that envelops the gas, the Essence of God), because our nozzle (where the balloon is inflated) is open in continuous contact with Him as if it were the source that continuously fills us with that marvellous gas that He is. And although we are united to Him with an open mouthpiece, we can be different, for it is the different shape of the balloon that remains inflated.



But there comes a time when we want to be the One who Is, we want to be for ourselves, and we cannot do that except by separating ourselves from Him; for which, in our freedom, we tie a knot in our mouthpiece and separate ourselves. What was our surprise when we saw that in that act the shape of our balloon was also changed, we made an ugly shape and pores were formed in the soul, in the plastic through which the gas came out, as any practice of lovelessness has that effect. Deflated and without the possibility of filling ourselves because we are not united to God, and also because we have been freely knotted, we lie in heaven next to God, who, before we fall with Luzbel and away from Him, unites us to bodies to give us the possibility of filling ourselves again. He does this because he knows that as deflated balloons on the ground we will never be able to fill ourselves, or even exercise our freedom to change the ugly shape of our balloon, for freedom can only be exercised by moving between choices.

In this example Luzbel would have been one of us who not only wanted to be for himself, but wanted to be as big as God and he became so bloated, so full of gas, that he burst and burst into flames; leaving only a flame of mixed plastic waste, no balloon, no shape.

On earth, we arrived as a new creation, consisting of an empty balloon and a body, and, without knowing how and how to change the shape of our empty balloon, God gives us laws or aesthetic rules to design our balloons without pores. And so we went along until Jesus Christ came along, who with his 'oil' made our (all) knots slip and unravel, making us finally able to fill up again with the gas (Holy Spirit). Before Jesus Christ came, they could only sculpt that beautiful form without pores and wait, but the splendour of the swollen figure could not be seen. He as a balloon, a person, re-enamours the Spirit, now in the nature of 'man' and constitutes for us that mouthpiece adapter that allows us to receive the gas, the Holy Spirit. And thus, he potentially validates all men to return to God, not only Christians.

And what does this wonderful gas do in us down here? Well, when we take it in, our balloon is round, happy and pulling upwards. But now that body which has prevented us from falling, which has saved us and enabled us to be filled, also prevents us from going back up to Him. When we have a full balloon (soul) inside, we see that pulling the body upwards makes the pebbles and crystals we find on the ground hardly hurt when we step on them, because it has taken away much of the weight of the world.



Lucifer, down here with no balloon, would be like the outside pressure whose force prevents us from making our nice shape without holes or leaks, causing, in some of us, monstrous shapes.

This is why it is essential to be filled with God at the moment of the death of the body, because the body is like a lifeboat (with a certain amount of petrol) that God has launched for us to reach Him. The Spirit that we possess when the petrol runs out is the impulse that takes us to Him, or brings us close enough to be caught by one of His merciful ropes, or else without the impulse we end up far away and finally sunk in the depths. It would be of no use to be sailing with the boat, around the Ship, until the reservoir is almost finished and then to go far away, for we would die anyway.

Going back to the balloons, when we have the Holy Spirit in us, we are able to forgive and to have a mercy that otherwise does not come out of us, because at the least, if we are not in a state of Grace, a bark comes out of us. It happens to us that, even if we have a thousand sufferings, if the Spirit is with us, we are happy. And how is it possible that we are still us? Because the Holy Spirit becomes one with us and our person becomes one with Him, (although on earth one is clearly distinguished from the other). Our way of being changes (indeed, is, when before it was not). Somehow our freedom has drawn the vessel into which the Spirit can enter, but when the Spirit dwells in us, He presses from within so that this beautiful form is not spoiled, influencing even the beautiful form (the Spirit when He is in us will try to remain until we are no longer compatible with Him). Something similar, but in reverse, happens in the example of the balloons with the external pressure exerted by Luzbel, that dirty air without body.

The Spirit would never have departed from the treacherous angels were it not that in their freedom they became incompatible with Him. Thus the Spirit is to the angel what biological life is to the body. Life will struggle to remain in the body as long as it can, until the body is incompatible with it; then the body will be either full of death or empty of life. But what are we? That dead body? No. To the world we 'are' when the body is alive and then when the body dies we are said to have ceased to exist. Something similar happens with person and Spirit in desires. A desire or angel cannot be an angel without the Spirit of God. If he does not have it, he falls dead; by emptying himself (in our case, because we don't hate Him), God in his mercy makes him man, that is, he gives him a breathing machine that keeps him in a 'vegetative' but conscious state, giving him the opportunity to recover the Spirit. That is why we 'can' sin and repent, because we are restrained by the body.

It is true that in the end freedom rules because God wills it, but when the Spirit is in us, we are one with Him. To such an extent is this so, that without Him we are incomplete and we are not. So, without the Spirit I am John Zero and with the Spirit I am JOHN (and I am like that, with a capital letter, because the Spirit gives me strength, and the Spirit is in me because He wants me to be and because I want to be). And my mother, may she rest in peace, is the mother of JOHN, except when I do not have the Spirit (and yet she is the mother of my whole being, we on earth make no distinction between soul and body, even though it is God who creates our soul). So having the Spirit of God in you makes you a child of God again and since it is Christ who makes us again capable of harbouring the Holy Spirit, it is by

linking with Jesus Christ or through Him and always thanks to Him, that we can become children of God again (adopted now).

Thus, by the Spirit, or by the lack of it, we will either not be drawn to God or we will fall inertly to Luzbel. With the Spirit we are a 'something' different from what we are without the Spirit and we are part of a 'something' that we are not part of without Him. Hence the parables about this.

For example:

Gospel of Matthew 25:1-5

"Then the kingdom of Heaven will be like this: Ten wedding attendants took their lamps and went to meet the bridegroom.

Five of them were foolish and five were sensible:

the foolish ones, though they took their lamps, took no oil with them,

whereas the sensible ones took flasks of oil as well as their lamps.

The bridegroom was late, and they all grew drowsy and fell asleep.

Gospel of Matthew 25:10-12

They had gone off to buy it when the bridegroom arrived. Those who were ready went in with him to the wedding hall and the door was closed.

The other attendants arrived later. "Lord, Lord," they said, "open the door for us."

But he replied, "In truth I tell you, I do not know you."

According to what has been said, would it not be easier to understand a once incomprehensible (for foolish) devil rising up against Almighty God? Would he not want to gather the Essence of each of the angels to gather so much Essence of God as to rise up against Him? Because no matter how many millions of soldiers one gathers together, nothing could stand against God Almighty, but perhaps he thought that by gathering together the Essence of God Almighty, or God Himself, he could fight against Him. This speaks again of a Mother Essence (Holy Spirit), which gives life merging into the person it inhabits. What Luzbel did not know is that, although the Spirit lives in us by moulding itself, it cannot remain if in our freedom we choose lovelessness, we turn away from God, for we cannot isolate a light from its source without it disappearing. So many found themselves empty of life and others full of death.

What happens in the Eucharist? By the work of the Spirit the bread becomes the body of Christ, or, in other words, Christ becomes bread, the bread now being his body. If we know that by the 'consecration' of man, or the human body, in the passion of Christ, it was made capable of receiving the Spirit, when this body was previously incapable and nothing without Him, we can imagine something similar in the consecration of the bread, something physical that without the Spirit is only bread, receives the Holy Spirit. Some believe that the son of God in person (formed by His Freedom) and in Essence (Essence of God), becomes man (physical nature) in Jesus Christ to suffer torture and be crucified for our salvation, and yet they do not believe that He becomes bread and wine in the Eucharist for our salvation. They believe that the Essence of God can be contained in the body of a man and not that it can be contained in the Bread of the Eucharist by the work of the Holy Spirit. Perhaps they do not ask themselves what Jesus Christ was before He became a man. For Christ would not have a body, but his person and

the Essence he shared, what else? And it is contained in something physical, a body. To deny the Eucharist because we think it impossible, is to deny the possibility that the Son of God could become man or even that the Holy Spirit could reside in our sack of bones.

Christ made us capable in his passion of receiving the Spirit again, putting man in contact with God the Father. In communion the same thing happens, when we touch the body of Christ, we touch God the Son and link with God the Father; something that would only be possible in another way: with the Holy Spirit in us, because we would have God in us (Holy Spirit -Essence of God that comes or goes like a little bird depending on the state of our soul- in communion of God Trinity one God). Thus Jesus Christ acts as a bridge or adaptor, as already mentioned in the example of infinite transformer=>man. And not only that, when we 'connect' in Jesus Christ (God) it is as if we plug into a network in which all those who have some of the Holy Spirit are connected, united in communion. It may be the case that someone has communion with sins, in which case the 'terminals' of his plug are dirty and the Spirit does not reach him (serious sin to put something dirty in Jesus Christ or the other way round) or with some 'difficulty' if they are venial. In any case, the Spirit is a gift, there are no magic formulas to receive it; just ask God for it with insistence. As the parable says:

Luke 11:5-13: He also said to them, 'Suppose one of you has a friend and goes to him in the middle of the night to say, "My friend, lend me three loaves, because a friend of mine on his travels has just arrived at my house and I have nothing to offer him;" and the man answers from inside the house, "Do not bother me. The door is bolted now, and my children are with me in bed; I cannot get up to give it to you." I tell you, if the man does not get up and give it to him for friendship's sake, persistence will make him get up and give his friend all he wants. 'So I say to you: Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you. For everyone who asks receives; everyone who searches finds; everyone who knocks will have the door opened. What father among you, if his son asked for a fish, would hand him a snake? Or if he asked for an egg, hand him a scorpion? If you then, evil as you are, know how to give your children what is good, how much more will the heavenly Father give the Holy Spirit to those who ask him!'

It seems that it does not depend on our effort, but on our asking and His sending. But since it is certain that the Holy Spirit does not abide in a dirty soul, it is good to try to keep the house clean in case He comes. Besides, after all, God usually rewards these efforts with some Spirit (perhaps out of mercy, out of sorrow, or to reward us for continuing to seek the way).

Turning to Matthew 12:31-32, in which we are told of Blasphemy against the Holy Spirit, In blaspheming the Spirit are we not hating Him? and what did Luzbel and his sayons do, but hate His Essence? We emptied ourselves by doubting, but they hated Him: Would it not, then, be like choosing betrayal, as they did, that which, through their hatred, left them disembodied? What we failed to do in heaven, we now do here, and it finishes us off. To blaspheme against Jesus Christ would be to blaspheme against his person, who is creation and shares nature with

us; it was not to blaspheme against his Essence since we do not even understand the Holy Trinity. A person can forgive us, but if our freedom was created to sustain the Spirit in a beautiful way and we hate the Spirit, what is the point of our freedom? And without freedom we can no longer be saved. How can we hate the very Essence that gives us our foundation? To hate it is to hate the sustenance of everything, to hate love itself. To become hate. The Spirit gives Life, to hate it is death in origin.

Before ending with an image of the element "water" to help us understand the Holy Trinity (I put it at the end of the full item), I would like to look at the function of our body in all this.

After betrayal, the body holds us empty and prevents us from falling, helping us to freely "shape", not fill, our soul with our choices. We have already seen this.

But after the passion of Christ, the soul can receive the Holy Spirit again, it can be filled, and now this body, which has had "holding" and protective functions against the devil, is somehow a hindrance to filling us with the Holy Spirit. That is why, for the saints, the renunciation of the world and the body brings us closer to God. In certain situations and in certain places, it seems that the Holy Spirit surrounds or encircles us (as it did in heaven), and it is our body that impedes His access to our soul.

What I mean is that, although the body has "saved" us (it is Christ who makes the body capable and He who actually saves us), the body is what differentiates us most from what we were (an important point). I believe, however, that up there we walked filled with the Holy Spirit as "water" and here we do so only as "vapour", whoever is lucky enough; this being the most serious difference. All because of our nature, because we degenerated into what we are now. Perhaps in those who reach heaven, this vapour will condense and they will come to live that full happiness. We do not know.

Perhaps after all, the vibrating sword (Gen 3,24) does not refer to time, but to the body of man's nature, with a beating heart.

I add a note regarding the Holy Spirit. As you know, and I have already repeated, He is symbolised in the scriptures as garments in many places, the perfect robe being that which was taken from Jesus before the passion, The Holy Spirit in the fullest intensity, that of God. When Peter here puts on the garment, for he was naked, he speaks of the Spirit.

Jua 21:7 The disciple whom Jesus loved then says to Peter, "It is the Lord". When Simon Peter heard "It is the Lord", he put on his garment - for he was naked - and threw himself into the sea.

It makes no matter whether it was before the day of Pentecost or after Jesus gave them peace on the day when Thomas finally believed. At that moment Peter was filled with the Spirit; you don't get dressed to go out on the water, but the other way round (you're not naked when fishing either, even less so if you're in company).

- *Baptism*

It is said that the Holy Spirit cannot be lost because from baptism we have it. I want to show how the Bible does not indicate that, but first I will make some reflections on it.

St. John the Baptist, after receiving God's commission (receiving his word) begins to baptize with water, in a baptism of conversion, to take away sins. So says the Bible, Luke 3:3-6. Let us remember that Christ is also baptized to "fulfill all righteousness. Since the Bible indicates this and Christ ratifies it, we will think that it is true, that by John's baptism the sins were taken away; but only those of the world or of our worldly life, not the original sin or our sin of nature. Christ, as a man, is also baptized for his sins? No, to fulfill righteousness, for he is man in addition to God Essence (when he has the Holy Spirit).

The Church, in the Council of Trent, says that Christian baptism is different from the previous ones, with John being a prefiguration of the Christian, who paved the way for the first arrival of Jesus Christ.

Matt 11:3 I baptize you in water for repentance, but the one who comes after me is more powerful than I, and I am not fit to carry his sandals; he will baptize you with the Holy Spirit and fire.

Well, evidently, John could not baptize with Spirit because even Christ had not suffered the passion. On the other hand, it says "He will baptize you with the Spirit," being both contemporaries He says of Christ that He will do it (future), referring to the passion that is the moment when Christ makes mankind capable of receiving the Holy Spirit. In fact, Christ also calls this moment Baptism.

Mar 10:38 But Jesus said to them, 'You do not know what you are asking. Can you drink the cup that I shall drink, or be baptised with the baptism with which I shall be baptised?'

39 They replied, 'We can.' Jesus said to them, 'The cup that I shall drink you shall drink, and with the baptism with which I shall be baptised you shall be baptised,

In the first verse he makes an enumeration that seems more like clarification (drinking the cup..., or being baptized...). But in the second one he names them again and this time as enumeration really ('yes, you will drink it and you will also be baptized with the baptism with which I will be baptized). The cup seems clear that it refers to martyrdom, but what does it mean by the baptism with which I am to be baptized? Let us remember that Christ is stripped of his robes (Holy Spirit) before the cross, and it is the proof of the martyrdom that He passes loving that validates us, and makes Him rise as what He was before being stripped of the Holy Spirit, that is, as God Essence in the created person, and proved by this baptism or passion. Being so, really the passion is a baptism of Living Water for Him, in that, dead, empty, or stripped, He rises in the absolute possession of the Holy Spirit. It is this moment, I insist many times already, in which all mankind is baptized with the Holy Spirit, or rather, with the possibility of sustaining it; of course, it is this moment in which all the righteous who expected to die before Christ, who were in the Seol, receive at last the Holy Spirit ([see Psalm 68](#), p.32), in Baptism in Christ. I believe that this is the baptism differentiated by Christ in the enumeration,

which will also receive the children of Zebedee in the scripture, the same that we all receive. Also, in the previous reading Matt 3:11, it says 'He will baptize you with the Holy Spirit and fire,' says He personally, not by Him (this may not be relevant or it may be).

As to the fact that the Holy Spirit cannot be lost, I believe they say it by this word, I have seen nothing more than that they speak of permanence:

Ephesians 4:30 do not grieve the Holy Spirit of God who has marked you with his seal, ready for the day when we shall be set free.

Well, this word speaks of Christ's baptism on the Cross, the one who fixes or welds our fissure that made us incapable of receiving the Holy Spirit. It is easy to understand that it is the Holy Spirit with whom we were 'stapled' in the sense that He remains forever within us, but it is not so. He seals us, outwardly, our soul, to mend us, and He wants to enter into us in such a way that He is saddened by the sin which clouds us, preventing Him from dwelling in us, and He is also saddened when He is within us for this very reason, and leaves us. Just as the sealed seal on the outside of a letter closes the letter, it is our interior that is contained or enabled. Thus, it would be like a solder made with gold that fixes the shell of a tank to be later filled with liquid gold. In this way, the Holy Spirit in the form of an outer seal, never coexists with the inner evil, is impossible; He cannot deny Himself. Since the evil of sin works within the soul, for beyond that, it is not us, the outward Seal of the Holy Spirit never touches it, for it is in fact one seal which affects the whole human race. Like the seal of an academic or noble title for man.

Ephesians 1:13 Now you too, in him, have heard the message of the truth and the gospel of your salvation, and having put your trust in it you have been stamped with the seal of the Holy Spirit of the Promise,

Think of the words 'Holy Spirit of Promise'. Doesn't the promise seem to speak of something that is to come, that we don't have it yet or that we can lose? And isn't it true that once we have tasted the Holy Spirit, even though we lose it, we seek Him above all things by having tasted the Life of truth? Don't we sell the countryside or the world to buy the pearl?

Let us think of the times when the Bible tells us to ask for the Holy Spirit. Why ask for it if it is already ours after baptism? Because it's not a black or white, or rather because it can be lost.

1 Thessalonians 5:16 Always be joyful; **17** pray constantly; **18** and for all things give thanks; this is the will of God for you in Christ Jesus. **19** Do not stifle the Spirit **20** or despise the gift of prophecy with contempt;

1 Corinthians 3:16 Do you not realise that you are a temple of God with the Spirit of God living in you? **17** If anybody should destroy the temple of God, God will destroy that person, because God's temple is holy; and you are that temple.

This word, also addressed to a Christian community, speaks of the possibility of emptying oneself of the Spirit because God does not physically kill you when you reject Him, He waits patiently, He does not break the covenant made in Christ. And yes, it is true that a temple can be destroyed and desecrated. A church, unfortunately, can become a discotheque, is it then a temple of God?

What happens when we feel empty? Neither more nor less than we do not have the Spirit or why is it that when you come out of a retreat you come out 'floating' a foot above the ground? Just the opposite.

To say that the Spirit cannot be lost is as much as to say that God has not made us free to choose Him (a heresy in itself). The fact that it can be lost is the first reason why we are on this earth. Or what do you think demons or fallen angels were filled with before they fell? The Spirit of God. This is true only of the Spirit which as an outward Seal fixed us in the passion of Christ; this we do not lose, even if we sin; it is part of the covenant of which God does not repent.

There are other readings that speak of the possibility of losing the Spirit or its transience. Let us begin with the day that the Spirit comes upon Christ after John's baptism and the Prayer of Jesus.

Jhon 1,33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

What are we talking about a dove or the Spirit? Of the Spirit.

Rom 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. **12** Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. **13** For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

In this letter to a Christian community, ergo baptised since they also speak of living with the Spirit, it is specified that if they live according to the flesh they will die, and can the Holy Spirit be death? No. Or does it speak of the death of the body? No. It seems evident that he speaks of the interior death as it speaks after the interior life (you will live).

Heb 6:4 As for those people who were once brought into the light, and tasted the gift from heaven, and received a share of the Holy Spirit, 5 and tasted the goodness of God's message and the powers of the world to come 6 and yet in spite of this have fallen away -- it is impossible for them to be brought to the freshness of repentance a second time, since they are crucifying the Son of God again for themselves, and making a public exhibition of him. **7** A field that drinks up the rain that has fallen frequently on it, and yields the crops that are wanted by the owners who grew them, receives God's blessing;

8 but one that grows brambles and thistles is worthless, and near to being cursed. It will end by being burnt.

Here from the blessed glory of the Spirit it becomes the worst: thorns and thistles and can the Holy Spirit be thorns and thistles? Or, put another way: can the Holy Spirit live within a demon? No. Some say that to think that the Holy Spirit can be lost is a heresy, but I think the opposite: to affirm that the Holy Spirit can coexist with the consciously chosen evil or with dislike is a heresy because it is to deny it. If not, the Spirit could have entered us without passion, even with our original sin. Or what do we think Jesus did in the passion, but redeem our original sin and make it all new in the new nature of man? Why is He the savior of mankind but for that? Thus, just as God cannot be unjust because He is who He is, He cannot be fused with evil, sin or unlove (I usually speak of sin as an act of unlove, not of rule or law).

1st Peter 4,14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

Galacians 3:2 There is only one thing I should like you to tell me: How was it that you received the Spirit -- was it by the practice of the Law, or by believing in the message you heard? **3** Having begun in the Spirit, can you be so stupid as to end in the flesh?

Mark 5,30 And at once aware of the power that had gone out from him, Jesus turned round in the crowd and said, 'Who touched my clothes?'

What strength came out of Jesus but the Holy Spirit? Radioactivity as the esoteric pagans would say? No. No doubt Holy Spirit. I believe that not only can one lose through sin but also give in to contact or laying on of hands through faith. It is true that the one who possesses it is a 'collector' of it, Jesus in this case, and does not empty himself as a sinner does.

This leads me to think that our baptism transmits the gift of the Holy Spirit, by the imposition of the hand (or by the anointing by contact of the oil that is the other option) and by faith, rather than by water (let us remember that the water in John's baptism, which is different, but is a prefiguration of our own, forgiven or cleansed the worldly sins, did not give the Spirit). The 'promoter' faith in the little children would be the faith of the church and the godparents and relatives; just as the paralytic on the stretcher was healed thanks to the efforts of his relatives who brought him down from the roof. These are the words that make me think so:

Acts 8,14 When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them, **15** and they went down there and prayed for them to receive the Holy Spirit, **16** for as yet he had not come down on any of them: they had only been baptised in the name of the Lord Jesus. **17** Then they laid hands on them, and they received the Holy Spirit.

Acts 9,17 Then Ananias went. He entered the house, and laid his hands on Saul and said, 'Brother Saul, I have been sent by the Lord Jesus, who appeared to you on your way here, so that you may recover your sight and be filled with the Holy Spirit.'

Acts 10,44 While Peter was still speaking the Holy Spirit came down on all the listeners. **45** Jewish believers who had accompanied Peter were all astonished that the gift of the Holy Spirit should be poured out on gentiles too, **46** since they could hear them speaking strange languages and proclaiming the greatness of God. Peter himself then said, **47** 'Could anyone refuse the water of baptism to these people, now they have received the Holy Spirit just as we have?'

48 He then gave orders for them to be baptised in the name of Jesus Christ. Afterwards they begged him to stay on for some days.

Acts 11,15 'I had scarcely begun to speak when the Holy Spirit came down on them in the same way as it came on us at the beginning, **16** and I remembered that the Lord had said, "John baptised with water, but you will be baptised with the Holy Spirit." **17** I realised then that God was giving them the identical gift he gave to us when we believed in the Lord Jesus Christ; and who was I to stand in God's way?' **18** This account satisfied them, and they gave glory to God, saying, 'God has clearly granted to the gentiles too the repentance that leads to life.'

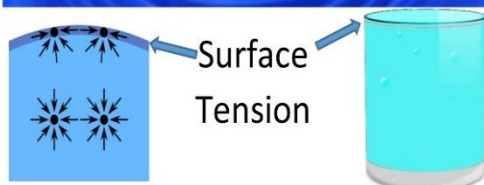
Acts 19,2 When he asked, 'Did you receive the Holy Spirit when you became believers?' they answered, 'No, we were never even told there was such a thing as a Holy Spirit.' **3** He asked, 'Then how were you baptised?' They replied, 'With John's baptism.' **4** Paul said, 'John's baptism was a baptism of repentance; but he insisted that the people should believe in the one who was to come after him -- namely Jesus.' **5** When they heard this, they were baptised in the name of the Lord Jesus, **6** and the moment Paul had laid hands on them the Holy Spirit came down on them, and they began to speak with tongues and to prophesy. **7** There were about twelve of these men in all.

Well, it seems clear that faith is fundamental to receive the Holy Spirit within. This normalises religions, since they all receive in the baptism of Christ (the passion that saves man's nature) the Holy Spirit, which as an outer seal fixes every human being. Thus, it is the acts of faith + love and mercy also of other religions that bring about the inner Holy Spirit also in their followers. In any case, it seems clear that the Holy Spirit within can indeed leave us, it is not sealed, but it is by the Spirit in the passion of Christ, by which our original fissure or sin that prevented us from retaining it is closed and sealed. This, moreover, as I put in the essay, is figured in many parables, being that we are in this world to 'trade' with the (inner) Spirit. To buy is to divest oneself of the world out of faith and love, and to sell is to cling to the world in an act of selfishness or love for yourself. With love we 'buy' or fill ourselves with Spirit; in either case, love + faith can be transformed into Holy Spirit by Gift as a foretaste of heaven, and if we do not perceive that state of Grace, it will certainly be paid to us before the judgement. The Holy Spirit in the parables is almost always represented by gold or money, or oil to generate or purchase (See next item and [Conclusion](#) p.473).



God the Father (person) is like the surface tension of water: Person, Will, Freedom extended over the entire surface of the Water. His person delineates where the Living Water goes. He created a wave (person), with a form independent of Him, but with His same "surface tension" and in the same Water. The "Tension", then, is shared (original Will of the Water, the Holy Spirit) and sooner or later there is always a Will with the wave.

In the beginning, before, long before... No! Even before that, there weren't even waves.



Christ (person) is like the wave in the Water: Person, Will, Freedom. Within the Father and formed in the same Water or Holy Spirit. He contains the same Essence of God, the Living Water, and although he is free, he shares the same Will as the Father. His wave is a different form of the "Surface Tension".

The Water is the Essence of God, with characteristics that make Its person: It cannot live with sin. It is Love and Innocence. God the Holy Spirit. Like Water, It gives shape or volume to the other two Persons and vice versa, They to It, in perfect communion.

In the beginning, we were created as persons or freedoms, like bubbles, which upon coming in contact with the water also made their own tiny waves. But inside, the soap of our bubble (characteristics of the person) mixed with the water, and although it was still water, it was no longer as pure (we were not God's Exact Essence). We lived in God's will, for our little wave was made in the "surface tension", and we were concentric to the Son. Today the angels are still like this.

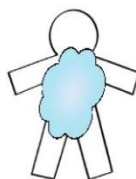


When we doubted God, the water withdrew, hot from the sin of unlove, and the soap (person) was left splattered on the ground like some vile squashed worm, for we were no longer in God's will or "surface tension".

The fallen angels were even worse off; they heated the water so much that their soap (person) mostly evaporated and they lost their freedom, almost their whole person.



So, God placed us in some bodies that acted like bags to contain the soap from our broken bubbles (everyone but the fallen angels, who barely had any soap left), which extended throughout that body. God's intention with these bodies is to Validate them or prepare them so that the Living Water can stay in them.



So, when the right time came for salvation, He sends His Son, the wave, who is followed by a torrent of Living Water in the form of vapor, because such is the love of the Essence: It follows behind the Person capable of containing infinite Love and loves as such.

And the Son is joined to a body, in the same nature as the broken bubbles, but whole and with the Water vapor, to perform an act of infinite Love.

Because in doing so, that Essence, which is Goodness, pure Love, which flees from sin, but not out of cowardice, for It is strong and defends the persons who contain It out of Love and communion. It, whose birthplace is Love, which is as Innocent as a child who finds a wonderful candy inside of a shoe and looks in other shoes to find more; It will look in the rest of mankind for the love that they allow inside them. And that is why Christ was tested strictly as a man and his garments were stripped (Holy Spirit) just as he was nailed to the cross.

Ah, wonderful Essence, you don't deal with evil persons, for being Water, before being shaped into evil, you escape without even being touched. You look for a container that has no holes and is polished with Love. Being everything, without a person, you don't show your form, and even so in knowing what you are like, we know what your person is.

And in you, in how you are, those Two who give you shape, who along with you are One, looked for a way to share you, and the only way they could see was to come in at least one person, and make our entire form into Love. And even with these efforts, we will never have you as water again, but as vapor, lighter, for we will never be waves again.

So, the Son will teach, guide or demonstrate to the Living Water that these bodies, so ugly and so different from waves, from what we were, can also contain It. The nature would be validated. If Christ as a wave gave shape to the Water, he makes the nature of man able to be a mold of the Spirit; man is now a tool that gives shape, but love is the strength that makes it happen. Without love, it will continue to be empty.

Ever since this act of infinite Love, the passion, the Spirit looks in us to see if It can find a clean place with a little love, to stay with them (part of the Water Vapor). The more love It finds, the more Vapor will stay, always in God's Will, because the Holy Spirit is a wonderful gift.



- *The Freedom of Man and the Grace of God.*

The knowledge recounted and demonstrated here, which puts our origin in heaven, makes everything new in terms of many theological approaches, and yet it does not change the conclusion of the foundations of our faith. Let us say that without knowing this, through faith we have come to the same point by using detours that really surrounded logic, when these roads existed and came directly. For this reason I invite you not to cling to what has already been written, if this new origin can shed light or clarify the subject in question.

Thus, let us examine whether the power of God's Grace over man's destiny is determinant and human freedom does not intervene in it. But first let us remember that origin in heaven: Adam and Eve designate all of us as I demonstrated in the rehearsal. To sum up, God cannot assign to us the sin of others different from us because otherwise it would be unjust (unloving) and He cannot not be. He can't be denied. Moreover, the Eves committed the worst sin by desiring the Essence of God and convincing the Adam, being that here they cannot hear God (deaf), if it is not for the Adams; just as they were lost to the Eves (justice).

So, from what I have understood there is a great current (supported by the Dominicans seems to be) which considers that man is predestined in the will of God to be saved or condemned, regardless of his freedom; that is, that everything depends on the will of omnipotent God. To think otherwise, and leave destiny in man's freedom, seems to be to take power away from God. The Jesuits think rather the opposite and there are still intermediate theories ('molinism' I think I have understood).

I've been looking over the reasons given by different currents:

The balance between freedom and the Grace of God (free will by cooperation with God's Grace -molinism). According to this, the soul by infusion receives a supernatural 'habitual' Grace that produces the habilitation of the powers of the soul and thus we produce 'acts' that by our natural means we could not carry out. For St. Thomas, moreover, God acts in the innermost depths of us and begets our free act, since without God there would be neither a free being nor an act of this being. On the other hand, since we have our natural nature and without it we cannot fulfill acts of natural virtue, there is a cooperation of free will with the Grace of God (always bearing in mind that God 'moves' our freedom, but does not destroy it).

Lutheran determinism in which free will is a servant of God's will, coinciding with aspects of the Thomistic theory (of St. Thomas), but also in the assurance that man can never by himself deserve God's grace, inasmuch as God and man cannot be compared to what he can never deserve. Deny free will.

This is just a very brief idea of these currents. They speak along with other concepts that I believe we will not need to prove that deterministic theory is wrong. In fact, as I do not know theology, I will try to prove it with common sense and as many mathematical formulas show: by reducing it to the absurd.

Now, considering our origin in the heaven we can add some brushstrokes that do not appear in the texts. First of all, nowhere do I see the devil named. Had it not been for him, the fallen angels would have continued with the Grace of God, just as a stone thrown does not change its path if no external force is applied to it. This is the key by which he is with us after being overcome in heaven. He has been revived by God so that we can be free. Take that away from God's divinity? No. Because He wants us to be free to choose, otherwise the devil would not be tempting us; here too justice intervenes. In the same way that Grace helps us to do good and to do things that we could not do without Him, the devil tempts us in our Man's Nature (remember: with more variety of sins and instincts than the fallen angels had), and it does so without disadvantages with respect to God, that is, from within us, using our thoughts and reasoning with our minds about the reasons why doing 'that which is evil', is not so bad and vice versa. The mere existence of the devil among us is reason enough to know that God gives us the freedom even to deny him. Well, what's the point if not the devil? An entertainment of God that does not affect our destiny, in which our freedom does not interfere? No. It is precisely a tool so that, in all righteousness, we can be saved. To support this idea let us think that angels are pure, they do not have the needs of our bodies, nor do they have our instincts. And yet, in their freedom, some fell (rose up and hated), some lusted (Eves) and some doubted for love of the Eves. Since God's Grace was at extreme levels (as compared to what we receive in our nature) in these angels, with no needs or wants, the only reason for the loss of Grace was their freedom to choose to lie. Looking at the angels allows us to remove many surrounding variables that cloud our reasoning.

On the other hand, to say that God has not made us free according to salvation is to think that God makes us go through this vale of tears unnecessarily, which would be an act of unloving, and therefore denying God. It is true that God acts in certain persons throughout history by revealing or initially failing that free will; as an example, there are the pauline conversions (St. Paul) or the way he made Pharaoh draw our history from heaven with the ten plagues of Egypt. But he does so rarely and for a reason that I will now explain.

God is Timeless. Like us, who, watching a movie, can play it forward or backward, He can go anywhere in Time. The difference is that we cannot change the movie. He can put events in our history so that we freely choose to change our path. This you have all felt at one time or another (God in your events) would have no reason to exist if He simply acted by modifying or moving, or whatever you call it, our freedom. Then, it would also be incompatible with what we see and feel in our history; not forgetting that many of these events are painful for our good and salvation. Thus, to place ourselves in a world of suffering, knowing that we are predestined, is to force us to make a useless and painful journey, incompatible, as I said, also with the Love of God (denial of Himself). Thus, it is not the same thing to give us options to choose from as it is to force us. If these theologians or philosophers had known how to program a computer, they would have seen how easy it is for a programmer to change the sequence of a whole city

of characters in a game. The computer has a clock, and each sentence or order of the microprocessor is made after the previous one has been made. A strategy game in which the characters do their programmed work (workers build, farmers sow, soldiers defend...), can be interrupted by the programmer to change any aspect of the environment, and restarted and continue as if it had not been stopped. The same would be true for network games with men carrying the characters -the programmer could change the environment, but it is the players who decide how to play. If a programmer can organise and weave together the stories of a small virtual city, what can't God do?

But even if he can go backwards and forwards, there always has to be an intermediate development, and this is done by our supervised freedom, i.e. he changes situations so that we can make better choices, if we are heading for damnation (here the variable Adam: written in the book of life, or Eve: deaf and dumb). Thus, He knows what our end will be before we do, but because He has seen our free development and has acted in Him or not. Otherwise one might think: well, if He knows that I am going to be condemned before the end of my life or saved, let Him take me out of the way and thus spare me suffering. No. It is a development in which we interact with others. The world has been created to fill us with love so that we can return to Him, and it is precisely the development of life and living together in the world that can fill us with love. And why does a young person die who is going to be condemned? Perhaps God has already seen that no matter how many events he puts in his life, he will not choose him freely or use his death to act in the history of another. This is not the case of the one who is more evil than to say so, but who at the age of ninety is saved. He has needed to live his whole life for that moment and God, who knows the future, has waited patiently. Hence, as they say, the evil bug never dies. So then, God can force Pharaoh into the plagues knowing that they would never become righteous in the course of their lives. He leads to the condemnation of those who were already condemned, and uses them as a tool for the story of Salvation; perhaps they were not even condemned either, there would be righteous among them who carried out orders from their commanders and fought against the enemy proclaimed by Pharaoh, we do not know. Perhaps the case of the pauline conversions is different, therefore, in that it is a choice that breaks freedom, for if God shows Himself, there is no other choice but to believe in Him. I put this down to God's knowledge of St. Paul (in this case) already in heaven. That is to say, what he did or did not do, his 'size' of soul, etc. And always in an environment of Justice, in which the devil can also perform signs as the scriptures say.

Thus, as keys to denying determinism are:

1. The devil is constituted by God as a force opposed to Grace, not always retained by Him, in the world and as far as we are concerned. Let it be clear that, as Saint Augustine said, we do not have two natures, one good and the other bad. Far from God, there is the body that pulls us and our desires, 'dividing' our will to come closer to Him, if there is one; then there is the devil, external to us, who uses the world and our own body to tempt us.

2° The inner Holy Spirit can be lost, but not the outer Seal which, in the baptism of Christ's Cross, sealed our sin-holed soul from heaven, making us capable of containing the very Holy Spirit within: when we possess it in any measure or intensity, we are said to be in God's Grace. As always, it is not a switch; just as the Angels do not have the Holy Spirit in the intensity of the archangels nor the archangels in the intensity of God ('you do not know what you are asking'), in us too it is adapted until it can no longer coexist with evil, it cannot be and by our mortal sin or consciously chosen lovelessness it leaves us and we are emptied inwardly. Thus, Grace is not only a state that predisposes us to receive the Holy Spirit, it is already the presence in some measure of the very Holy Spirit who, becoming one with us, lifts us out of the world on which we seem to be no longer so dependent. The reality of feeling well inwardly and 'anaesthetised' from the sufferings of the world, predisposes us to go deeper into this state of Grace, so that we can say that the Spirit calls the Spirit, for the more we empty ourselves of ourselves, the more room we leave Him or the less we need to adapt. In this way, what at the beginning was a state of Grace can gradually transform (in some cases suddenly) into a real state of ecstasy and even levitation for some saints. But we must not forget that, although He is travelling in us, it is our freedom that is at the helm, for our physical body pulls very much towards the world and the devil makes use of this. It only takes one weakness for this intensity to diminish because we have become full of ourselves again and leave less room for Him; from there on we are weaker and sin more easily. It only takes one mortal sin or act of conscious lovelessness for it to disappear. It is convenient to read the rest of this section and see [Baptism](#) p. 415. and [The Holy Spirit by our means?](#) p.431. Thus, that state of Grace or possession of the interior Holy Spirit in some measure, we lose it when we freely choose to listen to the devil. Proof of this are the fallen angels and us. To think that this is so is not to take divinity from God, but to make it righteous. I make a reminder of this righteousness in the 5th reason, but it would be very enlightening to read the point of [Justice and Redemption in Jesus Christ](#) p.381, to really understand the ways of God.

3° Man without Grace is capable of fighting sin in the most basic (natural law-related) ways on his own. In fact, this relationship to these natural 'norms' that reside within man as a trace of our already lost heavenly nature, constitute a good part of the way of being of persons, with or without religion. This, together with the 6th point, enables man to orient himself towards the Spirit.

4° The Love of God would never allow gratuitous suffering, without reason. If our freedom were useless and we were all irremediably predestined, why start the world? Or why follow the history of the world, once the passion that justifies or validates our nature has passed?

5° The reason why we are in this world, which has been revealed in this essay. To highlight: Justice, the devil's pretext by which God cannot save us without saving him; since all of us are emptied of God by lovelessness up there

(he says so, but the Adams betrayed out of love), not only the demons or fallen angels. This justice is the reason why Jesus makes everything new in our Man's Nature, so that we can escape from the justice that condemned us in the old heavenly nature, because it united us irremediably to the destiny of the fallen angels (He resets everything for us). He does not act by command or arbitrarily. This is why only the validator of the first nature, the heavenly nature, should validate the Man's Nature. For then the angel who would deny our nature would deny himself. Yes they could have cried out at the injustice of having created fit human nature by decree, for nothing would have changed, why don't you give me a body if I am a traitor like them? Being further correct that God cannot redeem demons because the Holy Spirit who is that which, like the sap of a tree, we all share, cannot deny Himself, cannot cease to Be and live in a wicked person; for the Holy Spirit somehow becomes one with him when He dwells in him.

Well, and in this environment of Justice, by which God the father gives his son to save us and thus not to be unjust, because He cannot not be (it would be to deny Himself), would it not be equally unjust to force us to choose Him when we freely separate ourselves from God? Would not the devil accuse by saying: **'They left because they so chose and now you bring them back under compulsion... What unjust tyranny! They have not repented of what they have done for they would do it again in the same circumstances, since they heed me. Or did you not make the world to test them in heaven-like conditions? They are not of yours, but of mine'**. For if God, on the pretext of justice and in fulfilment of that justice, is able to give his beloved Son to save us, how can He not give us the freedom to choose him, since to take us back without our freedom to decide would also be considered injustice, given the decision we previously made in heaven? And if Grace or the Holy Spirit within were to compel us, even for our benefit, to follow God, and our freedom were beneath it, would not God act as a hypnotist taking away an army of willing slaves? Would that really be just? Would it be love? Would it be the work of good to hypnotise your ex-girlfriend who freely left you, so that she becomes submissive and happy to be your bride again? Even knowing what is best for us, God cannot act unjustly. He cannot deny Himself. This is why he sacrifices his Son to save us. On the other hand, as I have already said, Grace is not black and white. It can be felt so intensely that you are overwhelmed and at this point it is rare for one to sin, although in that case, pure white, we have already seen in the fallen angels that we can freely, deceived, choose to sin. But Grace is not only lost through mortal sin, it also wears out through little sins, it loses intensity; almost always through small matters of lovelessness. What I was saying is true: that the inner Holy Spirit, or God's state of grace, will remain in us as long as it can, in the same way that biological life remains in the body. So whoever wants to maintain Grace in a state of holiness ('great intensity of the Spirit' if it has been granted to him) must lead a life of constant love and surrender over time, which is very difficult, even if the Spirit himself helps you. How many times have we bravely repelled the temptations of the devil and then later fallen when we lost our way with hardly a battle to put up? Maintaining Grace in the unfolding of the world is the hard part. Regarding losing grace, I have already spoken in the previous point [Baptism](#) p. 415.

6th We do deserve grace. Luther's argument is that we are nobodies in comparison with God. Well, to present this seems obvious, but I insist, it is not a switch, nor do we all receive the same Grace. Readings have already been shown that speak of this "You do not know what you are asking for", or the talents. I like to express it as us receiving steam of Living Water rather than Living Water. But, just as water vapour is still water, the Holy Spirit in Vapour form or in our 'digestible' form is still Spirit, still God. On the other hand, it is Christ who has validated us to receive this Spirit, it is He who has made us worthy. OK, on our own we would never have deserved it after our sin in heaven, but did the angels deserve to be created? Not by themselves. They deserved it because Jesus, the firstborn, pleased God, there in heaven; he validated the created person nature capable of containing the Essence of God. And which comes first, the being or the deserving? How will someone uncreated deserve anything? Perhaps after seeing what he is like, we might say: look, yes, this one deserves such a thing. In the same way, Christ has made man (new nature) worthy of the Holy Spirit. Am I worthy of Him? Hardly ever, He comes and goes and why, because He changes? Not because I change, though my body does not. Man's nature is deserving, but this cannot be generalised to all persons. Doesn't the brother of the one who is getting married deserve to be in the front row of the celebration, even if the church is crowded? Yes, and is it for himself, no; it is for his brother (a rather silly example). Thanks to the passion we have been made worthy, that is to say, we do deserve it. On the other hand, I have already shown that the words of genesis are real: in heaven we were made in the image and likeness of God the Father, for we were angels. Thus, Christ's justification is the starting point (or restart would be more correct to say), which reconnects us with the Spirit, but the development of our freedom is equally indispensable, since it was our freedom that emptied us in heaven. If not, I insist, after the passion we would already be saved, why continue? And why does Jesus come down for the righteous after the passion? Before the passion the Paraclete had not been sent, how then did the righteous become righteous? ([see Psalm](#) 68, p.32) They freely took a path of righteousness, lacking the Spirit, but He could not yet reside in man's nature because He was not validated in Christ. The Holy Spirit is a fundamental help, but He does not compel or determine us in the choice of salvation.

As for justification.

Of course the greatest Justification is the one that is always there, the one that validates us as possible recipients of the Spirit. The Passion, which is not a single act but a covenant by which we, even though we sin and empty ourselves, maintain the possibility of receiving the Holy Spirit, that is to say it is our validation or our new enabled nature. We may think that the same is not true of the angels who emptied themselves and ceased to be because of a sin, but in reality I believe that the sin of the rebellious or 'doubtful' angels was against the Holy Spirit (they took

more of Him out of greed, to be more), and we have been told that we cannot sin against the Spirit either as it is a sin that is unforgivable.

The other great justification par excellence is ignorance, since ignorance of the law often exempts us from its fulfilment and vice versa (this does not happen in the courts). Since the foundation of the law is love, one who loves even without fulfilling the law is fulfilling the spirit of the law. And in the same way that someone who does not know the law can be saved for love, for those who know the law it can become an impediment that condemns the conscience; and our conscience can separate us from Grace. This separation does not start from Grace but from ourselves, because the Holy Spirit respects our freedom even if we do not accept Him. Again, God does not condemn us, but we freely separate ourselves from Him. For if someone does not consider himself worthy of asking for a right, will he ask for it? Even the poor man feels he has the right to ask, but if it is your inner self that condemns you, then it is you who will reject it. Beyond is God's final judgement, which will distinguish between all this, but in the meantime, we do not have Grace and everything becomes more difficult.

1Jn 3:18 Little children, let us not love in word or speech but in deed and in truth. **19** By this we shall know that we are of the truth, and reassure our hearts before him **20** whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. **21** Beloved, if our hearts do not condemn us, we have confidence before God; **22** and we receive from him whatever we ask, because we keep his commandments and do what pleases him.

Why is it that the devil, after tempting us and telling us to do that which is 'not evil', after doing it and sinning, tells us how evil we are? Because he presents to us the lovelessness into which we have fallen. He presents to us the knowledge that through lies he had clouded us, so that there is no justification for ignorance. It presents to us how unworthy we are of God, and not necessarily with serious sins, scruples also do this work. And the law, the devil's weapon of choice, is it evil? No. It is God's means of separating us from the world, it is a necessary part of man's faith. For faith is not an empty believing, but a way of life in which our freedom is implied; here is the test that enables the development of love, insofar as we freely renounce ourselves for love of God or neighbour. I am not only talking about Christianity. God provides a way of salvation for everyone, and is present in one way or another in every culture. So much so that even without any religion, man has inherent right ways of living with his neighbour on which the main civil laws (iusnaturalism) are supposed to be based.

As for the words that seem to deny the possibility of salvation to those who do not believe in Christ:

Jua 3:18 He who believes in him is not condemned; he who does not believe is condemned already, because he has not believed in the name of the only Son of God.

1Jn 5:10 He who believes in the Son of God has the testimony in himself. He who does not believe God has made him a liar, because he has not believed in the testimony that God has borne to his Son.

I believe they are addressed to those who, knowing Him, deny Him. We cannot include here other religions that have taught a doctrine in which Christ is not recognised as the Son of God. In such a way this is so, that these religions do

believe in God the Father and in doing so are also believing in the divine nature of Christ and, even if they do not know it, have received Christ's baptism on the cross, which makes man's nature fit to receive the Holy Spirit, in confirmation that he is the saviour of mankind. On the other hand those who know and do not believe, are usually the deaf or Eve, let us remember that we already come condemned and marked by what we were, that is why it says: he who believes has the testimony in himself, because he is of the Adam.

The contradiction we find in:

Mar 10:18 And Jesus said to him, "Why do you call me good? No one is good but God alone.
&: Jua 8:28 So Jesus said, "When you have lifted up the Son of man, then you will know that I am (he), and that I do nothing on my own authority but speak thus as the Father taught me.

It is given because in one, man's nature speaks and in another the nature of God, and this is confirmed when Christ says after being called possessed:

Mar 3:28 "Truly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter; **29** but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin"

Thus, blasphemy against the person of Jesus can be forgiven, but not that of the Essence of Jesus, the Holy Spirit, God. Similarly, not believing in the person of Jesus does not condemn these religions for not having been shown to them, but not believing in God (if they have received the knowledge of God in their religion) does, even though it was the person of Jesus that opened the door of God to them as well. Likewise, it is fulfilled for them that if they do not believe in God (by whatever name they call Him) they are already judged, why? Because they are of the deaf or foolish, that is, they are of the Eves who caused the Adams to fall and here they have ears only for Luzbel. They were not inscribed in the book of life since they were born here (although they have had the possibility of believing convinced on earth by some Adam, as conversely happened in heaven). And this is so because, at least, all Adams in one way or another have been 'shown' God in the world; if they do not believe, they have not followed their salvation history and are also condemned. And God does not love the Eves? Yes, but He Is (is righteous). That is why it is so important for the Adams to evangelise the Eves, even to keep silent about the sins of another, is like committing them according to the scriptures; for there are salvations to be given promoted by the Adams.

In short, being in the Grace of God activates characteristics in us, being that these are ours and the supernatural is the Spirit. Thus the Holy Spirit becomes intimately one with us while He is in our soul, like the electricity that moves a fan or like the sap of a tree. But it is in our freedom (by action or counsel or deception of the devil) to unplug ourselves and then the Spirit stops flowing and the motor (gifts and fruits) stops rolling. But even without that engine or Spirit or inner Life, by knowing the law, and knowing that it is dying to others or love that gives us life, we will practice it even in our decimated strength to see if we can find the plug again.

So, to the question of whether we should act in good, not coveting the Holy Spirit or not desiring Him, of course, for the one who does not receive Him must act in love. But I believe that to consciously deny the desire for the Holy Spirit is

a mistake; in fact, in the Bible we are advised to ask for it insistently (which is an act of faith in itself). Not to wish it is to want to be a stopped fan, when we know that the air the fan produces is beneficial to others as well. In reality, it is not to be what we are called to be (or simply not to Be). It is a different thing to have the Spirit within reach and to desire to be filled with more of Him or to take Him for more Being, as happened in heaven. So, for those who don't have it, patience; if you have already felt it you know what you are missing and will always seek it, which in itself is good, it's the end that counts. The Gift of the Holy Spirit is the anticipated transformation of love + faith, in reality it is like a change of currency; one has dollars with which he does nothing in Europe, but he must keep them because in heaven they change every currency of any nation into Euros or the Spirit. Does this mean that there is injustice for those who do not have that love transformed into the Holy Spirit? No; for it will be transformed at the right time (the treasure of heaven). In fact, to be anticipated is a gift. Jesus has made us worthy of the Holy Spirit, but we cannot demand or cry out for justice if we do not get it here on earth, because the one God gives down here, I insist, is a foretaste. The reason why He gives to some and not to others? Beyond the distinction of Adam and Eve, and what each of us did in heaven, which we don't remember, perhaps God gives the Spirit to reward the path we are on, an encouragement if we need it, or perhaps so that we can act in the history of others. I don't know; God has his reasons, and they are rarely arbitrary.

And with regard to what was said in the previous point, [Baptism](#) p. 415 and here, and seeing all the parables that tell us to earn more gold, oil... in reference to the Holy Spirit (see [Conclusion](#) p. 473). Knowing our origin and the real reason for the creation of the world ([Justice and Redemption in Christ](#) p. 381). When we put it all together and see that it also fits perfectly according to logic, doesn't it seem clear that the presence of the Holy Spirit within us is variable and can be lost? If we have reached this point by common sense, let us not discard it because there are already fixed theological concepts. Just think that if we know our real origin, everything becomes clear according to our reasoning, and vice versa, if we do not know our origin, everything becomes complicated.

- *The Holy Spirit by our means?*

We all know that the Holy Spirit is a Gift, but is it really not in our power to achieve it?

Luc 11:5 And he said to them, "Which of you who has a friend will go to him at midnight and say to him, 'Friend, lend me three loaves; 6 for a friend of mine has arrived on a journey, and I have nothing to set before him'; 7 and he will answer from within, 'Do not bother me; the door is now shut, and my children are with me in bed; I cannot get up and give you anything'? 8 I tell you, though he will not get up and give him anything because he is his friend, yet because of his importunity he will rise and give him whatever he needs. 9 And I tell you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. 10 For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened. 11 What father among you, if his son asks for a fish, will instead of a fish give him a serpent; 12 or if he asks for an egg, will give him a scorpion? 13 If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

In this reading it does not tell us that through our insistent petitions God will perhaps give us the Holy Spirit, but it says that He will give it to us. And isn't the request itself an action or effort? Most likely we don't know how to ask. Again this is all in relation to our freedom.

In my opinion, as always it is not an empty asking: "I ask you to give me the Spirit...". Like the one who asks for something without knowing what he is asking for or even without asking for it from the heart because he is used to asking for it. Let's take the case of the poor man who stands on the street corner every morning and to whom he gives what he has loose. Regardless of whether he has that money to spare or not, he may do it out of habit, moralism or because it is appropriate, or he may do it because he has looked at that man, and although the devil tells him on the one hand that he does not need it, he has thought that really the poor man, whatever his need, needs it more than he does; because for a second he has put himself in his place. This way of giving has more value than the other, because love is truly given. When we do it out of inertia, it is true that there is something there and that we store up treasure for heaven, but it is not the same. So everything is in accordance with love. If you say something nice to your wife because you think she will like it, that's fine; if you say it to her many times it can become a routine and it will still be fine, even if that doesn't determine that love is there. If you are able to pick up the house, for example, so that she won't do it because you thought she would like it, you are showing a greater love than the other. Christ says that whoever is forgiven the most shows the most love. This is by the same principle. The worse our evil deed is in which our will and 'effort' on our natural part has been involved, and we are forgiven, the greater the love we generate towards the one who forgives us. There is a negative debt of our own from the

unlove that we are forgiven and we tend to compensate, to return that amount of love that has been given to us. In other words: the worse what has been done to you, the greater the love needed to forgive it. In the same way that dying for another is a full demonstration of love, the more we do for another, the more love we show.

***Jua 15:13* Greater love has no man than this, that a man lay down his life for his friends.**

And wasn't Jesus Christ already love before the Passion? Yes, but it is at the moment of the Passion that the extreme act of love took place, which, in his Man's Nature, made our nature capable of the Holy Spirit within us. Being that the size of the sacrifice or effort does matter in relation to love. Thus the body that pulls us down, towards our comfort, was not only proof of love for Christ, but proof for us. So the more effort we make for another, the more we will be lifted out of the world and the more love will be given, for it is not the same to take a one centimetre leap with a weight of ten kilos, as it is to take a one metre leap with the same weight. Likewise, the same jump with a heavier body (illnesses, circumstances) has more merit than with a lighter one; something similar happens with the little old lady who gives the two coins she has to eat, as opposed to the rich man who gives what is left over. So it is not only the action that is important, but also the will or reason why we do it and the effort required.

So, the doing is very important, since the act is subsequent to our free decision, and this decision suffers greater 'tension' the greater the proof of renunciation to us, since the decision is weighed according to the effort it entails for our being and, if we speak of the world, of the benefit obtained as well. Let us say that, in a greater act, freedom is tested in a greater way and, as I said in the previous point, freedom is fundamental in terms of the presence of the Holy Spirit. And this is, moreover, because it is not just a question of a yes or a no, but of an effort for our body on which the devil and his temptations are continually acting; this is the tension I am referring to. In the same way, a prayer said off the cuff and without thinking, or thinking about your own things, is not the same as a prayer said thinking about what you are saying, because it requires dedication, concentration and, in the end, effort, however little it may be. A pilgrimage of hundreds of kilometres is not the same as going to your local church, for example. And another component that we have seen, apart from freedom, is love, which we have also said that it is greater as the effort is greater, or that it develops better in the effort, hence God places the needs on us. But there is a third fundamental component in terms of the Spirit, which is faith, and this is so important that it is often enough on its own... or is it? In reality, freedom is always there and love with it, for there is also love in the son who obeys the father; for a son can disobey the father if he has freedom. In fact, if your child does not have freedom, even if you love him, he may hate you because you forbid him to do something (in the case of some

teenagers), and that love would no longer be there. If we act out of fear, we would not be free and love would not really happen. That is why God made himself disappear for us. What I mean is that all three: love, freedom and faith, are intertwined.

Now let's think that [Luke 11:5](#), the word at the beginning of the point, is true. If the Spirit does not come to us, we are not asking for it properly. I believe that we must beckon the Spirit to come into us, and what the Spirit likes is love; for in the end, though the Spirit may adapt in intensity, He is unchanging in what He is, Love, and it is we who must become like Him for Him to come to us. And since it was our freedom that drove Him out of us in heaven, it is our freedom that is the indispensable tool to get Him back. These two ingredients are fulfilled in the acts of love for others as we have seen. Of course, it is a Gift, in the sense that it is a down payment that exchanges our love + faith for Spirit, and that we don't really need it to be saved as long as we keep that love, because in the end it will certainly be exchanged for the Holy Spirit in heaven if we get there prompted by it (or by the Spirit if it has already been given to us); but it says it very clearly in the word: the night is our life in the world, to ask for the Spirit now is to make ourselves untimely like that neighbour, to want something out of time, since the Spirit will surely be given to us after death if we get to heaven. The three loaves symbolise God, of course; but he says he is asking for a friend.

Why does it say this? We know that when we have the Spirit, we enlighten others even without realising it. And I think this is important too; it's not only about wanting the Spirit for ourselves, but also for others. So it's not just doing things for others, but doing them also in the will to please God, to please the Spirit. In a way it is like doing something for someone, whom you may not even know, thinking: I want to be like you, Lord. I want you to be in me, and in that will to become one with the Spirit and His desires, so that our will tends to unite with the Spirit even before He is in us, at which point we know that He does become one with us. Moreover, to do so with that will is an act of faith in itself, the third fundamental component. For me that is the way to ask, it is not an empty asking. And since it is not empty, you cannot ask with idleness or tedium or habit. This is the great danger that we adults run, getting used to it; because when we ask or do things on the fly, we lose almost all the value, it is like taking away the veracity of what we ask for or wish for. It is like taking away the confirmation of our will; it does not act in all its dimension your freedom, since you do it as usual, you do not ask yourself if you are going to do it or not, and much less the reasons why we do it. In this especially we have to become like children, because they see everything as something new. This illusion can also be given in us if we do these acts or sacrifices in the real expectation of receiving the Spirit. It is in doing so that faith is also given, otherwise, out of habit, faith is obfuscated.

I propose to you, one day, to start early in the morning with this intention; that of offering oneself for everything with those we live with or at work. Thinking not only of relieving another of the task or to help, but seeking to attract the Holy Spirit. In the knowledge that we are continually being watched by those who dwell in heaven. This will be a clear way of saying to the Spirit: Hey, I love you and I am going to haunt you every day until you consent to be with me. It will be like winking at Him and showing that we are receptive to Him who, like us, wants to dwell within us. In the end it is a relationship between lovers, with their flirtations and stories of sweethearts. To see this, nothing better than to try it out. I don't know if it would work for the Eves, although, if an Eve reads this book, for me that she has no choice but to believe, I think the time when they didn't listen is about to end.

Maybe finally everything is easier than we thought. Easier to believe when it all makes sense, though perhaps less meritorious. It is easier to know God's justice, when you know that it was our (personal) sin that drove us out and that it is the devil who cries out for that justice under the pretext that we suffer the same fate as him, either damnation or salvation, so God makes it all new in the nature of man by giving himself as one of us in order, loving to infinity, to make our nature capable of infinite love and thus save us without committing injustice. And how could it not be so? God cannot cohabit with hatred and injustice. Thus, it is easier to understand that the Holy Spirit cannot dwell in evil, it is impossible; that our soul was broken by our original sin making us incapable of Him; and that the seal of the Holy Spirit, which welded the crack of our soul to the infinite temperature of the cross in order to contain it, is external to it, thus preventing that when we choose evil, it touches the Spirit. So the seal remains, but not the Holy Spirit within, who flees from evil like a fawn. Or is it not obvious that we left heaven precisely because God cannot live with iniquity? Do we not already know that up there we lived in complete fusion with the Holy Spirit, even if we retained our freedom or person? Thus, it is easier to understand that this state of Grace, which you can feel and can lose, is really something of that inner Holy Spirit and that you have achieved it because without knowing it, you were asking for it: you have been doing things well with the intention of helping others and pleasing God; freely, in love and also thinking of Him (Freedom + Love + Faith).

As another example confirming the impossibility of the Spirit's cohabitation with evil are these words from the Sermon on the Mount:

Mat 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

...

Mat 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Or does not Christ always speak to us of love? Yes, but in Truth, and Truth cannot become a lie because it ceases to be what it was. He speaks from Being. The Spirit does not cohabit with evil.

In fact, to say that the Holy Spirit lives inside a stubborn sinner is as much as to say that he lives in a pigsty. Wouldn't that be speaking ill of the Holy Spirit? (it is true that Christ makes our nature worthy, but our freedom can turn our interior into a filth).

Mat 12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

And are there not baptised people who idolise Satan or his idols? And have not some of the baptised been possessed? And then, did the Spirit unite with the devil? No. That is blasphemy of the worst kind.

The Spirit when He is within us becomes one with us, so much so that we have no dialogue with Him; He somehow influences us and even puts words in our mouths, but we do not speak to Him as to one another. Thus, the Spirit transcends our knowledge in an indeterminate or non-concrete way, and impossible to unravel. Hence the error of the Lutherans who said that Grace was determinant, and so it would be were it not for the devil, his temptations, our body and our freedom. The 'dialogue' we can have with our conscience is with us both in a state of Grace and without it, so I suppose the guardian angel will be there too, but we do not dialogue with the Spirit; He merges with us changing our inertia towards sin into a different one. He acts on that force that pulls us towards the world, but not on our freedom which is the one at the helm. And I insist, He cannot merge with evil. If we sin (unlove) in our freedom because we fall into deception, He goes away and remains clean and pure, it cannot be otherwise.

Mat 12:29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

Here speaking of the Spirit, Jesus Christ makes it clear. If the Spirit were to dwell in a great sinner, it would be a sign that He would be subject to evil. Which is impossible, it is not the Spirit that succumbs, it is our freedom that loses and so the Spirit departs. This in itself is a defeat, but the Holy Spirit will never be imprisoned, nor go down to hell condemned. In Luke, moreover, if the weapons represent the Spirit, the devil takes them away and for what, to keep them? Impossible, the Spirit is gone, it has been taken away from us.

And as the most obvious example, the definition of God: "I am who I am". He cannot not be.

I insist so much on this question because it is decisive in order to know what is the relationship we have with the Holy Spirit. And in my opinion, a lot of theology has worked its way from this erroneous beginning: that the Holy Spirit is sealed within us no matter what we do after baptism. From there they go round

and round to get to the truth. I say that the Holy Spirit, unchanging in size and permanence, is the outward seal which, by Christ's Baptism on the Cross, fixed every man. We, if we are lucky, may harbour some of that sifted Spirit. By faith and the laying on of hands, or oil, the Holy Spirit is transmitted within us at Baptism; this is the one that can be lost (other faiths can receive the inner Spirit also by their faith + love, being that they were also sealed with the outer Holy Spirit by the passion). For saying that the Spirit can be lost I have been called a heretic, but I am calm because none of my conclusions differ in any important way from the Catholic faith; indeed, they make perfect sense of it. In the end it will be true what they say in the movies about the 'Oakland Razor'. Yes, sad to say, but I know this principle from the films. Now I've seen that it's by William of Oakland, an English Franciscan, philosopher and scholastic logician, who, according to Wikipedia, said among many things: "one should not multiply entities without necessity". I don't think he is referring to what I am arguing: that Grace consists in already having something of the Holy Spirit within and is not a different 'I don't know what' that predisposes us towards Him (even if it is true that the Spirit calls the Spirit). In any case, this statement may well apply here because Grace is already something of the Holy Spirit within, not something else. An atheist cannot be in Grace (have the Holy Spirit) because he lacks faith in GOD (creator), but if he has love, he can be saved because in the end, love will be a currency, he will be transformed into the Holy Spirit.



Other matters and passages of the Bible

Let's start with a curiosity:

Gospel of Luke 16:26

But that is not all: between us and you a great gulf has been fixed, to prevent those who want to cross from our side to yours or from your side to ours."

Genesis 3:24

He banished the man, and in front of the garden of Eden he posted the great winged creatures and the fiery flashing sword, to guard the way to the tree of life.

These two words seem related. That great chasm may refer to the time that sustains the expanding universe or perhaps it refers to the vibration of the heart, that is, our Man's Nature. In Revelation it says that for those who are saved from our present nature there will be a second tree of life, not the same one. Actually, we don't know.

Gospel of John 1:9-13

The true light that illuminates every man was coming into the world.

It was in the world, the world existed because of it, and the world did not recognize it.

It came to its own people, and they did not receive it.

But to those who received it, to those who believe in it, it made them able to be children of God:

they have not been born of blood nor of the desire of the flesh, nor of the desire of man, but were fathered by God.

[BNP] Biblia de Nuestro Pueblo (Catholic, translated from Spanish).

As we have seen, the world would have no meaning without Jesus because, although salvation is given in the world, it's only through Jesus Christ that we are shown the imprint of God, that is, our original wish, our original Essence, love above oneself. And how can you reach your destination if you don't know where it is? In his rising is the signal to follow, a wonderful light in the darkness. It shows us the image of what we were.

"But those who have received it" or those who return to Being in Christ, become children of God and because God has begotten them! no less, or have been born of Him (in other translations); as Jn 1:13 says. Which seems to agree with all that is stated here. We were indeed created in heaven as containers of His Essence in some measure and after choosing death as our Essence or desire, we can return to life as men in Jesus. By regaining the Essence or Holy Spirit we become again what we were, begotten by God, out of His desire, made with His Essence originally in His image and likeness; after the passion is similar, for man is the soul of heaven + an added body + potential Holy Spirit after the passion. As men our intensity of the Spirit of our soul will be lower than what we had, but equally in His likeness.

It says:

"...13 they have not been born of blood nor of the desire of the flesh, nor of the desire of man, but were fathered by God."

Here it seems to say that not by being men (nature -blood-), nor by our desire are we sons of God. Man, though God's creation, is not begotten of God (the body). Then it says because they were begotten by God (or born of); well, if as men we are not sons of God and yet it does say that we can have God begotten us or born of Him (past), it seems clear that it speaks of a distinct original (past) 'being' of ours that we can recover. When we cease to be His desires we cease to be His children..., but in Christ we can be begotten again, we can return to Being or regain our origin.

In another passage:

Acts 17:24-26

'Since the God who made the world and everything in it is himself Lord of heaven and earth, he does not make his home in shrines made by human hands.

Nor is he in need of anything, that he should be served by human hands; on the contrary, it is he who gives everything -- including life and breath -- to everyone.

From one single principle he not only created the whole human race so that they could occupy the entire earth, but he decreed the times and limits of their habitation.

We are told that God created us at once. Not that He "thought" us or knew us as in other readings. It speaks of creation, which would put us in the case of our life before the world as God's desires or angels. This coincides with everything that was said.

- ***Otherwise incomprehensible words.***

Mat 15:24-28 He answered, "I was sent only to the lost sheep of the house of Israel." (25) But she came and knelt before him, saying, "Lord, help me." (26) And he answered, "It is not fair to take the children's bread and throw it to the dogs." (27) She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." (28) Then Jesus answered her, "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly.

Mat 7:6 "Do not give dogs what is holy; and do not throw your pearls before swine, lest they trample them under foot and turn to attack you.

These related words seem to be at odds with what we know about Jesus. How can He say, "Is it not right to take the children's bread and throw it to the dogs" if He commands us to love the enemy and our neighbor? Because this is the world where Adam, Eve and demons came. Eves must be saved by the Adam's experience of Life. No matter how much we tell one of these, he will not believe because he cannot, he is deaf (keep your pearls), he cannot even smell the Holy Spirit (this reminds me of some movie, it is curious how reality often surpasses

fiction). This is how the Father has determined to fulfill all justice. And the woman, it is not that she was from another nation than Israel, it is that she was from the Eves (the terms Israel and Canaan, moreover, have other meanings as well, I have already explained throughout the essay, see for example [Isaiah](#) p.117.

God is not arbitrary, He is just par excellence, He is who He is.

There are many other readings in this sense (so that they do not understand...). For example:

Mark 4:12 (so that they do not understand). [It is discussed on](#) p. 364

Matt 10:34-37 (I come not to bring peace but a sword). [Discussed on](#) p.364.

Others that may not be understood, if we do not know where to look from:

Exodus 20:5 (God punishes until the 3rd and 4th generation). [The sealed prophecy of Daniel](#) p.56 (it's at the end, although it's good to read the whole point)

Mark 10:15-22 (Only God is good). [Appendix I](#) [Letter to a Christian](#) p.485

Others that speak of something else than what it seems.

Matt 25:14-33 (the talents) [Conclusion](#) p.473.

Luke 19:12-25 The mine, the nobleman and the royal investiture. [Conclusion](#) p.473.

Luke 16:1-13 (The Shrewd Administrator) [Justice and Redemption in Jesus Christ](#) p.387

Matt 17, 22-27 (Catch the first fish that bites) [3 ½ Times in Jesus](#) p.238.

Actually almost all of them talk about something more than they seem, we have seen many, although it would be better to read them within the context of the book.

Others tell us about our history in heaven, but equally, they are many because they are distributed throughout the history of Israel (Jacob's ladder for example).

• *The fear of God*

Mat 10:28 And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell.

This is another word misunderstood by almost everyone, (sorry this sounds so pretentious). To suppose, as many do, that this "he" (which was written in capital letters in the bible) is God, is to not know Him.

They say that the devil cannot take us to hell, and it is not true, we only have to follow the path that he so efficiently traces out for us. If an adult tricks a child to walk along a railway track and get run over, has not the adult led him to death, even if he did not kill him with his hands? For like that child we are, by ourselves, for the devil. Such is his power (here we are here on earth, all traitors for following his deceptions).

However, God is not arbitrary. We have already seen that He acts in justice; if it were up to Him He would have saved all the Adams at least, for He loves us exceedingly, but He is bound by justice, He is the One Who Is. If we had a wicked Master, we might already be afraid not to cough near Him, but God is Love (let us be thankful for that). The fear of God is something else. It is to be ever mindful

of Him and to act accordingly. For when we sin, we do not think of God, the devil takes care to put Him out of our minds. It is that fear of God that protects us from sinning and even when we sin, He remains faithful. To think that this "that one" refers to God, is almost to deny His love, not to know Him at all and almost a heresy, I dare say (bad also to write a pronoun that refers to the devil with capital letters). The fear of God is to have Him always present because of what it implies to separate oneself from Him, not because He is going to condemn us rancorously, that would be more typical of natural religiosity, or, for example, of the fear that man once had of lightning, who looked to the hand of God for its causes (they even attributed it to other gods or superior beings, -mythology-). But this is not so. We have already arrived here condemned, God is trying to save us. If I, as a child, in a slum, run away and separate from my father, I will fear for what might happen to me in that slum, because my father can scold me, but not kill me. That is the fear of God, the fear of letting go of his hand, of separating us, and also of his scoldings. Of course, he scolds us and acts in our history painfully many times to straighten our path, but he does not take us to hell, never! It is we who are escaping, and He is bound by our Freedom and Justice.

They may come to the wrong conclusion from the following verse (10:29); however, this, does not refer to the end of verse 10:28 (which is an addition to its first part), but to the beginning. Like those before 10:28 which speak of proclaiming the unseen even at the risk of being killed (their bodies). In this line it says that, even if such a death were to happen, God would have consented to it, because it is not the death of the body for doing God's will (proclaiming God's word in this case) that is evil, but going to hell by following the devil and his temptations.

Mat 10:29 Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father's will.

- ***What's all this about purgatory?***

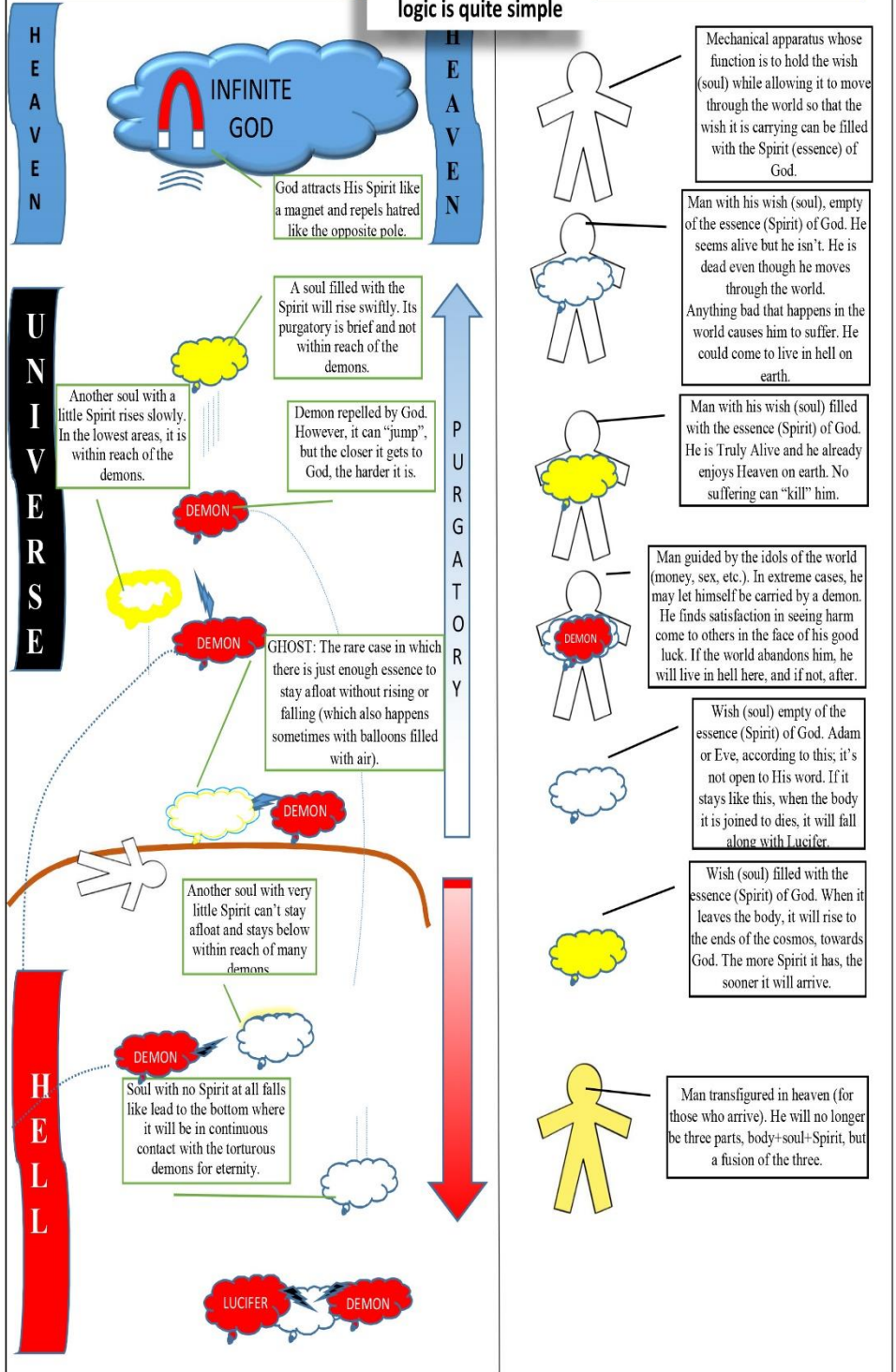
This is what I see: At death our soul is released from the cage and according to how we have been filled in our freedom from the Spirit, we are either drawn in or drawn away by God. The furthest away are the demons who are repelled by God, (God the Father is beyond the confines of the Universe, surrounding it), but still the demons can make inroads into some levels of purgatory (distances to the 'central axis' of the Universe). So depending on where the soul arrives in purgatory there is more or less real suffering; not just waiting.

If, as I say, it is the Spirit that makes the soul rise like a gas inside a balloon, it would be the case that the time of "purgation" is the time it takes for the soul to reach the confines of the universe. There are cases of balloons that rise very fast, of others that fall and of others that go like inert balloons that stagnate even in the range of the sayons (these would be the "ghosts" so present in all cultures for thousands of years). That is why our prayers are so important for them, for they are like breaths of air that lift them up a little (maybe even a little gas -the Holy Spirit- is transferred to them, by God's mercy, who knows).

WHEN THE BODY DIES

Childish? Usually the logic is quite simple

STATES OF "MAN"



- *The Devil*

If our freedom is what forms our person and draws the figure into which the Holy Spirit may or may not fit, let us say that the fallen angels, starting with Luzbel, are those who intensely hated God and in so doing burned that freedom (transformed it) created by God. Their figure has become deformed to such an extent that it can no longer be rebuilt, or remodelled. There is no longer freedom as such, but only the already fixed person that has become monstrous. From something malleable or 'dynamic' (free) it has become hard and immovable. It is like a metal bubble, hot and alive, which explodes and cools lifelessly with the grotesque and leaky form left by the explosion. For the one who is blinded by hatred, often nothing else exists in life but the target of his hatred. Well, that, the hatred of God, is the goal that was 'programmed' when his freedom was destroyed. And as such, here among us, they continue to hate God and us, and try to do what they can so that, by deceiving our freedom, we prevent the Holy Spirit from residing in us, for they can do nothing directly against the Spirit (*see [Justice and Redemption in Jesus Christ](#) p.381*). They're also jealous of our own freedom.

To blaspheme against the Spirit is to hate God and His Essence, then it is to meet the original death, to be partakers of the hatred they had in heaven and afterwards. Therefore it is unforgivable; if we had done it in heaven we would not even have been given a body. This fact and considering the nature of the fallen angels or demons, makes me venture that our freedom or person, that creation, also had something of God; like atoms or stem cells that when hated by them vanish making them amorphous and without freedom forever. Perhaps doubting (not hating) Him, only slackened (tragically) that something from our soul, from our container and emptied it into heaven. Hell is not a punishment from God, it is the final consequence of being emptied of God. The earth is a Grace of God that tries to recover us. Hell is also experienced in the world sooner or later if you don't have the Holy Spirit or at least the hope of having Him.

I believe however that the devil was not a desire like the others, but was of a greater size. Lesser than the first desire that was held in God but greater than all of us. The infinite love that equalled all of God's desires regardless of size, perhaps that is what made him envy us. Perhaps he simply thought himself superior to all of us, even God.

As for our freedom, person or soul, we must also be aware of the spiritual dangers that lie in wait for us. There are certain activities in which we blank our mind, and open our being to the unknown. If we do so, we must know how to meditate; even if we do not think of 'inviting' any demons, it may happen, if we do not have the Holy Spirit, that we accept one of them. Be careful because demonic possessions are real.

- *Why is the world like this?*

Regardless of the universe being what it is, its gravitations, its physics and its science, let us look at the environment in which we find ourselves. Perhaps God has made it so, also so that we can glimpse his hand.

Let us look at the sun. A star that gives us light and warmth. It gives us life and around it we revolve bound by gravity. You can't get close to it without burning yourself, or even stare at it because you'll go blind. Doesn't it remind us of God the Father? And the light and energy it emits? It gives us the warmth essential for life. It separates us from the darkness and, emanating from the one we cannot touch or look at, yet it reaches us, we can feel it even though we cannot touch it. What we see of it is the effect on things, the colours. Does it not remind us of the Holy Spirit? We feel it in ourselves and we recognise it in others, realising that he who does not have it is dead in life and he who is full of it is Alive with a capital letter. Moreover, as I say, it cannot be touched either. The colours could be like the gifts given by the Spirit, different for different persons; it would be the effect that the untouchable light has on things according to the amount of it they receive.

In the sky (our sky from the earth, not outside the Universe –heaven-) is the air, oxygen that gives us life. Birds whose flight symbolises freedom.

Under the ground far from the light is darkness, lack of air, death. Insects and bugs that are not very 'pretty' to the human eye.

The force of gravity continually pushes us downwards, towards the centre of the earth, reminding us where the weight of our body tends irremissibly. Reminding us, perhaps, where the empty soul of man tends naturally after our terrible betrayal.

Water, also the source of life, which, being one and the same essence, lives with us in three forms: water, ice and steam, who does it remind us of?

And the countless stars. A saint (I don't remember his or her name) used to say that God put them there so that one day he could say to Abraham: "I will make your descendants as many as the stars in the sky". I believe that they are placed, in addition to what corresponds to the physics of the world, to tell us about the angels, about them in the prophecies, and to tell us about the different sizes of our souls (see Conclusion), as well as to represent God Himself (Sun).

The photograph of the universe by the Planck telescope (ESA, European Space Agency 2010) made by capturing cosmic radiation, places us in the farthest fringe of the boundary of the known Universe; not in the centre (we are talking about a dome) which would be expected because of the power (or radius) of the apparatus.

What about men?

They feel love for their children, whether they are good or bad.

Men as children are innocent, almost like angels. Or are they not? Of course they are. However, later on we become what we are: 'men'. Maybe you have said to yourself at some time when you have seen a bandit: 'this was also a child' and

then you have looked at him with different eyes. For that we were angels, and in men we have ended.

And that being so, does it not also seem that our life is set up in this way to reproduce what happened in heaven? Our children come out of our flesh. They come forth as children (or innocent as angels). In their childhood their father is the greatest thing. They have blind trust in him. And when they become men it changes. As a man the gaze is directed towards himself and it can even be the case that the son despises the father, and comes to hate him because he sets rules for him, even if they are for his own good, something similar to what happened in heaven.

And the sleeping and then waking up seems to be an allusion to death and resurrection. It seems that every day we die for a while and then rise again.

The dark matter so often named by scientists that is not detected and that has so much influence on the gravitations of the galaxies, is it not reminiscent of evil and of Luzbel, who has made himself disappear, but is the prince of the world?

Gold, a material desired by men, was perhaps like the Holy Spirit, coveted by traitors. Gold is the perdition of many here, and to renounce it for love of one's neighbour can mean salvation.

The herbivorous animals that eat the herbs provided by God, and the carnivores that live by eating others. In nature everything is so arranged by Him, and does it not seem to be a reflection of ourselves or of what perhaps happened in heaven? On earth too: Adams listening to God and deaf only to the world, its idols and its prince, and lying in wait for the Adams (Christ comes to bring a sword between us, those capable of the Spirit and those who are not).

And the struggle of the viruses with the antibodies, leukocytes, etc. Does it not seem to symbolise the battle in which we are immersed, that which the world now wants to deny with relativism or goodism? Does it not seem to remind us that good and evil are in continuous struggle? When we are infected by viruses or bacteria we do not realise it and we incubate them, the symptoms begin, bad face, fever, we spend days 'out of service' and some of them can even kill us. With the devil something similar happens, many of the things we do we do at his 'invitation', that bad conscience that we take as ours (and in doing so we accept it), convinces us to act in accordance with it (as when the virus takes control of the cell and uses it for its purposes: to multiply...) and then come the symptoms that are the emptying of Life. Some live in a chronic emptiness that we could equate to chronic diseases. In fact, viruses are not alive as such, I believe they are proteins with a DNA chain, wrapped in a thin layer of fat that once they are accepted by the cell, they take over the cell. And isn't it true that sometimes we meet a scoundrel who is only concerned with himself, and also seems to despise others? And do they not sometimes take away our peace, because we have not been able to keep silent or turn the other cheek in the face of their attacks? For these would be like the cell already taken, the source of other viruses.

Doesn't human procreation itself seem to be a figuration of all that has been said? Omitting the sexes: out of one person (out of two) comes a new creation (by the Grace of God who holds us as men to try to fill us again with life). The physical inheritance factor of men would refer to an inheritance of heaven in how much or how we have believed Luzbel. That is, whether we have doubted because of Luzbel's own word (Eves) or we have doubted for love of the one who tells us (Adams). Whether we will have our ears closed on earth to the Word of God or not, would refer to the inheritance of what we each were in heaven; such being already for us only an inheritance of which we have no knowledge, nor memory, for we are already a new creation. But I think it is extremely difficult, because of how God is, that we could have an inheritance of the sin of strangers to us (Adam and Eve), for this would not be fair when God has given freedom and independence to each one of us, even over our parents, much more over our ancestors.

And how could the Righteous One par excellence commit injustice? If so, we would also be subject to the sins of our fathers (not just Adam and Eve), to the sins of that great-great-grandfather who may have wronged the Holy Spirit and was never forgiven for his sin. I do not believe it to be unjust. Besides, since the inheritance comes from ourselves (from what we were), everything fits in the Bible and in logic (which God also gave us for a reason). The mystery of the Virgin Mary would be much more understandable for those who have doubts of Faith, if we all, including her, have a reflection in Heaven (she a spotless angel made woman, we traitorous angels empty of God).

And to say that two men (Adam and Eve) were able to change Man's Nature (for they would have changed everyone), that they were able to change God's creation, man, would it not be the same as making them gods? No; it is only God in Jesus Christ who can change man's nature and yet He does so with respect for our freedom. Sin is really in each one of us, it is not something that has been placed in us; poor us! Without eating or drinking it in our stomach we have found it. No. Our pride is really ours, not acquired by our nature (up there without needs other sins perhaps did not occur).

And without omitting the sexes, perhaps we are, after all, men and women because of some different particularity that we live in heaven; perhaps there not only was our original sin and the severity or graduation of it (measured in those who now have an open ear and those who do not), but also more particularities that may respond to differences that we all live here in the world, such as our social level, the place where we are born...; we do not know. I say this in the conviction that men are not superior to women, nor vice versa; neither is the richer than the poorer..., don't misunderstand me.

What is evident, however much some people insist on claiming it, is that men and women are not the same. I am not going to talk about the body in itself, that

would be enough, nor am I going to talk about observation, detail, spatial vision, etc, etc, etc, etc, etc, etc, etc, etc. I'll leave it as self-evident. The fact of affirming that we can choose the sex we have is part of our origin as men, of our sin: not accepting ourselves as we are. Not accepting or doubting being God's desire made us empty ourselves of ourselves. Now we even doubt our bodies when perhaps what we are is determined by what we were, and if not, in any case, it is the life that God has given us. Not accepting it as always is part of our pride, of standing up against God. We are different also in intelligence, height and many other characteristics and there they are; perhaps we do not change them because we cannot. In the end, we would change ourselves completely if we did not accept ourselves.

What is certain is that we will never get rid of the body, for we are now this creation by the mercy of God who has found this way to save us. And what else do we find in the world in this respect? That everything that is seen, because it is possible, is already good. If man were able to convert the human body into that of animals, people would soon come out and say they feel like a 'dog' or an 'elephant' or a 'lion' to be operated on and converted.

This is not the case. There is a truth, not everything is relative. We are what we are, which doesn't mean that God doesn't love homosexuals, for example; He loves us all. The church welcomes them too, but it will always point out where the sin is. It will not point to homosexuals as such, but it will point to the sin that can be realised in a homosexual relationship, as well as the sin that can be realised in a relationship outside of marriage (= man + woman). To change the sex of our body for another in-vitro, I believe, would be like trying to change what we were from here, or in any case it would be like trying to change our being a man from the origin of conception, in the union of the DNA (father + mother). Somehow in heaven I think something similar happened when having more 'desire' or 'essence' some of us wanted to be what we were not (because of envy, pride etc.), or we simply wanted to be by ourselves, without being united to God, and we tried to change from the root, from our inner self, from our being, from God's own Essence. Finally, we ceased to be what we were: the desire of God; we lost that root, the Self. The Tree of Life was God's own Essence, Spirit. There we were to be filled with Him in our size (different for each of us) and we wanted to be more, with more of God's Essence, bigger -to eat from the tree. We doubted what we were in order to want to be something else for ourselves, or perhaps a different size than God desired, and we ceased to be His desire.

In the end, the world for our salvation is a representation of what happened, and now we are doing again what we should not have done there. Here everything changes name and scale, but we are still risking our lives. From this point of view of human-worldly knowledge, the tree of life is the DNA and subsequently its fruit is our own body, the 'being' for the world. Now we are not content with what we

are, with what God has given us, nor with the children he gives us, for we go to the very root of man to change him. We hack the DNA and we can (or will be able to) choose sex, eye colour, remove diseases (for which we kill those who come with them, etc.), in short, the same thing; change the root. We don't accept what we are, we become something else and cease to be that design of God as when we cease to be his desires in heaven. I'm not talking about not curing diseases, He gave us logic and science to use as He gave us many "trees" in paradise, but there are things you don't touch "baby". The point is that we are again digging into the root of man's being (now) and if we stick to what happened in Eden we may be close to being expelled from our opportunity to live (revive) in the Spirit as well. The time is not so far away when God will break the arc of time.

Let us think then that in his mercy he has given us the opportunity to remake the form of our 'soul', but not of our Being as this is given primarily by the Spirit. And so, starting from scratch we can use our freedom to shape the soul, so that we make a habitable place for the Essence of God, the Holy Spirit, pure Love Essence; that which we lost and which brings us back to Being. The most difficult step was already done by Jesus Christ when He put the patch on our bag (soul). Now that we are able to contain God, it is up to our freedom to open it to see if He wants to fill it again.

Another representation from up there is our family, because God has given it to us so that we can love and self-giving more easily. In our chosen mediocrity (betrayal=sin=man) we are not able by ourselves to love our neighbour, so He puts others closer to us who come out of ourselves (children), and we take them as our own. Our empty non-being looks only at itself, but we were really made in the image and likeness of God and in Jesus Christ we have regained that likeness, and as such, now too, we can only become in love. I believe that up there they will all have a shared love because they will live in Love, in God, or at least with Him, and they will live in full communion. What greater likeness to God's love for us than the love of a father for a child, even if it cannot be compared? Thus, the family is the nucleus from which love branches out. It is where we learn to love, where feelings of empathy among others are initiated. And it is where we should teach our children what they will not learn in the world today: to love. In the family, in a natural way, we can see that the one with whom we live together and with whom we may also have conflicts (sharing, envy...) is the one we can love; then it is our little enclosure where we practice the Word of God in order to later be able to do so in the world. As such, it is the best place to teach and understand the Word of God which is often incomprehensible to man, all the more so if we have to do it with the stranger or our enemy. And if we have felt that our blood brother has been our enemy and we have forgiven him, we know that we can do it with others (loving the enemy). Moreover, between husband and wife, that all-important faithfulness is cared for, tested and valued, which is also a reflection of the

faithfulness we owe to God. This is why the family is crucial, why it is so attacked by the world and its prince, and why it is vitally important to safeguard it. And as such, as that nucleus of starting and learning on the way to God, it is cared for and protected by Him. Not to be open to life is to cease to trust God and to obey the world and its prince. I know many will be scandalised by this, but as far as I remember we used to have large families (myself among so many) and we did not go hungry. Now we have become worldly, 'secularised', and as a consequence values have been lost; that which so many people complain about, saying: how could this happen? Well, how could it have happened, turning our backs on God. Well, the apostles were twelve and with the Holy Spirit they spread the Faith throughout the world. Well, we also have the help of the Holy Spirit and Jesus Christ in the Eucharist, so we have no disadvantage compared to them.

And to return to more signs of God in the world, perhaps even the black holes in whose scientific definition we find 'infinite density', 'stopped time', God has put them there for us to glimpse what He might be like.

Doesn't the fact that there is a scientific explanation for everything also seem to respect our freedom? Everything can be demonstrated by science as well as by the hand of God. Everything except the origin of the universe can never be proved by science, just as the existence of God could never be proved in the eyes of an atheist (today, with this book, it can). It is true that science today is closer to God than to atheism, by demonstrating that the universe is not eternal, (therefore it has a Causer outside the universe itself), and that it is millimetrically ordered, not chaotic.

Surely there are many more similarities in the Bible, just think about it. And looking at them, doesn't it really seem that it is the hand of God that wants to show us all this with sufficient subtlety to respect our freedom?

And to go even further: if, as I maintain, we are here in conditions similar to those we had in heaven, to be tested in similar circumstances to those in which we failed, wouldn't it be normal to find this 'duality' between heaven and the world? That is to say, if they are similar circumstances, it means that in heaven in one way or another it was also like that (at least at the moment of the betrayal). Luzbel seems clear. There he tempted us and in his temptation we died. And here it is also; when we fall into his temptations we lose the inner Life. But also many of the things said at this point. The normal thing would be that God would have set similar conditions to use the world as a simulator, or a mock-up where we get to recover with our freedom. He gives us temptation, but He also gives us authority that begins with parents and later continues with the Word. These are ingredients that were given in heaven; as in a make-up exam the teacher puts it back to us to try to resuscitate us.

Undoubtedly the clearest example of this duality between heaven and the world is our composition of soul and body (plus the Holy Spirit or Essence, whichever

one has it). The soul may be denied by atheists, but even many atheists have had experiences of it. I can think of several that are currently heard in the most diverse environments (almost all of them pagan): astral travel, spiritualism (Ouija), ghosts, splitting (leaving the body and seeing oneself from outside in operations; there are cases in which the operated person relates manias that his surgeon showed while he was operating), aura (in parapsychology they say they register it with machines), etc.

The fact that we are alive before we are born (in our mother's womb) is perhaps also a figuration, albeit a posteriori, of heaven. You can also put yourself in the case of a baby in your mother's belly, and then:

Would you believe in life after birth if you were that unborn (thinking) baby?

For you, what would that supposed life after birth be like?

You would find it impossible to walk or eat with your mouth and your umbilical cord would be very short; so how would you leave that dark world in which you move without dying?

You would not have seen anyone come back after birth (if you had siblings) so you would think that there is nothing and also that no one accompanies you in that darkness; for sure, you would not perceive a superior being or a mother being, maybe you could intuit it because you would never have seen her, even if she was right under your nose, then maybe you would come to the conclusion that she does not exist. [This is from a very interesting dialogue between two babies on the internet].



Well, what for us is something already proven and simple to understand, is perhaps nothing more than another resemblance between the world and heaven, or a clue that God has given us, which is hidden so that we can choose in freedom.

And looking at it this way, wouldn't it all be a great battle, a great adventure in which each one of us is the protagonist? Where we serve the greatest of kings, the best of causes. Perhaps all around us there are raging battles between angels and demons, where the courage of heroic beings fight with the aid of their mightiest weapons so that, after all, we in our weakness choose who wins; who has persuaded us to do good or evil. Perhaps that is the 'glory' we owe to God in this trial.

In our childhood, when we watched films in which a hero-protagonist defeated evil in every possible way, we said: "That's so cool, I wish I could do that! Even as we grow up, our desire is to help others, because that is part of our primal being and not for the sake of vainglory but really to help. Worst of all, we do not realise that we are already in that epic battle against the worst and fiercest of beasts, and watched by a great people who cheer our exploits and mourn our defeats. For the stakes are high. And yes; we can save someone like those in the movies. And not

just save them from death, but from perpetual death in suffering. It is true that the world makes it very difficult, but at least we have to try. And be that as it may, we have it in our freedom to be the judge of our decisions in which that fierce battle is almost always fought, if the good guys have not abandoned our castle.

It was said that the prince of the world (Luzbel) has done like the one who was fishing and seeing that one by one the fish were biting very slowly, he decided to poison the water and catch them all. Well, that's what he has done. Now the atmosphere is more inviting than ever to idolatry and to such an extent that real Christians are once again frowned upon. They are insulted, they are despised in the media? But well, there is no Christian without a cross, otherwise there would be no battle, and that is what we are called to. Maybe it is because if we did not fight up there, now we have to be tested in the struggle. Maybe that's why the Lord allows it. We are called to follow our master, Jesus Christ, and we already know what happened.

Perhaps seeing the world as a marvellous work done for our salvation and seeing it as a reflection of what heaven once was, will also help us to see God in others. Many see this great creation and do not wonder about the author. To think that a monkey can paint like Velázquez is absurd, perhaps he can paint something abstract and by chance. To think of chance as the architect of the world is more or less to scramble all the letters of Don Quixote and throw them on the ground in the hope that the novel (or any other with those letters) will be formed. And why a novel? Because life with God has all its meaning, a before and an after, just as a novel has its plot. Now they say that life (=bacteria) is found on various planets. Well that may well be since it's like throwing all the letters of Don Quixote together and it just happens to form a sentence. But from a bacterium to a superior being there is a big difference. I have already commented that it makes no difference to faith whether God has put our souls in bodies evolved from monkeys or whether he has put monkeys so that we have another option to believe, and thus respect our freedom. What is certain is that, out of so many billions and billions of bacteria, only one human "being" has emerged, descended from the homo sapiens of Africa, as they now say (coming from Africa), and no other "types" of men have emerged, so difficult is "superior" evolution.

- *Epistle to the Romans.*

Paul, as a good Jew (or ex-Jew, rather) tries to make his fellow countrymen and other doubting Christians see the difference between the law and the Spirit of the law.

[This item contains computer-translated readings; you should check against your bible]

Let's look at this part:

Rom 2:12-15 For as many then as have sinned without law shall also perish without law: and as many as have sinned under the law shall be judged by the law: **13 For it is not they that hear the law that are righteous before God, but they that do the law: they shall be justified. 14 Indeed, when the Gentiles, who have no law, naturally fulfil the prescriptions of the law, having no law, they are to themselves a law; 15 as those who show that they have the reality of that law written in their heart, their conscience bearing witness to it, and the opposing judgments of condemnation or praise.**

This reading is justifying all mercy-driven religions. It is the case that even without religion one can be righteous. We will see, however, that the laws are important because they delimit the religions or the different paths set by God for our different capacities (7 Spirits of God).

But to see this, let's look at Abraham who is said to be the father of faith and that faith justified him. Let's think about these two acts of faith:

Gen 12:1-2 Yahweh said to Abram, "Go from your country, your homeland and your father's house to the land that I will show you. **2 I will make of you a great nation, and I will bless you. I will make your name great; and you shall be a blessing.**

Gen 22:1-2 After these things, God tempted Abraham. He said to him, "Abraham, Abraham!" He answered, "Here I am." **2 Then he added, "Take your son, your only one, the one you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains, the one I tell you."**

According to these verses it is Yahweh who personally gives Abraham the instructions to follow. On the one hand, we might think that since it was God who was speaking to him, it would be very difficult not to believe, since he is personally speaking to him. But let's leave this detail aside and think that it refers to believing in the power of God. How would this faith be demonstrated if not by works? As always it is not an empty faith, even in the case of Abraham. Believing in God brings about a work, which is to leave his house and his kindred. If he had not done the work, faith would not have been given. It is the same with the sacrifice of his son (if this is not something fictitious put in place by God to prefigure the passion of Jesus Christ, because it coincides millimetrically). So far does the obligatory execution of the works go that God waits until the last moment to stop the sacrifice of Isaac, for He could well have stopped it all at the moment when Abraham revealed the intention to take his son up the mountain. Thus, though faith comes before, it is the work that consolidates it, the former being an

ephemeral mirage without the other; otherwise, had the execution of the work itself not been necessary, how cruel would the Lord have been here who waits until Abraham lifts the knife (this goes for the Protestants).

Thus, since Abraham had no law, we can say that for Abraham the law was constituted in the requests of God that we have seen (Gen 12:1-2, Gen 22:1-...), for it was those requests or laws that when fulfilled exposed or consolidated his faith. In the same way that other laws for Jews and Christians (also given by God in the tablets of the law) also expose their faith (or our faith) when fulfilling them, otherwise it would be foolish (very foolish) to fulfil those rules if you do not believe in God or have no hope in eternal life.

Gen 15:6 And he believed in the LORD, and he counted it to him for righteousness.

Here he is referring to when God tells him that his descendants will be like the stars, but even before that, Abraham has gone out of his house, heeding God (believing in Him, and in fact already there He told him that He would make of him a great nation) and has defeated four kings. That is, already before this moment God and His power, and Abraham's faith have already been present. We see it also in:

Gen 14:18-20 Then Melchizedek king of Salem presented bread and wine, for he was a priest of God Most High, 19 and blessed him, saying, "Blessed be Abram of God Most High, maker of heaven and earth, 20 and blessed be God Most High, who delivered your enemies into your hand!" And Abram gave him a tithe of everything.

In reality, we Christians usually say that Abraham's faith justified him, not only because of all these scriptures, but also because we consider him a big sinner, that is, in reality because the laws that we Christians follow are very different from those that Abraham followed (or didn't follow because he didn't have any). To give an example: he had a concubine, and, more or less, he disengaged himself from his wife to save her life. However, it is precisely this, following the laws or rulings that God gave him that justified him, for it is these that validated his faith. In other words, if he were not passing the test of the world, his faith would not be valid as justification, or do the demons not believe that God exists? And is that faith of any use to them? The fact that we pass the trials of this world is a work in itself that will give veracity to our faith; not only can we pass the trials of this world as the fruit of faith, but works and faith have a horizontal relationship, the one cannot go without the other. It is true that what God asks of Abraham are concrete things and not rules like the commandments, but in the end it comes down to the same thing: to fulfil God's instructions. To see the difference between believing and acting, let us take the case of an agnostic who believes in a superior being but who does not care because he is inaccessible to his understanding, or the extreme example of a satanist (man) who believes in the existence of the enemy of his master; which would never justify him.

And what is true for Abraham is true for all men. Thus, the laws that determine different religions are proof of faith for those who follow them. If Muslims can have several wives because their law says so, then congratulations, Abraham could too, and he was justified by following God's commands ($\approx$ faith). If Christians were forced to be circumcised, keeping that law would be a test of faith as well. But there is something that is above all laws and sustains all laws, and that is the Spirit of the law. Knowing that Spirit and living according to it, one becomes a law, as St. Paul said, without needing to know the law. This Spirit is common to those religions of which I speak, and its foundation is mercy.

If before the coming of the Holy Spirit to mankind (passion of Christ) a lot of laws nailed together like planks that barely formed a rail were used to direct man's righteousness, when the Spirit comes like a waterspout, many of these patches are washed away by Him. For what has circumcision got to do with mercy? In fact, such is the power of the Spirit that it passes over the laws, constituting itself as the common Spirit of the law of those religions of which I spoke and which in the bible are concordantly designated as the 7 Spirits of the same God. Of course, these laws, which determine the religions, must be obeyed, for they are a test of faith for the nations. It does not matter that for the Christian, or in general, eating pork has nothing to do with mercy, however, for Muslims not eating pork is fulfilling the law set for them and, therefore, proof of faith.

Of course, the works of mercy are the most valuable of all and in fact are often included in the law as well; for example: ... and you shall love your neighbour as yourself (it should be noted that this part added to the first commandment was not, and is not, the case for the Jews).

Paul's twists and turns in the Epistle to the Romans about the law, come to try to explain to his own, (since many, including him, come from Judaism), the reason why we remove those planks that have nothing to do with mercy (circumcision in this case). And this cancellation of circumcision, was it his own doing, did he make it up? No. It all comes from the Holy Spirit who made him discern between the important and the superfluous in his heart. We can also see this discernment in Jesus' life, which led him to discard many of these strict rules, even though he grew up as a Jew. For us the issue of circumcision is no longer important, but for them and for Paul especially it was, because he was fully imbued with the Jewish law and its knowledge.

However, having said that, Paul's statements about the commandments of God's law must also be put into context, for these, as I said, are also the foundation of the Jews. After living by the commandments of the law and constrained by the 650+- other Jewish commands, how could he make his compatriots, who thought as he did before, see that the Spirit surpasses all the commandments? It was as difficult to explain this as it was to describe the infinite feeling of happiness that the Holy Spirit gives you when it invades you. In any case, in this good intention

to make them partakers of that Holy Spirit, Paul overly despised the commandments of the law of God, without taking into account that these are necessary for all that has been said above in order for faith to be exhibited in each one of us. And... between faith and works the Spirit moves; the reason for this constant movement of the Spirit? perhaps as I said, is that they are the crumbs or first fruits that the Lord gives us and takes away to teach us the right way... or wrong way.

Rom 7:7-13 What does it say, then, that the law is sin? No way! Yet I did not know sin except by the law. Therefore I would have ignored lust if the law had not said, "Do not indulge in lust! 8 But sin, taking advantage of the commandment, stirred up in me all manner of lusts; for without the law sin was dead. 9 I was alive without the law for a while, but as soon as the commandment came, sin revived, 10 and I died; and it came to pass that the commandment, which was given for life, caused me to die. 11 For sin, taking advantage of the commandment, seduced me, and by it put me to death. 12 The law therefore is holy, and the commandment holy, and just, and good. 13 Therefore hath that which is good become death unto me? by no means. But sin, in order to appear as sin, made use of a good thing, to procure death for me, so that sin might exercise all its sinful power through the precept.

We see that here he goes on with these twists and turns to say, more or less, that the ignorant will have a lighter judgment. And it is true that there are sins that do not count for ignorance, (it is not like our civil or criminal law), here ignorance does partly exempt from guilt (although there is justice also among the ignorant of all religion). For he who knows the most, knows the most things that he ought not to do, and he who has been given the most, the more will be asked of him. But God is just and this itself, shows us that the following of these laws or rules in itself affects the measure in the gain of faith and of the Spirit (what goes on one side hangs also on the other side; the just balance). This is Justice, because the world has become a test for men. To say that the greater the test, the greater the reward is complementary to the other: "to whom more was given, more will be asked". This is the reason why there are different paths set by God, because we are different in size from the origin of heaven. Some were given more than others, or to put it another way: we must be filled as much as we are emptied after the betrayal of heaven. In this way the laws that form the religions are degrees of testing in the world that will allow us to fill ourselves more or less; actually to our maximum capacity if we do well within our religion. This is so, because the religions, represented by those 7 Spirits of God and those 7 Churches, determine the paths adapted to the different capacities of all of us who fell to earth. God is just and merciful. It is true that, as some careers are more difficult than others, some have to make more effort than others (or we can use the example of school grades according to age, if you want). Here the effort is related to the fulfilment of the law, and the latter to the exposition or proof of our faith. Everything is

indexed according to the necessary amount of the Spirit to replenish us in our lost measure (strive to enter in at the narrow gate).

Thus, the effort of the ignorant or even the agnostic is almost nil, for he will act according to his own judgement, and yet he will have a RIGHTEOUS judgement. To understand this we can think of an army at war against its enemy, the demons. The infantry and artillery are, for example, Christians and Muslims, or vice versa, whatever, sappers another religion, sailors another... They are all trained according to their speciality, according to the activity they carry out (different formations, but all to fight against the enemy and to give glory to God). Infantrymen, who risk more because they are in constant contact with the enemy, will be more rewarded than artillerymen because they fight from far distances, although within their unit, the one who is the best marksman or defends the best will be more valued. In this scenario, let's look at two other cases:

The one who has trained perfectly and shouts cheers to the king, but when the hour of battle comes, he chickens out and does not fight. And the other, the case of the one who did not want to take up arms, but when he sees the enemy attacking in front of him, he fights with his hands. The first is the one who believes, but has no works to back up his faith. The second is the ignorant one who without training tries to fight with his hands by doing what he considers to be right (and which coincides in part with the natural good). The first will not be rewarded as a coward. And the latter can never be as effective against the devil as a trained soldier, so his reward will be less, but, even so, he will not be branded a coward.

Jua 3:17-20 For God did not send his Son into the world to judge the world, but that the world through him might be saved. 18 He that believeth on him is not judged: but he that believeth not is judged already, because he hath not believed in the name of the only begotten Son of God. 19 And the judgment is, that the light is come into the world, and men loved darkness rather than light, because their works were evil. 20 For every one that worketh evil hateth the light, and cometh not to the light, lest his deeds should be reproved.

Before we continue with the epistle, let's look at this word from John which, although we have already studied it, is relevant "18 He that believeth on him is not judged...". This "believing" is not an empty believing, in fact, he sums it all up later (19) in works (his works were evil). Rather John seems to want to speak to us about what is revealed here: the so-called Eves, foolish or deaf, have already been judged in heaven and here they cannot listen; so much so that the world was created especially to try to save those we call Adam (capable of separating themselves from the world and filling themselves with God). The Eves, if they attain salvation, it will be thanks to the Adams (from their rib...), but if not, it is because nothing has changed in them since they came into the world, so they will not be judged again. For John, (the apostle closest to fully revealed truth, in my opinion), that believing cannot be separated from works, or would Abraham have had faith if he had not fulfilled God's requests? Thus, he who truly believes is

God-fearing; inwardly he expects the good after death and, because he knows the bad that he might receive if he does not act in accordance with his belief, he will comply with even the smallest standard set by God. Thus, in practice, he lives according to the faith, otherwise he does not really believe. This being so, he already enjoys the Grace of God, or else he already gains here his Treasure, which will be given to him at death. That Holy Spirit is the one who draws us to God, there will be no more judgement for Him after death. If you have the "gas", the Holy Spirit, you will be drawn to God, you will get to heaven (wherever it is) and take your place according to the filled size. We can also look at what Jesus says: "If your faith were as a mustard seed, you would tell that mountain to come here, and it would come". Does it seem that an empty faith, without works, is what Jesus is talking about? He, (not just John in the other reading), names work to describe faith. Let us say then, that faith without works is like the hologram of a cake; only apparent, not touched, does not feed. It is not faith.

Rom 5:12-15 Therefore, as by one man sin entered into the world, and death by sin, and so death came upon all men, since all sinned; 13 - for, until the law, there was sin in the world, but sin is not imputed in the absence of the law; 14 yet death reigned from Adam until Moses even over those who did not sin with a transgression like unto Adam, who is a figure of him that was to come. 15 But it is not so with the gift as with the trespass. If by the offence of one man all have died, how much more have the Grace of God and the gift bestowed by the Grace of one man, Jesus Christ, overflowed upon all!

Well, here the good Paul tries to justify the unjustifiable. God cannot hold us responsible for the sin of Adam and Eve if we think of them as we traditionally did (two persons), in fact, it would be an injustice to even hold me responsible for the sin of my father who is rather closer than Adam and Eve (as we know them). God is love, He cannot be unjust, He cannot deny Himself. Thus Paul, who knows for a fact that God is True and exists, continues with the twists and turns to explain by reason what he has been taught is true. However, this is indeed true, but only after replacing sets, for in Adam, Eve and the serpent, God hid all the traitors in order to leave hidden until the end of time the revelation which is now constituted as the key piece for the conversion of the foolish (= all those who let themselves be deceived by the demons, those designated as Eve and who here in justice will have no ears for God). Thus, we should not blame Paul for meaningless phrases like this:

15 Therefore, as by one man sin entered into the world, and death by sin, and so death overtook all men, since all sinned... !?

After that it does not improve, although from 15:15 onwards it makes more sense since Jesus Christ validates the nature of man completely.

Let us keep in mind then that Paul, being a scholar of the laws, tries to reason with them to try to convince his own. Even if there are errors impossible to anticipate with the knowledge that God had revealed until then, the important

thing was enlightened by the Holy Spirit, and thanks to this, Christians do not have to be circumcised, for example.

Moreover, there are other details in this epistle also illuminated by the Spirit that Paul was probably not even aware that he was writing them; the Holy Spirit is also at work in differentiating between the words "man", "woman", "Adam", "Eve", "one", ... for these are distinguished to differentiate which "we" he is talking about: when we were in heaven or after the betrayal or already on earth. Also, as will be seen, in this letter the symbolism "Bird = Adam; cattle or quadrupeds = Eves and reptiles = Demons" are used. In the first verses a very descriptive "corruptible man" is established according to all that has been said previously. However, those first terms (man, woman, Adam, Eve, one) of this letter, I describe in the point "Original sin and the Council of Trent". Here I will speak of the last ones (birds, quadrupeds, reptiles).

Let us now look at [Romans 1:18-28](#) 21st Century King James Version.

1:18 For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, **19** because that which may be known of God is manifest in them, for God hath shown it unto them.

20 For from the creation of the world the invisible things of Him are clearly seen, being understood through the things that are made, even His eternal power and Godhead, so that they are without excuse. **21** For when they knew God, they neither glorified Him as God, nor were thankful, but became vain in their imaginations, and their foolish heart was darkened. **22** Professing themselves to be wise, they became fools, **23** and changed the glory of the incorruptible God into an image made like corruptible man, and to birds and fourfooted beasts and creeping things [latin:et serpentium].

24 Therefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies among themselves. **25** They changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women changed the natural use into that which is against nature.

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men, working that which is unseemly, and receiving in themselves that recompense for their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not fitting, **29** being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, strife, deceit, malignity. They are whisperers, **30** backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, **31** without understanding, covenant breakers, without natural affections, implacable, unmerciful. **32** And knowing the judgment of God, that those who commit such things are worthy of death, they not only do the same, but have pleasure in those who do them.

There are several things in this part that, seen from our world, do not make much sense:

- Having known God, did they exchange the glory of God for a representation in the form of corruptible man: of birds, of quadrupeds, of reptiles?
- Was homosexuality really the trigger (or an indispensable step) of all the evils of the world (injustice, perversity, greed, wickedness...)? Doesn't homosexuality seem rather the result of our tendency not to accept God's will and not the other way around?
- Was it the reason or the step before men went with men, before women went with women?

Let's look at it all from the origin in heaven (the dual position I talk about in the essay):

1.21. "having known God...". We were in heaven, face to face with Him; iniquity entered into us (via Satan=>fallen, Eves; or via Eves => Adams), we desire more Essence of God, to separate ourselves from Him and to be by ourselves (Professing themselves to be wise). The Adams fall for love of the Eves (they became fools).

1.23 "they exchanged the glory of the incorruptible God for a representation in the form of corruptible man, of birds, of four-footed animals, of creeping things". We are emptied of God and end up on the ground thanks to God who wants to save us; especially the Adams who emptied themselves for love. What is this representation or symbolism that appears several times in the Bible (Noah, the plagues,...)? Birds = Adams, they can separate themselves from the world, Quadrupeds or Cattle = Eves (also close to the world, they cannot find salvation by themselves but by the action of some Adam, just as the Adams found perdition through the Eves; they are also helpless victims of the reptiles because they only have ears for them), Reptiles = Demons that cannot separate themselves from the world, they don't even have a body to exercise their freedom and be filled with the Holy Spirit; they also live with us whispering in our ears.

1.24-25 In this empty state of God before He made us man, our persons become hollow and deformed like scattered worms. "Dishonouring each other's bodies" can refer to this fact or to the previous fact; trying to fill ourselves as much as we could with the Essence of God, deforming our person, that is, the perfect size that God saw fit for each one of us, but that we wanted to change. "Each other" because the Eves were tempted by the "serpents", the Adams by the Eves (and even those serpents by Satan and each other). They "worshipped the Creature instead of the Creator" those who listened to Satan, they followed him in search of a way of "being", greater and independent of God; thus turning their backs on the Creator who in that perfect way made us. The Adams, likewise, for love or 'worship of the Eves' end up separating themselves from God ("They served the creature instead of the creator").

1. 26 "His wives reversed the natural relationships for unnatural ones". The natural relationship was that which united us to God the Father in our sharing of the Holy Spirit (as the sap circulates among the leaves). The Eves are the ones who first accede to Satan's temptation. They' desire to take of that Essence for themselves, to fatten themselves beyond their capacity and retain that Spirit or Water of Life which is Life-giving to the angels in heaven. This is no longer what God established, it is against nature.

1.27 "in the same way men, forsaking the natural use of the woman, burned with lust one for another, committing the wickedness of man with man". Likewise, abandoning the natural use of the woman can refer to loving or following her (Adam to Eve) over the love of God. Recall: the Adams also break "normal usage" by turning their backs on God for love of the Eves. Man against man, in the context of heaven may refer to one convincing another and among themselves seeking that empowered love or Essence of God to steal. If before the love towards God was absolute (passionate or "burning") now we push God aside and follow the one who convinces us (let us consider, moreover, that beyond the hiding of everything in "Adam and Eve", "man and woman", the angels are asexual, the body we have as men). "Receiving in themselves the deserved payment for their wandering", means that the Adams also emptied themselves of the Essence of God (the payment in themselves), just as it happened to the Eves, whose fault was actually more serious because they desired the Essence of God in order to "be" more, not for love of others.

1.28-32 "that they might do that which is not fitting: filled with all unrighteousness and wickedness...". Here are all the consequences of having ignored God while knowing him: on earth our sins as men are much more varied than in heaven, where pride, wanting to be above others and separated from God, made us fall. On the other hand, he says that deserving of death are not only those who commit them but those who approve of them, does he not seem to make a distinction between the Eves, who desired and the Adams who approved for love?

One might think in 1.21, looking at it from the world, that birds, four-footed animals and creeping things are idols which man praised, but then who does he mean when he says: "having known God..."? The Jews, the chosen people? Well, they made a golden calf their idol, but why the rest (birds, reptiles)? No, it must all make sense, and the interpretation from heaven, as always, fits without loopholes. Furthermore, in the second chapter he begins, "*Therefore, you are without excuse whoever you are, you who judge, for by judging others, you condemn yourself, since you do those very things you judge...*". Doesn't he seem to be saying, therefore... for the reasons I have set forth to you, these are your sins...? Even the most respectable man in the world has original sin, we are all wretched traitors to God our Lord. Fulfilling indeed, that these were our sins when each of us Adams and Eves betrayed God (I do not name the fallen for lost already).

- *Does Our Lady have original sin?*

Wouldn't all this give us a more meaningful understanding of this mystery? She was a faithful (not treacherous) desire for God, i.e. a good-sized angel I would say. And being faithful she was made a man -woman- (although she had no doubt or fault) specifically to bring the true son of God. In her freedom she also passes the test of being "man" and remains a wish of God without doubt. She accepts everything freely, even becoming "man", so that God then exalted her above all creatures, but not above Jesus, of course. We know that that's how God works, exalting the humble.

There are several readings that speak of her virginity. In Isaiah, in the Gospel, and others not so well known. It may not be recognised as such, but in the Bible no word is superfluous and they are all put there for a reason.

Gospel of Luke 23:53

He then took it down, wrapped it in a shroud and put it in a tomb which was hewn in stone and which had never held a body.

Gospel of Luke 19:30

'Go to the village opposite, and as you enter it you will find a tethered colt that no one has ever yet ridden. Untie it and bring it here.

It seems that God would not want anything touched by any of us traitors to 'keep' his son.

And if we were Him, would we want our son to be raised by a traitor? God saves us in the sacrifice of His Son, but why would He let him be raised by one of us? Dirty with original sin. Dirty in our betrayal.

The fact that the Virgin is Immaculate makes a lot of sense for anyone who thinks about it a little. Or perhaps you wouldn't have done it that way? Would you have left your son to grow up surrounded by sin? Without any support? Keep in mind that not even the saints of the world come close to the creatures of heaven. The Virgin, apart from everything else, is the perfect companion for mission: "Save mankind".

- *Mary, Mother of God?*

It goes without saying that Mary is not the mother of God the Father, of course.

Now let's imagine the Virgin, above all, as a wish of God who remained faithful to Him and who in her freedom accepted God's will and chose to be tested again, at the risk of losing her life, of no longer being God's wish (on earth, even Jesus was tempted in his nature as a man). The Virgin would have fought in heaven

before being a woman, as a wish or angel for God the Father, and then does so again in the world (risking herself again for love). Let it be clear, however, that Our Lady not only has her free person created like all the angels in heaven, but also that the Essence that flows through her is not the same as God's, that is, not in the intensity of God's. There is only One created by Him who flows in its maximum intensity, and that is Jesus Christ. It is true that, as I said, she must be of great size or be close to the source, but not at the source.

The figure of the Virgin was criticized by many in the past, perhaps because men do not understand. It is true that she is not worshipped, she is not God, but she is the “easy” way to reach Him. He used her as a means to bring us to the Son. And as a very valuable means, for she risked her life as a true wish of He whom she loved and remained close to in order to keep being His wish. Keep in mind that our betrayal separates us from God, and as an iron nail stuck to a magnet which suddenly becomes wood, we fall. But the Virgin is pure “iron” and remains the same -in His wish- then, it was difficult for God to separate from her and send her to the world as “man”.

Let's see:

Gospel of John 19:25 -27

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala.

Seeing his mother and the disciple whom he loved standing near her, Jesus said to his mother, 'Woman, this is your son.'

Then to the disciple he said, 'This is your mother.' And from that hour the disciple took her into his home.

If we think that through Mary we reach Salvation (Jesus Christ) and that Mary is not just anyone (=empty wish, empty of God -of Life-), but a Living wish of God, are we not all beneath her? As a child depends on his mother because she has given him life (in the body, since it is God who gives us the spirit), doesn't she bring, through the Holy Spirit, the Body that gives us Life? For in these lines we see that John is all men and she is our mother (I say this in case these lines fall into the hands of a non-catholic christian). And this is because everything the Bible says, as I said, is written for a reason.

And following the earlier example of voltage ([Christ and the law... p. 378](#)), wouldn't it make sense that the virgin was a loyal wish of God without betrayal, capable of receiving “high voltage” without transforming the current to the mediocre voltage of man?

And I would even speculate that perhaps even the prophets, who somehow kept the Spirit before Christ, were also wishes of God made into men (who at the time they were made men, did not have any fault). And as such, they were ready to receive the high voltage, or the ‘sparks’ that lit their hair on fire; receiving the Holy Spirit before the time. This, as I said, is pure speculation as are so many other things; perhaps the Spirit simply guided them in some way.

The Virgin is very valuable, more so than many realize. Can you imagine what might have happened in heaven? Let's look at another side of the story:

There has been a great battle between the Angels faithful to God and the murderers of His wish. It was devastating. Nobody would have thought that something like this could happen, but when the angels saw that the others rose up and risked the lives of so many brothers, in a heroic act of fidelity they made God's will prevail. It was terrible, but in the end the heroes won the battle. Although, after seeing the kingdom, they realize that it is much worse than they feared.

Many of the people who were not in the battle had been killed in the deception. It was a horrible betrayal. The angels went to fight on the frontlines to defend them and finally when they returned home, they realized that many there were dead.

The Mage, after talking with his son, decided to give them another chance and asked for someone to heal the dead, in the place where they had fallen.

-A volunteer to protect the vaccine?

"The volunteer will go back to the fight. Surrounded by demons he will be tempted. They will want to break his soul to spill my Essence, for he who goes will go with it intact and full of my Essence for none of you have spilled it. But he may be left like those we are trying to save."

-My Lord, I will go!" Miryam said.

-Ah, you who have fought so valiantly, you will continue fighting to save them?

-For Your Divinity and for them. Like you, I love them with all my being and I know they were deceived. I was furious to see them lying there. My heart cried aghast with an irrepressible grief that only allowed me to weep. Now I know what I have to do and I'm ready.

- Well, I will tell you that it is not a vaccine that you will protect, but me in my son. Only He alone can fix what is crooked. Only His infinite love can fix those moulds that do not hold me. In the explosion of His love, in passion, all the moulds will be fixed at once, and they will be liberated and my Essence will finally be able to be retained in them. The rest will depend on their freedom, whether they want to fill themselves or not.

-Your Majesty, I am not worthy of such an honor. I'm not even worthy of...

-Silence. To no one among those empty sacks down there will I entrust my son. But you have remained faithful to me. So go, for I make you worthy, and as you have chosen to do so I will shower you with glory when you succeed in returning keeping you in my desire. For if you have already been a hero in my kingdom along with your brothers, if you return to the battle for my sake and theirs, then you will be a hero among heroes.

Now, this variation of the first story, although it is fiction, can perhaps give us an idea of who the Virgin is. It is true that in the Bible she speaks very little, except in the Magnificat and little else, but maybe this is part of that apparent heaven/world duality and we only see the tip of the iceberg. Of course the Holy Spirit led Peter (his successors in the Catholic Church) to proclaim her Immaculate in a Dogma of Faith, which reminds us that even without looking for reasons, the Lord leads us on the right path.



It is significant that our Lord Jesus Christ begins his nature as man carried by the Virgin (previously by the Holy Spirit, of course), and that his public life (his nature of God facing others) in his first miracle -the wedding feast of Cana- also begins because of her.

Gospel of John 2:1-4

On the third day there was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus and his disciples had also been invited.

And they ran out of wine, since the wine provided for the feast had all been used, and the mother of Jesus said to him, 'They have no wine.'

Jesus said, 'Woman, what do you want from me? My hour has not come yet.'

His mother said to the servants, 'Do whatever he tells you.'

I keep saying that everything is written for a reason. Perhaps among other things (and this complete reading says a lot) it means we should avail ourselves of the Virgin as a mediator (or it wants us to know that she is capable of that). He says to her, “Woman, what do you have with me? -other translation-” as if to say, “My nature as God (which is what you want me to implement in my first miracle) does not come from you.” And yet, among us, **for the whole Universe**, Mary is Mother of God, for I am the father of my children and yet have not given them the spirit, and although she does “**not actually have Him**” in His nature as God, she gets him to act as such.

First of all, in heaven the first desire of God, was Jesus Christ, then evidently, the Virgin Mary from the beginning of everything, is not the creator or bearer of Jesus person, nor of his Essence (quantity, intensity). But in the world or Universe, she is in communion with the Essence of God (not in quantity or intensity, she is not God). Furthermore, she as a woman, in the nature of a man, is the mother of the man-nature of Jesus, through whom the Essence (quantity, intensity) of God flows. Likewise, since in the world (universe) as I said we are parents of our children, even if we have not given them the soul, much less the Holy Spirit or Essence of God that they get, we say that Mary is the mother of God, and this will be so for the whole Universe. Also because finally, even if there is, we do not stop to make a distinction between person and Essence in Jesus Christ, so that Jesus Christ in Essence is God (the Holy Spirit transits in the Highest intensity through him), even if there is only one God and by mentioning his name, we really designate the person. On the other hand, I do not know if in heaven Jesus Christ will maintain the nature of man or will return to that of the primordial desire of God. I don't know because I don't know theology, nor do I know what the church says about Jesus in this regard. Either way, If He were to remain in heaven in the nature of man, Mary would continue to be the mother of this nature even outside the universe, in heaven itself. I believe He will return to His form, He has suffered enough and fulfilled as a man.

On the other hand, as long as Mary is the mother of Christ, Mary is also our mother, because we are connected to Life through Christ.

- ***The blind man from birth***

Jua 9:1-41 As he passed by, he saw a man blind from his birth. (2) And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" (3) Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. (4) We must work the works of him who sent me, while it is day; night comes, when no one can work. (5) As long as I am in the world, I am the light of the world." (6) As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, (7) saying to him, "Go, wash in the pool of Silo'am" (which means Sent). So he went and washed and came back seeing. (8) The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" (9) Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." (10) They said to him, "Then how were your eyes opened?" (11) He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Silo'am and wash'; so I went and washed and received my sight."

...
(14) Now it was a sabbath day when Jesus made the clay and opened his eyes. (15) The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes, and I washed, and I see." (16) Some of the Pharisees said, "This man is not from God, for he does not keep the sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. (17) So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet."

(39) Jesus said, "For judgment I came into this world, that those who do not see may see, and that those who see may become blind." (40) Some of the Pharisees near him heard this, and they said to him, "Are we also blind?" (41) Jesus said to them, "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains.

Let's see who's the blind man in this word. He is evidently the one who only has eyes for the world, he is not open to the word of God, nor to God for his understanding. To the question of who sinned, he or his parents, the answer from our world could not be other than that which Jesus Christ gave: neither he nor his parents, confirming, by the way, that in justice we cannot be blamed for the sins of our parents (Adam and Eve). Now let us put ourselves in the real meaning of Adam (angels who betrayed God, for love of those who convinced them-Eva-) and Eve (ángeles que por codicia y convencidos por Satanás y los suyos, desearon la Esencia de Dios para ser superiores, y convencieron al enamorado Adán, que no codició ni escuchó a Satanás). Thus, for the sake of justice, here below the Eves only have ears (or eyes) for the world and its idols, not for God as Adam does. In righteousness, the Eves can be saved by the Adam who hears God here below, just as the Adam fell for the Eves who heard Satan in heaven.

Let us then distinguish two kinds of blind men, who are specified by the Word for a reason. The blind man from birth and the blind man for the world (not from birth). In both cases, the saliva does not refer to the Word of God.

Let's see for the blind man born:

(6) "He spat on the ground and made clay with the spittle". This spittle, as I say, does not refer to the word of God itself, as I have heard so much. That spittle is the Holy Spirit: it comes out of Christ or comes to us through Christ and mingles in the earth. The Spirit acts in our history (earth or mud, referring to our world or

our physical body, which is the same thing). Thus, a traumatic event in the history of a person blind from birth or blind to God, can make him stop and reflect (with the mud in his eyes he continues without seeing) and if he finds the help of an Adam he can come to the church (mosque for the Muslim, ...) to clear his eyes; there he will receive the word and the Holy Spirit as such, clear and diaphanous, not hidden and intertwined in the events of his history.

In fact, almost by definition, the word does not reach the blind man because he is unable to feel it, so the saliva cannot refer to that Word, but to the action of God, of His Holy Spirit, in his history (mud, world, body). It is when we feel the mud in our eyes that we try to clean it, even if we cannot see. If the man born blind finds the right place, the church, he will not only be cleansed, but he will come to see by that water; but to get there, as I say, he needs some Adam, indeed, he needs to live the experience of some Adam, that is why it is so important to live the faith in community, because the testimony of the brothers helps those who do not see and they are the hand that moves that water to cleanse; likewise the battle in the family for the believer consists in loving and bearing the attacks of the deaf brother to cure him, another great function of the family so attacked today by the devil. Of course one must cleanse oneself with a specific water, that of Siloam, the Church... (Siloam means sent one, it says. The right place that the envoy of each nation pointed out, and it does not change the water which is the same for these religions, but the shape of the bucket to draw it from). As I say, not just any water would do, because the world takes care of putting dirty water or diluted mud on us, which will make us overcome or forget the traumatic event, maybe it will take away the mud in our eyes, but it will not make us see God: therapies, psychologists, Yoga, idols of medicine or science that make us lose the regret for what we have experienced or simply give us a false security, etc... Saliva, on the other hand, lubricates the tongue, so that without it we can speak, but we can hardly be understood. It is the Holy Spirit that moves the thought or speech of the "prophets".

(10) They said to him, "Then how were your eyes opened?"

(11) He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Silo'am and wash'; so I went and washed and received my sight."

As Christians (...), we might think that when it comes to witnessing to a blind person, we are Jesus, "the prophet who is to come", but we are not going to put mud in the eyes of a man born blind, but rather we will tell him our story, and say: this event in which you see death, God has put it in my life to cure my blindness, and thanks to this, I came to church (...) where my vision was clarified and now I can see. It is not the word of God that first makes us react, but God in our history. To the extent that those who listen to our testimony, empathise with us because they have lived through similar situations, or simply because they see that God makes us immune to death, they can come closer to the source of Siloam (to the church...), by remembering that he too has mud in his eyes because of what he experienced in his history, and that it was something he never made sense of, but in fact, Jesus already made mud for him and smeared it on his eyes, he just didn't hear that he should go to the Church to clear up the vision, there was no Adam to

tell him. Although it's not really enough to go to Church. It says "I went, I washed and I saw". We must apply that living water to our life (I was washed), we are back to "effort" which is nothing more than active action resulting from our free choice of God.

Well, this would be speaking of those blind from birth, i.e. the Eves who only have ears for the world down here. We know that by the faith of some one can save another, let us remember the paralytic who is brought to Jesus through a hole made in the roof (Mark 2,5: When Jesus saw their faith, he said to the paralytic: "Son, your sins are forgiven you"). This hole seems to allude to breaking the rule set in righteousness from above, from heaven: he who listened to Satan there, here does not have an open ear, which I mentioned at the beginning. A roof, moreover, normally prevents us from seeing the sky; in this case it prevented him from reaching Jesus Christ. It does not seem casual to use the word roof, because it was easier to enter through a hole in the wall (there are readings that speak of this), not forgetting that they had to climb up to the roof, if there was no embankment. The explanation would be to get directly to Christ because he was also surrounded inside the house, but then there would be a big mess, with sand and straw falling down, it would take a while... and the owner of the house wouldn't say anything? Wouldn't anyone, not even Jesus, say, "Come on, let him in through the door"? Rather, if it happened that way, it was to signify the word 'roof', or, rather, to reflect that standard of justice of which I speak, in that roof, I think.

The blind for the world, not from birth:

There are others who are not blind from birth, who have had their vision clouded by the distractions and idols of the world. In this case, the Word of God can reach them directly because they are ready to hear it, but even here, the spittle still represents the Holy Spirit. As has so often been said, St. Paul said that God wanted to save believers by the foolishness of preaching, not by the foolishness of reading the Word. This is because the Word comes to our hearts normally moved by the Holy Spirit **of the one who proclaims it**. Of course God works wonders and is not subject to anyone in particular to touch our heart and can even send his Spirit directly, but this is how it usually happens, he uses the Adams. In fact, in ourselves when we are in the Grace of God we can see that even in our dealings and what we say we are more accepted and find a more open willingness of others to listen to us. It is fundamental who gets that word to us and of course it is also important our willingness and even our interest and effort (even if many deny it) to receive it. If the old woman who gave her two coins gave more than the rich man, it was because of the effort involved, which is a reflection of her love. An itinerant missionary who dedicates his life to God and to evangelisation usually has more strength of Spirit in his preaching than a practising believer immersed in the things of the world, at least that is how I perceive it. Of course it is God who does it all, but usually through us.

Well, this is the Saliva, the Spirit. The Word of God is already represented in the mouth, which is where the saliva and the voice itself comes from. And also in

these cases the clay is the events of our history. The difference with those who have been blind from birth is that they can turn to the church..., by their own means, to cleanse the mud, or they can directly recognise the solution to their blindness in the word of God. Thus the spittle is for them the Spirit that has been at work in the events of their history and also the Spirit that makes itself present in the Word normally through the one who proclaims it. The man born blind must see the action of God in the Adams, see or live the experience of the Adams, not just hear it (the four made a hole in the roof and dragged him up there).

As for the distinction of the blind.

In verses 39-41 it speaks of a judgement: "For a judgement I have come into this world". With this judgement He means the passion in the fulfilment of which the Eve or traitor follower of Satan and the traitor Adam for love of Eve, for following her, will be distinguished. This happening in heaven will determine in the world who listens and who does not (Matt. 10:34 "Do not think that I have come to bring peace on earth. I have not come to bring peace, but a sword. Yes, I have come to set a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law; ...). That is the sentence that has already been set for the Eves in heaven, in the passion Jesus Christ will fulfil what has been judged.

So that those who do not see (the Adam's do not see for the world, they are like fools for others, they also do not see the Holy Spirit until the Passion) may see (the Holy Spirit) and those who see (for the world - Eve) may become blind (to the Holy Spirit).

Those who do not see for the world are the Adams, for they will put God before the things of the world and will be considered mad (or blind) by the Eves. In contrast, the latter, the Eves, who are so prosperous, so intent and watchful of the world and its idols, always looking at money and hardly looking at their brother, become blind, because they will not be able to perceive the Holy Spirit; they will not be open to the word of God. This distinction will occur after the passion, for before that none was able to receive the Holy Spirit, the paraclete ('for a judgment I have come').

In (41), when he says: "If you were blind, you would have no sin; but, as you say, 'We see' your sin remains."

He refers to the same thing, though this time he also speaks of the effect, i.e. he speaks of ignorance-knowledge. He says: 'if you were ignorant, you would have no sin... but because you say that you know...'. If we speak of the Pharisees, he who knows the law and does not fulfil its foundation Love, has greater sin than the ignorant, and moreover this sin will remain because the ignorant one allows himself to be taught, he who claims to know, does not; this is perfectly described by saying: 'as you say "We see"', it does not say 'as you see'. On the other hand, generalising, from those who do not see for the world (Adams) are excluded those who claim to see, because even if you are an Adam you can have your eyes set on the world. These blind Adams, as I said, would be those who are not blind from birth, who are blind because they are obscured by the world. I insist: the distinction **"from birth"** is important.

- *The Prophet who is to come.*

The Jews await the "prophet who is to come", this is indicated in several places in the Old Testament. In some words they speak of a return of Elijah or Moses. But Jesus Christ is not just any prophet, one of the clearest prefigurations of Jesus Christ in the Old Testament is that of Moses. I have already indicated at various points in the essay why. I will state the most direct one for me: Moses breaks the chains with which Pharaoh has bound Israel, giving them freedom. He opens a passage through the sea (symbolising death) and then closes it, leaving the Egyptian army in that death. Jesus Christ makes man's nature fit (I won't go through the whole thing about why) and in doing so frees us from the blackmail of the devil, who demanded in justice the same fate as those who rose up for love, not hate or greed. In doing so he plunges the demons into death, because they no longer have that shield of 'righteous' blackmail to protect themselves ("if you condemn us fallen demon angels, then Adam angels too, or are you not the Righteous One?").

There is a clear reading that speaks of the excellence of Moses distinguishing him from the prophets:

Núm 12:6-8 And he said, "Hear my words: If there is a prophet among you, I the LORD make myself known to him in a vision, I speak with him in a dream. (7) Not so with my servant Moses; he is entrusted with all my house. (8) With him I speak mouth to mouth, clearly, and not in dark speech; and he beholds the form of the LORD. Why then were you not afraid to speak against my servant Moses?"

He does not call him a prophet but a servant. And it is even prophesied that Jesus Christ will come a second time at the end of time (remember that Moses is foreshadowed). It is also written that the Israelites will open their hearts to Jesus Christ before the end of the world; so this will not be too far off either.

If we read these four readings:

Mal 3:22-24 Remember the Law of Moses, My servant, to whom I commanded in Horeb precepts and regulations for all Israel. (23) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. (24) He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the land of the curse.

Mat 17:10-13 And the disciples asked him, "Then why do the scribes say that first Eli'jah must come?" (11) He replied, "Eli'jah does come, and he is to restore all things; (12) but I tell you that Eli'jah has already come, and they did not know him, but did to him whatever they pleased. So also the Son of man will suffer at their hands." (13) Then the disciples understood that he was speaking to them of John the Baptist.

Mat 11:11-15 Truly, I say to you, among those born of women there has risen no one greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he. (12) From the days of John the Baptist until now the kingdom of heaven has suffered violence, and men of violence take it by force. (13) For all the prophets and the law prophesied until John; (14)

and if you are willing to accept it, he is Eli'jah who is to come. (15) He who has ears to hear, let him hear.

Mat 16:14-17 And they said, "Some say John the Baptist, others say Eli'jah, and others Jeremiah or one of the prophets." (15) He said to them, "But who do you say that I am?" (16) Simon Peter replied, "You are the Christ, the Son of the living God." (17) And Jesus answered him, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven.

We see that Jesus Christ, and Yahweh in general in the Old Testament, is preceded by someone who makes way for him. In the second reading (Matt 17), Jesus Christ confirms that Elijah must come before the end of the world and at the same time that he has already come in John the Baptist (though he denies it of himself in John 1:21). This indicates that he made way for him as John the Baptist and will do so before his final coming.

In the first (Mal 3) it says that Elijah will come before the great and dreadful day of Yahweh. This may refer only to the last coming, the end of the world, or perhaps also to the first coming of Jesus Christ and his passion, the great day of Yahweh that condemned the fallen angels to death and established war between those who are able to receive the Holy Spirit (Adams) and those who are not (Eves). Before, of course, justice was exercised in the same way, but in different circumstances; thus one can receive a just judgement in times of peace as well as in times of war.

Isa 11:1-10 There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. (2) And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the LORD. ... (6) The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them. (7) The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox. (8) The sucking child shall play over the hole of the asp, and the weaned child shall put his hand on the adder's den. (9) They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea. (10) In that day the root of Jesse shall stand as an ensign to the peoples; him shall the nations seek, and his dwellings shall be glorious.

Isaiah 11:1... also speaks of a shoot coming up from the roots of the stem of Jesse. In this reading the stem of Jesse is God the Father, the offspring, his son Jesus Christ and the roots of Jesse also represent Jesus, but in the nature of man (the root that goes into the darkness of the earth; ugly and twisted, because he takes the form of sin like us to save us); a shoot will come from this root, it refers to that 'Elijah' who reconciles fathers with sons (Adams with Eves, cows with bears, lions will eat straw...), before the end of the world [*since fathers and sons are not paradigms of enmity, it seems to refer, as other times, to us in heaven -fathers- and what is left on earth -sons- i.e. we will be aware of our personal sin in heaven, confirming that God is just and cannot condemn us for the sin of others - Adam and Eve-. This will cause everything to be fulfilled in justice and logic, which in turn will clarify the Scriptures with their 3 ½ Times and cause also the fools -Evas, lions, bears...- to recognise God by reason -*

reconcile Adams with Eves...-]. It comes from Jesus (springs from the root) because humanity is now, after the passion, redeemed and capable of the Spirit. That is to say, he will not be a spotless angel sent from heaven as Mary was to fulfil her mission, but a man who has reached heaven because he has already passed the test. In (10) the root of Jesse again refers to Jesus Christ.

Well, on a daily basis we should all be prophets to our brethren (we should be the ones who bring light to them). This prophet to come, then, does not refer to Christ himself, but to the one who precedes and announces him as we can see:

Isa 41:25-29 **"I have raised up a man from the north, and he is coming from the east. He will call on My name, and tread on princes like mud, as a potter treads on clay. 26 "Who has announced it from the beginning, that we may know, or from long ago, and we will say, 'It is true'? But there is no one who announces, nor who teaches, nor even who hears your words. 27 "I am the first to speak these things to Zion, and to give Jerusalem a bearer of glad tidings. 28 "I looked, and there was none. I asked about these things, and there was no counselor. I asked, and they answered not a word,** 29 For all idols are vanity, and their works are nothing. Wind and vanity are their images."

This one he calls from the north is the shoot that comes out of the root of Jesse. It means that he comes from those redeemed by Jesus (the root of Jesse). From the north come the traitors, sinners (he says he raised him from there), but he comes from the east (where the sun rises = God), meaning that he was redeemed. In 26 he says what in this book I have shown; announcements made from long ago, which have only one answer: "It is true". So it seems that he does not find this counsellor, but then, in what follows, he does find him.

Isa 42:1-25 "Here is my Servant, whom I will uphold. My Chosen One, in whom I delight. I have put My Spirit upon him, and he will bring justice to the nations. 2 "He shall not cry out, nor lift up his voice, nor make it heard in the streets. 3 He shall not break the bruised reed, nor quench the smouldering wick. Faithfully he will bring justice. 4 "He will not grow weary, nor faint, Till He establishes righteousness in the earth, And the isles shall wait for His law."

This one here is not Jesus, but the shoot that comes out of Him (from His roots). "He will not break the waterfall, nor quench the smouldering wick" speaks of him, not what he will do because any normal person does not attack, break, or extinguish the weak; it would not be noteworthy that this one here will not break the weak. And if we were to speak of Jesus he would be described as a torrent of Light. This one however is in ill health (bruised reed, will not break), and is not a saint (the smoking flame will not be extinguished). It is then confirmed in:

19 "Who is blind, but my servant? Who is deaf, like my messenger? Who is blind like my envoy, the servant of the Eternal, 20 "who sees many things, and does not warn; who opens his ears, and does not hear?"

This one here will speak of justice (1), and the islands will wait for his law. I think I put it this way, the islands surrounded by sea or death may be the Eves, not those who already have a path. Since the islands are often named as part of these 7 groups, it may be that there are not really 7 religions but 6 and the "islands" group does not have a specific religion (in which case the fools would not be distributed beforehand among each religion. Both options are possible).

5 Thus says God, the Eternal One, the Creator of the heavens, who spreads them out, who spreads out the earth and its produce, who gives breath to the people who dwell in it, and

life to those who walk on it: 6 **"I, the Eternal One, have called you in righteousness, and I will uphold you by the hand. I will keep you, and make you a covenant of the people, a light of the nations.**7 **"That you may open the eyes of the blind, and bring out the prisoners from the prison, and those who sit in darkness from the prison.**8 **"This is my name, I, the Eternal, and to another I will not give my glory, nor my praise to graven images. 9 "The former predictions have been fulfilled. I announce the things that are to come, I announce them before they come to pass. 10 Sing to the Eternal a new song, sing his praise from the ends of the earth, sing the sea and all that is in it, the isles and their inhabitants! 11 Let the wilderness and its cities sing, the villages where Kedar dwells. Let the inhabitants of Shelah sing, and from the top of the mountains let them shout for joy. 12 Let them glorify the LORD, and preach his praise in the isles. 13 The Eternal shall go forth as a giant, and as a man of war shall he stir up jealousy. He shall cry out, he shall shout, he shall shout, he shall strive against his enemies. 14 **"From everlasting I have kept silence, I have kept silence, I have held my peace. But now I will cry out like a woman in travail; I will lay waste and devour.** 15 I will lay waste mountains and hills, I will wither all their grass. I will make the rivers into islands, and dry up the pools. 16 I will lead the blind by a way they have not known, I will make them tread in paths they have not known; I will turn the darkness into light before them, and the rugged into a plain. This I will do, and I will not forsake them. 17 **"Those who trust in idols and say to the molten statues, 'You are our gods,' shall be turned back and greatly confounded. 18 "Deaf, hear; and you blind, look and see! 19 "Who is blind but my servant? Who is deaf, like my messenger? Who is blind like my envoy, the servant of the Eternal, 20 "who sees many things, and does not perceive; who opens his ears, and does not hear?" 21 The Eternal was pleased for love of his justice to magnify his Law, and to magnify it. 22 But this is a people plundered and trodden under foot, all trapped in caves and hidden in prisons. They are sacked, and there is none to deliver; they are trodden under foot, and there is none to say, "Restore". 23 Who among you will hear this? who will hearken and hear of the future? 24 Who gave Jacob as a prey, and delivered Israel to spoilers? was it not the Eternal, against whom we sinned? And they would not walk in his ways, nor hearken to his law. 25 Therefore he poured upon them his fierce anger, and the power of war. He set fire on them on every side, and they did not understand; he consumed them, and they did not listen.****

The rest seems clear, it is what is going to happen in no time. It would be good to ask ourselves the questions in verse 23.

A book, the cure for deafness.

From chapter 29 (or 28) of Isaiah onwards he laments in several chapters of those who go down to Egypt but then shows how the Eves will hear. I allow myself to repeat this because it fits in perfectly here.

Isa 29:1-24 Alas, Ariel, Ariel, the village where David has encamped! Add year upon year, the feasts complete their cycle, 2 and I will put Ariel in anguish, and there shall be weeping and wailing. She shall be to me an Ariel; 3 I will encamp in a circle against you, I will tighten against you the entrenchment, and I will raise against you a trench; 4 you shall be cast down, from the earth you shall speak, your word shall be choked by the dust, your voice shall be as a spectre from the earth, and from the dust your word shall be as a whisper. 5 ... 6 From Yahweh Sebaoth you shall be visited with thunder, with noise, with roaring and clattering, with storm, with storm, and with a devouring flame of fire. 7 It shall be like a dream, a vision of the night, the multitude of all the nations that war against Ariel, all her militia, and the forces of war that oppress her. 8 ... 10 For Yahweh has poured upon you the spirit of slumber, he has glued your eyes (prophets) and covered your heads (seers). 11 And every revelation shall be to you as the words of a sealed book, which is given to one who is learned in letters, saying, 'Yes, read that,' and the other says, 'I cannot; it is

sealed. 12 Then the book is passed to one who is illiterate, saying, "Please read it," and he says, "I cannot read." 13 ... 14 Therefore behold, I continue to work wonders with that people, to do marvellous wonders; I shall lose the wisdom of their wise men, and overshadow the understanding of their wise men. 15 ... 17 Is it not but a little while, that Lebanon shall be turned into a garden, and the garden into a forest? 18 In that day the deaf shall hear the words of a book, and the eyes of the blind shall see them out of darkness and out of gloom, 19 and the poor shall rejoice in Yahweh, and the poorest of men shall rejoice in the Holy One of Israel. 20 24 The wanderers shall gain understanding, and the murmurers shall learn doctrine.

Here we are told the full story of the Eves: of their betrayal from heaven (1-9), of their blindness on earth (10-12), and of how their eyes will be opened by a **book** (18).

Isa 30:1 Woe to the rebellious children - oracle of Yahweh - to execute plans, which are not mine, and to make libations of covenant, but not in my sight, heaping sin upon sin! ...10 **Now come, write it on a tablet, engrave it in a book, and let it endure to the last day, for a testimony for ever:** 9 Which is a stubborn people... 10 Who have said to the seers: "See ye not"; and to visionaries: "See not for us true visions; speak flattering things to us, behold illusions. 11 ...18 **Yet Yahweh will wait to be gracious to you, and so he will rise up to have compassion on you, for Yahweh is a God of justice: blessed are all those who hope in him!** 19 ... 20 **The LORD will give you siege bread and rationed water, and afterward he who teaches you will no longer hide himself; with your eyes you will see him who teaches you, 21 and with your ears you will hear behind you these words, "That is the way, go in it, whether to the right or to the left."**

He laments now for the rebellious, mentioning also a book and a Grace of God (of equity) that waits and arises (18). He speaks of them "seeing" the one who teaches him (20) and "**That is the way, go ye in it, whether it be to the right hand, or to the left.**" What does this sound like to us? Doesn't it really seem to say that there is more than one way leading to the same place?

Chapters 31 and 32 also speak of those who go down to Egypt and of the indolent women, and in both God forgives them. Ch.35 also speaks of redemption and of the deaf who will hear.

- *The Climate Change and its periodicity.*

Climate change deniers say that the world has periodically undergone these changes and then regulated itself. Of course, if a meteorite arrived or a chain of volcanoes erupted and covered the sun, sooner or later that ash would fall to the ground, but if man is the cause of the ash or emission of greenhouse gases, will it be regulated? If man were to disappear, of course. Anyway, I don't think we will get that far, I think the end will come sooner; I don't know, but my calculations are around 2025 (Well, I thought that once the knowledge of God was expanded, i.e. this book was released - this is when you call me a conceited madman - it would be 1 to 5 years). God only knows and I don't mean that as a terrible thing; that will be the time when many will go home. Perhaps, clarifying the prophecies we have seen, the climate changes, the plagues, the hole in the ozone layer as a sign in the sky (Luke 21,9-11), are just warnings to let us know to pack our bags, or rather, our passports. Perhaps this book will be the last understandable instructions for the blind to fix those papers.

Conclusion.

In the same way that biological life endures as long as it can until our physical body is no longer compatible with it, God stays in us by helping us not to sin and endures until we sin. You, I and others can sense God within ourselves (some just identify it as a sense of well-being, of inner peace) so that He makes us ‘big on the inside’ and able to forgive and be merciful or to live through illness without suffering in despair. This is being in ‘God’s grace’ for Christians or feeling Sakina for Muslims, others call it nirvana... In this way the Holy Spirit adapts himself to our person by becoming one with us (with you and with the other) until our freedom decides to sin and abandons us (God is the One who Is, he cannot not be, he cannot unite with sin). How is it possible that you can live with God within you, as so many others also do at the same time as you, if we know that there is only one God? This is the principle of the Holy Trinity of which we were all (minimally) once a part. A sap that goes through the trunk, continues through its great trunk branch from which other smaller branches grow until it reaches the leaves (men in grace). The fact that you may at times feel more or less full of God, or more or less in grace, speaks to us of the capacity and variety of Life under the mantle of the Lord. It is this variety that allows for the different ways of salvation or religions (straight paths in the right direction). The seven around Love and mercy.

There are as many sizes of 'containers of God' (angels or men in grace) as there are sizes of stars in the sky. In fact, stars are symbolic of angels in many places in the Bible, but I go further: Is it a coincidence that there are also 7 types of stars in heaven? Is it a coincidence that, in the promised land, symbol of heaven, there were 7 nations living? (without thinking of those 7 deadly sins represented here below). I rather believe that God has created the universe as a reflection of heaven for our knowledge. I know that God provides what is necessary for the salvation

TYPES OF STARS	Type	Temperatura	Color
	O	>28000 K	Violet Blue
	B	10000-28000 K	Blue
	A	7500-10000 K	White
	F	6000-7500 K	White Yellow
	G	5000-6000 K	Yellow
	K	3000-5000 K	Orange
	M	2500-3000 K	Red
In addition, the brown dwarf is a "failed" star that contains the same materials as a star like the Sun, but with very little mass to shine. What do we know about this?			

of all and it is not by chance that you were born among Christians or that one among Muslims. In the end it is love that saves. Maybe a luminous Giant star needs to recover less light than a very luminous Supergiant to become what it was. Just as a weather balloon (probe) needs more gas than a small balloon to fly, and both are balloons and both fly. And will I put

a thick hose to blow the gas into a small balloon? Will I put the same hose as the one for the balloon probe? No,

because I will break it before filling it. Perhaps this is the key to the seven churches or religions. A question of capacity, but we all have in common the Gas, the same God, love and mercy. This is what the parable of the talents refers to, the size of the soul or the capacity of the Holy Spirit (the Holy Spirit is 'condensed' Love or 'Essence' Love and something else that merges with our person). Talents, in addition to money, speak to us of potential, of something to develop. We had a size of soul in heaven (which we emptied), and it is the one we have to refill here (double in the parable), since our soul is the same as there (the one He gives us in origin), but it arrives empty held by a body.

Mat 25:14 For it will be as when a man going on a journey called his servants and entrusted to them his property; **15** to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. **16** He who had received the five talents went at once and traded with them; and he made five talents more. **17** So also, he who had the two talents made two talents more. **18** But he who had received the one talent went and dug in the ground and hid his master's money. **19** Now after a long time the master of those servants came and settled accounts with them. **20** And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.' **21** His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.' **22** And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here I have made two talents more.' **23** His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.' **24** He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; **25** so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' **26** But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? **27** Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. **28** So take the talent from him, and give it to him who has the ten talents. **29** For to every one who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. **30** And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth.' **31** "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. **32** Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, **33** and he will place the sheep at his right hand, but the goats at the left.

Or do you really think that the Lord is going to demand something from you that He has not given you? No, He gives everything, and only asks us to recover the Life we had (for our sake). It is true that Christ validates our nature and then we can fill ourselves again with God (after emptying ourselves, original sin, we could not), but we must fill ourselves, that is our option to choose, our freedom. That is why the unfaithful servant buries his talent in EARTH. He was able, he had talents (he could fill his soul size with love), but he chose to stay in the things of the world (earth). The pew may represent the churches (religions) or the commandments and rules given to the churches, because the fact of fulfilling them, does not assure that we have love in our heart, but without doubt, fulfilling them, we will do works of love. (When I speak of sizes, adapt, bigger or smaller, store,

buy... regarding the Holy Spirit, I always speak of changes in the intensity of the Spirit, which cannot change in what It Is, but in intensity, and even not to be in us. As an example I gave the water vapour, which is still water, and can show itself in different intensities or pressures; we can see it in the shower with the hot water as time goes by).

All of this coincides with [Luke 16:1-13](#) (the shrewd administrator) which I have explained in [Justice and Redemption in Jesus Christ](#) p.381. Also with that of the virgins and their lamps [Mateo 25](#). They spend the oil (away from the beloved), if they had taken recharge in the shop... (buy/sell: see [Revelation Behind the 7 trumpets, pause to tell us about the Beast p. 217](#)).

[Luke 19:12](#) He said therefore, “A nobleman went into a far country to receive for himself a kingdom and then return.” [13](#) Calling ten of his servants, he gave them ten mines, and said to them, ‘Engage in business until I come.’ [14](#) But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’ [15](#) When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business. [16](#) The first came before him, saying, ‘Lord, your mine has made ten mines more.’ [17](#) And he said to him, ‘Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.’ [18](#) And the second came, saying, ‘Lord, your mine has made five mines.’ [19](#) And he said to him, ‘And you are to be over five cities.’ [20](#) Then another came, saying, ‘Lord, here is your mine, which I kept laid away in a handkerchief;’ [21](#) for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.’ [22](#) He said to him, ‘I will condemn you with your own words, you wicked servant! You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow?’ [23](#) Why then did you not put my money in the bank, and at my coming I might have collected it with interest?’ [24](#) And he said to those who stood by, ‘Take the mine from him, and give it to the one who has the ten mines.’ [25](#) And they said to him, ‘Lord, he has ten mines!’ [26](#) ‘I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away. [English Standard Version]

As for Luke's parable of the mines (Luke 19,12-27), which seems parallel, God gives a mine, referring to the opportunity (one) to replenish ourselves. This is the moment when he (Jesus) decides to go for the royal investiture, already in the decision, which brings about the creation of the universe, our second chance. It was in heaven that God laid out His plan of salvation ‘man’ after our betrayal; it was in heaven that Jesus Christ accepted or offered Himself, before the creation of the Universe. Note that when He returns again, in heaven, the others have also ended up in the mine, on earth. That period in the mine is skipped to make everything coincide before heaven and after earth, i.e. to speak to us from outside the earth. If the final judgement is in heaven, everything takes place in heaven. Thus, the far country to which the noble one (Jesus) goes is our earth. The royal investiture is our validation -man- as kings, as capable of containing God. Again the word ‘mine’ has two meanings: one as a ‘power’ to be exploited (gold can be extracted from the LAND; the first), and another as coins (1 mine = 3 months' wages). The first mine is for us this opportunity, the earth, our time here, where we must find love, which later (for many already here on earth) will turn God into Holy Spirit, Kingdom of Heaven (cities). The one who returns the opportunity

'empty', without multiplying or producing, is the unfaithful servant, who keeps the soul, ultimately capable, but empty in a canvas (our skin). 'Mine' moreover, in the first meaning, symbolises a dark place into which we plunge, to extract with difficulty that precious ore; and what is the earth to a good man but that? A place surrounded by temptations and necessities for oneself, which hinder the production of that precious love, and whose prince, moreover, is the devil. It has nothing to do with the enlightened heaven; here we can inversely compare our passage from the dark womb to the 'enlightened' earth. Likewise, the word talent, speaks to us of capacity (properties, possibilities) first and then of money (Love, Holy Spirit to replenish us). The difference with the mines, is that in the talents a specific measure is specified for each of us, in the mine the opportunity won by Christ for us in the passion is highlighted, the rest is pretty much the same, because our 'work' is to get that gold or love or Holy Spirit. Indeed to have the Holy Spirit on earth already, is a Gift, is a down payment, is to have your love + faith exchanged for the Holy Spirit ahead of time. In reality, thanks to this nuance or difference between the two readings, I believe that rather than being parallel, both complement each other. Then it says, 'he will gather all nations', again I insist, it refers to all churches (religions).

Such equivalence is established between 'gold', 'oil', 'wheat'... and the Holy Spirit, for our understanding, that there are words that can serve equally for us on earth, when speaking of earthly goods, and for the angels in heaven, speaking of the Spirit. For example:

Luc 12:16 And he told them a parable, saying, "The land of a rich man brought forth plentifully; **17** and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' **18** And he said, 'I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. **19** And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.' **20** But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' **21** So is he who lays up treasure for himself and is not rich toward God.'"

For us it is clear, but does it not apply to what happened to us in heaven? There the Holy Spirit was everywhere; and the devil tempted us, directly or through Eve, and we saw that Spirit, that tree of life, accessible, and we desired to be more, and to take as much as we wanted, for which we would "get fat", we would be bigger. This is represented here as demolishing our perfectly designed form by God, to make a bigger one as dictated by our freedom after the deception. And indeed we did, for the betrayal happened. Perhaps the dialogue in which we boasted was not given, but then we lost our own soul, it was broken (This very night they will claim your soul). The last verse is the one that links the two 'worlds': *21 So is he who treasures... and does not enrich himself in order to God.*

Indeed, as has been said, this broken soul could not be mended in the same nature it had, for Satan (who hated, not just desired), crying out for justice, was

asking God for the same fate as ours for having emptied us as he had. The only way was to create a new nature capable of holding the Holy Spirit and to do so as a gift from Himself, from God, i.e. without debts that could be claimed by that righteousness. And how do we test that new nature? How do we test a new material to see if it is fit to hold food? What tests would the health ministry officials not do to a plastic container, when it first came into use, to see if it was fit to hold milk? They would twist it, heat it, beat it, subject it to ultraviolet rays, shake it... and all to see if the milk would keep as it should; to see that the plastic would not come off or break down and cloud the milk. Well, the self-giving is Christ, the painful test was the passion, the tested: Love, for as a man he had to be tested and that is why the Holy Spirit was taken away from him at the moment of the cross (Father, why have you forsaken me?). Thus, love is, for man, like a cloak that envelops our inner container and is able to accommodate the Holy Spirit, separating it from our worldly body. Thus, for love we forget ourselves in favour of others, we are able to give our time for love of our children, for example; we let go of the comforts of our body. If in heaven, wanting to be more and to have more of the Holy Spirit for ourselves was an act of greed and lovelessness, the love we can live in the world is the opposite, giving up ourselves for others. Everything is made by God with a perfect measure to save us and our body, since the passion has the "Certificate of Quality" that makes us valid, capable and worthy (in christ) to receive the Holy Spirit; because there was One who tasted the container, and not just any one, but the only one who could deliver us from the justice claimed, the one who speaks from the same place where God the Father is.

I won't say who loves the most, I'm inclined to think it should be the Christians, but one who doesn't even kill an insect like a Tibetan Buddhist must have a lot of love, I don't know... It does seem that we are grouped together by 'similar capacities'. So that light for the stars, which I mentioned before, would be the Essence of God or the Holy Spirit for us, and the form that outlines the star, would be our person. Since light is one and the same thing, each star will shine more or less according to its shape (size, temperature). It is true that there is only one source of the Holy Spirit, where the only ones who can contain it in its fullest intensity are, the Father and the Son (the first created person through whom the others were made; of the created ones, the only one through whom the Essence of God flows in full intensity). We are radiated by it, but somehow the Holy Spirit is reflected in our person by becoming one with us, giving us Life and enabling us to enlighten others. And it is reflected more or less by what we are like (remember white gives it all back, it self-gives; black absorbs and does not shine; the brown dwarf star, being of the same materials as others, does not shine).

Let's continue a little further: let's place ourselves here, in our Man's Nature. I affirm that there are 7 churches (religions) for 7 nations all around God. Moreover, they correspond to 7 "types" or "peoples" also in heaven, as the official types of stars represent. But down here we all arrive empty and dead, and thanks to Jesus

Christ, all men of all Churches, religions or peoples, can be filled with Life again. Is it a coincidence that there are 7 dead planets around the sun, one more with life (ours), and another almost-planet, the farthest from the SUN, which does not become one (Pluto)? If the stars symbolise the angels and us before in heaven, don't the planets seem to symbolise those 7 peoples of God here on earth? Around the Sun (God), some closer than others, but around him. Christ, among us (planets here), took the form of sin like us, but always kept the Holy Spirit (Life, Living Water; He would be represented by our planet the only one with water, where man lives), except at the moment of the cross to prove man's nature. As before with the stars, he seems to differentiate these seven previous, and present types.

And knowing that the sun is a star, coupled with this symbolism in which the sun is God, doesn't it seem to tell us that we were indeed made in his image and likeness and that we somehow held God the Essence (the Holy Spirit) to a greater or lesser extent?

As a curiosity, the earth is not the closest planet to the sun, and wasn't Christ introduced to a hard-hearted people? I believe that neither Jews before, nor even Christians now, are the ones who love the most, for it is really very difficult to love like Jesus. But I know that Jesus Christ will be recognised by all nations as the saviour of mankind, and not only by those who listen to all religions, but also by the foolish. This is what Yahweh says and this is what he has written. There will come a time when faith will not be necessary, the deaf will also be invited to the banquet, although they will be asked for the festive garment, love. Because even if you know everything, you can still be empty of love. I also believe that this knowledge will spread soon, in eight years at the latest. Once it is known, the world will have no reason to exist, for there will be no more freedom of choice and our time will be over. This is not the ultimate reason, but rather the reverse: our time is over and the Lord allows the unseen to be revealed (to say that our time is over is to say that all of us who fail up there will soon have passed through the world). Thus, the propitious moment within the propitious time that humanity is going to live, could be considered 'unjust' for others who did not live it: Why was this not known a thousand years ago, perhaps I would have been saved? -said the one. Well, this was available to all in the scriptures for thousands of years. There is no injustice; besides, I insist, the fact that we know it does not imprint love in our hearts, which is what saves us. And, above all, if the end really comes, as it seems to all appearances, it will cut short the race of our lives all at once; since we know that God acts in our history to draw us to Himself, often choosing our best time to die, perhaps many will not enjoy that "personal attention", as there is a sudden blackout, perhaps this is the justice for which all is now revealed, to compensate for that sudden end. Now the mountains will be flattened and the valleys will be filled in so that we can all see each other without obstacles in between, in fraternity; is a lot to say, of course, especially for the deaf, but even knowing, we will still love.

Another "coincidence" is that today there are officially (according to the model followed by most of the world: English-speaking, America, China, India, Pakistan, most of Western Europe) eight continents because "Zealandia" has been discovered (2017) which is sunken (7 afloat, one sunken, again). The almost-planet Pluto, the stars that do not shine, the sunken continent, seem to represent the demons, also among us, but who only hate. Maybe God has put it this way to support this logical reasoning today, because it seems like a bad joke: other nations or religions have 'laxer rules' and also their faithful servants will be saved. Well, I'll change this one to an easier one => No. We all have our size. God provides what is necessary for our salvation, and always in love.

Now let's look at the rainbow: 7 colours! And, moreover, it is established as a symbol of covenant by God after the flood, just before the tower of Babel (of 7 floors or heights as it is described) in which the 'tongues' of men were muddled (it is convenient to read what is written about it to understand the analogy [Noah and Babel](#) p.39). Let us imagine that we were of 7 intensities or sizes in heaven. If so, we would all share one light, but of different intensities. How to transfer this variety to mankind, since what God provides is what is necessary for our salvation: to fill us with love in our volume or size? (it also happens that our conscience condemns us). I affirm that it has been with the religions, which encompass those nations. And I believe that God has put all these signs to make it clear. As a curiosity, which I have already mentioned, each colour is different in the light it gives off or returns (love in the religions), and in addition to these 7, we have the black that absorbs everything and the white that gives it back, gives, or self-giving completely. Another curiosity is that in the rainbow, the colour is seen with more strength the bigger the drops of rainwater are (more love is seen when you have the Holy Spirit or Living Water). Sometimes you see a double rainbow, smaller and of less intensity, inverted in the order of colours, and between one and the other appears the colour white and black (Wikipedia), as if referring to the 7 in the heaven, God, and the 7 here with the demons.

Continuing: the book of the 7 seals opened by Jesus Christ (apocalypse), in a second, more general meaning that does not speak of the battle, represents us, the created ones, and our life. The seals are the peoples of God. Jesus Christ is the Saviour of the 7 nations or churches. He opens the book of life in which we are these 7 peoples: In heaven, before the betrayal because of God's pleasure in Him, the rest were created; and then on earth where we fell members of these 7 peoples, distributed here in 7 nations/religions by our characteristics, or capacities, rather. Let us remember: in heaven, thanks to Him, these 7 types of angels or "stars", nations or capacities are created. After the betrayal, thanks to Him, man's nature is made fit (again the book of life is opened for us betrayers, and also God provides what is necessary for the salvation of each "capacity": Love in our measure). If it seems difficult for you to think that God could make 7 different types of 'angels' because of their intensity, think if you like of seven different 'ages' or seven levels

of formation. Isn't it true that a child in the second year of primary school is not examined in the same way as a child in the sixth year? Maybe we all had a development, ergo a capacity, and in that development we fell. Thus the test of the world must be in accordance with our capacity at the moment of betrayal, for it was that knowledge that was betrayed; that which we harboured. The greater the betrayal of the one who had more (greater size). This is also the case here with children, who are often not to blame for ignoring. In fact, ignorance for the conscience is often an exonerating circumstance.

Well, God also speaks with numbers, but beyond all this "casual", God's demonstration is proven when the Apocalypse confirms those groups in which the celestial creatures are included because of how they were left after the betrayal: Faithful Angels, Adam Angels, Eve Angels, Fallen Angels, which in its passages are referred to as "Living ones full of eyes". And as I was saying, not because of that fact in itself, which is already marvellous for our knowledge of what we were or because it gives meaning to everything, but because no one else was able to trace a script hidden for thousands of years.

Finally, the most amazing thing of all is not only to be able to prove that God exists, after all, many of us believe without proof. The most amazing thing is to feel that everything around us fits together millimetrically for our salvation and responds to a clear logic. In the knowledge that Jesus Christ is the Universal Saviour of man (of Man's Nature), because of what each of us personally did up there, and knowing that, thanks to Him, any person who loves can be filled with the Holy Spirit, everything logically fits together down here, because we have always known that God is Love and Mercy. Nothing else agrees with Him.

And what have we seen if not this in the Old Testament or in the Torah and even in the Koran? Are not our father Abraham, with his concubine and all, Moses, and others who by their deeds today could be called crooked, taken for righteous by us Catholics? Is it not true that we look at them at the precise moment in Salvation history that they lived, and we know how to discern this difference? Since a six-month-old baby does not eat a steak, nor does an eight-year-old child eat a 3500-calorie menu, but rather an adult and a woodcutter; these, who lived like this, were righteous, although they did not know Love for Love, Love for itself independent of that which we receive, i.e. they were not asked to love at any price, among other things because without the Holy Spirit it was almost impossible. And if we know that faith justified them and that a man's righteousness is the result of what he has learned as such, which in turn is determined not only by the "natural" good but also by culture and customs, is it not also true that righteous men emerge from other religions and cultures? And if we recognise as Catholics that these named prophets and those who followed their rules correctly went to heaven, how can we close heaven to other righteous men? Neither would it make sense from reason, nor from our knowledge of God, for He provides what

is necessary for our salvation. A separate case is the one who hates even under the pretext of their holy scriptures, these are deceived, and in those, their scriptures, they are already warned of the eternal damnation that hatred brings.

Brothers, just as the hairs on our heads are numbered, the justice of God is millimetrically applied, for every nation, people and even person (it also happens that nations -religions- are made up of people of the same capacity). God did so, and to deny this is to deny the love of God. I repeat: Everything fits perfectly. Moreover, even the atheist after his death, if he dies in (difficult) love, he will be saved, even if he could not receive the Holy Spirit in life (Grace) because he lacked faith in the "CREATOR" (this is how it goes). The "frightening" differences that we see between the various sacred books are only delimiters that channel or differentiate our paths, so that they do not come together; for as has been said, we will not put a steak cut into a bottle of milk to feed both the six-month-old baby and the adult. On the contrary, we will warn the baby that eating a piece of steak will lead to death by drowning, even though steak and milk are both foods (these warnings of condemnation of the Christian way are constantly included in the Quran). And it is true that in all the religions of which I speak, underlies love as such or in some of its forms: hospitality, charity, mercy..., but as I said, conscience condemns, and a piece of steak chokes those who cannot eat it. God provides every nation with what it needs for its salvation, to come back to Him. Is it worse to be a baby than an adult? Or a teenager than a 50-year-old? Thank God no, because in the end what counts is getting back to heaven. Moreover, each one lives only the present, to which we have come, it is true, from our past (which in our case has been temporarily erased - heavenly past-, for our salvation). But even as we discern all this, today we unite in the knowledge related in this book about Our Lord Jesus Christ: Son created in the person, God within him, for the Spirit passes through him in maximum intensity. Thus, he is our brother in the created, and indeed, the Holy Spirit (God) is also in us when we are in grace, but only minimally if we compare him with God the Father and the Son. Moreover, in the second instance, He is the Savior of Man's Nature, liberator of our kidnapper: Satan who threatened us with our sin from heaven and hid himself behind it, demanding the same punishment as that which was applied to us. In Christ is fulfilled all righteousness capable and necessary to save us that cleanses away that sin and disarms Satan.

To those who are amazed to think that in heaven we were really made in the image of God the Father, I would say:

Jua 10:34 Jesus answered them, "Is it not written in your law, 'I said, you are gods'? **35** If he called them gods to whom the word of God came (and scripture cannot be broken), **36** do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"

[See Psalm 82]

To conclude, after reading the entire essay, I think you will find the meaning of this reading of Isaiah which, although it seems to be addressed only to Jews and Christians, I think it is addressed to everyone.

Isa 48 Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. **2** For they call themselves of the holy city, and stay themselves upon the God of Israel; The Lord of hosts is his name. **3** I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass. **4** Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; **5** I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. **6** Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. **7** They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. **8** Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

9 For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. **10** Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. **11** For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.

12 Harken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. **13** Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.

14 All ye, assemble yourselves, and hear; which among them hath declared these things? The Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.

15 I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me.

17 Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. **18** O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: **19** Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob.

21 And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out. **22** There is no peace, saith the Lord, unto the wicked.

Another interesting reading which is very long and I will not analyse it here, but which shows our wandering from heaven is: Ezekiel 20:1-44. I suggest you study it thinking that in Ezekiel 20,25 we come to earth in the nature of man

(nature with more 'diversity' of sins and worse 'tendencies' or instincts). Well, there will be many more readings, for sure. You already have the key to investigate. Everything was written, even Christ said: this happens... so that what is written may be fulfilled. As I mentioned a little earlier, it is also written that the mountains will be leveled and the valleys filled in. It happened at the first coming of the Lord, and it will happen again before His new coming. Will the different religions be those mountains and those valleys? Or perhaps He refers to those who hear of the different faiths as those mountains and the Eves as those valleys? Will the knowledge described here be the knowledge that will equalise us? Will this be the knowledge of the Lord that will fill the earth and make the wolf and the lamb live together? (Isaiah 11:1-11). And this being so, will it not be the preamble to the imminent coming of our Lord? It will happen, it will happen, for it is written. Only He knows when, really.

I hope then that I have helped to open the eyes of the "fools"¹ (with apology), who are called fools in the Bible or Eves. Know that you are not written in the book of Life and that you will not come to God, except by logic or by the "world". But since you can come convinced by some Adam, since these reached perdition for your sake and so, in justice, the Lord has ordained, I would like to think that by the reasoning here embodied you can come to Him. Perhaps the prophesied time has come when we will all listen together.

If you are a Muslim and in the mosque you have found God, then go there more, but do not forget that He is Merciful and acts in your life with mercy towards others. If you go to a Synagogue I suggest you change it as soon as possible for a church, or better, expand the Torah with the rest of the Bible (for a synagogue is also a temple of God). Although I believe that Christians need more than a Sunday Mass to fight in the environment in which we find ourselves. If we live in a place full of smoke, almost unbreathable, we go out more often to get some air than if we live in a clean house. God now allows this environment perhaps to test all believers. There are groups² in the Catholic Church that help to get closer to God, such as the Neocatechumenal Way (itinerary of Christian initiation), Communion and Liberation and others. Maybe you know someone who is a pious person and goes to mass a lot and then is one of the worst. Maybe that will put you off. But the sick go to the hospital. The first thing is to realise that you are losing blood, otherwise you run the risk of being bloodless (dead) and not realising it. Of course

¹ Fool: the angel Eve, who in heaven heard Satan and on earth will have only ears for him, the idols and the world. It is present in all nations or creeds and in almost every family.

² NOTE: Beware that there are groups that are not Catholic, nor of any other specific religion, that are really sects. And conversely, there are Catholic groups branded as sects on the internet, or by the media, that are not. When approaching any movement, make sure that it is approved by the Catholic Church. For example, the statutes of the Neocatechumenal Way have been approved by the Holy See and yet they have bad publicity. Well, this movement, even if it has a lot of flaws, even structural ones, can help you get closer to God. If you are looking for an intimate and personal relationship with God, I would recommend Opus Dei. If you don't like movements, at least receive communion several times a week, be in contemplation of the Lord for half an hour in front of the tabernacle, also several times a week, and pray every day.

we go to church as sinners, and it is there that we are first diagnosed with our illness, where we are shown our sin. Then they give us the medicines and means to cure us. It is up to us in our freedom, as always, to apply those remedies. I invite you to approach Catholic groups that try to live the Faith more intensely, the pastoral care of the Churches, the catechesis.... Praying together is a blessing. Sharing your experience of God with others is a blessing. Courage, God Loves You, Convert to Love, to God's Love! Jesus Christ has risen as man and never died as a person capable of containing God the Essence (despite being tested in torture)! He has remained in God! And in so doing, by passing through the world as a man and remaining in the nature of God, he has made every man a potential desire for God, He has tested our nature by making us worthy to receive divine Love, the Holy Spirit!

I only know that Faith (and Life -the Spirit-) is a Gift from God, but we have to desire it, to open our being as a bride who receives the bridegroom. Nothing is more descriptive, that is why we are always referred to in the scriptures as females or feminine (brides) and Christ the person and Essence (God) is the bridegroom.

As I said, I hope the book has been of some use to you. If so, I ask you to pray for me; now, now, now, now, now, now! Heh, heh. Know that God gives us prayer as an important defence. In that part around us that we don't see, there are the demons attacking us and the guardian angels fighting for us. In reality, it is our will that decides, but even in wanting to stay close to God, we receive very strong attacks. Prayer in itself is to turn away from the world, to give our time back to God. As always there is justice here too.

By the way, if you pray the Lord's Prayer I suggest you put your mind up, far, far away... Beyond the planets, beyond the galaxies. Imagine that the universe is a great domed sphere and God the Father, whom no one has seen, is there, outside of time. Since I do it this way, I have the impression that my prayers arrive certified! Heh, heh. No man, but try it. Just concentrate a little and you will see. It is true that God is among us in the Holy Spirit and God the Son in the Eucharist through the work of the very Holy Spirit and we can still see his reflection on so many occasions in our lives..., but as it is the 'Our Father', and it is addressed to the Father... well, that's it. And pray it with concentration and intensity once, twice, three times, or as many times as you like; it will be like knocking on his door to ask him for the Spirit (so says the Gospel).

I leave you with a question:

If you were Love, incapable of being unjust, and incapable of mixing with hatred, and knowing all that has been said about us, the traitors to God, would you not have acted as He did to save us? And if in your battered heart you find a little warmth that leads you to understand this possibility?

Why don't you believe?

Peace

Appendix I

Letter to a Christian

About the Child in Our Nature

Let us look at what we find in our environment about our children. Biologically they are a creation originating from cell mitosis and other processes. From nothing, or almost nothing, the whole body arises. The soul, however, is not created by any physical process.

After the rest of the book, I think it has been proven that our life in the world is the result of our attempt at salvation by God, who must act in righteousness, without denying Himself. Thus, Jesus Christ validates the nature of man as a new Nature fit to receive the Holy Spirit, being that this new Nature consists in the world of a body "bearing" the soul already existing in heaven, which from the passion is capable of possessing the Holy Spirit in some measure; that capacity which we lost there after our betrayal. I will not repeat the reasons for this necessary renewal for the sake of justice, nor so many other things that have already been said. If you have read everything else, you will know that not only does it respond to an unappealable logic, but that it is all reflected in the Bible, in verses and prophecies whose meaning was hidden from us by God's will.

However, I am now interested in advancing some knowledge regarding these new premises, in relation to Christ the Son of God and to ourselves.

Firstly, to determine that, when Genesis speaks of God making us in His image and likeness, it speaks primarily of our original heavenly nature. Although, as our Man's Nature contains part of this first creation (the soul, though without the Spirit in the same form), we retain some resemblance, but much more diluted by what has been taken away and what has been added (more of a repertoire of sins to choose from), or much less resemblance to understand ourselves. It is important that this similarity continues because God has also made the world similar in the same measure. If it is proof of salvation for us, it must necessarily be similar to our experiences of heaven; this is the essence of examinations, to prepare or prove, or demonstrate to the one who requests it, that the examinee is ready for real life in the status he or she intends to attain.

Thus, in this world, God has taught us what sons are, and not only that, but He has called Jesus His Son, for He is, but He has made it known to us according to our knowledge of the word "son", which carries connotations of:

Creation, posteriority, subordination (or subjection to authority).

And these, I believe, can be applied to the person of Christ, who, being created by God the Father, is able to contain the Infinite Love or Holy Spirit in maximum intensity, making Himself a person of God.

It is important to have read the points about the [Holy Spirit](#) p.407 to understand what I mean, because the Spirit intertwines in us, even changing us, but we still maintain our person and freedom. It makes us different and we can distinguish the changes made in us, since, to begin with, there are many things that without the Spirit we are not able to do; I do not want to talk about feeling the very Holy Spirit within you since some say they do not feel it, and even deny that it can be felt (something categorically false, but be that as it may...). The fact of speaking of the Holy Spirit and not only of us "changed", already differentiates the Spirit itself (important to keep in mind what was said about the degrees or intensity of the Spirit).

This being so, it is normal that one recognises the merits of the very Holy Spirit in us and does not attribute them to one's own person (alone you cannot, with the Spirit you can...). Indeed, to do otherwise would perhaps mean being proud and not possessing that person capable of sustaining the very Holy Spirit. And how could Christ not speak thus: "No one is good but God alone"? The person of Christ speaks of the nature of God "fused" but differentiated in Him.

The Spirit (treated by Jesus in a special way: whoever blasphemes against Him will not be forgiven), is the Essence of God and it is this Essence shared by the created nature (already in heaven) of Christ that makes Him the person of God. Thus we in heaven shared some of that Spirit and were children, but not the person of God, for we were not at the Source, where God the Father is with the Son. From where all Life emanates, from where the Kingdom of God emanates.

So, it is easier to love within the Kingdom of God, but not all our Love comes from the Holy Spirit. In our relationship with Him, we need a fund of love to dwell within us. To give an example, the one who receives a blood transfusion must have life before receiving it, otherwise the blood is of no use, it does not give life. However, the weak person who receives it is reactivated and filled with life. Well, that would be us, that set of veins, or person through which the blood circulates (between options, freedom). Blood gives us Life and the bad life of the world and its wounds makes us lose it. As I said, here on earth, after the Passion, the Holy Spirit seals our soul externally, repairing the rupture that prevented us from receiving it; we all received this seal in the baptism of the cross of Christ. The inner Holy Spirit, however, can be lost and we can wander around dead in the routine of the world. All this I have already spoken about in the point on the Holy Spirit. Such is the similarity in the world between viruses and bacteria against the human body, with the relationship between demons, idols, temptations and our Holy Spirit. The first recommended measure is not to walk on crooked paths, but even so, we communicate or live with others, moments most exploited by the tempters. In the same way, viruses try to enter through the mouth, nose... and try to pass unnoticed before our defences, just as the devil negotiates with our conscience, stretching more and more the rubber band to enter and kill; because once inside, if the sin is capital or of lovelessness, we fall dead, without the Holy Spirit within. Because this nature holds us and Christ has made it perennially fit,

we can rise again, turning what was death into only sickness, if we go to the doctor to be healed. For this outward sealing of our soul, which took place at the baptism of the cross of Christ, enables us to contain the Holy Spirit, but never to subdue or enslave Him, for the Spirit cannot cohabit with evil.

Just as God the Father cannot coexist with evil, nor with the devil, for God is pure in absolute purity, radiant white without so much as a yellow dot, let alone a black one; just as Christ refused to listen to and talk with demons in the Bible (but not with sinners). In the same way the Holy Spirit within cannot coexist with evil or unloving. Does not what has happened to us speak to this? God's only way to save us in righteousness was by the sacrifice of his innocent Son... God has no grey areas when it comes to love. There is no room for half measures. We, in our impurity and injustice, would perhaps have tried to study some intermediate solution that would have left some punished (demons) and others less punished (Adam, Eve), but God cannot be unjust, without forgetting that the Kingdom of God is the very Holy Spirit. That Life also in heaven is the Holy Spirit and it CANNOT be mixed, soiled, made murky, never. There was no other solution because God is who He Is. He cannot be almost, almost God.

So, as I say, the fact that our new nature has an 'added' body, speaks to us that Christ, the firstborn, first created person, God the Essence, before our betrayal, in heaven, had a nature other than that of man (which is the 'wrapping' we know here of Him), as well as that of God. That is to say, together with the Essence of God, the soul that configures or comprises among other things our person, freedom, "independence"... Jesus Christ also had it; being Him in His creation before all times the one who made that nature (soul -capable-: freedom + independence + person, or angel, or whatever we want to call it) fit to receive the Essence of God. This in no way detracts from his Divinity, for he makes his own the Holy Spirit who transits within him in the highest intensity, that of God, and the Spirit is always intertwined with its bearer. The difference between an archangel or an angel and Jesus is the size and his infinite love, which is why some of them considered the possibility of rebelling, because they too were made in the image and likeness of God. Nor does it detract from his uniqueness that he was a man among all men, being the only one who could make us valid as such for God, because he was the original validator of the first nature created by God, the heavenly one. In such a way that the fallen angels could not attribute injustice to the new creation man by saying that it had been made ad hoc to save us, for that would be to declare their own creation as unjust, since it was our very validating principle (Christ most loving), which made his creation possible. Christ is the "established or founding" standard, the very firstborn principle of all created, the one who, as the moulding seal, gives fulfilment. This is part of the similarities of heaven and the world that are so important for man to be saved in righteousness.

In these circumstances, Jesus Christ, whose person is made in the image and likeness of God (free and to Love) and will also keep the Essence of God equal, does not in any way obscure this likeness, nor does He become anything inferior by becoming man; for the only difference is that, being Himself, He bears a heavy body burdened with needs and temptations, demonstrating that His person can love to the extreme by bearing the body. Neither the Person, or in general the soul,

nor the Essence (quantity/size) afterwards, are inferior; perhaps, adding the body, on the whole yes, but only because of the characteristics of the body itself which limits it in "movements" or in what it formerly did in heaven. Thus, a man who loses a leg in an accident, is still the same man, with the same dignity and soul, though inferior as regards mobility or the things he can now do with his body.

We men are also different in our person, with respect to what we were and especially until the passion, because we sinned, betrayed and broke our soul and were unable to receive the Holy Spirit in our lost nature "capable soul or angel..." and here, as I said, we are a very watered down likeness. Very interesting is the case of Mary, because by not betraying in heaven and not having the original sin, she also maintains the likeness in the soul, and keeps her Spirit, as she was in heaven, not "diluted", so she becomes what she was (when she was angelic or heavenly nature) but carrying here a body as well. As I said, she is a support in the mission to save man; God wanted His Son not to be raised by us traitors. It was not necessary, so why give him a traitorous mother? Yes, his sacrifice was necessary, but not to have a sinful mother, because the anomaly is us sinners, the traitors; what is normal, what is right in God's will, are the angels. He wanted the best for his son, because seeing how Christ was left on the cross we can make the mistake of thinking that God unloaded everything on him, but it is not like that, God did exactly what he had to do to save us. Not a whip was left over, not even a spittle was left over. God had measured out the love necessary to create in fiery molten nature a man capable of God. Why make your child grow up under the authority of a traitor to you? You wouldn't have done it, neither would God. As for Mary's virginity as a woman, it is a direct consequence of her purity of origin in heaven. And conversely, not having been a traitor, it was a *sine qua non* condition to be immaculate on earth; as well as to be the bearer of the firstborn Son.

It is necessary that we bring Christ closer to our understanding and even to ourselves when dealing with Him or about Him. The way is not to take Divinity away from Him, since He is God in Essence, therefore He is a person of God, but to keep in mind that we were created in heaven in the image and likeness of God. To say that the person of Christ was created by God the Father is surely heresy to those in the know, perhaps because we do not really understand that Essence of God, God Himself. Perhaps we are too far away and keep too much distance even conceptually. However, we can say that you and I are or can be bearers of God, and doesn't this also sound somewhat heretical? If we consider who God is (who is like Him?), how are you or I to deserve that He should even make a home within us? The question lies, as I have been insisting in this essay, in measure, or intensity; after all, we were created in His image and likeness, **and what are likenesses? Almost always a question of measurement or quantification** (even two similar colours can be similar by changing the quantity of one of their components: red, green or blue).

Let us talk, for the sake of better understanding, of what our persons were before the betrayal in heaven, or if you will, if you do not accept this, let us talk of the angels. The person of an angel is not the person of God, it does not contain God in its fullest intensity, yet it does contain God in far greater intensity than any

of us. Likewise, the person of an angel is clean, upright, pure... yet it is not the person of the Son. Not even two angels or archangels of the same "degree or size" would have the same person, since the person also contains the freedom of each and, in general, that which makes us different. This is where we can really appreciate that similarity, because we all share in heaven something of God. The fact that a distinction is made between angels and archangels and powers also speaks to us of this quantification. Just as the leaves of a tree are alike and different; just as some are bigger or greener because the sap flows differently between them. There, our freedom gave form to our person, but, even free, we were united to God in the Essence, in the Sap, like the leaves of the tree. It is the contained or capable Spirit that determines and establishes the steps, because although there are many angels of different sizes, there is a size at which they are already archangels; something similar happens with the leaves and the branches, perhaps an archangel is like a branch because more sap circulates through him and he supports other leaves; perhaps Christ is like the only trunk branch, a continuation of the trunk itself, but in all of us the sap, God the Essence circulated in one way or another (Jacob's ladder already spoke to us of the hierarchy). Thus, we were all children, a condition we lost when we separated and God or the sap stopped flowing, we ceased to be part of the tree. But God has grafted into the trunk branch of Christ, painfully cutting it off, a scion different from the tree itself (for we are different now), with the intention that the tree's own sap, its very Holy Spirit, will also flow through it. This is the way he has found to save those of us who were cut off (whole branches because also big ones fell), and when we (those who arrive) are in heaven, even if we are of a different nature, we will be part of God because his Spirit will pass through us. Yes, we can say that thanks to Christ we can become adopted sons again (more so, since an adopted son does not share the blood of the father); but before our betrayal we were sons in full title; not as the first-born, but we were. This being so, in heaven, God was something tangible and the Son something concrete and palpable, part of a whole, the tree to which we were united, and even though we were very inferior to Him in everything, He was not something very remote and distant from us, He was part, as I said, of our own tree. It is very important to discern that Jesus, a person, was the creation of God the Father; that He stands at the Source of the Essence of God and is therefore a person of God. It is important to discern that Christ's death on the cross, His loving sacrifice as man to the end, already saves us from our betrayal by making man's nature valid, and it is important to know that Christ's saving resurrection is given, because He remains capable of the Exact Essence of God by dying on the cross and nothing comes out of that infinite love (on that cross of contempt, humiliation, torture, pain,..., but above all on that cross of Love and resurrection, especially of our resurrection as beings capable of God). The subsequent resurrection as man on the third day gives us support in our future life in the world, knowing, moreover, that what is revealed here has been hidden for many centuries; but what is really important is His Holy death on the Cross, which in turn implies His non-death as a person containing God the Essence in the nature of man. It is that created person, with his freedom, surrounded by a body and its chains and temptations, who is tested in the extreme love of the cross. It is not God Essence

that is tested but the person capable of containing God Infinite Essence, in the nature of man. It is a new origin for this Nature, for us.

It is redoing what happened before all time, for the created person of Jesus was able to contain God; that is the origin of all creation. But this time it is done with an addition that was not there in the origin: the temptation of the evil one, for he, the devil, argues to God that, if he were to recreate us in a manner similar to that of heaven, as men or otherwise, we would fall again into his temptations as we did.

As christ proves our nature in love, and tempted and scorched by the demons surrounding him as they crucify him, so we must exercise our freedom in the validated nature of man surrounded by temptation like our master, to exercise and prove our freedom that once fell before the same demon. The created in the origin was that freedom distinct from God, as independent life capable of containing God the Essence. In the complacency of that original proof of Jesus, in which the demon who was not even created yet did not intervene, the angel nature (let us say) or what is the creature "person" capable of God in some intensity was validated.

Thus, in heaven, all of us were brothers of the firstborn, of the person of Christ, that is, of his created part. We were all bathed in some form or intensity in something of the Holy Spirit; though He was in the very fountain of the Spirit. When He becomes man, and once on the cross, after the passion, He becomes the first-born of men, since the nature of man before the passion has little to do with the nature of man after the passion. The first True man is born on the cross (and that is the most important baptism for the whole of humanity), in Jesus tested without the Spirit, an instant later the others are "actualised"; at that moment all of us are brothers of Christ in the new creation, capable man; in the True man. This differentiation between created man and God the Holy Spirit, the differentiation he makes when he says: "God alone is good", speaks to us of the same thing, of his created person and his Infinite Essence, God. And this duality that we see in Christ on Earth, with a body created by God (who later is Validator) and that Spirit of God, is also the image or likeness of what He was originally in heaven (person or created soul, 'container' of: God Infinite Essence). Christ does not change jointly and substantially into what He was in heaven, and the validation of man is done in like manner to the validation of the heavenly creatures; for it was the infinite love of the created person of Christ that pleased the Father and made the rest of creation possible. It is so important for us to understand the word like, also in the ways of the world, and to do so can also help us to understand how the intensity of the Holy Spirit bathed us in different intensity from one to another. We only have to look at a light, God's likeness placed by God of Himself: the light spreads out from its focus and gradually loses intensity, with the source, which when it is very powerful we cannot even look at, being its maximum expression. This illumination, the closeness of God the Father, or the differentiation of the capacity of the Holy Spirit, which some are obstinate in denying, is the reason why God will place different paths or religions here on earth, just as a father would do with his children of different ages whom he is obliged to make them walk through a bad place; he would place on each one the minimum burden necessary

for his salvation, in order to reach the end of the road. It was also in heaven the cause of Satan's greed, the cause of our fall. For he could not increase this ability on his own, because he was made the way he was made. Something he did not accept. He wanted to take more and more light and take it for himself; he did not realise that we cannot take light away from its source, for light is the self-giving of the source itself. And he did as one who tries to capture the light by closing his two cupped hands and sees by looking through a gap between his fingers that there is only darkness in them. Here as there, as a reflection or likeness, we also have different capacities and in the use of our freedom we can fill this, if there is a self-giving or we are of the Adams, those of the open ear, but not enlarge the size of the soul, so that in our greed we can even wish to be like God (crazy but true, that's as far as our greed goes).

Satan's problem, our problem, was that, by wanting to hoard the Holy Spirit for himself, he made himself opaque to Him, for He is pure, He does not admit greed or lovelessness and, as I said, He comes from the source itself, we cannot isolate Him or change His way of Being, we can only enjoy Him when we are transparent. If one becomes opaque by emphasising the silhouette of one's own person in the world, by looking and looking at oneself instead of at others, the Spirit no longer passes through and, moreover, generates a shadow around oneself. Like the branch which, when it rots, causes its leaves to rot also, so Satan, wonderful Angel as he was, who, I believe, was a great archangel, took many followers with him. The Holy Spirit cannot dwell in evil or with mortal sin (which is why such sins are so called), I can repeat this even more often, though I cannot think how to put it more clearly. Not to look at yourself is to blur your silhouette, it is to make yourself, to a greater or lesser extent, transparent; to enter into communion with God and with others, which is why the devil always wants to isolate us, to make us desire for ourselves, to harden our silhouette, deceiving us into thinking that happiness is in the goods of the body, when the opposite is the case, and not exactly because of our body, but because of our omission towards our neighbour. This silhouette and looking too much at ourselves, evidently, makes us stop looking at others, and also makes us opaque to the Holy Spirit. It is curious the way in which God places likenesses of Himself in the world. It seems like a child who wants to play with us by giving us messages and riddles, revealing the answers little by little as the end of the crucial game arrives. He really is a child in the intensity of Living His Love for us. It is the farthest thing from a heart of stone with dulled feelings, which is what the world and its prince Satan pushes us towards with its sufferings if we do not lean on God. As another similarity, I gave the example of electricity and the Holy Spirit with His gifts, which are similar to the effect of an electric current passing through a resistor (light bulb, motor, siren...). Electricity has an effect on all these things. It makes them work and shine, sound, or whatever. The same thing happens to us. With the Holy Spirit within us we show different gifts, according to the Spirit, but also according to us. Again, this also tells us about the intensity of the Spirit and our capacity, so that, if an old-fashioned 60 W bulb receives a power of 20 W, the light output is meagre. If the resistor or the filament is broken or even if the lamp is unplugged, no current passes through, the Spirit does not pass through, we are not transparent to Him.

On the other hand, the same electricity passes through the network linking all the appliances in the house, and even reaches the socket of that blown lamp. This is our freedom, which in itself is often given by our effort to choose the difficult (hence also the importance of the law, even if it is fulfilled and surpassed by Love).

And the Holy Spirit is still a gift, for as light and warmth are for all the world a general gift from its source the sun, so is the Spirit, for we likewise need Him to Live, but since our bodies keep us in a dormant state still empty of Him, and since really the Spirit we receive on earth is a foretaste of the reward resulting from our trial on earth, it is of course a Gift. The case of religions, comes to speak to us also of current intensity, because if we put 240 V to that bulb of 120 Volts we will melt it, or we will discourage that person who is not capable of so much. God does not change in what He Is, nor does electricity change in what it Is, the intensity changes as do the levels of education in a school according to the age at which it is taught; we change. And I will not think of putting a 120V lamp in a 240V socket and not only that, but I will warn in the instructions that it cannot be done because otherwise the lamp will burst, i.e. on pain of death. Does this mean that a 120 V lamp cannot light up the same as a 240 V lamp? No; a third grader who gets straight A's shines just as brightly as a sixth grader who gets straight A's; US bulbs (120V) shine just as brightly as European bulbs (240V), they receive different voltages and both receive electricity, we are all called to mercy. The biggest problem is not in the religion (voltage) as long as we continue in the religion that God has provided for each one, but in the power (W), because if we live our religion without deepening or not living it, we will not shine. Knowledge lies in knowing that there is only one God, that Christ the person is the creation of God the Father (as the Qur'an says; it is curious that this holy book reveals some things and hides others for its own good) and our brother in creation, but through Him flows the Spirit or the Essence of God in its maximum intensity. He is at the source, not as we are, thus being a person of God and there is still only one God. Knowing that He was the first created One who pleased God and by whom all else was created, should not go against any religion, for He is the foundation and validating principle of us all, in heaven before the first death and on earth, after the Passion. Thus, living religion is based on loving and being merciful as a common denominator among the 7 great religions. The laws of these religions mark out for us paths of love, respect and mercy towards others. They serve to exercise our freedom, but also to channel us towards love, useful for those who do not have that love in their hearts. They are useful to put us face to face with God and make us transparent, to open our door to the Holy Spirit so that Love can finally take up residence in us and can emerge from within us towards others. The Holy Spirit is indeed a Gift, but it is not an arbitrary Gift except on very rare occasions. Just as the Sun illuminates all those who come within its reach by 'gifting' us with its light and warmth, God sends his Holy Spirit to all those who are within his reach, and it remains a Gift. It is true that the Eves, for Justice, have always had a closed ear, something that will end, but this is so for justice as I say, not arbitrary. God is not capricious, He is just by excellence. It is also true that some are filled more than others because they are more transparent, or because they have greater capacity; this, together with the fact that the Eves have it much

more difficult (at least until today) and that it is very easy to sin even without realising it, perhaps confuses us. It is interesting to see what is written about the [Holy Spirit](#) p.407, because the fact of being in Grace and feeling at peace with the Lord, is already having the Holy Spirit in some measure. As always the question is the intensity. In fact, as a rule, the Spirit usually enters gradually when we are facing God, with the door open. But as with the sun, when we get into the shade, we cool down (even more so if we are surrounded by ice), and then we have to start warming up again. With the Holy Spirit something similar happens. When we close the door a little, it leaves us, more or less quickly. If we sin mortally (lovelessness), it leaves immediately. The opposite extreme is in the Pauline conversions like that of St. Paul, in which God directly showed Himself to him. This is very rare and is probably due to who Paul was in heaven before the betrayal from above, or perhaps because he has already passed the test and has been returned, we do not know (this is also the case with Elijah according to the scriptures).

Thus, God is Love and the Holy Spirit is the Substance of Love, which, like a delicate chemical element, we must carefully guard so that its bond with us is not broken. In the Bible and in life, our imperative need to love is shown, so much so that if we had no one and as God we could do it, we would create Him. Why? Because in our real background, we are God's likeness (here very diluted).

It is true that God needs nothing, however, I cannot conceive of God only in a person, because He is love, and Love needs to be given, therefore, a receiver. That love was already given between Him and the person of the Holy Spirit, so He needed nothing, but as I said, that relationship we have with the Holy Spirit is different. We love Him intensely and we need Him, something you realise when you possess Him, but it is an inner relationship, intuitive and intertwined with your own being. Christ the person is different, he is like one more you can talk to. He was the beginning spark of Creation, Christ himself, and perhaps all was made in a trinity-like way not only here in a diluted way, but also in heaven. In the first and most direct meaning of Adam and Eve, she is created so that love can be given reciprocally between the two; even in the concept of "son" that I named at the beginning of this point, the contribution of two is necessary, and likewise He has made us male and female. I believe that just as the Holy Spirit, infinite Love, is merged in the Father and the Son, and in those three names we see three facets of one God, so the following powers of heaven, angels and others were created in a similar way, with another person with whom to share in a special way that Love or that Holy Spirit which comes from the same trinity, and so in a progressive way, down to the smallest souls. Returning to the example of the tree, the trunk is attached to the trunk branch and through them the sap flows to the branches, and the pattern of the branches repeats itself, branches opening out into more branches like little trees within the great tree. From some similarities we can intuit its reflection from the heaven to the earth and vice versa. The reason for the second meaning of the words Adam and Eve (hearing and deaf) is established in the first meaning, because it is the Adam's love for his partner that is the cause of his fall, as they did not let themselves be deceived by the devil. Since before that decision there was no distinction in heaven between Adam and Eve, they were created in

the same way, I do not speak now of sizes; before our treacherous decision, the words of Adam and Eve would speak to us of a couple or reciprocal beings, corresponding to the image and likeness of the trinity (in the world, marriage). The great betrayal finally, was against the Holy Spirit; That which pierced us, which emanated from God the trinity; That which was in the midst of us, which we shared and which gave us Life and Happiness; That which being all, allowed us to be conformed to our persons in heaven, until we wanted to separate. Belatedly we saw that the Spirit cannot Live with Iniquity, otherwise, even separated, we could have continued Alive maintaining that Spirit. But it is not so. The Holy Spirit is One. It cannot be separated, even if we experience it with a different intensity in each one of us, we cannot cut it into pieces, we are the ones who change places (we who have been assigned a place, rather) to be bathed by the intensity that corresponds to us. This is why evil cannot live with Him. God could not give a little bit of Spirit to the fallen to make tricks to justify us.

Regarding God the Father together with the person of the Holy Spirit needing nothing, let's see what John tells us about the origin:

Jua 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God; 3 all things were made through him, and without him was not anything made that was made. 4 In him was life, and the life was the light of men. 5 The light shines in the darkness, and the darkness has not overcome it. ...

9 The true light that enlightens every man was coming into the world. ...

14 And the Word became flesh and dwelt among us, full of Grace and truth; we have beheld his glory, glory as of the only Son from the Father. ...

"Word" seems to refer to the person of Christ. The term 'Word' speaks to us of someone you can address or understand, individual, free, intelligent (also of course of knowledge and so many other things), not something ethereal. It is not like the relationship we can have with the Holy Spirit, which is more intuitive, or mixed up in ourselves.

Here he names a 'beginning', when we know that God is eternal, being the alpha and the omega as our beginning and end, not His, since He has no such. This 'beginning,' then, refers to the beginning of creation, not of God in Himself. Furthermore, it says that the Word was next to God; it places the Word with respect to an already existing 'point' of reference. If I say sees next to the square, it is because this already existed before, or if I say is next to the square, it is because the square is a point of reference already known, normally because it existed before if we were speaking of a 'beginning'. Even more so when with all certainty we know that God (as John calls Him in 1:1) was before that beginning, since He is eternal, from which it follows that we place in that beginning the Word (and creation, if we count the Word as the beginning of creation), not "God" the Father. It also says "and the Word was God", it seems to say that this was the order, the desire, that created the person of Jesus, for then it says "that which was made in her", That is the Holy Spirit, who validated the heavenly nature (in her, within); it does not refer to us being made in Jesus, we are made by Jesus (furthermore it says that life was made, and this was the light for men = The Holy Spirit, not that men were made in themselves). In 1:1 he first names the independent Word, and then equates it with God, showing the difference between

Person and the later Holy Spirit “imbued” in the Highest intensity. Thus, John differentiates Christ as the Word, and not as God the Son or person of God, making reference to that created person of Jesus (tangible, concrete, individual, with beginning...), and what is made in it is that Maximum intensity of the Holy Spirit that when passing through it makes it person of God, and makes all possible (heavenly angels and other powers), reason this indispensable to justify us also as man nature. If I say, this is Jesus and he is a baker (for example), I first present Jesus and then a characteristic of Jesus. Since I put Jesus in a Principle and then say that he became a baker (in it life was made), I make a temporal sequence of how Jesus passed from being one thing to another. And since God has no beginning, and Jesus is anchored in that temporal sequence, Jesus by definition was not born a baker; which brings me to the very Principle of Jesus, person of God.

[Well, now I was passing the ebook in English and it seems that it does not match the translation in this language, in fact, neither in many other Spanish bibles. In the Jerusalem Bible it says 1:4: ... what was made in him was life... but in many other bibles they translate it as “in him was life”, so I am going to continue reasoning a little bit about this. It seems correct to me and they must have translated it that way for a reason, but let's look at the term in Greek it seems to be:

ἦν = was, had, agree, shall have charge of, keep, use.

So it seems to be closer to the other version, but let us reason a little, why were all things made by Jesus (1:3), was it that he did it by himself without counting on the Father, or was it that it was not in God's thought to create us and Jesus asked him to do it? No. Everything is God the Father's initiative as it could not be otherwise. It refers to the fact that Jesus pleased the Father, maintained his infinite love which made it possible for him to “maintain”, to agree, or to have Life in him, the Holy Spirit, and for this reason the other creatures were created. **In fact, this is the reason why He is able to Justify, or Validate our new Nature**, because His person was created by God the Father and maintained, (was in charge of, was...) the Essence of God.

Everything is done in a similar way, and Jesus has as on earth a created and divine nature (but first created) and it is in his creation as a person where he by his merits (and with the approval of the Father and the Spirit), loving, makes himself worthy of the Holy Spirit in the Maximum intensity, that of God (something that will be repeated in our nature to justify us). Otherwise there would be no Justice in sending the son to earth, because by his love as man, he makes man fit to receive the Spirit. Neither would we have been justified if he had passed it with the Holy Spirit within him, with the help of God. This separation of Jesus created person, Jesus Holy Spirit in the Highest intensity merging with Him, is intrinsic to Him, in heaven and on earth (part created, part divine). And it is the very reason for our justification, the proof of His created person (like ours) in the new nature. If I thought like the Clergy, I would put Jesus on the same level as God the Father, that is to say, eternal without origin, when it is already clear from the name that this is not so (Son, “This is my beloved Son”). Of course, this would fit a little less squeakily with the absurd and nonsensical teachings that we have received since we were children: that Jesus was sent to compensate for the disobedience of Adam, a man that God created and for whom the whole creation was spoiled and we were all condemned for his fault, and that of God of course, who in this case would be the most cruel and unjust Genius of history. They do not know what they are saying.

Moreover, if this were so, one could not separate Jesus, the created person, from Jesus, the divine part, and it would be the block, including God the Holy Spirit in the highest intensity, who would have passed the cross with hardly any merit then, and of course

without justifying us (it was the human package that was tested in love for us). Nor would He have said: My God, why have You forsaken me? Nor would He have felt that strength come out of Him when the hemorrhoid touched Him. Likewise He would not have cared if Mary Magdalene touched Him before ascending to the Father. Being a block, what difference would it make? Do you not see that even we have the created body separated from God the Holy Spirit within us when we are in Grace? Do you not see that the Holy Spirit does not come from the world? Or do you think that the Holy Spirit is created like the body (by our parents) or created like the soul (by God)? No, they are different natures that Jesus Christ made compatible.]

I say that it is important to know Christ the person because it can also help us to better understand those who deny him. This is most emphatically the case with the Muslims. And it is not a question of changing the truth, but of going to the origin or the real background of Him; I know that it is pretentious of me to affirm that what is said here is the real background, but, even if you keep the relevant distances, observe everything that has been said from reason, from the scriptures that we have studied and the Bible in general, and from your own experience of God. If you are one of those in the know, try to get away from a bit of learned theology; I know it is a barbaric thing to say, but what we now know of our origin and the reason for our life here, makes us realise that many paths we took were shortcuts that led us also to God, and even along the path that God Himself showed us; but today He has changed the very origin of that route, so He will necessarily change the path, though not the end. It is easier for two persons to come to an understanding about something concrete than about something vague. The great impediment Muslims put forward is that God cannot have children, and yet they too can feel God within themselves. One would not dwell within his puppies or his slaves; neither would God, it would be somewhat unworthy. We are more than puppies, we are worthy of Him as men, now and again thanks to Jesus Christ. Muslims claim that Jesus was created by God, without human intervention, and as I argue, isn't that true of the person of Jesus, the firstborn (He is firstborn in His created person, only-begotten in His joint being: a person containing the Essence of God to the absolute degree). They say He did not die, and was it not because His person on the cross, maintained infinite love and then continued to flow through Him the Exact Essence of God, that validated our nature and saved us? (i.e. He did not die in what He was, He remained a capable container of God also as man). They do not think beyond what they have written, for even according to what the Qur'an says, no man, neither Muhammad nor even Abraham, ceased to be born of a man or ceased to die; and yet they do not think beyond about Jesus, who is different from any other also according to their faith. God does not change, we change. Their Allāh is our Yahweh, our God, and He wanted to give them this way for their salvation and He wanted it to be maintained. God will never demand more from us than we need to save us, because He is eager to save us. They have more flexible rules, but around mercy, because, besides, false Muslim is the one who hates. God gave them safeguard verses to guard that path, in the form of imperatives and calls to fight, but as self-defence in a state of war or perhaps so that learned and erudite people would not lure them to Christianity, a path not

made for them, never as a call to hate. It is true that the devil has crept in, causing many of them to cease to be Muslims, even if they think they are. Such intransigence and vehemence is reason enough for us to naturally turn away from them, yet we must do our best to understand them. Perhaps it is as much as asking a mouse to understand the cat that is chasing it, since we are not the ones stalking them. Still, I believe that we must somehow come together to prepare our hearts for what is to come. Let's think that nobody would make the same road to take a bunch of cats up a mountain with a herd of cows; and not only because the cat could go jumping and would not need a smooth road, but also because the cows would crush the cats and the cats would hurt and scare the cows. We are all children of God and He wants to recover us in what we are: cats, cows or that which from heaven has already determined us in what we are here below. It is really us who are different, it is not God and Allāh, who is the same. Debemos pensarlo, entenderlo y creerlo, porque está cerca el fuego que hará a todos los animales, salvajes o no, buscar con urgencia el oxígeno, el Espíritu Santo, sin apenas fijarse en la senda.

As for this fanaticism, so to speak, do not think that it is exclusive to some Muslims. There are some Christian priests who do not accept what is revealed in this book because they consider us Christians to be the only ones capable of God. So much so, that they even judge Pope Francis for his openness towards other religions, and not only towards them, but even towards the deaf of the world, towards those who will soon listen. These priests do not believe that Pope Francis has been chosen by God as the best one to lead Christians at this time. They say: Yes, he is the current pope, and with that they believe that they have fulfilled their duty to recognise him as such. And even if they do not betray their habits, by speaking like this they are betraying their faith, they are betraying God, for they do not trust in Him, they really have no faith; and they scandalise the believers (big and small). Why else will the Church endure to the end of the world? Because of the Holy Spirit. It is true that God provided some infamous Popes, but it was for the ultimate good of the church. Today we live in different times, and not because of our pagan world, but because of what is revealed in this book; God almighty has given us Francis to facilitate the union of all. An ultra-orthodox Pope would not have been compatible with what we now know about God that will soon be known to all mankind. Indeed, God speaks more clearly today than ever before. Well, I have only spoken to a few priests on this subject; I would like to think that, even if such pride and arrogance is found among the lowest in the church hierarchy, it will not reach many bishops or cardinals. There are too many indications that the end of the world is already here. A further sign is in itself the clarification of the prophecies unveiled in this book. Let us take care of Francis who is the last pope, also according to St. Malachy.

On the other hand I recommend that you read [Jeremiah 25:15-38](#), which is on page 309. This reading came to me at random when I was writing the point of Islam. It came exactly to my case, and since it is the same question, but for Christians, I name it here as well.

Appendix II

Letter to a Muslim

False, the Muslim who hates. False, the Imam that hatred preaches.

First of all	Concepts sometimes used differently
Person	It consists of our freedom and made decisions. Our way of being ("be" with small letters).
Love	Referred always love as a feeling. As the feeling of a mother for her child that protects him over his own life.
Holy Spirit	For the Christian, it's not St. Gabriel as it is for Muslims. It is God (Allah) in some intensity, the One who makes you feel great inside and helps you to carry calmly the sufferings of the world.
Sin	Action of unlove. Not necessarily those established 'legally'.

False Muslim is the one who hates, for in no ayah is it written that you hate; more than five hundred times the mercy, and compassion of Allāh are named.

The aayahs that call for fighting in defence of Islam were written to keep the straight path in the right direction of the Muslim people, for Allāh willed to give this path for the salvation of many. There were wars then that drove out peoples and killed for the faith. Today it is not like that. It is not Allāh or His word that changes, it is we men.

Thus, the prophet does not contradict himself when he says:

Sura 5:66. If they would observe the Torah, the Gospel and the Revelation that they have received from their Lord, they would enjoy the goods of heaven and earth. There is among them a community that remains moderate, but how badly do many others of them!

And this is another:

Sura 25:52. Do not, therefore, obey the infidels and fight hard against them through him.

For it is not a war against other religions, not even against the deaf, not even those who apostatize from Islam, the infidels, but it is a struggle for the defense of Islam, against the one who wanted to divert you ("do not obey") from the path laid out by Allah for the Muslims.

Sura 5:57. Believers! Do not take as friends those who, having received the Scripture before you, take your religion as a mockery and as a game, nor do you take the infidels. And fear God, if you are believers!

In this verse he is not defending himself against Christians or Jews, but against those who, among them, mock the Muslim faith; for he who takes the Muslim faith in nothing, will necessarily try to convert you to his religion, and in fact he will try of good will.

So crazy is the soldier who still kills a hundred years after a war, as the one who pretends to say that from the holy Quran you can get a drop of hatred.

Today no one wars for converting a Muslim or expels from a land because of religion. The false Muslims are the only ones who kill, dirtying the Muslim faith

by calling themselves such. Beware of them because hatred is the breath and the devil's own language.

If you had two children and one of them was lame, wouldn't you give this one a wheelchair so that together with the other one he could get to a good shelter? There is only one God, we are the different ones. What if the brother without a chair wanted to take the chair away from the other so that he could move without it, encouraging him to walk with both legs? Would you as his father allow it? No. Or if you are not present, wouldn't you send an envoy to say: "Don't listen to your brother, who doesn't know what he's talking about"? Because without the chair your son would crawl and perhaps not reach a good shelter. Allah is never going to put us through a test that we cannot overcome. He who renounces his faith to praise Allah, God, from another faith is in danger of not having enough strength to walk the new way.

Allah, Yahweh, God are the same. Mercy, compassion, love are His true Essence. This is the Essence that we must pursue in order to unite with Him. I am not saying that you are lame; I am saying that you are different from me. It is no coincidence that you were born into a Muslim village, just as it is no coincidence that I am a Christian.

In this way I believe that a Muslim should not make the Christian norms his own (nor vice versa), except in relation to the love and mercy that both religions have in common, because if God has given you this way, it will undoubtedly be because It is prepared for you. For you must know that two parallel straights led by mercy are two straight paths in the right direction, (as parallels that tend towards infinity). That being the case, you cannot let yourselves be deceived and led astray by hatred, for that is not what the Quran preaches.

As for Jesus Christ and with the Quran in your hand, you should know that it is much more that unites us than that which separates us. We do not think that Christ is another god or a different little god. He is no other god who can create things. We know that there is only one God, who is the same one you call Allah. Christ is indeed a son in that his person is created by God, just as your soul was created by God, not by your parents; you were also a son in creation. However, if you have ever felt Allah within you, the one who gives you real life, you will know that He becomes one with you, in perfect communion; that part that when you are in a state of Grace joins you, is not a created part, it is Allah in some intensity. Christ, our brother in the created, keeps that Essence of God in his interior in the maximum intensity, that is why I say that he has created nature and Divine nature. Not because he is another God, but because he speaks to us from the source. The fact that we can feel God within us (the Sakina, for it is God who gives us tranquillity or the state of Grace) does not mean that there is a god in each one of us. It is the same God who crosses us with greater or lesser intensity depending on how far or how close we are to the source, to Infinite Love.

Well, this letter continued for several more pages, but I have noticed that there is a lot of repetition. It is better to refer to [Islam](#) p.291

Appendix III

Letter to a Jew

On the unbearable weight of choice.

It is easy to see that you are the chosen people. There is no doubt about that. The problem for a chosen one is not to discern well what he has been chosen for. As a stiff-necked people, I do not speak to you of thoughts and philosophies, but of facts and proofs. You, so learned in Torah, I expect you to look at them, even if they come from me.

I have shown you the reason why we are here. What is the meaning of life no less. I have shown you the workings of the world, only visible from the recognition of its three main actors: adams (attentive), eves (deaf) and demons; actors that repeat themselves in the visible and the invisible, all around us.

I have revealed to you readings that you had never in your dreams imagined concealed such secrets. The way in which your history, the history of your people, has been used by the Lord to show to the whole world, our own history from heaven. I have shown you clear foreshadowings of Christ in the Torah, almost all of which were discovered before in one way or another, but which now take on clear meaning as seen from our real origin in heaven.

As part of your history, I have shown you Jacob's Ladder, drawn by God during your Exodus, joined and bound by the cross of Christ.

I have deciphered seemingly undecipherable prophecies and cursed secret numbers, using the ingrained customs of your people; 777-111=666: I speak of repeating three times to make the superlative or considering the 7 as perfect. Incidentally, in case I have not put it in its place, each of those numbers 6 also represents each of the actors of the world just mentioned (Adams, Eves and demons).

The knowledge revealed in the book, releases you from your responsibility as a chosen people, for, although you take this choice as a privilege that dignifies and ennobles you even more, it is, or was in reality, a responsibility that committed you to the rest of the world. However, I have shown you that 'Israel' in the Bible almost always designates the Adams along with the Eves; all of us. You are actually 'israeL' with a lower case.

In short, a dunce like me has revealed to you, great and learned scriptural scholars, the keys to what is shown. I no longer say what is shown, for as scholars I suppose you will want to investigate it for yourselves. Discard my conclusions if you wish, but help yourselves from my clues and I am sure you will arrive at the same place.

The problem with knowing you are chosen is that it makes you think you are better than you are, or at any rate that you are different and even better than others, for in that choice you do not see the responsibility or the mission, but how special you are for having been chosen.

A long time in that condition, knowing yourself to be chosen, has left your neck stiff and certainly a little bent upwards, so that you can only see others when you look down. Well, you will have to look lower still to enjoy the knowledge of these keys, for it is not brought to you by a Jew, but rather by a dunce, as I said. In the essay everything is exposed, there is little more to reason.

Difficult is your case, for you were ready to receive Christ, but you did not. As always, he who has received some rules, your many rules, and has lived them in love, will of course have been saved, and thanks to Jesus Christ as I have already shown. Today, however, now that everything has been clarified, black on white, what rules should we follow? It is true that we Christians follow the 10 commandments, but lived in love, we also reject an eye for an eye, and in this love we blur the rules of protocol, let's say, those that you have drawn in blood with a square and a bevel. I wish I could tell you like the Muslims that all those rules of yours, once you are in the knowledge of Christ, could still be valid, but I don't think so. They were valid for the generations after those who crucified Jesus, since they were taught that He was no one; and as long as they lived mercifully, which is hard to do by concentrating on following those 650+ rules you have (especially that of an eye for an eye). In fact, I believe that your people must be among those who have given the most martyrs to God, for the millions who died in the concentration camps were tortured because they were Jews, followers of Yahweh, of God, and as such, they will have an easier time getting to heaven. This is so because they were not taught Jesus Christ, so in practice it was as if they had lived before Him, with the advantage, moreover, that He had already validated the nature of man. But once demonstrated and known to you, you cannot continue on the way you were going when God saw us ready and sent you His Word in the Saviour of mankind and you ignored Him as you did.

There is little more to say to you except that you investigate the evidence I have presented to you. It is impossible to teach someone who already knows how to read to read, so it is enough that you read the usual under the light that has been kindled. The rest will fall of its own weight, including your recognition of Christ, the Saviour of mankind.

And beware of pastors to whom this knowledge comes and who try to hide it, saying: as he himself says, if they continue in ignorance, our tradition will remain valid for the people. For the Lord has written this word to you also (especially to you I would say): read [Jeremiah 25:15-38](#) page 309. And if our eyes have been opened today, it is because he has willed it. Go not against his will, for thus I warn you: the Lord will keep the last drop of heaven from reaching you, and though you may be able to retain the Holy Spirit through Jesus Christ, you will have nothing to retain. Now you know the whole truth, not one side of it, you must be active in teaching it to your people.

Appendix IV

Letter to all pastors

About your order

Since, as I have stated, your religions, without the knowledge revealed here and lived out of love, lead you to God, why write all this?

You may think that I like to go about correcting others on what they know, but why all this? Who is this impertinent one who seeks to change that which is most sacred, that which has been established for thousands of years?

I am only a voice, but for your joy or misfortune I am a voice that has reached you, so now the responsibility of continuing my charge will be yours. I am not writing this to pat us on the back and tell us: how nice, how much we already know. I am writing this so that, for a moment, you will stop looking at the tile in front of you, the one where you want to put your next step so carefully, and look at the brothers who profess other faiths. In this essay I have not only written the remedy against deafness, I have sent you light to see each other (not me, the Lord has used a dirty mirror to reflect some of His light). **For only the expansion of this knowledge will be the beginning of the healing of the deaf. This is the reason for all that is written to your faiths.** That, and that you recognise each other. I am but one voice, you are shepherds of many.

So let this heavy burden fall on your shoulders. I am aware that it is difficult to listen to those who are not qualified. So, do not look at me; study the essay. I want nothing from you but this. I don't care if you answer my messages, if you ignore them, if you block my email. I don't care if you think I'm crazy, the looks, the whispers. I only care about fulfilling the task I was given, the one I now make yours. I have always shunned important people, in fact, I asked the Lord to protect me from them, but lately I have no choice but to approach you with my writings. I presume that if God has chosen an oaf like me to give you this news, and the message has gone out, He will know what He has done in choosing you. For by your doing, though it is wrong to say so, you do not even arouse a little admiration in me, for you refuse to do that for which you are called today, no matter how many missives I send you. Being the shepherd of many has great losses: fame, responsibility, lack of time... but it has a great benefit: to do God's will also in the great things. Be careful not to be left alone with the bad, be careful not to be entertained by looking at your own tile. I am aware that who thinks he is a lot when he is nothing, is just as worthless as the one who is a lot and does nothing. Thus, I have given these revelations to the great ones. I have placed myself in the will of God, hence all this essay and the messages, but you already have it all

written down, you do not need me for anything. Like the shy and reserved goatherd who is forced to speak to a king, I have already spoken to you and with these all is said; the will of the Lord I have fulfilled. Perhaps my insignificance is a further proof of the truthfulness of what has been revealed, for I am nothing, nor do I have university studies, nor almost the means to propagate this; I must have missed many spelling mistakes, and Word has corrected many others; I am rich in sickness and at times a victim of the tempter. How can anything good come from someone like this? God arranges it this way precisely so that you will see that it is He who does it. It is not my doing, I could not.

So, you are fools if you think that what has been revealed does not go with you. You are fools if you do not see the coming of Our Lord, here I have also announced it to you. Representatives of these three faiths (for the time being), you must study all that has been said, propagate what has been revealed. I am only one voice. You are commanded to do so. A great and precious bag of talents I leave you, a curse in fact for the one who does not make them perform.

Do you not see that we are surrounded by the deaf, do you not see that He knows all things, and it is now that the crooked in heaven, already saved in Christ for what it was, will at last be made completely straight? Do you not see that the prophecies speak of these last years? Have you so atrophied your senses by becoming accustomed to false prophets, that you no longer believe even the prophecies of your scriptures, which also agree with each other? It is the forgiveness of the sins of the Eves that I announce to you (the gift of understanding for whoever, among these, desires it), for salvation came through Jesus Christ, but today God wants to open your ears to them as well. Keep on cleaning the tile while your enclosure is collapsing; for it is not God's will that you should be obstinate in making your enclosed enclosure fit for yourselves while outside there is so much suffering. Thus, no matter how much effort you put into polishing it, the worse it will be, for the will of God, who fixes and gives splendour, is no longer there. The denial or forgetfulness of the knowledge revealed here and of the mission entrusted to you, will be to the detriment of that which you are so earnest in preserving, for one after another, more and more leaks will open over your heads. Come to the will of God and the opposite will happen: God gives it to His friends while they sleep. The Lord has made many preparations for this time. I have already shown them to you in the scriptures. Do not oppose the will of God and fulfil your commission.

Today I know what the next steps are. Only Peter, the pope, can make known all these secrets revealed here. Since he and the church are the guardians of the scriptures, no one else can reveal their secrets to the world in a way that will be taken seriously and relevant. Today there are many who write rants about anything, and the world is used to ignoring all such statements. However, it would not be the same if the Pope were to reveal it. Not because he would be heeded, for

the world is eager to destroy the Church, but because once the light is shone on all that is revealed, the effect would be unstoppable.

As I have said in the essay, not only the Christian religion has been set up by God for our salvation, but several others. The real mission of the Pope is to make God known, real, palpable, demonstrated by reason and as he is: merciful, founder of the different ways of salvation tailored for all mankind according to our origin. If we had all emerged from nothing, the different religions would not make so much sense. Since we are different from our origin in heaven, God could not but make different paths guided by mercy. To put men together with women, boys, girls, babies and handicapped people in the same race would be unjust, and God cannot be unjust. In the same way, to make hippopotamuses, cows, cats, birds, tigers, dogs... climb a mountain on the same path would be to make it too easy for some or too difficult for others, and God cannot be unjust, it is impossible, it is to deny Him in Himself. Knowing our origin in heaven, everything makes sense. The eternal questions of "where do I come from", "where am I going", "what is the meaning of life" are answered within reason, and with proofs written thousands of years ago, which cannot be invalidated even by those who, guided by hatred, try to invalidate them.

Mercy and Love, do not change for any religion, and these, the religions, are only ladders placed by God for us to the measure of our foot, that facilitate us to reach that mercy guided by the choice or adhesion to God, without impediments that condemn our conscience; because the conscience is also manipulated by the devil to make us despair.

However, the rules or norms guide our conscience unappealably, and are especially necessary when love has not yet sprung from our heart. Thus, these ladders with their rules are of different heights of rungs for different measures of each nation. He loves us and is just. The devil, when God wanted to save us, asked to save himself too because he called us traitors as he was (although he hated and we, the Adam, betrayed out of love). That was the blackmail that held us hostage, which Jesus Christ broke in the Passion. But still the devil asked for a test of life in each one of us which, in the end, would itself be a test of choice to the Father; thus he appealed to His Justice, for he claimed that even with the Spirit within us, after the passion, we could betray again, just as we did in heaven when we were filled with God, with the Holy Spirit. It is a choice whether to live our faith or not, a choice that God has prepared for us, willing to help us, for he first made life possible within us by giving us his Son, but he also prepares the less difficult way so that each one can be filled according to the size of his or her soul. Like the fuel pumps of cars, trucks, boats and planes, they are different in their flow capacity, but not basically in the fuel (petrol, diesel, paraffin...).

Since only pastors can lead, let the weight of the souls of the deaf, who through your negligence fail to be saved, fall upon you like ballast; whether you be imam, shepherd of a flock, chief rabbi, bishop, king of the Anglicans, or Peter. If

ignorance exempts, the truth has been revealed in this essay, there is no longer any exemption for anyone, for from reason and in your heart you know that what is written here is true. You have a mission and that is to spread this knowledge revealed here; to understand and recognise each other in your faiths in truth, as brothers, not with empty chatter. Be worthy of that which you represent and not just a representation of a frozen image. Act in response to how He acts in our history. He does not change, we and our environment do, and through our history He disposes. I no longer ask you kindly, now, in this knowledge, your salvation depends upon it, for this life is proof for all and to you more has been given; you are teachers, as teachers you are examined. I cry in the wilderness, but the same God who hears me is the one who prowls your heart. Nothing is hidden from Him. Make known what you already know.

Caritas Christi Urget Nos

**God is who He is.
It is Love and cannot be Injustice, because injustice
is unlove for some of the parties.
To say that God attributes to us the sin of others
different from us is to make Him unjust. It is to deny
God. In itself it is a Heresy.
Thus, our original sin is the inheritance of Adam and
Eve, being that Adam and Eve designates all of us
when we were with Him**

Appendix V

Clippings

As I only increase the book, I put this appendix to add other interesting things that would fit in other chapters, but this way I don't have to layout it again and I am more free to add them (it is convenient to read the rest of the book first).
11/7/2020.

Regarding God's messages.

Hch 2:17 'And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

Well, the Lord communicates in the way we can understand Him. The most direct way is, as I think I've already said, after you've said your prayers, take the Bible and slowly run your finger over the edge of the closed leaves while you pray an Our Father (all over the Bible, OT and NT), so, in part, I was taught how to do it, and I do it; with my eyes closed and thinking about the prayer, not the leaves. It's rare that I go at the same speed, sometimes I go faster and sometimes I go slower. If I reach the edge of the opposite cover I change direction and go back. Then, when I finish the prayer, I open it where my finger is and without looking I point to a place on one of the two leaves. I read just that sentence and then the paragraph or group of paragraphs. Almost always it comes to the case of my story and when it doesn't, I'm sure it's because in my clumsiness, I haven't understood it. It's true that I don't use it every day, mainly when I have some important doubt regarding the book or my life.

What I am going to write now, I think, will be to the detriment of what I have written before, because I have tried to write everything logically, but as I said, the Lord communicates with us, and that is how I have understood that I must do it. The good thing about writing an essay, apart from the flexibility, and the direct and colloquial tone that this genre accepts, is that in the end you get to know the writer in some way, (even more so if you've been following how the book has grown, I've been with it for a few years now). In this sense, you will know that I don't like to stand out and that, if it were up to me, I would pass like a shadow, doing God's will (or trying to), but without being seen. So, don't think that what I am telling you is to attract attention, for I know that the world is full of false prophets and enlightened of themselves.

So I tell you the dream that was important to me.

I was climbing a mountain with a dry climate, like the mountains in the east (As a young man, I spent my summers in Novelda and Alicante), although it didn't even have trees. After much effort I reached the top, a plateau through which a river ran. There I got in and felt an intense sensation of happiness that also manifested itself in my body with an accelerated pulse and butterflies in my stomach (that's how I felt), something that I had already felt on two other occasions in reality; this feeling was what later made me take the dream seriously. There, in the river, standing up and with my chest and head out of the water, there were more people at different distances. Close to me was a large man with a very serious face. His face and appearance resembled the typical fat sheriffs from the American movies of old. The next thing I remember from the dream was that I was looking down the mountain with him and others, saddened by what was happening to those we saw from there. I wanted to go down to help them and I was asking for it with a lot of energy. The next thing I remember was leaving from the other side of the river and going back down the mountain, and halfway down I wanted to go back up again, regretting and afraid to go back down.

Well, as I said, we have all lived in heaven before we became men. This makes us different down here on earth, in our religion, our culture and so on. We all have a mission, the least of which is to save ourselves, that is, to fight and be victorious against the devil and his temptations. Others have a mission to help in the salvation of others.

I know that somehow the Lord has chosen me to carry out one of these missions, which is a responsibility, and it is marked by what we were before, not by what we are now. I'm no saint, I think I've made that clear. Sometimes I cry out to my children, which is anger, a capital sin, other times I have bad thoughts, I judge mentally (pride) and even sometimes -very few thanks to God- I share the judgment with my wife and children (you shall not kill). It is true that I try to eradicate it and I have improved with time, but I am no saint.

I say this because, sometimes, being marked by what we were can be a burden, because the more we know or the more we are able (so to speak), the more will be demanded of us. Of course, for me it is an honour that I do not deserve and I am very willing to give my life in God's will.

And, as I said, it is His will, so I have understood it, that I show myself to you today as I am with my many weaknesses, so that you may know that He holds up what is revealed in this book.

As a curiosity, to give you an idea of the diplomacy, and the care with which the revelations are looked at, (which are really messages from God recorded in the Bible thousands of years ago), I will tell you that this book is being studied by the Catholic Church (I say "is being" because I have not finished it; perhaps there is someone in some office, downloading the book every day wishing that the writer's burden has not increased it so that he does not have to revise it, or the other way

around, perhaps he is bored and expectant...). Before, when I had something new, I would share it with some priest from the Catholic Church movement to which I belong. After all, much writing came from the Words and the words heard there. But with the writings came some criticism of the day-to-day running of the celebrations (not of the structure of the movement or its foundations). Well, in view of this, they decided to cut off this means of communication, since the priest in question was ordered to give what was written by me to his superiors in the Church (not only those of the movement), and they were afraid of snubbing the church hierarchy because of some member who did not act correctly. This seems to me to be understandable. All this is what I have seen, although I do not know for sure, but as I said, it is just a curiosity; the problem is that the forms and manners become the important thing, because if we walk with so many manners and care within the Church itself, **who will be the servants who go to the crossroads to invite everyone to the wedding?** Since all the parts of the Church are supported by the same Holy Spirit, and on the same Keystone, laid by Jesus Christ, why so many considerations? And, since we are talking about the Stone, why so many misgivings and judgments about what the Pope says? Doesn't it seem that this, our last Pope, speaks closer to those crossroads? Perhaps the Lord has allowed this COVID pandemic to take us out of our safety zone, to move us in some way in the Church as well. The truth is that the Pope's sin is one of omission. He wanted to be brave with the politically correct things for the world, but he does not dare to make known the evidence presented here and reflected in the Bible. Perhaps he speaks of what I do not know, but this is what I see. I know even less about Muslims, for example, and I find it even more complicated that they go out to the crossroads (where religions touch, in mercy), to intertwine with other churches to call the deaf, because some of them are obstinate in seeing those aleyas of protection that God exclusively placed to maintain their path, as an objective and finality. What were poles to keep a sheepfold, they take out of the earth to try to hurt others with hate, and thus lose themselves and blur that path, for hate will never be compatible with God. Others, with more understanding, seeing the former, dare not look to the side, even to greet; for let us not be confused, we must never leave the path that God provided for the believers of every nation. Doubts arise with the deaf, who will soon come in droves, will there be time to teach them these rules and signs of their own path, or just to point out the light at the point of destination?

I know for certain that this book will be important to what remains of our history, for that is God's will. I know that the Lord will do something more, I believe He is waiting for something before He lets go of the hare. Perhaps, in the end, we are all waiting for that move, and in the meantime God is preparing us with the hard history of the world that we have to live with. Perhaps, after all, the trigger that will extend the reading of this book is what I expect and has to happen.

- Another clipping I noticed while listening to this reading:

Jua 1:50-51 Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." **(51)** And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

On page 267 this reading is already fulfilled; for heaven is open also to every deaf man who reads this book. No invitation is necessary.

Note that the Hebrews read from right to left. It would make more sense to say "to the angels descending and ascending", for they come from heaven; it seems that Jesus Christ was referring exactly to this particular image.

Caritas Christi Urget Nos

- ***Original Sin and the Council of Trent***

As I said, thinking that original sin is something we inherited from our parents is somewhat unfair, especially when we all have the freedom to choose to be different from our parents, and our children different from us. Although there is justice for the nations by the general trends of its inhabitants, God always provides a special way for each of us, regardless of our nation.

To justify this idea of “mandatory spiritual heritage”, they always provide examples like that of an ambassador representing an entire country: the ambassador can draw the whole country into war. But this is something that happens in the world. God loves each one of us; in fact, Christianity is the religion that considers personal dignity above the collective. We are not condemned for not joining an army to attack the “infidels”. Even if we belonged to an army of orcs or a Nazi Auschwitz extermination squad, if in our freedom we defected or fled so as not to hurt or to help the prisoners, we would not be charged with the sins of the others. Similarly, if we were part of an orc army and in our freedom we didn’t want violence and we didn’t engage in it, our judgment would be different from the rest even though we would still be orcs.

The church affirms as a dogma of faith that original sin is inherited from Adam and Eve. And so it is for us men, since we do not know what happened in heaven except by the word of God in the form of a metaphor (these, widely used to teach children). And somehow, looking at everything from heaven, it would also be like that, since in reality it would be another way of inheriting it, but we would have inherited it from the past, from us, since we are God's lost desires. That is, now as men we are a new creation, although within us is the soul or person of what was an angel. But we are no longer just that soul, we are now a soul with a body; a new creation (for since we have inherited that which is in the world - DNA body - we have forgotten or do not know where it came from). In other words, said from heaven the original sin would be inherited from Adam and Eve (those who were deceived for love of Eve and those who believed in Luzbel). From ourselves. Said from here, from the world, the original sin is inherited from generation to generation from Adam and Eve; and for us, men, it could never have been explained otherwise by our understanding. It would be very pretentious to think that God speaks to us one-to-one. Even teachers use examples to teach their pupils; imagine an infinite wisdom that explains to us the remote secrets of the unfathomable. In fact, this knowledge is revealed because He has willed it and drawn it from the very origin of the Age of Man on Earth. The way to illuminate the darkness, which surrounds us most at the end of time, was to hide a perfect, logical and coherent plot underlying the thread shown, so as to reveal it today. And how could God teach us and those who have been living since 3000 years ago anything else? Only with hidden structures. He, as I say, teaches us according to our understanding; and after all, perhaps I did not want to explain it in more detail before, since freedom is exercised without conditionings and it is now, at the end, that everything is shown. Thus it is written, moreover. He gives us the ingredients to live the test without memories, for if we knew, we might choose

him out of fear. If we had memory it would be like taking the same test twice; we would be cheating.

Thus, He teaches us everything originating in the world (as men), and what does the church do? Exactly what it is supposed to do: declare a dogma of Faith because it is true that the sin is an inheritance from Adam and Eve. The question is really, who are Adam and Eve in the Bible? I insist that they are all of us.

With St. Paul it's the same. He only speaks of man in the world; however, in the passage we will now see, as it is, there are things that don't fit. It says, always referring to Adam, (or so it seems), that sin entered the world through one man, when the first to bite the apple was Eve, which in any case would make it through two men or through Eve.

Keep in mind that the Bible never says (believe it or not) that "through Adam sin entered" but "through a man sin entered". This may or may not be an important detail.

The point of this isn't to interpret in order to change, as the Lutherans did, but to perceive a deeper meaning without invalidating the other. As with an HD photograph, we zoom in closer and closer and see details that we did not see before. The first image doesn't change, and yet by zooming in we can even see what lies beyond a small window of a building.

Thus, we are going to study the Epistle to the Romans by trying to obviate evident and previously unrevealed things, such as that Jesus Christ does not come into the world to obey, against subtracting a disobedience, but that he comes to validate man's nature and allow us to escape from the old righteousness claimed by the devil when we had his same heavenly nature (they are traitors like me). We will also skip meaningless phrases like:

Epistle to the Romans 5:12.

Just as through one man sin entered the world and death through sin, and so death spread to all mankind, for all sinned.

Which has neither head nor tail, rather it seems that Paul stretched the rubber band as far as he could to bring what was then known into the understanding.

Well, now we are going to stretch the rubber band as far as we can to make sense of his words from the full truth that has been revealed to us.

In general, if we consider the possible duality of meanings, we could say that Adam, in any Passage, can refer to God's creation in three possible states:

- A) **Adam, in heaven**, is the desire(s) of God made up of God Essence surrounded by freedom created by him; let us put it this way. That freedom, which constitutes the container that contains the Essence (or through which the Essence flows), has a form that, though pleasing to God, is not capable of containing the God Essence in its original state, or at its maximum intensity, but has to 'adapt' to that freedom (adapt in intensity, the Spirit does not change in what it is). This does not happen in Jesus Christ, His first desire which shares the very Essence of God, for in Him it dwells fully. Though Christ shares the nature of desires, He still retains the full, intact Essence of God.
- B) **Adam in heaven**, when he is emptied of the Spirit of God (we empty ourselves), for his freedom has taken on a shape incapable of holding it.

This is because they listened to another wish whose freedom hated its own Essence, God (this wish is Lucifer). The step before we become men by God's mercy and for our salvation (C).

- C) **Adam, now on earth** with a body that holds that empty wish of God. He is no longer God's wish and isn't as a man, either (with an added body), for God never wished for His wishes to cease to be; that is, to deny to themselves because they denied God, their own Essence. They became "non-wishes" or unwished by Him. Later it is Christ who makes that new nature into a new wish of God, through an extreme act of love. And for that, like a first Adam, Christ shares the nature of man, although he still maintains the intact Essence of God. If God is love and Christ makes man love, he makes man capable of once again living in God, in love.

Furthermore, beyond Adam, there is a nuance that seems to refer to Lucifer, which calls him "man" or "one" (who we'll call X) in some passages that relate to Adam or Christ, in a way that I think matches us in nature to Lucifer (wishes) and even to Christ (1st wish), and simultaneously refines this differentiation (only Wish in God, first traitor wish who hated, and we who emptied ourselves).

Let's begin the reading of St. Paul in heaven, and let's look at this passage, that for reasons already stated always speaks of man as such, i.e., originating in the world (I've merged it with the meanings A, B, C, X, but if it's overwhelming, just ignore them).

Romans 5:12

Well then; it was through one man (X) that sin came into the world, and through sin death, and thus death has spread through the whole human race because everyone has sinned.

Through a single wish (Lucifer), doubt entered the world (heaven), and because of doubt, death came (we stopped being); it was in this way that all of us who doubted became men (it happened to all of humanity) because all men doubted or betrayed (those who did not doubt are still in heaven, they are still angels, not men). Let's say the fire was started in one spot.

The rest continues in the world.

Romans 5:13-14

Sin already existed in the world before there was any law, even though sin is not reckoned when there is no law.

Nonetheless death reigned over all from Adam (C) to Moses, even over those whose sin was not the breaking of a commandment, as Adam's (B) was. He prefigured (A & C) the One who was to come . . .

And you're thinking: of course, you put the meaning that works for you on each side. Okay, but when we talk about someone or think of someone, we don't think about what that person was like 20 years ago, 10 years ago and today. We don't say: Oh, "Pete" from 10 years ago asked about you. These Adams A, B and C are the same, although C is a new creation in which B is contained.

And returning to these verses, now in the world, there are righteous men who, although they don't doubt God as men, although now they don't sin the way we

all did in heaven by doubting God and emptying ourselves (including them when they were wishes), cannot receive the Spirit (because until Christ, no man is able to receive it); that is, they are still dead.

It says that Adam prefigures Christ. Well, Adam was not conceived by man (nor was Christ); he was created directly. Doesn't it seem to say that, when speaking of Adam, it also speaks of God's 'wish' in heaven?

Romans 5:15-19

There is no comparison between the free gift and the offence. If death came to many through the offence of one man (X), how much greater an effect the Grace of God has had, coming to so many and so plentifully as a free gift through the one man Jesus Christ!

The gift is not equivalent to one's sin (X). For by one sin came condemnation, but by the gift of God men are declared free from their many sins.

For if by the offence of one (X) death reigned by the offence of one (X), much more shall they reign and live who receive abundant grace and the gift of righteousness.

Therefore, as by the crime of one (X) condemnation is extended to all mankind (B AND C), so by the act of righteousness of one only is the sentence that grants life extended to all men.

As by the disobedience of one (X) all became sinners, so by the obedience of one all will become righteous.

Then by the crime (uprising) of Luzbel, each and every one of us who have come here doubted; we all died, ceased to be and pierced our being. In fact, because in that one began the iniquity that was then 'infected'. In the obedience of one, Jesus, we see our recreation, the validation of the new nature, into which we are all born 'fixed'. By the Grace of Jesus Christ our packaging is fixed. Then we could say that just for sinning once against God ('one sin') we end up condemned (empty of being), but, once made man, Jesus Christ heals or fixes our pierced souls definitively; that is, even if we sin many times our soul is not pierced again, it becomes empty, but in Jesus Christ we can find forgiveness and be filled again, because, in addition, we are contained by the body that also holds us empty. One's obedience makes man's nature valid, which in our mediocrity holds us back and allows us to receive the Spirit. It is true that the sin of heaven was against the Spirit; here if we sin against Him we have no forgiveness either, and this is because to sin against Him as men we must believe or know of His existence, in which case we would be sinning as in the beginning.

Romans 5:20-21

When law came on the scene, it was to multiply the offences. But however much sin increased, Grace was always greater;

so that as sin's reign brought death, so Grace was to rule through saving justice that leads to eternal life through Jesus Christ our Lord.

Well, we know that before the law, sin was not 'typified', it did not count because we did not know what was right and what was wrong, but in the world we were still dead because we could not keep the Holy Spirit. With the law, crimes already count, but what if it also means that up in heaven there was no possibility of sinning because there were no needs, except in one way, by doubting or denying

God (and emptying ourselves of Him) because of our pride? Wouldn't the law be part of our new impure nature? As men we already have many ways of sinning and inevitably the law comes to us. It seems that the law is to man what faithfulness is to angels. Angels are so as long as they do not hate or doubt God's desire, His Essence, His Spirit as did the fallen Luzbel. But in Christ we can already receive the Spirit, Grace abounds. If, as I say, we fell for one sin, as 'men' able (to receive the Spirit) through Christ, many sins can be forgiven us and we can live again. And it happens that, if we manage to be filled with the Spirit or Essence of God, the law is fulfilled without effort and we become children of God again, as if we were a small project of an angel, one of those who live in the Essence of God (something we will never be again). And even for those who died before the passion, the law was also a test, and a valid test to successfully pass through the world, that is, to get into heaven once our packaging was fixed (see Jacob's Ladder p.244).

It could be, therefore, that sin entered Eden through the fallen angel (the serpent) since he is the one who organises the whole plot to deceive. And he spread it among us who listened to him, doubted and emptied ourselves in our freedom. As already stated, the Adam and Eve passages seem to narrate the rebellion of the fallen angels, for how else would Luzbel (the serpent) be in heaven if he had already been cast out?

Again it is not to change what is written, but to identify the characters. Because otherwise it would be to ignore that Eve was the first to bite the apple. And is it that Eve, because she was a woman, did not commit sin, did not count that sin, did sin not enter through her, perhaps because she was very 'good' for being a woman, or perhaps because it is not worth mentioning her because she is a woman? No. Speaking from the point of view of salvation, love and justice of which God is the champion, the woman is as considerate as the man, also with regard to sin. And this being so, could it not be possible that by 'man' in the first and last verses he means one like us, i.e. a desire of God (Luzbel) in heaven by which sin entered? It is curious that the proper name 'Adam' is used only in verse 14. In the rest he always refers to the fact that by 'one' sin entered or by 'a man'. And when he uses Adam we can observe (from the 'duality') a different meaning from the others and which agrees with all that has been said, for it is true that the Adam doubts and empties himself or 'disobeys' but it is Luzbel who really brings in the sin; with the rebellion or with the apple. And it is also true that Adam (desire) is a figure of the template Jesus (first original desire whose Essence remains in God).

Well, it is not a matter of twisting the scriptures to get what we want to come out, it is just looking for the logic or the sense. This nuance of Eve in St. Paul's scripture is there for a reason, and I believe it simply responds to the fact that everything is taught to us with our origin in man, because of our limited understanding and to safeguard our freedom.

Let us also look in this sense at the 1st Letter to the Corinthians:

1 Corinthians 15:21-22

As it was by one man (X) that death came, so through one man has come the resurrection of the dead.

Just as all die in Adam (B or C), so in Christ all will be brought to life;

As I say, it is curious that it never says, in any passage of the Bible, **by** Adam all die, but "by one man all die". If this "one man" is the one referring to Satan in heaven, we are dealing with "one man" as God's creation. Christ the person (created nature, not divine) is also God's creation, both in heaven and the one referred to on earth (who is the same: Jesus, the same person who comes down from heaven). He equals in created nature the person of Christ, and the angel who later became Lucifer. It could not be otherwise, for Christ also validates the "angel" Nature; a free created person capable of containing in some measure the Essence of God.

However, in the following it says "in Adam all die", in him? Or in its content? The only translation I have seen that differs somewhat is that of "The Word" BLPH and it is even clearer:

1 Corinthians 15:22

Indeed, just as, by sharing in the nature of Adam (B, empty desire or C), all mankind is subject to death, so, as grafted into Christ, all will return to life.

That is, we are all in Adam in our nature. Looking down from heaven its meaning, beyond the one it has, would be that we become men because we have found death or all mankind is subject to sin by its own sin.

1 Corinthians 15:42-44

**So also in the resurrection of the dead: corruption is sown, incorruption is raised;
sown vileness, raised to glory; sown weakness, raised to strength;
a natural body is sown, a spiritual body is raised. For if there is a natural body, there is also a spiritual body.**

We come as dead men "corruption is sown" and he who is filled with the Spirit rises, "glory rises".

Natural body (empty) => Spiritual body (with Spirit).

We could also apply it to those born (B and C) after the passion, they come to earth dead (they were angels, but their soul is broken; sown in the EARTH) and as men, in the new nature, their soul is put back together because Christ made our nature fit.

1 Corinthians 15:45

So the first man, Adam (A), as scripture says, became a living soul; and the last Adam (A in God, Christ) has become a life-giving spirit.

Let's put ourselves in heaven again: Adam before man is God's desires filled with God's Spirit (that contain something of the Essence of God) =Living Soul. All created directly by God. Christ is also God's desire which remains in Him by not changing Him at all and shares God's Spirit. Also His person in heaven (and body on earth) is created by God (not conceived by man). The desires that fall are the first to come, the last to come is the desire that remains in God and shares His Spirit. He brings us back to life.

1 Corinthians 15:46-48

But it is not the spiritual that appears first, but the natural; then the spiritual.

The first man, coming from the earth, is earthly (C); the second comes from heaven (A in God, Christ).

As the earthly man (C), so are the earthly men; as the heavenly (A in God, Christ), so will be the heavenly (C becomes, "will be", CA thanks to Christ).

Christ came to save us when we were ready. And furthermore, Christ comes from heaven without committing any sin, and not because he was emptied. Those who manage to be filled again with the Spirit of God will be like the heavenly man-wish.

1 Corinthians 15:53-54

For this corruptible being must put on incorruptibility, and this mortal being must "underclothe" immortality.

And when this corruptible being is clothed with incorruptibility, and this mortal being is clothed with immortality, then shall be fulfilled the word that is written, Death is swallowed up in victory.

He does not use 'clothe' but underclothe (dress also underneath). We as God's desires have to be filled with the Spirit of God.

I know that it is not only a question of concepts, but of perceiving something else, a new meaning that does not change the previous, but that makes us understand everything better and that also finds more agreement in the words of Jesus Christ. For example:

Gospel of Luke 8:43-46

Now there was a woman suffering from a haemorrhage for the past twelve years, whom no one had been able to cure.

She came up behind him and touched the fringe of his cloak; and the haemorrhage stopped at that very moment.

Jesus said, 'Who was it that touched me?' When they all denied it, Peter said, 'Master, it is the crowds round you, pushing.'

But Jesus said, 'Somebody touched me. I felt that power had gone out from me.'

Doesn't it seem that we are talking about the Essence of God, the Spirit that through faith (= believing in God, in the Essence of God, which is the opposite of what happened to us and which emptied us), we can recover thanks to Jesus Christ? She believed and the force, the Spirit or Essence, goes out from Jesus Christ to her, and the Spirit heals her. Perhaps He only heals her and is not contained in her, because the extreme act of love, which makes 'man' again fit to receive God, has not yet been completed.

And speaking from the extreme justice of God, let us leave His infinite Love for the moment, how could it be explained that He creates us free and independent, (for we are, since in God we are free even from death), but bound to the condemnation of original sin? Is not sin the worst of slavery? How can I, a father, being able to avoid it, wish to have a child to live in a trial which, if it fails, condemns him to eternal fire? Even if I have a son who has stabbed me with a knife and stolen from me, who has been sent to prison, how can I send my grandson to prison for that - for being my son's son? No, rather it seems that the bodies to which we have been attached are that breathing machine, or that treatment, or that wheelchair, which allows us temporarily to resist in case in our freedom we find healing: Faith in God; that being God's children that we lost by doubting him, by doubting our own Essence, by ceasing to be his desire.

Let us now think not only of God's justice, but of his Love and Mercy. If our origin were the world (not before in heaven as angels), wouldn't it also be strange that the all-powerful and infinitely merciful God would create each of us with that original sin committed by Adam and Eve? That is to say, being able to create us angels who are also created by Him, why create us as a nature that has an original sin? Could it not be that He already created us as angels? Would it not be more logical that this sin corresponds to each one of us personally, inherited from what we once were: dubious angels or lost desires? Primordially created in his image and likeness without that original sin and that in our freedom we have fallen, and in his mercy God wants to recover us again in our freedom now as men, for we are no longer pure (by our free choice).

Latest Notes.

What was said about Jesus Christ, who normalises, validates or re-establishes our new nature man seems to be quite clear. Also the reasons why it should be the firstborn who should do it and even the manner of doing it, but:

Why does it take the sacrifice of many others to complete the forgiveness of sins?

This is what the priest says in the Eucharist:

"... blood of the new and everlasting covenant, which will be shed for you and for many for the forgiveness of sins."

() Note that it is for many and not for all as it was erroneously translated from Latin before the Second Vatican Council.

This is also what St. Paul is referring to:

Col 1:24 Now I rejoice in the sufferings which I endure for you, and I complete what is lacking in Christ's afflictions in my flesh, for the sake of his body, which is the Church, ...

Do we really think that the Sacrifice of Jesus Christ was not complete? Do we think that we are so great (including St. Paul) as to complete Jesus Christ? Are we on the same level, like lego-pieces of equal size?

No. Everything matches according to what is revealed in this essay. Jesus Christ makes the whole nature of man fit to receive the Holy Spirit. He "Validates or Certifies" with a "Noble Title" (see p. 475 [Luke 19:12](#)) our Nature, however, in fulfilment of Righteousness, He does not heal the ears of fools or Eves ([Matt. 15:24-28](#) ...*it is not meet to cast the children's bread upon little dogs...*, see p.438; ...*they may hear, and not understand... Mark 4:11s*;). If one made the Eves fall and for love of them the Adams fell, now for One, the betrayal is healed, and the Adams will listen to God (just as the Eves listened to the devil). Our part, the part to be completed, is to make the Eves "come up" through us, as we "came down" through "them", for we did not fall by believing the devil. And this is so, because it was not only necessary to lay down a ground and paths that would sustain us, but also that we would follow them in our freedom. Everything is done in Love, Mercy and Justice; for what is unjust is unloving to one party or the other.

Our task then is to show the deaf that there is a life full of light above these subterranean tunnels through which the world passes; beyond the darkness in which many wander like zombies with hearts of stone, weighed down by the sorrows of non-life. The blood shed by many, what is missing to complete, refers to the sins of heaven that by Justice were not forgiven: the cure for the deafness of fools. This cure is comparable to our perdition in heaven, for there we received perdition for the Eves, here we give them back salvation; this is justice based on love, thus we complete what is lacking.

I omit to write about the bear that has woken up in the east. What will come, will come with, or without its rabid attacks.

Be on the alert! The sentinel is warning! It won't be long now...

Caritas Christi Urget Nos

9 July 2024. Hello Again.

On 8 December 23 a word came to me when I was asking the Lord if I should publish something, which was to tell me to wait 7 months and then shout. Well, as shouting can be understood as praying, talking around here and so many other things, I do what is in my power.

So today only two issues.

One is of a practical nature.

In my pride I gave you advice on how to receive the Holy Spirit, comparing some movement systems with other diocesan ones, all within the Church. So today I continue in this pride to give you one more piece of advice, do not be proud and listen to it, even if it comes to you from below.

It is very important to fight against bad thoughts. The fact that they are minor sins can cause us not to give them importance or to consent to them because of this condition. I advise you, after confession, to fight firmly against these, as the first battle barrier, because evil thoughts, which are usually of lust or judgement towards others, cause the slow seeping of the Holy Spirit from our souls. When we succeed, the opposite happens, the Holy Spirit gradually accumulates ("God gives it to his friends while they sleep", or something like that is written there) and when we have some of the Spirit it helps us to fight against the fattest sins.

Another is for me essential and speaks to the root of your evil.

Every day you pastors, in general, persist in insulting God with impudence. Right under His nose, since you are supposed to be facing Him, you spit on Him as unjust. You claim that we were expelled from Eden because of the sin of others than us (Adam and Eve), and so you teach it. You do not tell them the truth, for Adam and Eve represent us, for it was our personal sin that emptied us of God in heaven; that is the death that Jesus Christ destroys for all men, a death that has already occurred in all of us. He does not create miscarriages, He created us full and perfect in heaven, we come here dead because of our betrayal, our sin. What is even worse, you curse the Lord and not in something light, but in its very foundation. Injustice is unloving to one of the judged parties and He is Love. So much so, that He only because of the doubt that He might seem unjust was forced to make a new nature man in order to save us, separated from the demons, those who were our brothers, who hated God. He was able to give His firstborn Son to save us without any suspicion of injustice. The one who validated the first heavenly nature, by which everything was created, was the only one who could validate the new human nature in order to make it capable of receiving God, for by making it all new it was freed from any righteousness. But you, even though you know that He is the Righteous One par excellence, stubbornly call Him unjust, and not only that, you ascribe to Him a misdeed that condemned billions of people to death and hell, for you base the departure from Eden on an injustice to all mankind, since only Adam and Eve should have been punished according to your understanding.

And now there is no more ignorance. You cannot blame your stubborn sin on the fact that those stultified brains that guide your steps, cannot look beyond the path marked by your many ancestors, because it is as obvious as adding 1+1+1. You insist on placing God in the shadows, where the wicked unjust, when He is the source of Justice and Law. If it is unforgivable to blaspheme against the Holy Spirit, what will become of you who continually blaspheme against the Father? Quietly, dutifully, oratorically, you place yourselves on your pedestals to deceive the rest, teaching that God is the most evil and unjust Being in history, for He condemned all mankind for the sin of two; as if He were an evil Genie of the lamp who will confuse our desires in order to harm us. You are disgusting and your testimony condemns you. You dedicate yourselves to put pots under the leaks: if a bishop has said such and such, if a priest has done this, let's take care of the media, be quiet, let's not scandalise! Hypocrites. You tell the faithful not to look at the world, but at heaven, and you can only look at the structure that supports you, burying any change in piles of studies and steps. But this is not to study, it is as obvious as that we need

to breathe to live and the Holy Spirit to Live in capital letters: God is Love, is Justice and is Right.

You have other ways of insulting God by calling Him unjust (i.e., evil, for heaven is reserved for the just and hell for the unjust). When you say that only your religion is set by Him to get you to heaven, you are calling Him unjust. You think that in the family you are the favourite son, that the father does not take care of the education of your brothers. You think that it is only what you study that will get you to heaven, so again you make your father unjust who despises the rest of his children. In fact, you make him cruel and heartless when you see him capable of closing the way for others, of delivering them to roads that lead to hell. Is not the religion of each one determined by the place where we are born? All religions guided by mercy reach God and are made for the different sizes of our souls, for we are different from the first death in heaven. Thicker hoses fill larger containers, a child is not taught the same as an adult, and so on. However, all parallel in the good direction, mercy.

The latter is worse for the Muslim shepherds, the Imams. For me, they must have been like children in heaven, because children are very easy to fanaticise, and unfortunately in both senses, good and bad. They are capable of the best and the worst, even confusing those verses that speak of fighting the infidel with hatred of their brothers. Of course only the Muslim path is to be contemplated by the Muslim, as the Christian path is to be contemplated by the Christian, and that is why in all religions we are warned that the path that is not ours leads to perdition, because it is so for us, but not for the one whose size is right on that other path. If your Father is merciful, will he teach you mercy or hatred? If your Father is just, will he commit injustice? These are truisms that you stubbornly deny like aborted souls incapable of feeling the love of God. In this all shepherds of all walks of life are equal.

Even worse are the Israelites. The people chosen by God to show us with their story, the story we each had from heaven. They stood by and watched their temple being built, making the structure, and when the Word came inside, they decided to stay outside, marvelling at how God chose them to create his marvellous temple there. It weighs heavily on me, because I am very fond of them. I understand that the land they are on was given to them by God, there is no better Notary than Him to register a piece of land. And I put myself in their shoes: it must not be easy to live surrounded by those who think that those who are unfaithful to their religion should die. Even so, it is mercy that must guide us, even in territorial conflicts, everything in the right measure and always guided by mercy. They are wrong in the most important thing, because also the Muslims have their path that leads to Eden, but the Israelites have been left in a break in the road and now they will have to take a leap to take the Christian path because it is the one that God has put for them.

It is only for this that I am writing today, to remind you shepherds how despicable you are, for after making the obvious present to you, you continue to proclaim your outbursts against the Lord my God, and I mean my God. Or does not the one who consciously blasphemes against Him day after day, calling Him unjust evil, put himself in the place of the enemy?

You are determined not to drink the cup of Jeremiah's wine which the Lord has brought to you, and it is killing you little by little, and your flocks as well.

14 July 2024 Recapitulate all things in heaven and earth.

Ephesians 1:3-9 Blessed be God, the Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in heaven. He chose us in Christ before the foundation of the world to be holy and blameless before him in love. He has destined us through Jesus Christ, according to the good pleasure of his will, to be his children, to the praise of the glory of his grace, which he has so generously bestowed on us in the Beloved. In him, through his blood, we have redemption, the forgiveness of sins, according to the riches of the Grace which in his wisdom and prudence he has lavished on us, making known to us the mystery of his will: the plan which he had planned to bring about through Christ, in the fullness of time: to recapitulate in Christ all things in heaven and on earth.

Today I went to a beautiful church to hear mass. It was the Church of San Pablo, which is in a quiet area of Malaga. I was fascinated by how bright it was. The parish priest, moreover, had kindly placed some huge fans that allowed the big doors to be open, which let in even more light. The soft recliners have really enchanted me. You have to admit that the parish priest there is doing a good job.

However, in his homily, which focused on all the good that we Christians have to announce to the rest of mankind, he said something like: God also recapitulates the things of heaven and earth, because the Universe together with us is His creation.

Well, this, as it stands, is not nonsense, but it is a far cry from what those words mean. What happens when we don't know the other side of something is that we often guess, which leads to funny results. In fact, many entertainment games consist of hiding some of the information so that guessing brings out the biggest nonsense and makes us laugh. The priests do not see our story in heaven. They think that God has created man as an abortion empty of God, when it is not so, we arrive here empty of God because of our betrayal and only after the Passion can we receive Him. The Church gives this example to non-believers: your life is like a bird that enters through one window and leaves through the other, alluding to the fact that they do not know where they come from and where they are going. However, they themselves do not really know where they come from, they only see one side of the coin, which leads them to say enormous blasphemies, such as that God condemned humanity for the sin of two, making it evil and unjust.

That Jesus Christ recapitulates the things of heaven and earth means that he remakes the things of heaven on earth. That is to say, he makes everything new in man's nature in order to save our ill-fated heavenly nature. God is bound by Justice, He could not save us for free for our betrayal in heaven, without giving explanations to those who did not betray and, above all, to those He would leave unsaved: the demons who hated Him, who asked for our same destiny by branding us as traitors and making us equal to them. Let us remember, that our sin was minor, some there we rose up out of love for the Eve who convinced us, yet the demons shield themselves from us and God cannot even seem to be unjust.

That Christ is made the head of heaven and earth, means that the first created was He in heaven, and He kept the Essence of God integrated. By Him the rest of the heavenly creatures were made (the head of heaven). Since He was the only one who could validate a new Man structure that could maintain God, without anyone denouncing God as unjust, He was the one who did it (what fallen angel would denounce Jesus Christ for being the validating mould of a new Man nature, if He Himself was the validating mould by which the angels themselves were created). Thus, until the Passion, man could not receive God. Only a few envoys and prophets are able to receive the Spirit before the Passion. That is why He descends to Sheol for the righteous, because before the Passion they could not ascend to heaven without the Holy Spirit.

But God does not create the universe without a plan. After the betrayal and the claim of the demons to our fate, Jesus Christ offers Himself already in heaven. This is God's plan to save us. Through Jesus Christ the nature Man is created and the Universe too, as a tool for our salvation within our freedom, within righteousness (the head of the earth).

When it says: He chose us in Christ before the foundation of the world, it is just as it is, there is no need to imagine God thinking of us in heaven, stretching mentally into eons of time to imagine our being. We were already in heaven, and we were already differentiated (or chosen), the "Adam" who betrayed out of love, the "Eves" who betrayed out of greed, and the "serpent" demons who hated.

It is very sad to see people who consecrate their lives to God going around beating around the bush. It is far from the first time I have heard divinations, especially with readings that are difficult to understand p.438 from the world. There are priests more daring than this one, who say barbarities. I insist, it is very sad, especially when they consider God evil and unjust, capable of condemning humanity for the sin of two. God wanted to keep all this hidden until now, but even St. Paul, without knowing it, already made it clear in writing by the Holy Spirit.

20 July 2024 God Mercy, Justice, Right.(!)

Once upon a time...

Once upon a time there was a Great Magician who created two people and placed them in a paradise. This Magician already had in mind to create all mankind, so much so that he already knew each one of them (so it was written), whom he would then make independent of each other, although he would place them little by little in paradise within families.

But it happened that the first two disobeyed him and he said: "Ha, ha, ha! Ha, Ha, Ha! Because you have not listened to me, now all those whom I was going to create in paradise will go condemned into the world. Because of you, every child, man, woman, old man, righteous, unrighteous will go into the world and suffer their hardships. And so will you two repent for having disobeyed me!

So unjust and wicked was the Magician, that by taking revenge on those two and punishing them, he condemned mankind as a whole.

This is what the priests teach today; that we are subjected under the power of an unjust, evil and somewhat puerile god. And since they know that God cannot deny Himself, cannot be unjust, they openly and consciously blaspheme, deceiving those who want to know God.

Since this is so, since they are aware of this lie which they proclaim, their integrity is gradually corrupted. For by ignoring and lying about the root and the Essence of God, they only undo their own foundation of Being.

Today in the Office of Readings it said in the Responsory:

Mal 4:5-6 Behold, I will send you Elijah the prophet before the day of the LORD comes, a great and dreadful day.(6) He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse.

I have already said it several times, we must know what **the word father and son means to us**. Father is where we came from, who we were in heaven. Son is what is left of us on earth. In several passages it is perfectly explained, and I have been expounding them, (now I am not going to look them up again... see NOTE 1), and here again it is fulfilled. So today this word is indeed fulfilled, for to turn the hearts of the fathers to the children and vice versa, is to know that we were already in heaven and it was our personal sin that condemned us; it is to recognise that God is just, of course; it is to look at ourselves and feel ourselves, and our own sin, in heaven; and, therefore, to recognise that we are the fruit of this sin. Recovered, gathered, redeemed into a new nature by the only One who in righteousness could redeem us by making us all new, as He did once in heaven, being a mould of the heavenly nature (the angels), is a mould of the new nature man capable of containing the Holy Spirit, God; He was the first created by whom all things were created, in heaven and on earth.

The most worrying thing is what it says at the end: "**lest I come and smite the earth with a curse**". In other words, shepherds, you can now drink with pleasure from the cup of Jeremiah's wine that I have brought you, for it is no longer dark omens that I personally announced to you because you did not drink the cup, but it was written.

On the second part of the responsory:

John will be great in the sight of the Lord, and he will go before him in the Spirit and power of Elijah....

You should see **["The prophet who is to come" which is linked to all this](#)** p. 468

Also **"Out of the North I will raise up a man" which is linked to all this.**

As always everything fits together millimetrically, from Law, from Justice, from logic. Only you stand on a lie that deeply insults God and if you continue in this way you will succeed, as the Word warns, that God will curse the Earth and you personally.

NOTE 1 (07/21): Why didn't Micah say here that it will turn the hearts of brothers to brothers or sisters, or peoples to peoples, or sons of Canaan to sons of Judah, for example.

Are father and son the paradigm of enmity? No. It is simply because "father" is where we came from, who we were in heaven. Son is what is left of us on earth. Finally, I did look up some of the sites that show that other meaning of the words father and son for us; sometimes this itself is also determined by the word Generation. For example:

[From the Fig Tree learn this parable and I punish the iniquity of the fathers in the children to the 3rd and 4th generation](#) p.233.

The latter is repeated very often Exo 20,5; Exo, 34,7; Num. 14,18; Deu 5,9. However, in Ezekiel (and Jeremiah) he confirms what could not be otherwise: **Eze 18:2-4 "Why do you go about repeating this proverb in the land of Israel, 'The fathers have eaten the bitterness, and the children's teeth are set on edge?' (3) 'As I live, says the Lord GOD, you shall repeat this proverb no more in Israel. (4) Behold, all lives are mine, the life of the father as well as the life of the son is mine. It is he who sins who shall die.**

There are many other places where son is spoken of in the sense of "fruit of", or "consequence of" and are present in various prophecies. It is interesting to look at the 3 ½ Times in general.

I will just comment on the one that seems most significant to me. (I don't know if in English you can see the difference between "The Son of Man -Filius hominis-" and "Son of Men -fili hominis-", but I'm putting it up anyway).

In Ezekiel, he is called, son of man (fili hominis), surely to be able to apply his prophecies to more than one person, I came to this conclusion when I studied Ezekiel, now I don't remember why it was and I'm not going to look it up again, but that's how it was and that's how I put it at that point. But Jesus is called The Son of Man (Filius hominis), why, because he is a son of men? No. It refers to Nature, the specie, if you will. Jesus Christ becomes man because He is the only one who could validate man to receive God, so that He, as man, is Himself a consequence of this unique capacity. That is to say, He would not have become man if He had not been able to save man's nature by making it capable of receiving God. It is a consequence of the global salvation, of the whole nature, that is why he generalises: The Son of Man, otherwise he would call Him "Son of Man" like Ezekiel.

3 August 2024 You are Interfering with His Plans.

And you would think that after this discovery the Vatican is in an uproar, that the sandals of restless cardinals clatter with scandalous echoes augmented by the lofty halls there, that the stoles fly on the backs of bishops unable to reach them to find rest, that they have replaced the soles of everyone who runs there with rubber soles to prevent dangerous skidding....

Yes, that is what it should be, but it is not. And since the Lord knows you, since you were with Him in heaven, He has allowed you to base all your knowledge on a lie, so that today you are forced to act by moving that stone that supported you. How else can you make your stultified minds move? How else can you make an elephant move that carries another elephant, that carries another elephant...? Very easy, put fire underneath and you will see how they all start to run. And that's how you were all placed when the Lord moved the first block, with the flames of hell licking your bodies, waiting anxiously to pick you up. From being the cream of the crop of the Lord you have been left as huge Blasphemers who do not even know the most serious foundation of God, Justice. For you blaspheme every time you say that He expelled mankind from Eden for the sin of two.

But as I said, He has done so because He knows you. He has guided you with the Holy Spirit, but He has left this part that is at the very base for today, near the end, to place it. And now you will have to move, you have no other choice, and when you recognise that God cannot be unjust and that it was our own sin that drove us out of heaven, perhaps later you will come to the conclusion that He does not create abortions for His own amusement, for He is not cruel, but it was our sin that emptied us and through which we lost our original nature. You will see the Justice why Jesus Christ had to become man: in order to validate, or make fit, the man nature. Of course, Jesus Christ in heaven was not a man, or did you think that He, the 3rd person of God, in heaven was also a little lower than the angels

(Hebrews 2:7-18)? He takes the form of man to validate it; like one who tries on a diving suit to check that it works well and to give the official certificate that allows to use that model, of that make, in the whole ocean; and to do so He had to test it in extreme love, because there was a captious inspector there who was eager to avoid giving the certificate, he was the devil, and he put tests and more tests of pain on Jesus Christ so that as man He would hate those who put them on Him; but Jesus lovingly and silently got it for us. Before this validation, the human body only served to hold the swill that remained of us after the betrayal of heaven, and to hold it for the time necessary to prove our righteousness, which in itself was a gift from God. But even if we were righteous, we could not receive the Holy Spirit, nor return to heaven, we needed the only one who could validate man, in order to receive God, without committing injustice, to do so. Since the passion, these human bodies can keep us and God together, and get to heaven. And this is so because only the validator of the original nature (the firstborn who pleased God, and by whom the heavenly creatures were created), could validate a new nature without any angel claiming God to commit injustice. Well, that is what the devil did when he found out that God was going to make a nature for all of us who betrayed God out of love for our Eve, which she did betray out of greed convinced by the demons who also hated her. We could no longer remain in our original nature, for if God had left us there, He would also have had to leave the demons so as not to appear unjust to them. God is just and it was our sin that drove us out of heaven.

That is how deceitful, lying and wicked the devil was, calling God unjust to achieve his purpose. You, however, call Him unjust every day because you believe it. You believe that He can be unjust and drive us out of Eden for the sin of one (or two, Eve was the first to pick the fruit). And this is far worse than what the devil did, for the devil did it to try to save himself. Do not think that the Lord has revealed all this to you, beginning with the foundations of our sin, just for the sake of a little posturing. He has revealed it to you with all the consequences, and has placed you above the devil himself in this sin. I thought that such a thing would not affect a career dedicated to God like yours, but I realise more and more that it is a fundamental sin, affecting your very primal being. Just as good is imprinted in the souls of all men, of whatever religion (unnaturalism and all that), you should know that God cannot be unjust. I saw a video of a hippopotamus (years ago, before AI) taking pity on a fawn that had been bitten on the leg by a crocodile and was still attacking it. The hippopotamus, after a moment's thought, stepped on the crocodile and then, when the crocodile ran away as best it could, tried to pull the fawn out of the river with its snout. Even a beast showed mercy, where does that hippopotamus leave so many men without mercy?

You faithfully follow the devil, with the aggravating factor that he was doing it to save his own skin, but not you. Where does that leave you? Everything points to hell. God used to hide this from you in order to reveal it to you today, i.e. He is counting on you to make this public. You are interfering with His plans when you stand around looking at your hard-earned luxurious chasubles. Your brains are asleep amidst all this pomposity and think only of safeguarding your position. Do you not realise that now, even the old, once faithful Christian women think that their daughters should take up with someone else if she has not found "happiness" with her first husband? Can't you see that there are less and less truly faithful (this also happens in Islam, with the aggravating factor that many of those who are passionate about God there, exchange mercy for hatred towards the "infidel"). That even in Christian communities only children are added now, and all this has changed in just a few years. You ask the Holy Spirit and put yourselves in His hands with the conviction that He will solve it. In truth you are like the guy in the joke (bad as hell, but very representative):

A man is cut off by a great flood. A boat arrives and offers to take him, but he says: No, I trust in the Lord, I know he will save me... Go, go... Then an outboard boat arrives and also offers to take him, but he puts himself in the Lord's hands and waits for him to be rescued. Finally, a helicopter came by and invited him to come up, but he replied that he had blind faith that God would save him. Finally he died. In heaven, he asks God why didn't you come to save me, I waited for you, and He

answers, "What do you mean, no? First I sent you a boat, then a boat and finally a helicopter?"

God has already revealed the knowledge that can save all men, even atheists, and you remain praying for the solution when in reality it is right in front of you and you are interfering with His plans by not using it.

Although I have taught you the obvious in the scriptures, you do nothing. Though you have seen that God left it written before it happened, you do nothing. Though you have seen that He did it for thousands of years by establishing a thread that is impossible for man to create artificially, you do nothing; indeed, some say: let us wait for a while, for time leaves everything in its place as did the late Ratzinger, whose spiritual testament I have already commented on. Fools, thousands of years have already passed and God will never become unjust, impossible.

I understand that you can't ask for pears from an elm tree. Don't change the concept of Jesus Christ if you don't want to. You think He was always man, so keep on thinking so. Then go on thinking so; that He cannot have a created and divine nature already in heaven; that He is not God's creation since He is one of the three persons? Well, think so, whatever, but do not hide our origin from heaven; the impossibility for God to impute to us the sin of others than ourselves. When you show that to the world, it will be seen how the Lord has written in the key of the 3 ½ times the whole Bible. Our history will be seen from heaven as represented by the history of Israel. All will be understood with logic and with evidence from the world, for no one could hide all this for thousands of years, written by different peoples, who wrote unknowingly about the same thing.

You know that by teaching what you teach about the sin of Adam and Eve in heaven, you push men to say: "If God existed, he would not allow the suffering of the world...". For how can you think of a God who would cast you out of heaven for the sin of another? To cast you into the suffering and despair of the world? If it is not conceivable, it is easier to deny it. But it is easy to understand a God who wants to save us because we personally have emptied ourselves and filled ourselves with death.

12 August 2024 Sins that affect our primordial being.

You will say that this is a strange thing, but no, there are sins that affect our primordial being and therefore they are unforgivable. The clearest case identified and warned by Jesus Christ is the blasphemy against the Holy Spirit. This, as Jesus says, is unforgivable Matthew 12:31-32.

To understand this explanation you should see, above at least, the 3 ½ Times present throughout the Bible practically. Also our fall from heaven described in the 10 plagues and it would also not hurt to check the coincidence of continually repeated names in the Bible that represent the same thing.

A sin that affects our primordial being is the one that would determine our positioning after the betrayal of heaven. That is, since the demons, angels like the others, hated God, they placed themselves on a side or in a position opposed to God. Those who coveted mentioned as "Eve" also positioned themselves so that in the world they would be the fools and would not be listed in the book of Life. And finally the "Adam" who fall for the love of these "Evas". In fact, the sin of the demons was against the Holy Spirit, for they wanted to take more to become as great as God. The Holy Spirit paradoxically, became for them the idol to covet, also for the Eves. All these decisions we made in heaven placed us in one place or another, on one side or another. This is also determined by the number of the Beast that comes from removing from the perfect 777 (us together with God in heaven) the number of 111, that is to say, removing God the Trinity, and we are left with 666 that represents the Adam, the Eve and the demons in the world. Thus, some have the mark on their hands by action (the Eves, deaf) and others on their foreheads, by thought, the Adams. Everything determines these groups since the betrayal in heaven, groups that are continuously repeated in the Bible with different names.

However, even on earth there are certain circumstances that can bypass the whole process of the world that envelops us and hides God from us, causing our soul to declare itself directly guilty, renouncing the opportunity that God gives us through this veiled

Universe. It is a declaration of such depth that it emanates from our soul, going through the circumstances that surround us and having the same effect as if we had made it before going down to the world, just at the moment of betrayal when we were next to God.

These circumstances have to do with faith or knowledge of God. Rather, with our state in which we were left after the betrayal of heaven. That is to say, this unforgivable sin can only occur in those who have ears, in the Adams, for only these can blaspheme against the Holy Spirit, the deaf will blaspheme against God or against Jesus Christ. He who does not know, does not speak of the interior or of the Essence of God, of the Holy Spirit, he speaks of the exterior, of what he knows superficially because he has heard it mentioned, but since he does not believe, he thinks it is nothing and only blasphemes with the intention of harming those who believe. In any case, these never, as far as I have heard, blaspheme against the Spirit but against God.

However, as he said, those who have ears can blaspheme against the Holy Spirit even without intending to attack him directly.

Matthew 12:24 But when the Pharisees heard it, they said, "This man casts out demons only by Beelzebul, the Prince of demons." ...

31 Therefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but blasphemy against the Spirit shall not be forgiven unto them. **32** And whosoever shall speak against the Son of man, it shall be forgiven him: but whosoever shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the next.

These Pharisees did not intend to blaspheme against the Holy Spirit, but to criticize Jesus Christ, however, they ended up blaspheming against the Spirit, for they attacked the very Essence of Jesus Christ, the Holy Spirit Himself.

So, yes, there are sins that affect our primordial being and you, the Vatican Hierarchy, are committing an equally grave, unforgivable one. For you blaspheme against the very Essence of God: Justice. You say that God is Just because you have read it in the bible, however, you do not believe it because you think that He has punished all humanity for the sin of two. You believe that your guilt is linked to man's nature, but that it is not really your fault. That God created a defective Nature, or that, in any case, two were able to break Human Nature completely, making God a bungler who created a nature so fragile that it could not withstand even the first two who used it. And of course, in any case, the fault was not yours, it was not your personal sin, but of this defective Human Nature. Not even a mediocre engineer would create a vehicle that would break definitively due to a bad use, and if he did, he would correct the model or create a new one, he would not condemn the rest of the users to use that vehicle off the roads, in the jungle. This, applied to God, would also be counted as injustice to the rest of the "users" of the human vehicle. Maybe God Almighty wanted to make us all suffer and prepared this trap to send us all out of Eden. God is just, He cannot condemn you for the sin of another. To say otherwise is to attack the Essence of God. Love is Just, and it is completely Just. If I am a judge and my son is involved in an incident, will I, because I have love for him, save him? No. If my love were really like God's, it would be full love for both parties, not just my son. A love that is not fair is not pure Love. You are attacking the very Essence of God.

Do not think that this is a small thing. Justice is so important that it binds God Himself. Against Him no one can do any harm, only He Himself could be harmed if He denied Himself. When the devil cries out to Justice asking for our same destiny, God is forced to create the plan "Universe" to later send his son and that he would validate a new nature for us without incurring in any injustice (Jesus, the firstborn validator of the celestial nature, could make it all new validating a new nature to maintain God, without any angel branding him as unjust because if they did so they would brand their own creation as unjust). If we were God and the devil came to us with claims, we would exterminate him, simply saying that the "Adams" betrayed out of love and so we were going to save them. However, God, who is pure Love and pure Justice, is bound by these same virtues or characteristics, to such an extent that it seems as if only a slight shadow of injustice could damage that symbiosis or that relationship between Himself and His Essence, the Holy Spirit.

Thus, your sin attacks the very Essence of God and has too many similarities with the Sin that has no forgiveness. I am not Jesus Christ, but according to my understanding, you

are already condemned to hell, for the sin that you believe, proclaim and teach affects your primal being, and is unforgivable. When you declare and teach that God is unjust, you change sides before you even finish, in fact, in practice it is as if you retract to the origin of treason in heaven to declare yourselves from there followers of Satan who called God unjust to try to save himself by taking our very destiny and taking us as a shield, or as hostages.

May God grant that I get to heaven, but don't let me sit anywhere to judge you Bergoglio because, if it were up to me you would go headlong to hell. These are your faults:

- You tried to win the world over by posturing and opening your sleeve in ridiculous interviews, not realizing that you were playing into the hands of the people who despise us. They will always laugh at your jokes, for any darkening of God and approach to the world will be taken as a victory. From the inconsistency, volatility and disorder of the Woke world, only one thing is clear, they despise the certain, the reliable, God. It is not the first time that the church bends down to ease the burden of more faithful and ends up with the same as before, but walking bent over.

- You were taught, so that you could make it public, that God created us in his image and likeness because he created us full and perfect in heaven, as it could not be otherwise, since we originally had an angelic nature. God does not create abortions. You however insist that it is man who is made in the image and likeness of God, when not even before the passion was man capable of receiving the Holy Spirit. Only a few sent directly by God, almost all of them prophets, whose hair was on fire with sparks, were able to receive the Holy Spirit. This is the reason why Jesus goes down to hell for the righteous, because before the passion man was not valid to receive God. After the Passion we can receive the Spirit and it is that Spirit which is like God, because it is God. But Jesus takes the form of man a posteriori, not in the creation of man and it is He who makes Himself like a man, that is to say He makes Himself man, it is not the opposite case, that man nature is made in the likeness of God. It speaks of our real creation, our original and heavenly nature. That was God-like and has no interpretation: we were made in the image and likeness of God the Father, able to "contain" the Holy Spirit. After the betrayal, we will become like cracked cisterns, as the prophet Jeremiah says in his first time, unable to contain God, the Spirit.

- You were taught to make it public, that it was our personal sin that drove us out of Eden (yes, out of heaven, for why would the devil, or the serpent, be in an earthly paradise if he had already been driven out of heaven? It is the betrayal of heaven that is recounted in Eden with Adam, Eve and the serpent). God cannot be unjust and blame you for the sin of another.

- You were taught to show them, the places where God left our history written from heaven, in the 3 ½ Times spread 10 times throughout the Bible. Our fall from heaven in the plagues as I have already mentioned and a multitude of proofs also for atheists and fools, for it is impossible for man to have manipulated or articulated so many Words that speak unknowingly in the same sense, in distant times and peoples many times different. Just to dwell on these wonderful scriptures would have enabled you to see how much God loves us, how many plans He has made from the beginning of the world for you to act today, you bunch of fools.

- You were taught such wisdom that any researcher would have spent his whole life and traveled the world several times just to sniff out the knowledge revealed here.

- In short, you were taught the knowledge of God, that which you should have already made public and which, as it is written, will spread to all mankind before the end of the world. So much time studying, so much brain wasted, because until today you thought that God was unjust, a kind of Genius wrapped in natural religiosity, capable of expelling humanity for the sin of two. Your origin in heaven was hidden from you, so that you found yourself lost after coming into the world with a sin under your arm that you had not committed, but which was conveniently called original sin, giving really unknown origin to a whole mysterious chain of injustice that has surrounded man of death. Poor Bergoglio! He appeared in the world as if from nowhere burdened with an original sin that he did not

commit. Well, no. It was your personal sin that gave rise to your fall and God was trying to save you by all means, like the rest of mankind. It turns out that you are not like a buoy floating in the sea that does not know where it came from. You have your origin in heaven, a personal cause for your fall and, above all, you had a place to return to. With your feet firmly on the ground it is easier to jump upwards than being disoriented and not knowing where you came from.

■ You were finally taught the meaning of Life, for everything makes sense knowing our origin and our personal sin. Even this cruel life takes on the greatest of meanings and not only for you, who even without having your feet on the ground have smelled the Holy Spirit, but for any other man to whom it is revealed. The Lord has shown us by amnesia how one can live without memories, but with what disquiet, how disoriented and how lost one must be when he suddenly knows nothing of his past. For so are all men, and you do not remedy it, although the truth has been revealed to you.

■ You were taught the iron Justice unappealable by any demon, which made the firstborn validator of the celestial nature, the only one capable for this reason of validating the new nature of man. Unappealable by the demons; now it is you the followers of these who call God unjust, sinning in such a way as to twist your primal being. It was explained to you why Jesus Christ cried out, "Father, why hast thou forsaken me?" for Jesus could only test man only as man, without the Holy Spirit, without the help of God. All because of that iron righteousness. However, you do not understand how important justice is in all that surrounds God and us.

■ You were taught mysterious numbers, hidden until today to the understanding of man, like that number 666 that tells us about all this, about how we separated from God in heaven to remain as separate groups on earth $777-111=666$; 6 and 6 and 6. Some marked on the forehead with a less serious sin, the Adam who still listen to God, and others who coveted, the Eve, who took the apple (marked on the hand) and convinced those who loved them (marked on the forehead -Adam-). [And even though the number of the beast is 666, these are not marked because they have no body, but yes, they are the third 6 because they are with us in the world].

■ You were given all this knowledge to save these last generations and you have not listened. You were able to save even many of our Muslim brothers who fall to the hells full of hatred for the infidel. For when they come to know God, they will follow the same path they are following now, but banishing hatred from their hearts. And not only many of the most passionate of God hate the infidels, in many others you only have to dig a little to see that hatred, and hatred is the son of Satan, it has nothing to do with God, it takes you headlong to hell. The other day a Muslim burned his daughter for switching to Christianity. Well, of course, it will be much easier for this girl to get to heaven, even though she turned away from the path that God set for her, than her father, who, brimming with hatred, will get to hell if things don't change much for him.

Thus, you save nothing; you watch undaunted as your flock withers. You behave like a civil servant sure of receiving his salary, even if he treats with indifference the user who desperately moves nervously at the window because the deadline to solve his life is running out.

Well, this I say to you: if you have labeled my studies and revelations with "worthy of study" or some similar nonsense, and then you have scattered them by steps in the Vatican, consider this condemnation as "worthy of study" also, because if by the vagaries of life I should judge you in the future, you can count on me to condemn you to hell. For I am a vigilante and I unwittingly side with the weak, and according to the magnanimous account on this website several million have already been condemned to eternal torture because of you since you have known all this. And the penalty of the condemned increases along with the murders committed, that is why today for me you are already condemned.

Jorge Mario Bergoglio, alias Francis: Condemned to Hell. Without possible remission because he has also consciously blasphemed against the Essence of God. Let the rest of the Vatican Hierarchy share condemnation for this, and for the rest, insofar as they have been accomplices and have lived in connivance with the merciless omissions of the culprit.

May the Will of God be fulfilled, and may it not be for me to judge you, but may these accusations be raised against you and yours for the day of your Judgment.

This condemnation is certified with the Reading to the case: Lamentations 2.6 from the 3rd line, up to 2.7 not included, although it makes no difference whether to take it from the beginning of the paragraph or continue to the end of the word because it goes in the same line. Frankly, I thought it was going to tell me something like "Judgment is mine" or something like that, but it seems to confirm everything. It's going badly Gogli... Now you can believe it or not. I always recommend you to read a reading to the case, I already taught you how to do it; if He answers me, how much more will He answer you.

Lamentations 2.6 ...

**Yahweh has blotted out in Zion the memory of feasts and sabbaths;
In the fierceness of his wrath he hath cast away kings and priests.**

22 August 2024 For the Sin of One...

By the disobedience of one all became sinners, so by the obedience of one all will become righteous.

This sentence as you understand it is wrong. It is wrong. Though by the work of the Holy Spirit it remains true by correctly identifying the pronouns. And it is totally wrong even from your point of view:

1° Quantitatively it is wrong. The sin was not of one. Since the first one who took and bit the apple was Eve, it must have been for the sin of two or even three since the serpent also had a part. Are you insinuating that Eve being a woman does not count? How many times has the woman counted in the bible, both in the new and old testament? Deborah, Judith, Delilah, the virgin Mary, the one who killed the general in the tent after giving him milk instead of water, putting him to sleep, and piercing his head... Do you think that woman is like an animal that is not worthy of counting? Well, here the Lord has even used a snake to represent the worst of evils, the devil, and the woman is not going to count?

2° Qualitatively it is wrong. Who is the main culprit here? The serpent, the devil. That is the real 'one'. And if we didn't count the serpent it would be Eve who took and bit the apple first and then convinced the dumbest one, Adam who is carried away by it. And you think that it was Adam's sin, the most foolish one, that ruined everything?

3° The phrase is totally unbalanced to the right. For indeed, it was the obedience of Jesus that made possible the 'Universe' plan to save man, and then it would be He who would validate man's nature, and it was all for justice. There was no other option to save us without God being accused of injustice by the fallen angels, who even being traitors like us (to the same degree according to them) do not receive a body. However, since Jesus, the firstborn, is the validator of the heavenly nature, no other angel can declare unrighteous a new nature validated by him, for it would be to declare his own creation unrighteous (already, very repetitive). If God had another way to save us that did not involve the suffering of the firstborn, he would have done so. If that 'One' on the left were the first man Adam, we would be equating him with Christ on the right. And through Christ (besides the fact that through Him passes the very Essence of God, the Holy Spirit, in the highest intensity) everything is created, not only men, or the treacherous angels, but also the faithful, and all the heavenly powers, not counting God the Father, nor the Holy Spirit, of course. So it was not an arbitrary act and a random obedience, it was because Jesus was the only one who in Justice could save us, and with that responsibility it was a very painful obedience, of course wrapped in love, which led Him to offer Himself (or to obey, as you see it) already in heaven to save us, but you cannot compare one side and the other of the sentence. Justice is the only independent reason for Jesus Christ to come down to save us, it does not relate to the first 'sinner' as you say, nor even to the devil as such, but to the devil's accusation that God is unjust if he saves Adam 'freely' (and Eves later) and not them.

Well, this is written in the Epistle to the Romans, but in it you will not see that it says: 'by Adam sin entered' but 'by one man sin entered'. Which is not nonsense because this

term 'man' is a bit of a catch-all, not only here but in other parts of the bible, including Genesis in Adam and Eve. All this I have already explained in 'Original Sin and the Council of Trent'. I wrote this point at the beginning and I was still squeamish to try not to offend anyone; if you read it, change 'God's desires' to angels and Jesus Christ, whom I call God's first desire, as the firstborn. You will find it less convoluted. It is also interesting to read 'The Epistle to the Romans' to understand Paul a little better. Thus, it all makes sense when that 'one' is the devil, and effectively confirms that we were all with him in heaven, for by him sin entered and he convinced some who convinced others (thus it is understood as a stain that spreads little by little). It spread among us in the way that has already been related, in some it provoked covetousness and others rose up to follow those they wanted. From what has been revealed here, even what Paul said makes sense ('by one - Satan, the perfect angel - sin entered', but then it continued to spread among us, because it was freely chosen, with different motivations, of course. God cannot blame you for the sin of another).

But it doesn't matter if you don't want to read the point of the Epistle to the Romans or don't want to reason it out. All this is self-evident. I understand that in the knowledge that God exists and fills us with Life, one by faith tries to justify all the scriptures and ends up going round and round until one finds a phrase pompous and catchy enough to leave our concerns sufficiently dumbfounded that they don't bother. For example, turning briefly to Romans: 'Romans 5:12 Therefore, just as through one man sin entered the world, and death through sin, and so death spread to all men, for all have sinned...'. After writing this Paul must have been more wide than long. This is like saying, 'I poured a pitcher of water on the floor of my house, and the whole kitchen got wet, and because the water got under the tile, everyone got wet'. He has no head or tail. He is trying to justify a clear injustice of God, which is not such, because it was our own sin that made us fall.

But Paul was called to write this way, or rather, the Adam and Eve passages are written this way because God wanted to keep all this hidden until today. Later, in the time of Christ and after, He did not want to reveal it because the time had not come to clarify the scriptures. As always, justice plays an important role here as well. When everything is exposed, even the deaf will be able to believe by reason. And the deaf are also bound to justice. The Eves can only be saved by the experience of some Adam on earth, just as the Adams were lost by the Eves in heaven, because of this on earth the Eves will not be able to listen to God, but only to the devil and his idols as they did in heaven. The justice that leads God to unveil everything at the end of time is that everything will be cut off in one day and neither God, nor especially the Adams will act any more in the history of the Eves. This cut off of life or lack of opportunity that the Eves lose, God compensates for by making everything visible from reason as well, so that even the blind can see in their later years. This is written in several places 'making a way for the blind and lame' or something like that, 'at the end of time all will go up to the mountain of the Lord' or something like that, and many other words...

Know that there are things which were written for different times, as for example, an eye for an eye, and a tooth for a tooth. Discarded by Christ for the man validated by Him. Today there are new times, the last times, and new meanings of the same Words have been revealed for this time.

In any case, as long as the hierarchy of the church remains locked with that rigid bar strapped to its neck, you do not in any way insinuate that God is unjust. Whether you are a priest, or a teacher, or a catechist, or any member of the faithful, whether you owe obedience to a hierarchy or not; avoid by all means even hinting that God is unjust. If you are going to talk about Adam and Eve, try to approach it by saying that 'following the devil can take us out of heaven or away from Eternal Life', but don't even hint that God took us out of Eden because of the disobedience of Adam, one person. This is a piece of advice I give you so that you do not become blasphemous heretics who bear false witness against God our Lord. Safeguard your primal self and finish the test. I know that as long as the Hierarchy of the church does not proclaim the truth, many others in turn will not be able to proclaim it fully, but at least do not actively sin against God, for in so doing you act against your own primal being.

Much ink has been spilled trying to justify the unjustifiable. In fact, I make this reflection because of the Office of Readings of Friday the 16th where St. Pacian, bishop, says something like this:

Someone may object to me: 'But the sin of Adam rightly passed on to his descendants, since they proceeded from him; but have we been begotten by Christ, that we might be saved for his sake?' Do not think in a carnal way: you will see in what way we have been begotten by Christ.

Well, he says this shortly after introducing Paul's words in the epistle to the Romans. Let's look at the first sentence: 'Some may object to me: But the sin of Adam rightly passed on to his descendants, since they came from him'. Doesn't he seem to take it for granted as if to pass it on quickly so that no one will notice it as a smearer would do? Quickly so that no one raises any doubts. At least he has the dignity to put it in someone else's mouth (some may object, although he then asserts 'rightly'). So, he insinuates that sin is inherited from the physical. Since when, if your father is lame, do you also inherit his sins because you have inherited his lameness? But then, in order to try to explain how salvation is transmitted from Christ to us, he refers to the Spiritual, discarding the carnal (for one thing he refers to the Spirit and for the other he does not; a bit of a cheat, since the spiritual completely denies the inheritance of sin, just like the physical, but even more clearly). Then, in fact, he makes a big deal out of it, speaking of how Jesus Christ became man in the beginning of time, incarnating in Mary's body; already then, in the beginning (fullness) of time, no less [in many other places this reading says: Christ took from Mary a soul and a body, which astounds me]. Of course, it is necessary to explain, even if only in a rocky way, that man was made in the likeness of God and not Jesus Christ a posteriori, he was made in the likeness of the creation man by 'taking on' flesh. But to affirm what this bishop says, would be to say that Jesus Christ as man lived with 'Adam' or that, perhaps, he was stored as man somewhere waiting for his turn, or perhaps bored in the empty 'Earthly Eden' alone as man, surrounded by angels perhaps but the only man in heaven, who knows. In other words, it would be to take away Jesus Christ's independence and equate him completely to one of us who lived a deep sleep after the betrayal until he appeared on earth (in the old days the old women used to say that we were caught by the short hairs in heaven). No. Jesus Christ is much more than us and He becomes man at a moment in man's history to validate it. The only thing missing was that the poor guy, on top of what was going to happen to him, would have to wait a few thousand years in a pre-room or as a sleeping man without enjoying God. The question is that if you don't know your origin you say how is it possible that God made us in his image and likeness? And by reason you answer: Oh yes, of course! It is because of Jesus Christ. And then you have to put him in a place prior to or at least contemporary with the creation of man himself, otherwise the opposite is true: Jesus Christ takes the likeness of the creation of man to validate him. Knowing, however, what our origin is in heaven, and that God created us perfect and full as angels until each one sinned personally betraying God, desiring to take more of His Essence to be greater (driven by different reasons, but all traitors). Then, you realise that it is literal, we were made in the image and likeness of God the Father, capable of containing the Holy Spirit. And you no longer need to imagine possible solutions to that phrase that made you restless and kept you awake at night: God makes man in his image and likeness because that 'man' refers to us but in our original nature. In the Bible, the word 'man' in reference to us in heaven speaks of our original nature as part of that concealment placed by God, which is why I said that 'man' is a word that in a certain way is a catch-all.

This is how all the eminent scholars of the Church work. In order to justify, without knowing, they go round and round in circles. I am a dullard, but God has made everything so clear that only those who are interested in research can see it. Anyone who has studied Theology has already been vitiated, because many have written and founded artificial structures that in one way or another supported what hung in the sky, without taking into account what really happened in the sky before the Universe. They study the picture of the side of the coin they think they see and according to this picture they imagine the other side, which they do not see. When the opposite happens, the side they see was made in

reference to the side they do not see, and not the other way round. I have already said that it is normal to look for explanations knowing that God exists and gives us Life, but knowing only a part of our life, that of the earth, those structures are attached in an unnatural way. God hid the first and most important tile in the path to reveal it at this time, and you, like little ants, have been building convoluted structures to cover that principle, and far from making a direct path, or the shortest possible, you have imagined, taking huge detours to get to the origin. It is much easier than all that.

I have already explained that the sin that cast us out of heaven was ours and personal to each of us. God cannot be unjust and condemn you for the sin of another. There is no need to go round and round to know how Grace comes to us through Jesus Christ, in what mysterious way. He simply makes human nature fit to receive God. Completely. Everyone can receive it, everyone thanks to Jesus Christ and everyone can be saved thanks to Him. Muslims and those of other religions too, and without being baptised. I have already spoken about baptism. Of course the Grace of God or the Holy Spirit comes and goes, when we sin it leaves, but since the passion all men are able to receive it and to recover it when it leaves. Christ makes us all capable, but we also need paths or religions so that faith can develop and we can be filled with the Holy Spirit according to the size of our soul. It is all done for righteousness. In fact, in the Epistle it says so, though Paul does not seem to be able to identify it. He says:

Therefore it is necessary that the righteousness of Christ should also pass over to the whole human race; and as Adam, by his sin, was a cause of perdition to all his seed, so Christ, by his righteousness, is a cause of life to his seed. The Apostle insists on this, saying: As by one man's disobedience all the rest were made sinners, so by one man's obedience all will be made righteous; that as sin reigned by producing death, so Grace may reign through justification, giving us eternal life.

He says that Christ, by His righteousness, is the cause of life for His offspring. And then that by the obedience of one all will be constituted righteous. So it seems you don't know what is the Righteousness that compels Christ to obey in order to save us, i.e. since God the Father and He wants to save us, why on earth is He the only one who can do it. I have already said it 100 times. The first-born validator of the heavenly nature was the only one who could validate a new nature without any angel branding him as unjust, for that would be to recognise his own creation as unjust (I know this by heart). For we betray along with the demons and along with the Eves, and although our (Adam's) sin is caused by love for the Eves, the devil asks for our very fate in order to save himself. He accuses us that our betrayal is equal to his. Thus, that 'obedience' or that offering (I really don't know whether it came all from God the Father first, or whether it came from both Father and Son, in which case it would be offering as well), and the subsequent passion, is what justifies all human nature. It is not that it makes each of us independently righteous, though the result is the same, we are all justified. Of course, Jesus is the only one who saves all human nature, and he does so precisely because of righteousness, not that unknown righteousness that comes out of the word 'justify', because Paul knows that Christ justifies us and hence speaks of the righteousness of Christ, but he does not know what that righteousness is, which we have already discussed and I have repeated 101 times. Everything is easier, everything has logic and there is no need to create artificial structures to sustain the untenable, that God expels us from Eden because of one's sin, that is, that God is unjust. NO! It was our sin that expelled us and God, in spite of everything, tries to save us by all means, although He is a prisoner of that strict Justice. As for the rest of what you say in that paragraph, it is also a lot of bunk. Everyone blithely overlooks the fact that Adam was not the first sinner, but since it looks good to equate a first and only man giver of perdition with another only man giver of salvation, well, that's it; and so in the process you established that mysterious justice that you didn't know what it was: you finally put Jesus Christ on the right side of the equation by obeying. Of course! That's the reason why Jesus Christ comes down, he had to obey to compensate for the disobedience of the first man! You had no idea of the righteousness that brought Christ down, and so you imagined. Of course! That is the reason why Jesus Christ comes down, he had to obey to compensate for the disobedience of the first man! You had no idea of the righteousness that brought

Christ down and so you imagined. It is all wrong because it is based on a lie, that God is Unjust. It is interesting to read the comment before this one, from August 12, if you have not read it, to see all this more clearly.

Finally, to conclude, this bishop says how Jesus Christ begets us, to explain the way in which his Grace comes to us. And basically he says that Christ begets us through the Church and the priests by means of baptism. Well, it is true that Christians need to know the Christian fundamentals and follow the Church in order to walk the Christian way. In fact, the definition of 'way' is given by guidelines or indications or margins, if you like, of the way itself. But the same is true of other paths, also laid down by God, along which other people, also saved by Jesus Christ, follow. Let us not be short-sighted. The church recognises that Jesus Christ is the Saviour of humanity, but according to the definition given by this bishop, only the salvation of Jesus Christ would be 'engendered' in Christians through the Church. To support this he uses the word of John:

Jua 1:1-16 In the beginning was the Word, and the Word was with God, and the Word was God. 2 In the beginning he was with God. 3 Everything was made through him, and without him nothing was made. What was made 4 in her was life, and the life was the light of men, 5 and the light shines in the darkness, and the darkness did not overcome it. 6 There was a man sent from God; his name was John. 7 He came for a testimony, to bear witness to the light, that all might believe through him. 8 He was not the light, but the one who was to bear witness to the light. 9 The word was the true light that enlightens every man, coming into this world. 10 It was in the world, and the world was made by it, and the world knew it not. 11 It came to its own, and its own did not receive it. 12 But as many as received it, to them gave he power to become the sons of God, even to them that believe on his name; 13 Who were born, not of blood, nor of the lust of the flesh, nor of the desire of man, but were born of God. 14 And the Word became flesh, and dwelt among us, and we have beheld his glory, the glory which he receives from the Father as the only begotten, full of Grace and truth. 15 John testifies of him and cries out, 'This was he of whom I said, "He who comes after me has set himself before me, for he existed before me."' 16 For of his fullness have we all received, and Grace for grace.

This Word of John speaks to Christians, of course, but it makes more general statements. It says in 9 that he is the true light who, coming into this world, enlightens every man. And this is fulfilled unconditionally, because Jesus in the passion validates the Man Nature.

'But as many as received it, to them gave he power to become the sons of God, even to them that believe on his name'. Here he speaks of believing to become children of God and to be begotten of God. It does not even speak of a Baptism but only of believing. Being begotten refers of course to the Holy Spirit. When the Holy Spirit comes into our being, each one of us, on a daily basis, it is God Himself who takes hold of us, merging us with Him. It is really a 'begetting' because we are totally different, and we are filled with real Life when the Holy Spirit is in us. The best way to express that God is fused in us is 'begotten' and this can happen at any time in your life, no need to refer back to your birth. Since God is born in you, we speak of 'begetting' and you are a new creature. And as I say, he does not speak of baptism, but later when he compares the water baptism of John with the baptism of Fire (or Spirit) of Jesus Christ, and it is so because Jesus Christ validates man's Nature completely to receive God. Jesus Christ saves all mankind, but whoever does not walk along one of the paths laid down by God, it is very difficult to get the Holy Spirit, because it is on those paths where you will meet God, where the dilemma of believing in God or following the world off that path will arise; the test of faith, the test of the world in the end. Let's say that by Christ enlightening all mankind, he means making man fit to receive God, but 'begetting' is something that happens when we receive the Holy Spirit, and this comes by faith (not always), or by performing acts of faith. For Christians, faith is transmitted by the Church, although sometimes it is enough to give money that you lack, out of charity or mercy, to receive the Spirit. Those ups and downs that occur from the Grace of God, from the Holy Spirit, which in the Bible is referred to in some parables as buying/selling, is that gaining/losing of the Spirit. Because we don't even remember Baptism, and if the Spirit that comes in Baptism were never lost, we would go to heaven just by being baptised, because it is that Spirit that lifts us up to God (He who believes in me will not be judged). The proof that Baptism is not necessary for non-Christians is that Jesus Christ makes all mankind fit to receive the Spirit, and even one

who has no religion can be saved by living in mercy. How much more another who also proves himself in the Faith, or rather, puts his faith before the world and its idols. It is Jesus Christ who saves by Himself, not the Church as such, even if the ways or religions are necessary for us, because mercy does not come to us as often and as intensely as it should.

Otherwise there is something a little ambiguous from 10:

10 It was in the world, and the world was made by It, and the world knew It not.

It seems that in 9 it already puts Jesus on earth ('coming into this world') and here it makes an enumeration of facts concerning Jesus. In fact, it says first 'in the world he was' and then 'the world was made by it', so they are not consecutive facts, for the first cannot be before the second. When he says 'in the world was' I think John is referring to the fact that Jesus does not make himself known until he was 30 years old or older because we don't really know how old Jesus was when he died (although they say it was 33 years old). 'The world knew her not' may refer to this very thing, that in those earlier years she was not known. That the world was made by her has already been said many times. Jesus being the firstborn validator of the heavenly nature, if He had not wanted to validate the man nature, the 'Universe / World' plan would not have been carried out.

There is another possibility. John calls Jesus 'Word', why? It may be to differentiate Jesus before he took human form (1-3) from after. It may also be to refer to him being the Word of God the Father among us and finally it may be a way of speaking both of Jesus and of the Holy Spirit, his Essence (and it may be for all three reasons together). Recall that when the Pharisees tell Jesus that He casts out demons by Beelzebub, He tells them that blasphemy against the Spirit is unforgivable, for they attack His very Essence by equating His Essence, the source of His miracles, the Holy Spirit, with Beelzebub. So to speak of Jesus Christ is to speak also of his Essence, hence perhaps also that ethereal nomination of 'Word'. The particular use of names in the Bible is not by chance. It always obeys something, and we have even seen that the repetition of different names with the same value hid a hidden meaning in the scriptures. Thus, when it says 'In the world he was' it may refer to Jesus Christ not yet made man. Let us keep in mind that God sees all and is with us in the world from before Jesus Christ the man. He may also be in that state prior to taking on flesh in the world. But never to have taken on flesh in the beginning of time. That does not make sense. When it says 'the world did not know her', if we think of Jesus as the state prior to being man, present in the world, it may refer to that third time, in which man is not able to receive God, the Holy Spirit. The time on earth before Jesus Christ.

I say all this to emphasise that, indeed, the Church is fundamental for Christians because the Church sets the structure of our path that leads us to God, but equally every path or religion set by God has its 'norms' that lead towards love and mercy, the only true direction that the paths set by God, including Christianity, take. And of course, I put this comment also to emphasise that God cannot punish us or blame us for the sin of another as the title of this commentary says.

3 September 2024 Other ways to blaspheme against God.

The truth is that God is amazing. Anyone with an ear, or one of the Adams, will have been able to see this in his life. He somehow knows what will happen in the history of man, hence the prophecies written in the Bible, for example. Maybe it is because He is outside of time, maybe it has to do with those string theories of quantum physics, I have no idea, and it is probably a huge nonsense what I have just written, but what is certain is that God knows the future.

We must be aware, then, that God is at work in our lives if we are of the Adams or have an open ear. It is true that the sun rises on the good and the bad, but somehow God does not act in the same way on everyone. Perhaps it is part of that justice that God cannot act, or simply does not act in the Eves, and it is only the Adams who can draw the Eves to Him. This leads me to think that it is these, the deaf, to whom the catechising impulse must be directed (though they will not listen, they will only be converted by a nearby Adam

who loves them and shows them God in their own life), as well as the faithful of your own religion. Of course, I do not believe that it is in God's will to change one way that leads to Him for another way that also leads to Him. There is no point in converting a Muslim, for example, to Christianity because God has set that path for him. However, if you go to a country where you see that they sacrifice a gazillion people and then play a game of hoops with their heads, then I think it is justified to catechise them. But even among them there was a way of living justly, and thanks to Jesus Christ those who lived that culture, who were just, got to heaven after the passion (and this is part of God's own Justice). God knows what is going to happen in history. He knows which areas are Christian, which are Muslim, which are Hindu, which are Hindu... God sends souls to the right place so that they can be filled with the Spirit and return home, because he loves us, and he does it like a father sends his children to the right school so that they can be trained according to their aptitudes. Of course, He has taken into account all the historical changes due to the conquests of the faithful of these religions, and in some cases He has stopped sending souls of a particular size to one place and sent them to another place where the right religion continues to fill the size of this soul. But He inserts each soul taking everything into account, and not only religion (although it is the most important) but also family and other aspects that will educate us or bring us closer to Him, because He knows how we were in heaven and what we need to return to "Being"; here I dare to introduce even the social status in which we are born that will also influence our test of the world.

This action in history does not mean that the evils and sufferings that befall us are His doing. The evil freely chosen by mankind causes most of the suffering in the world. But God cares above all that we return to Him. The world is a brief passing moment. It is like when you take your little child for a vaccination. You know it's going to be painful, but you think it will soon pass and he'll come out stronger. God would love it if we all died at once if we were to go to heaven, even if it is because of a nuclear war; of course, if it is without suffering, all the better, He loves us and it hurts Him when we suffer, just as it hurts you to see your child cry when the doctor gives him an injection. But we give too much importance to the sufferings of the world, when time in the world is like comparing a millisecond to a thousand years, and even then we fall short because we speak of the eternity that awaits us after this passing life.

So, when you say that only your religion leads to heaven, you are saying that God is unjust. Of course, He has put in all religions warnings for His faithful not to leave these religions, and it is for our good. Because each path is adapted to fill a different size. Changing religion is like having a petrol car and putting diesel in it. You break down, you don't move forward. Although both are fuels capable of taking you to your destination, it depends on your own being, or your own size to be more correct, whether that fuel can move you, whether it can fill you adequately with the Spirit so that it can lift you in due course to heaven, and down here make you Live with a capital 'L'.

I said in the previous commentary that Jesus Christ saves all mankind by Himself, which means that He makes all men fit to receive the Holy Spirit. Religions, or the ways set by God, are the tools He has put in place to provide us with the Spirit. But it is not the only way, because it is mercy and all that surrounds it, the background of all religions that lead to God. Let's say that mercy is the joker that gets you to heaven by bypassing all the squares. The parable of the talents said to the one who buried his talent in the ground (i.e. stayed in the things of the world): "you would have put your talent in the bank, and I would have received the interest", or something like that. The rules of your religion are that bank. For a Christian to choose to go to mass and follow the rules of the church is to accept to fight the test of the world. In itself, this is not what God wants, he wants us to be like him, merciful, but you can go to mass every Sunday and not be merciful (although just by going to mass you know you must be merciful). What I mean is that mercy is more important than religion itself. This religion being that bank that as a last option God remarks God to the one with the talent (to receive the interest). But mercy laughs at judgement, which is like saying that it flouts all norms and rules, it goes straight to heaven; because that is the most important thing and that is where all religions guided by God lead, that is the goal towards which they direct us, to make us merciful.

It is curious that you say to atheists: no project or policy of man has been maintained for so many years as Christianity; this is because it is not the work of man but of God. And do not think that the same argument can be applied to other religions; how have these been maintained for more than a thousand years if they were man-made? Because they were also ways set by God.

In the Bible it speaks of the 7 Spirits of God. What do you think, that God put it there to laugh at you while you wrack your brains as to what he meant? No. It corresponds to those 7 ways put there by God, to fill his faithful with the same Spirit, but in different intensity or size. It does not mean that God has 7 different Spirits. God is only One, though He may dwell in all of us, He is not cut off or separated, He is One, and when we are not in Grace or do not possess Him, He goes out of us or we do not enter into Him; the result is that we cease to be in the "Holy Spirit" set, which let us say is not uniform, but has different intensities, like a light that has more intensity in its focus. We see this when the sons of Zebedee (their mother) ask to sit at Jesus' side. It is not silly, it is so important that Jesus corrects them (and it is in the scriptures) and says that it is not up to him to assign the places. In fact, Jesus Christ himself sits at the right hand of God, which tells us that he is in that very centre or focus of the Holy Spirit, and this is not written in vain either, he could have expressed that he is going to heaven to be with God simply. I have already spoken a lot about the 7, which not only speaks to us of the perfect but also of those 7 sizes, intensities, or positions with respect to that centre, which we had before we fell down here and which is determined by our size or capacity to "contain" that Holy Spirit. I am not going to repeat it. Or don't you know that we are made in the image and likeness of God? What does this mean? That we are God? No. A 20 cm (8" +/-) model of the solar system is made in the image and likeness of the solar system, but "n" million times smaller. We were like God in the sense that He made us capable of receiving the Holy Spirit, in fact, we were similar in everything but intensity or size, for that is how He has made us see how our children are on earth: similar in nature in all things to us. God uses the world to show us what He is like (sun, light, water in three states...). Of course, we could not compare ourselves to God, because we were far away from that centre or that maximum intensity that Jesus also enjoys, but we were made in his image and likeness as a perfect and angelic nature. When we fell, we were like a stranded car, with no engine that could move us. It is Jesus Christ who fixes that engine. Taking the likeness of the new nature man, created by God the Father, he justifies or makes that nature fit to receive the Holy Spirit. All in righteousness as already said: because He was the firstborn who by His love justified the first heavenly nature, He was the only one who could justify a new nature without any fallen angel being able to call it unrighteous, for if any of them did, they would be denouncing their own validation as unrighteous. He can validate any nature (personally living love in that nature) without any of those already created being able to accuse him of unrighteousness, because he is at the validating origin of any other created nature. The proof that it is Jesus who takes likeness from the creation man, and not the other way around, is that he undergoes the passion only as man ("Father why have you forsaken me", or something like that). He had to become nothing, and pass that act of infinite love as nothing, in order in justice to make nothingness capable of receiving God. In so doing, and dying in that act of infinite love, he validated man to receive the Holy Spirit, and it is this validated man who is again the likeness of God, but only in that now as God himself, he can hold the Holy Spirit. That is why we are now adopted sons and God, the Holy Spirit, begets in us or we beget as those adopted sons I don't remember what the word says. This is why man will no longer be what he was, for the best of men, the bible says referring to John, is worse than the lowest of angels, or something like that. So, when the scriptures say that God created us in his image and likeness, it refers to us in our original angelic form, a total likeness. Not when we were made man. In fact, it is not until after the passion, long after the creation of man, that we can receive the Spirit again, that we are again in the likeness of God, and only in terms of receiving the Holy Spirit (yes, the most important thing for us).

Going back to the one religion, if you think that God is only going to save Christians, you are saying that He would only save (in the event that we were all wonderful and made

it to heaven) 28.75% of the world's population (this, taking into account that there are about 2300 million Christians). Wouldn't that be a complete failure for God? And, above all, knowing the future as He knows it, would it not be consciously sending almost 72% of the population to hell? Do you really think that God is so sloppy, and so unfair to those who could not receive our religion, the one that according to you is the only one that leads to heaven? I know you recognise that there will be a just judgement also for non-Christians, but do you really think that God would let those 5700 million people loose, without faith teaching, without a way (many more if we count all the past generations)? Don't you know that they are also children of God and He loves them extremely, or absolutely, as His love is, absolute? If you were a parent, would you let the majority of your children be educated on the streets by the example of the street thugs? And if you wouldn't do it, do you think God, who is like you, but without malice and with infinite love, would do it? It is all in God's plans and those religions are those 7 ways represented by those 7 Spirits of God of the Scriptures. When you say that your (anyone's) religion is the only religion, you are calling God unjust (and cruel), and the greater your knowledge of God, the greater your blasphemy against Him. In any case I don't think He likes it one bit. I wouldn't want one of my 6 children to go around saying that I only take care of him, that I only love him. First of all, I would be sad for him, but I would also be making myself look like a bad father to the world. An unfair father, to say the least.

I am done now. I would like to explain what happens with religions in another way that perhaps represents it better. Think that we have a light bulb with a very wide radius of illumination, that is, from its centre or its source to the point where it shines the least, there is a long distance. Now think that we are asked to equalise the light generated by this bulb at 7 points from the centre to the point where it shines the least. To do this, we have 7 torches capable of regulating its intensity (once, then it remains fixed). Indeed, with 7 lanterns we could do it. The only way to represent the intensity of this light in its entire field with only one torch would be for the light of the bulb to be of the same intensity in its entire field, which is not natural for the light. On the other hand, the light seems to have been placed among us to represent God (the sun in some scriptures represents God: where the sun rises...), perhaps so that we understand Him (God) better. What is certain is that we know that in heaven there are places closer to God the Father than others; the closest is at his right hand. They are not all equal in heaven, there are hierarchies or intensities of Spirit. Churches or religions are those lanterns that try to make us equal to the intensity of light we had before we fell.

22 September 2024 Why we will no longer be what we were.

That we were made in the image and likeness of God the Father, as angels in heaven, there is no doubt (as much as it may shock you). The question is, if we are to live in heaven as men, how will the order that separates us by size be maintained? (The 7 Spirits of God).

In the apocalypse it speaks of 2 trees of life, alluding to the 2nd one being for mankind. But God is not separate. God is only one. Though He dwells in many of us when we are in His Grace, the Spirit does not separate. In fact, that is why we all enter into fellowship when we have the Spirit (yes, also with those of other religions). However, it is so placed to let us know that we will not go back to what we were. This is also expressed in "**The New Temple, or in reality, Heaven**" (Ezekiel), where the tribes are placed outside, towards the east, where the River (Holy Spirit) flows out and also bathes them. In this case it is the same river inside and outside, because God does not separate Himself. But here we are also differentiated by placing ourselves outside the temple, and the tribe of Jacob close to the wall of the temple and then another 6 groups gradually to the right (it is convenient to see this point because I am speaking from memory and I can hardly remember). In other words, we will maintain this order of size, but probably on a smaller scale. Of course here too justice is involved, and this time towards the angels and powers of heaven who remained faithful. For how can we become like them again when we betrayed and emptied ourselves to become like worms lying on the ground? Wouldn't it be fair to them, so much struggle of the faithful angels against the betrayers, only to leave

us the same? No. We will no longer be what we were, but we will still enjoy the Holy Spirit, infinite happiness.

In many places in the Bible there is this separation of the 7 Spirits of God; sometimes even mentioning a series of 7 names to refer to the same thing. And it makes all the sense in the world, and especially complies with the absolute Justice of God, who will never demand the same from those who poured out different amounts of the Holy Spirit in betrayal, for different kinds of angels betrayed. And time is running out, proof of which is all that is revealed here. This knowledge of God must be passed on between religions, because the Lord will give clearer and clearer signs that the world will end if we do not. I know that it is very difficult to approach Muslims, for example. I myself went in front of the Malaga mosque to talk to some of them about the same God who unites us all. Not to proselytise, I don't think any Muslim should convert to Christianity (or vice versa of course). This must have reached the Imam there and he must have thought that I was a priest and that the Church was trying to take away his faithful, because a few days later someone (or some people) attacked a church in Rincón de la Victoria, causing damage and writing graffiti in Arabic. Something that had never happened before in contemporary Spain. I can't say for sure that I was the cause, but it would be very coincidental if it happened a few days later; my intuition tells me that it did. Anyway, I am sorry because they surely sinned for my sake, for both a Church and a Mosque are temples of God. Even a Synagogue is a Temple of God, even if the Jews stubbornly despise the way that God has set for them, and think that He is a spiteful God who imposes an eye for an eye and a tooth for a tooth. If that were so, we would all be lost.

But it is written that the world will be filled with the knowledge of the Lord before its end, and this does not mean that one religion will spread and the others disappear. That will never happen. It means just that: that the same knowledge of the Lord will spread to the 7 ways of God, and all of them will remain separate parallel paths in the good direction, mercy; with the same destination, to reach the one God.

The pastor, priest, imam... who has seen the truth of what is revealed here and is obstinate in keeping his head down with his ear muffs on so as not to even look at the other paths is failing the will of God. So beware of the consequences.

All the ways must speak in one direction and as members of one family to make the foolish, the deaf, the blind of each of these nations to see God through reason and to walk in their respective ways. What is revealed here confirms the truthfulness of these religions. It was not necessary for one such as I to tell you, but it is necessary for those who understand only the world and its reason. What is revealed here must be made known.

17 October 2024 The importance of the Ages in God.

Anyone who has been a parent knows how different children are at different ages. But even as adults we see that God has made us different. This is part of our freedom; if He had made us all the same we would be like an army of robots, with little difference between us. I have already explained that the best way to understand the nature of God is to look to a Light, which is why He has placed it among us in the Universe. This would be the Holy Spirit who reaches out most intensely to those who are closest, and the source, or the incandescent filament of the light bulb if you will, would be God the Father. Thus He would not be Him without His Light. Christ, the first-born, would be like the glass that covers the bulb. It is not the glowing wire that produces the Light, but He is at the source. Anyone who comes close to the hot wire of a light bulb (of old), gets burnt, yet He envelops the bulb and prevents us from getting burnt. He was the first created one who pleased God and by whom the rest of the heavenly entities were created, He validated the heavenly nature, He made it possible. So, it is worth asking whether before the creation of the firstborn that light of the Holy Spirit extended its full extent from the bulb or did not do so because there was no need for its Light to reach other created ones. Either way, from that "crystal" that validates the entity "heavenly creation" this Light gives life to all created ones. That is why for all of us Christ is part of the light bulb, that contraption which

together illuminates us. He, though created, is one of the three persons of God. God the Father and his Light would still be God without Christ, or rather, before the creation of Jesus, God the Father was still God. But the nature of God is to love, just as the nature of the Light is to illuminate, hence the question earlier, was the Light, or the Holy Spirit, fully extended from the source even when there were no created entities to illuminate? **God needs nothing, but is not fulfilled or does not function or Is not if He does not love, just as a light bulb does not light up, or does not function if it is not lit; as a light is not light if it does not illuminate in itself. What would be the raison d'être (of Being) of the First and Only Light if it did not illuminate? And God is the One Who Is. He justifies Himself, His raison d'être is by Himself, He must necessarily illuminate.** That is why God is One and Triune, because for us it is the light bulb as a whole that illuminates, and even so, Jesus calls God the Father, and even though we know the parts of the light bulb, it is the whole that we use to illuminate and which we call the Light Bulb; although the filament is the source of the light, for us its light would not be useful or accessible, or would not reach us, without the rest of the bulb, without the glass (in fact, I don't know if you remember, but the bulb once the glass was broken, when the filament came into contact with our atmosphere it immediately broke too, by the way). If you want to look at it another way we can think of the Holy Spirit as the electricity that passes through the filament and the Light as the effect that the Holy Spirit that gives us Life has on us, in the end it is the same thing, for us it is the whole that forms the Bulb and although it has distinct parts, this Light would not reach us without one of those parts. **One God, three persons. One Bulb, three indispensable parts. The difference is that in God we speak of persons, because Jesus Christ, like us, is created free, with independence of thought. The person of the Holy Spirit, the truth is that we cannot understand Him well, but we know by His way of living in us, that He has a way of Being. When you sin, He leaves. It doesn't matter if God the Father has sent Him to you, if in your freedom you sin, He leaves and you feel empty again. In fact, we already talked about this condition that must also work for God the Father and it is the reason why He cannot even seem a little bit unfair. We said that, after the betrayal in heaven, when the devil accuses us of being as treacherous as he is, if we had been God we would have said to him: No, I save the Adams because they have sinned out of love (even in our criminal law the intention of the one who commits a crime is fundamental; a murder is not the same as a reckless homicide). However, God the Father cannot even appear unjust, or that relationship between Himself and the person of the Holy Spirit could be altered. In a way, He is a prisoner of the strictest justice, and the devil knows this well: no one can do anything against God, only He Himself could be harmed if He were to commit an apparent injustice, however slight it might be. All this tells me that the Holy Spirit is also an "independent" person to the Father as well; though between the three of them they form that symbiosis or relationship or that All that Is God, which forms the One Light Bulb device.**

The hierarchy of the created is determined by the impossibility of two entities or angels created by God occupying the same place next to the light bulb. Since there is a physical place, let us say, to occupy and the extension of the light is radial from the source, necessarily those who are closer to the source will be more illuminated. Several places in the Bible have already been mentioned where we are told of the importance of these places we occupy in heaven. Of course, the Holy Spirit passes through us without casting shadows when we are clean, but sin does cast shadows that prevent the Spirit from passing through us, and these shadows influence others. The first shadow came from the devil, and it covered many in heaven. This was the cause of his expulsion and our expulsion, because in God there cannot be a shadow. Though there are differences of luminosity throughout the radial expanse of the Kingdom of Heaven, **they must be cleanly, smoothly, orderly, in the will of God, in His Natural way of Being.** To want to occupy a place that does not belong to us is what happened in the rebellion, it is to disorder everything and to generate shadows, to occupy the place that belongs to another.

It is of vital importance in understanding God to know this hierarchy, and above all to bear in mind that Justice is intrinsic to Him as is the very Light that emanates from Him. Indeed, it is of vital importance to understand why the world is the way it is:

■ Why there are different paths guided by mercy that lead us to Him => For we are different from before the first death. A child is not taught or required to do the same as an adult.

■ To understand God's Justice is to understand why God has imbued us with a new nature to try to save us => because the demons equated our sin with their sin of betrayal, it was all the same to them that many of us betrayed out of love (Adam) to others (Evas). God to free us from his own destiny, from the righteousness of our old nature creates a new nature man.

■ Why Jesus, the first of the created ones, the one who validated the heavenly nature, had to be the one to validate the human nature: In order not to commit injustice in the eyes of the demons who were not given this new nature that after the passion will be able to receive God; for if any of them claimed injustice for this new validation, they would be declaring their own validation, their own creation, unjust, since it was the same validating principle, Jesus, who validated them. They cannot cut the rope that holds us, if they too happen to hang on that rope, and if they do so they too fall, it would be meaningless. Anything that hangs from the primary rope is held (justified) by it, independently of anything else that may hang from it.

■ To understand the Justice of God is to understand why the demons are among us, for everything had to happen under the same conditions in which the betrayal of heaven took place. Now we have a second chance and thanks to the validation of man by Christ in the act of infinite love of the cross we are free from any justice of heaven, we are free from that original sin that bound all mankind before Christ, all of us after that betrayal before we were men, when we were still in heaven. But He has set us free and in this nature we can again choose the devil and his idols (money, power, sex, affections...) instead of God and His righteousness. Otherwise we would all be saved after the passion of Christ, after the validation of man.

Thus, this choice is the fruit of works, and our works are the fruit of our choice. These are not consecutive, but simultaneous. In other words, each one will live according to his faith and this faith will ask him to live in such a way that he can fill his soul. Hence the different religions, it could not be otherwise within the Justice of God. Because we occupied a certain place in heaven, which received a certain intensity of Light, or of the Spirit of God, we must be filled in the same intensity to return to our place. And it is not that we can fill ourselves at a lower level because it is God's Justice: So much you have lost, so much you have to regain. Or to put it another way, if our soul is of a certain size, it needs that Gas or that Holy Spirit to lift it up to God (equating it to a gaseous balloon whose effect we know, the gas inside may be enough to raise the weight of the balloon, or to keep it from rising - the ghosts that do exist - or it may simply go down if there is not enough; **bigger the balloon, heavier the weight, more gas needed to lift it**). Hence Jesus Christ said to Mary Magdalene (I think) Do not touch me, for I have not yet ascended to the Father (or something like that). Because he had to be super clean to take her place. Hence the existence of purgatory, which will be for all religions, even if they do not contemplate it, because otherwise most of us would fall into hell. **I hope it is not as exaggerated as with Christ (don't touch me), I think that He, being next to God, in the fountain had to be spotless; the glass that surrounds the bulb cannot be dirty at all because if it were, it would cast a shadow on everyone else. Away from the fountain where there is not so much intensity would be another thing, there is no darkness, but neither is there so much luminosity. That is why God the Father cannot seem one iota unjust either.**

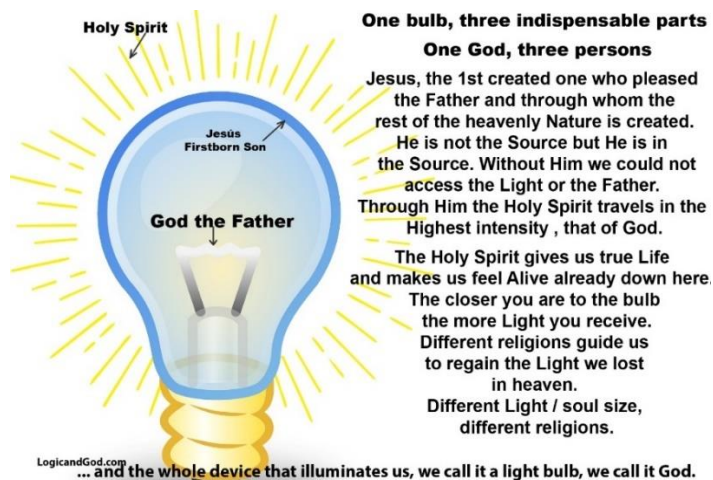
Hence we Christians are not even allowed to sin by thought, and others are disregarded. The closer you are to the source, the more you can see any dirt, the more any speck of dust will cast a shadow. If we find it too much to say "don't touch me", others will find it too much to sin by thinking. It is not that we are superior to Muslims, for example, God loves

us all absolutely, just as we love our children of any age. And indeed, we tend to spoil the little ones more and demand more from the older ones. But this does not mean that we do not also demand the fundamental rules of the family from the little ones:

You cannot think that God imposes an eye for an eye on you when you know that because of your sin (or that of your nature for the obtuse) God would have already struck you down before you were even born if He had been like you (an eye for an eye).

You cannot believe that God calls you to hate the unfaithful when He names mercy and compassion more than five hundred times (compassionate, merciful, forgiving) in your holy scriptures and only names hatred nine times (I seem to remember), where He speaks ill of it; that you believe that when you are unfaithful to God several times in a week; that you believe that when you cannot be unfaithful to someone you do not know. Infidelity is breaking a covenant between two people. And even if there was a prior covenant, if you don't know it, how are you going to keep it? Would God punish you for not knowing it? No, He is merciful. Even he who does not know one of the parallel paths in the good direction, mercy, will be judged justly, for He is just and merciful. And He will not ask you to be something other than what He is. Impossible.

The other day I went to a very nice church in Seville, San Antonio María Claret, which coincidentally (it is called like the one in Málaga) was next to our hotel. There, on 29 September, they read a note about the need to welcome immigrants, and they also made a call to understand that other religions are also paths laid down by God, more or less what they were saying. That note seemed to me to be something general, not specific to that particular parish. It gave me the feeling that it came from above. I would like to think that the Church is beginning to take steps in the right direction in this regard, but the knowledge revealed here must be open to all religions. Muslims consider the Bible as a book of light, it is to them that we must first show what we have discovered, for it is evidence that goes beyond our faiths to the world, even to those who have no religion. It is evidence that confirms their faith as well as ours and others. The day when Christians sincerely join hands with Muslims, the world will see the light, for how can we think that poles considered to be opposites can live together in loyalty and brotherhood? But for this to happen, it is not enough for my friend Bergogli to go and shake hands, Christians must first see this evidence. We must courageously make public what we are saying here, because, as I say, this goes beyond our faith and into our reason. Then the world will change. As long as you remain reticent and afraid of not speaking out, the world will continue to get worse. It is God's will that it should be so, to make you see the signs that speak to us of the end of the world, to push us at once to recognise what He is like: truly Just and Merciful; and this will be the last portent that will precede the second coming of Jesus Christ, when the knowledge of the Lord will spread over the whole earth.



October 28, 2024 Yes, the Son was created by the Father.

I was so happy with my example of the light bulb that I had drawn a little picture of it (see previous comment, 17 October 2024) and now I find out that the church does not believe that Jesus Christ is created by God the Father.

Yes, the person of Jesus is created by God the Father and we are going to see that now. We said that God needs nothing, He is happy by Himself. We also said that He is fulfilled when He loves, and we gave the example of light, which would not be light if it did not illuminate in itself. And all this is true, but God is the One who Is, He must necessarily illuminate, He must love. And this is where the Holy Spirit comes in, who is a person, that is to say, He is not something that comes from God the Father and that's it, but He is to some extent independent of His will, which is why, although God the Father sends Him to us, He leaves us when we sin. Moreover, God the Father is bound to the strictest Righteousness so as not to change that relationship He has with the Holy Spirit, because He cannot deny Himself. He can be just, but He is absolutely just, He cannot even appear to be unjust. Coming back to the Spirit, even we can love when we are alone (???). If anyone has really felt the Holy Spirit within them, they know what I am talking about. Not as a light state of Grace, because we already know that He dwells in us in different intensity (regardless of our soul size), but strongly. At that moment you are fully happy, and you are so aware of Him that you unwittingly walk around with your hands on your belly to protect Him, as if you were a pregnant woman. Because you don't want Him to go away, **because you love Him**. God the Father is already loving together with the Holy Spirit, and the Holy Spirit, the Spirit, is intrinsic to Him as the Light is to the filament of the Bulb, even though He is a different person. If this relationship between the person of the Father and the person of the Holy Spirit were broken, God would have denied Himself, He would have ceased to Be, and we know that God is the One Who Is. Everything created rests on Him. It is true that we do not understand the Holy Spirit well and in not doing so we do not think of His relationship with the Father and we unwittingly think that Jesus is necessary for the love of God to be given. It is true that God the Father gives Himself completely to the Son, and for us the Son is Vital, and it is true that once that gift is given, He (Jesus) is already a person of God because the Holy Spirit passes through Him in Maximum intensity, but although all this is true, before the creation of Jesus, God already had a full relationship of love with the Holy Spirit.

Thus, Jesus is a created person and is God's person because that Holy Spirit passes through Him in maximum intensity, and the Spirit becomes one with us, and we are different with Him than without Him. In fact, it also happens to us that when we have the Spirit in great intensity, we unintentionally share Love among those around us, that is the tendency that the Spirit gives you, even though our freedom ultimately guides the ship and He can get lost with time, especially with sleep, and with living in general.

Hence the Words of Jesus:

■ Why do you call me good? God alone is good... (or something like that).

■ (after insinuating that Jesus cast out demons by the work of Beelzebub says:) Therefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but blasphemy against the Spirit shall not be forgiven them.

■ O my God, why hast thou forsaken me?

■ That is why he calls God the Father, 'Father'. Even in the last word he calls him my God', in this case referring to the Holy Spirit (or both surely, the Father as well).

And does this make Him not a person of God? No. For as I say, the Holy Spirit transits through Him in maximum intensity, which does not prevent Him from being aware that His own person and that of the Spirit are different (even though the Ultimate becomes One with Him), which is why He speaks in this way. Especially this is seen on the cross, when the Holy Spirit (symbolised as the perfect garments) was withdrawn from Him, because He had to test man alone as man, without the help of God. To think that the person of Jesus without the Holy Spirit is by Himself God is to say that He passed the cross because He is God, when He passed it without the help of God (moreover it does not coincide with His way of speaking). To say otherwise is heresy, and furthermore it would not make sense because it would not have validated man's nature, which is what remains for us. I am sorry to tell you that righteousness is fundamental to knowing God (this is so, even if it sounds presumptuous to say so), it is not that Jesus came to obey and counteract that Adam disobeyed, that is absurd and I have already given you several contradictions on how you understand Adam and Eve in a previous comment (22 Aug 2024), it is that He was the One who could validate our nature since He was the firstborn who validated the heavenly nature; let's say He is the 'official' validator, anyone validated by Him cannot say anything about other natures that He can validate. The demon who wanted our destiny and who was not made a man, either.

When Jesus calls Himself Son (which He is), He is talking about creation. When we call Jesus firstborn or only begotten, we are likewise talking about creation. And He is firstborn because He was the first created and He is only begotten because He is the only created One through whom the Holy Spirit passes in maximum intensity (as much as the Father's). The one speaks to us of the created person, the other of the Spirit that passes through him (part created, part divine as on earth), this is what makes him a person of God. And this would be enough in itself, but He is also indispensable for us because without Him nothing would have been made, not even the angels. He pleased the Father and without Him man's 'life-saving' nature would not have been made either. He is really part of the Light Bulb, the only device that illuminates us, of God the Trinity, the One God. That is why we especially see God as one God, three persons, because they are the three indispensable for us, because, as one God, as the one light bulb device, He illuminates us. And although God the Father gives Himself fully to Jesus, causing the Holy Spirit to flow through Jesus in maximum intensity, and thus making Him the person of God, before Jesus Christ, God the Father also loved absolutely, for He is love and that relationship which He has with the Holy Spirit is Love in Itself. I have already commented in 'The Holy Trinity: Jesus Christ' on John's gospel in which he confirms that Jesus Christ is created:

John 1:1-5 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 Everything was made through him, and without him nothing was made. That which was made 4 in him was life, and the life was the light of men, 5 and the light shines in the darkness, and the darkness did not overcome it. ...

1:9 The word was the true light that enlightens every man, coming into this world. ... 1:14 And the Word became flesh, and dwelt among us, and we have beheld his glory, the glory which he receives from the Father as the only begotten, full of Grace and truth.

'Word' seems to refer to the person of Christ. The term 'Word' speaks to us of someone you can address or understand, individual, free, intelligent (also of course of knowledge and so many other things), not something ethereal. It is not like the relationship we can have with the Holy Spirit, which is more intuitive, or mixed up in ourselves. Here he names a 'beginning', when we know that God is eternal, being that He is the alpha and omega as

our beginning and end, not His, since He has no such. This 'beginning', then, refers to the beginning of creation, not of God in Himself. Furthermore, it says that the Word was beside God; it places the Word in relation to an already existing 'point' of reference. If I say sees beside the square, it is because the square already existed before, or if I say is beside the square, it is because the square is a point of reference already known, normally because it existed before if we were talking about a 'beginning'. Even more so when we know for certain that God (as John calls Him in 1:1) was before that beginning, for He is eternal, from which it follows that we place the Word (and creation, if we count the Word as the beginning of creation), not God, in that beginning. Another detail is that John differentiates Christ as the Word, and not as God the Son or person of God, referring to the created person of Jesus (tangible, concrete, individual, with a beginning...), not to that Maximum intensity of the Holy Spirit that when passing through Him makes Him the person of God.

So, seeing how Jesus calls the first person of God: Father, it is logical to think that the Father comes before the Son. There may be some doubt as to whether the egg came before the chicken, but it would be foolish to think that the egg appeared at the same time as the chicken. Besides the fact that the reading from John certifies it, and it coincides with the way Jesus speaks about God the Father that I have already mentioned above.

As for the firstborn, yes, angels are also full sons of God, they are created and can hold the Holy Spirit in some intensity, but they are not God's person, because they are not at the source, the Holy Spirit does not pass through them in maximum intensity. We men lost the heavenly nature and now thanks to Jesus Christ we are again children of God, but this time adopted, we are connected with Him through Jesus Christ. If we can call God our Father (Our Father who art in heaven...), how much more the angels who are sons and not adopted.

To understand all this a little better, it would be good to see the point of the [Holy Trinity](#) p.401 in its entirety (already, a lot of fabric), because if the Holy Spirit is within us, it is God in some intensity who is in us (Water vapour = Water), carried by our freedom, by our person, and although He moulds Himself as far as He can to become one with us (He cannot coexist with the sin of unlove nor with the mortal sin), He makes us different from what we were without Him. When this Holy Spirit is at its highest intensity, that of God, it is entirely God who becomes one with you (this only happens to Jesus Christ). This is why I was saying that when we have some of the Holy Spirit within us, we are part of God in a tiny proportion (infinitesimal rather); we adhere to an infinitesimal part of Him. Since the Spirit does not separate, but is One, we 'plug in' with God, but the amount that touches with Him is that infinitesimal part of the Holy Spirit that we share. Jesus, however, is at the centre, at the source, through Him the Spirit passes in Maximum intensity, He is God's person, just as He is.

Well, I'll take this opportunity to tell you that I've put these last comments in the book, because I think they are of some interest. After all, I didn't have to layout the whole thing again until 800 pages, I think, so you're lost, it might get even fatter! I have gone through from 'Delving into Christianity' to 'The Holy Trinity'. I have corrected very little, although there was one thing that was not quite right. In the written example of God the Trinity as Water, which I have removed, Waves of Water..., I put that, when God created us, our freedom made us different from Him, separated us from Him, and it is true that our freedom differentiates us, but it seems to be understood that by our will we made ourselves different from Him. No, God made us as He wanted, with the size He wanted to give us (or He placed us closer or further away from Him, would be another way of putting it).

Finally, I must remind you that the longer you delay in spreading the revelations of the book among men, the worse the world will become, for this will be God's sign to us that the end is near. I reckoned 2025, of course I didn't think you shepherds would be so foolish then. However, I always put the end in God's knowledge, I am not a soothsayer, only God knows. I did calculate that from the time this became known (when you finally make it public, you who can), He would take about 5 years to close the world, but I repeat only He knows.

08 May 2025 Begotten, not created

Let's look at the word beget.

The word beget comes from the Latin Ingenerate and means 'to bring into being, to create'. Its lexical components are: the prefix in- (penetration) plus generate (to produce, generate).

A definition close to our credo is:

To procreate, to propagate the same species, by the mechanism of reproduction.

I assume that 'begotten not created' refers to that of the same species. Either way, I'll stick with what the word suggests to me: to generate within. Within a mother, as we understand it. So, man begets man, not really creates him, although the result is the same (a new creature), I say this because I have equated it there.

But the most important part of this begetting refers to the Holy Spirit, not the body. In fact, to suggest that Jesus' body was begotten, as we understand it, would mean that part of his DNA was from Mary and part from God the Father, which is nonsense. Even if it were only Mary's DNA, that would be nonsense. He is created by God and begotten, in the sense that he is implanted within Mary (in-generate). Interestingly it is not the Divine part of Jesus begotten in Mary, (the Spirit of Jesus containing the Holy Spirit at the highest intensity), that scandalises Protestants but the created part, the body. When implanting an egg or germinating one is nothing to God, not even to man today. The really difficult thing was to give birth to Jesus as a man, that is the greatest miracle because God the Father is obviously not a man, and Christ was not created as a man in heaven either. Jesus existed before everything (the created) and takes the form of man in order to make man fit, able, to receive the Holy Spirit, because after our betrayal in heaven we could no longer receive the Spirit. [The only one who could justify us was the first of the created ones, the one who pleased God and was able to keep the Spirit in the highest intensity. By Him in heaven all the angels were created and later, after the betrayal, the earth and the new life-giving nature 'man' to try to save those who betrayed God for the sake of the love of the 'Evas'. Only the first one who validated the heavenly nature could validate another new nature (man) as capable of receiving the Holy Spirit, without any of the worst of the treacherous angels (demons) being able to brand God as unjust for not having received the opportunity to live again (harbour the Holy Spirit) as these were not made man. If it was Jesus who let you in to the party, Jesus can let others in without you being able to complain? As always, Justice is consubstantial with God, ergo, injustice in God is impossible, it is to deny God.]

Thus, the Divine part of Jesus is that Holy Spirit that flows through Him in maximum intensity, and it is that Holy Spirit, though not in maximum intensity that makes us children of God. Thus, we can be begotten again as His children, as the Bible says, because it is the Holy Spirit in us that, by dwelling within us, makes us into new creatures, as He merges with our person and gives us true Life, and Happiness.

The problem is that this Spirit cannot live with sin and when we sin He leaves. This is the same condition that binds God the Father with regard to Justice. God cannot be unjust because He would deny Himself. The relationship between the Father and the Spirit would be broken. It is the same for us. God cannot deny Himself, the Spirit cannot coexist with sin, the Spirit cannot deny Himself, and before this happens, our relationship with Him is broken when we sin grievously or out of unlove. Indeed, the Spirit can be lost. It comes and goes.

There are several words of Jesus that confirm this condition that God the Father, Jesus himself and even us have, when he makes clear this differentiation of the Holy Spirit:

■ Why do you call me good? Only God is good.

■ Lord, why have you forsaken me, (because only man's nature was tested on the cross, the Holy Spirit was taken away from Him just before the cross, this is symbolised by the perfect garments being taken from Him).

■ He who blasphemes against the Holy Spirit will not be forgiven, neither on earth nor afterwards (or something like that).

And others.

I am already repeating myself a lot, but it must be clear that Jesus is part created and part divine, and this is also true in heaven. That is why he is Son. And that is why we can become sons again, we can be begotten again without returning to our mother's womb (as one of the readings says). Because it is the Holy Spirit, it is always Him and our whole existence, our second chance on earth, our ability to live, to be happy, to get to heaven, the validation of man, the passion of Christ, everything, has been done so that we can keep Him in our being, now as men. Thus, we can be begotten again, not created (although man's own nature is God's creation). It is personal to each of us with the Holy Spirit, and it has only been possible because Jesus broke every chain that bound us to the condemnation we earned in heaven. And He did so by fulfilling all righteousness, otherwise the Holy Spirit could not have indwelt any condemned man. And those enlightened ones who could receive the Spirit before Jesus Christ, did so because they were not condemned, they did not have the sin of betrayal, they were not of the Adam but of the faithful Angels. These, many of them prophets, were sent directly by God. The virgin Mary is likewise without blemish on earth or in heaven. Would you have sent your innocent Son to be cared for by a traitor? No. Neither would God. He is closer than He seems, and His desire is to save us all, but He is bound by righteousness, and as I say, the Holy Spirit Himself cannot coexist with evil.

If we think of the Holy Spirit as what God the Father and the Son have equal (They share it..., it flows through Them...), and it is the source of His divinity, the Essence of God in Himself, we see that it is their persons that are different. To understand a little of the Holy Trinity we can think of that many can have at the same time God in themselves, because they are in the Grace of God; many, many, and not only Christians, and there is only one God. This, which seems understandable to us because many of us have felt it (God in us), is the same as saying that there is only one God and three persons, I don't know what all the mystery is about. It is the Holy Spirit who confers the Divinity, and even when we are in Grace, we are in intimate communion with God, with the Holy Spirit who merges within us. Of course not in the intensity of the Father or the Son, but it is still God in us, and this will be best seen by those who have been most intensely pierced by the Spirit. I remember in my school days studying literary monks whose writings described their sense of God with real ecstasy. I myself have felt that Fire on occasion. That Holy Spirit who dwells in many, bringing them into communion, is God in each of them, and remains one God. We could call it the mystery of the "N-nity", and, with a little distance, we would say that there is only one God in many persons. It is the same mystery as that of the Holy Trinity but on a different scale.

And of course it is that Spirit that begets, that makes us new creatures. That is the Divine Nature of Jesus and that is the most important thing about being begotten, because it tells us that He is a person of God (propagating the same species). To speak of Jesus (man's body) being begotten in Mary, as I said, is a trifle. Protestants do not believe it, I have already refuted it in the same point of Protestants or deciphering the word of 'A Great Sign appeared in Heaven'. And I say it is a trifle because it is nothing to God to introduce a germinated embryo into Mary's body or simply the DNA strand into Mary's own embryo that will beget Jesus. In the end what happens to Protestants is that they don't believe in miracles. I see miracles very often, and not just signs or answers to my questions using readings from the Bible, but real miracles. For God, the Creator of the Universe, of the planets, of the great constellations, of the wonders that surround us, even in the small things, it is a trifle to beget the body of Jesus in Mary. But the most important begotten, I am sorry to insist so much, for me refers to his Spirit, which in turn is filled with the Holy Spirit in the highest intensity and makes him a person of God. That in itself was the most painful thing, because really our bodies are like ships that carry our spirits and it is our spirits that long to be filled with the Holy Spirit. Thus, human nature is that union of body plus Spirit, and for us the body is indispensable because we exercise our freedom by moving and living among ourselves with it on. But in itself, the vessel, the body, is a physical thing that carries what is important: the spirit. However, this is what scandalises

Protestants, that Mary is a Virgin, when I think they recognise the most difficult thing: that the spirit is placed by God in every man. As for the body, today even a man can artificially engender a being of any species in his corresponding female. And, as I say, what was especially painful was to fit the Spirit of Christ into a man's body because He was not a man in heaven, but took our nature to validate it here on earth; there was much pain in heaven the day Jesus became man to save us.

And before Jesus Christ, on earth, after the betrayal of heaven, man had a broken spirit carried by human bodies, but inwardly he was dead. It is the Holy Spirit who comes to us (potentially) after Jesus validates the new nature (body of man + spirit), who gives us Life. We are begotten in God. But even a member of your body can become necrotic when the blood does not reach it because of clogged veins, and it dies. Thus, we can die again inwardly if we lose the Holy Spirit.

To continue with this example of Blood, let us suppose a Living Heart, but inert, full of Blood. Without veins or arteries, with only one ventricle, since it does not need to pump Blood. This is God the Father. He is Happy in Himself, and needs nothing because He loves His blood intensely. This I have already said: one can love the Holy Spirit immeasurably, we have seen it in those writings of the literary monks. It is a love of God, but it is done by, or to, the Holy Spirit, since it is the one we can feel in some intensity within the finite universe. No one has seen the Father... but he has felt the Holy Spirit. Well, this Source, this heart decides to share its bliss, its Love towards the Holy Spirit with another, and so it creates a wall within Him, which it calls Jesus Christ. And he sees that this wall also loves the Blood and is loved by it, which pleases him enormously. Thanks to this wall which is in the heart itself, in the source, He decides to create new cartilaginous walls which will form other arteries and veins, but these will remain outside the Heart. Thanks to the fact that the heart now has two ventricles, with this wall: Jesus, the heart can pump Blood to these arteries and veins, the whole of the heart with its ventricles being for them the only Source that gives them Life.

■ Thus, the heart would be dead if it had no Blood or if it were pierced and the blood emptied through the hole. Which is the same as saying that God cannot deny Himself. If He were unrighteous, that heart would be punctured and the Holy Spirit would come out of it.

■ On the other hand, the arteries would be dead if the heart did not pump, so for them, the wall that distinguishes the ventricles, Jesus, is vital and is part of the one heart that gives them Life.

The arteries are wide because a lot of blood flows through them, but then there are other veins and capillaries which are also irrigated by the Blood, but which do not have the same capacity. These are all of us, of different sizes, just as the illuminated stars have different intensities. And would it be fair that the capillary of a hand should have the same blood flowing through it as through an artery? It would neither be fair, nor necessary, nor would it be good for that capillary, for it would burst. This is what happened to the demons who wanted out of greed to fill themselves with the Holy Spirit, the tree of Life, to become like God, but they were destroyed like cracked cisterns unable to contain the Holy Spirit. We likewise betrayed and our spirit was broken, but by not hating as they did, God was able to give us a second chance at a new nature, which, when validated by Jesus Christ in an act of infinite love, could once again contain the Holy Spirit, escaping the righteousness that bound us to Pharaoh, to the demons.

■ This distinction between the thickness of veins is what determines the different religions, for all (7) guided by mercy, prepare us to receive the Holy Spirit in one intensity or another; to have the Holy Spirit flow through us. God is just and will not ask anything of us that we cannot fulfil. In fact, He will ask of us the minimum that will enable us to Live with the Holy Spirit, to be begotten in God, to be sons, now adopted, even though it is His very Blood that comes to flow in us. For yes, we are now a graft in the circulatory system, and though the Blood first passes through the whole network of original, This one thanks to the pumping generated by the Heart and the ventricles by Jesus distinguished,

finally reaches us. Another way of putting it would be that in heaven we will be like the veins (and not arteries) that carry the blood back to the heart. We have seen in Ezekiel's New Temple or actually Heaven, that we will not occupy the same place as before; it is also explained in Revelation as two trees of Life, one the original and one for us. There is also Justice in this.

The scandalous difference you see between the various religions has to do with the great difference between an artery and a small vein. Indeed, they are different, but they have in common that they allow the Blood to pass through them to give Life, for all these religions are guided by mercy and are directed towards God.

So, since without the Holy Spirit we are dead internally, it is the Holy Spirit that engenders Life in us, linking us to God, in that marvellous circulatory system whose Blood, whose Holy Spirit, is in communion with all. We could say that it is the propagation of the species, according to the definition of begetting that we know, although in fact, before the world, before our betrayal, we were part of heaven.

30 May 2025 Holy Ghost 3.0 Encrypted Channel Installation Instructions (corrected).

Holy Ghost 3.0 Encrypted Channel Installation Instructions.

SECTION A

If the prospective user is enrolled in the Book of Life go to Section B.

For those who do not have the access card, there is a way to hack the encoder in order to receive the Holy Spirit Signal.

You must read the instructions attached to this website (lalogicadedios.com) to understand from the world's logic why God Exists, with emphasis on:

- The elucidation of the hidden keys of the Bible.
- The three and a half times that show codified our history of Life and Death since we live (and betray) in heaven.
- The foreshadowings of Christ in the Bible, hundreds of years before his coming.

The verification from the intelligence of the world, or scientific, of these extremes, will decode the signal of the Holy Spirit that will be apt to be visualised now by those who were not inscribed in the Book of Life. We thank the user JesúsdeNazaret111 for the signals he has been sending us and for making it possible for us to bypass this complex security system. Unfortunately, non-subscribers, or those not registered in the Book, will not be able to download the content to their device, they will only be able to glimpse the Spirit and act accordingly. Once the device has expired, it may be possible to access the internal memory to try to download any remaining Holy Spirit between circuits to a new device. Otherwise the old device will be left in the junkyard and there will be no point in fitting a new device to make the transfer.

SECTION B

Once we are fully aware that we are inscribed in the Book of Life or, failing that, we know without any doubt the existence of God, we find several ways to calibrate the antenna to receive the 'Holy Spirit' Satellite Signal on our device.

- a) The most effective way is to receive an injustice or an attack and not defend against it, when we do have the ability to defend ourselves. This is the most effective and works even if this is done with the intention of receiving one's own Spirit, i.e. it need not be done out of love for the enemy, out of love for the one who is attacking you (which is very difficult and at the same time has the greatest reward).

- b) The almsgiving of an amount that you really need (perhaps for some people €50 is enough, for others more), with this thought: 'he needs it more than I do'. Small alms serve to maintain the Signal, but not to improve it. Who says money, says time or other donations.

■ c) Listening to the Word of God or catechesis from someone who also possesses the Holy Spirit. This is more effective the more Holy Spirit the speaker possesses. If the rate of reception of the Holy Spirit Signal by the speaker is low, it will only serve to maintain your own Holy Spirit Signal, but not to improve it.

■ d) For Catholics, confession. Although in my experience I have found that the effect is different depending on the priest who confesses you, i.e. the Holy Spirit of the confessor, in a similar way to point c.

■ e) Prayer and fasting are also for the maintenance of the Sign, although they predispose you to a better realisation of the first two points, a and b, which are the most effective, and to open the ear for point c. Prayer also serves to repair or replenish small losses of the Spirit.

SECTION C

Actions in pursuit of the Spirit that are only maintenance may result in just that: maintaining what you have, so that if you have little you may not actively enjoy the happiness that the Holy Spirit Himself imbues you with. This can be likened to putting money in the bank (parable of the talents), which are interests to be enjoyed later. These actions include going to mass and other activities for Christians, and to their own temples for others, unless point c is given, in which case the enhancement of the Holy Spirit will be palpable already down here.

For members, or subscribers, and non-members, the knowledge of God is the key that unlocks the whole catalogue at no cost (all free) so it would be interesting for everyone to experience SECTION A; always bearing in mind the limitation of non-subscribers, who, although they will be able to visualise the effects of the Holy Spirit around them, will not be able to download it to their device. This is part of the law, part of justice, and it seems that it could not be hacked.

Some readings are interesting in order to make an introspection of our device in search of the Holy Spirit, an important step to open it to Him. Among these I put the last commentary published here, that of 8 May 2025. Non-Christians reading the commentary can skip the ventricular wall if they wish, the important thing is that they understand that God resides in us when we are in His Grace, and that this is not infinite God as we would burst, but the Essence of God in some intensity. Just as we are different outwardly, so inwardly our spirits are of different sizes as the intensity of light emitted by the stars or the different sizes of veins. May they understand that parents teach their children by example the way to be, and that if He is merciful, that is the direction we should take. Each in his own capacity, in his own measure. This condition and the fact that God is just, is the foundation of the different religions directed towards mercy, because He will never demand something of us that we cannot do..., fulfil..., live.

Thus, the knowledge of God is a prerequisite to be able to grasp the Holy Spirit Sign in the non-members or non-registered, as they were denied the access card of the Faith. For the members it is an invaluable help. The very knowledge of this distinction (members, non-members or booked and unbooked), as well as the reason for the existence of this distinction between the inhabitants of the earth, is already a *de facto* knowledge of God and His righteousness. Incomprehensible facts, such as the case that in every family there are registered people who receive the Holy Spirit and live very differently from other non-registered people, when they all received the same education, can be perfectly explained from the knowledge of God and His Righteousness.

LAST SECTION

All the revelations on this website, together with the upheavals in the world, which have been caused by the loss of fear of nuclear weapons, by the greed of the politicians of the great powers (Russia, USA, China), together with the separation of God from Europe, are warning signs that we are approaching the end of the world. Africa and the Middle East are not spared from this, for many Muslims believe that the Koran is a book of hatred, or that it justifies hatred, towards infidels (which they in turn think of as non-Muslims), when it is the opposite: a Holy Book that aligns them with God's mercy. Nor is Israel

spared, which turned an act of self-defence into a way to better position itself, without valuing the lives lost along the way. Why? Because now everyone is turning away from God, because the world is blind. People no longer matter, when for God every person is like a child who has been torn away from Himself. It is easy to fall into temptation, into an eye for an eye, into revenge. When I hear that most of the rapes in Spain are carried out by immigrants, I get bad thoughts directed towards this group, which I immediately dismiss because I know that they come from the devil who always wants to separate. It is not a question of belittling groups, perhaps the laws should be changed for everyone. Anyway, I too am a sinner and I can put myself in the shoes of a Jew who has been attacked by his neighbours, but there is a limit to everything and God's mercy must always guide us.

Today, I believe that the greatest sinners are in the hierarchy of the church, for they are idolaters of their own rules. And it is true that the pastors of other religions are the same, but it is with the Bible that God has wanted to reveal the proofs of their existence without the need to believe. Something similar to what happened with the Pharisees in Jesus' time is happening now with the Church. Surely when you read the gospel and see how the Pharisees were obstinate in not paying attention to, nor accepting the signs, signals and evidences that Jesus showed on his way, you think of them as fools..., idolaters of their rules. Especially when watching films about the life of Jesus. Today these idolaters are in the hierarchy of the Church. They have been shown the knowledge of God, written 'in his handwriting' in the Holy Scriptures, but they hide it to follow their rules, their static bureaucracy. If the manic depressive seems to wallow in his depressive states, the church hierarchy wallow in their rules, content to know them and move leisurely among them. Don't change a line, for they have them all erected as if they were limiting walls of gold. It doesn't matter that the world is collapsing, it doesn't matter that God has made known the key to His scriptures, it doesn't matter that He has opened heaven, that He has made the Holy Spirit free to drink... it doesn't matter, the best thing is to hide it from everyone lest our little beach bar collapse. Idolaters. Because that is idolatry, putting something before God that takes you away from Him, from His will. Well, there's already at least one who's already in purgatory for this (1, 10, 100, 1000 years? We don't know). This random reading from Jeremiah I opened at the beginning of writing the essay and as I have gone on it has made more sense:

Jeremiah 25:15-38

Thus saith the LORD God of Israel unto me, Take this cup of the wine of fury, and make all the nations drink it, whither I send thee: 16 And they shall drink, and thunder, and be mad at the sword which I will loosen among them....

And thou shalt say unto them, Thus saith Yahweh Sebaoth, the God of Israel, Drink ye, and be drunken, and vomit, and fall down, and rise not up before the sword which I will loosen among you. 28 And if they refuse to take the cup from your hand to drink, you say to them, Thus says Yahweh Sebaoth: You must drink without fail, 29 for it is through the city that bears my name that I begin to punish; and shall you go unpunished? no, you shall not go unpunished, for I call for the sword against all the inhabitants of the land - the oracle of Yahweh Sebaoth.

Therefore you prophesy all these words to them, and say to them:

Yahweh from on high roars, and from his holy Abode lifts up his voice.

He roars against his sheepfold: he cries out like the winepressmen.

To all the inhabitants of the earth 31 the echo reaches to the end of the earth.

For Yahweh pleads with the nations, and he overcomes every creature in judgment.

He delivers the wicked to the sword,' is the oracle of Yahweh.

Thus says Yahweh Sebaoth: Behold, a misfortune spreads from nation to nation, and a great storm arises from the ends of the earth.

33 There shall be victims of Yahweh in that day from one end of the earth to another; they shall be neither mourned nor gathered nor buried any more: they shall become dung upon the face of the earth. 34 Howl, you shepherds, and cry out; wallow, you herdsmen, for your days are fulfilled for the slaughter, and you shall fall like choice objects.

There will be no escape for the shepherds, nor escape for the herdsmen.

36 The cry of the shepherds is heard, the howling of the herdsmen, for the LORD is destroying their pasture, 37 and the most secure pastures are destroyed by the fierce anger of the LORD. 38 The lion has left his den, and his land has become a desolation before the fierce anger, before the burning anger.

Perhaps, after all, Benedict XVI was indeed the last Pope of the Church as we know it, for if Leo XIV made the knowledge revealed here his own during his pontificate, he would do his best to speak to the whole world and spread it, but without proselytising to the exclusion of others (for that is proselytising by definition). He would speak of other religions also as part of the Church of God. Everything would be different. He would be the Pope of a truly Universal Church, regardless of the fact that he would not be recognised as such by other religions. Such is the revolution of all that the Lord has in reserve for our days.

[The random reading to the Case that I came up with to see if I would publish this commentary is Ecclesiasticus 41:1-4, and except for a curious numerical coincidence, it speaks of the goodness of death for all, which does not seem very relevant to me, but well, it does not contradict what I have said. If you are curious, look it up].

---Correction---

[Well, I didn't really see much point in this word for not talking about what this commentary is mainly talking about, the Holy Spirit, however, since I open the reading at the end and put it at the end of the commentary it may have a bearing on the LAST SECTION. I put the Reading:

Sir 41:1-4 O death! How bitter is your remembrance to him who lives at ease among his possessions, to the carefree man who prospers in everything, and is still able to enjoy pleasures!

(2) O death, how sweet is Thy sentence to the needy man who is destitute and destitute of strength, to the worn-out old man, troubled by everything, who rebels and has lost patience!

(3) Fear not the sentence of death, remember thy origin and thy destiny.

(4) This is the sentence of the Lord for all, why refuse the will of the Most High? Whether you live ten, a hundred or a thousand years, in the abyss no one will argue with you.

And yes, it does seem to be relevant because it speaks of death for two groups: for the prosperous and for the needy, just as I speak of the inscribed and the uninscribed. And since it is at the end of the LAST SECTION, it seems to say something like: If you go on like this, you will all die, one and all the others, but it doesn't matter if you spend 10, 100, 1000 years in purgatory. Ok, maybe it's a bit far-fetched, but I see a certain tone of irony or sarcasm rather, as if the Lord was responding in this way to a comment I make in a joking tone by treating everything as the installation of a Software. The last verse especially is like saying: It is so for all, why differentiate between one and the other; it doesn't matter if you live 10, 100, 1000 years in purgatory; because just before it says don't be afraid of the Lord's sentence (to both groups). It is like saying what do you prefer, fear or death? It doesn't matter if it's fear or death, that's the way it is...

And believe it or not, at the beginning when I was talking about Benedict XVI in a veiled way ('Well, there is already at least one who is in purgatory for this (1, 10, 100, 1000 years? We don't know)'), I had written (10, 100, 1000 years) which coincides exactly with the scripture. Then I added a 1 because that man actually makes me feel sorry for him. He lacked courage. And yes, I changed it just in case my words had some other value beyond this world... Yeah, in the end one ends up believing it... give a flute to a donkey and if by any chance it sounds, he may think he is a born musician...].

20 June 2025 The Spirit of Truth.

Looking back we can see how the Lord has been teaching us according to our capacity to understand and our capacity to assimilate (which is still the case even now as the different ways of God or mercy-guided religions show).

If we read the rules of the Jewish people, which were written by Moses himself at the dictation of God, according to the Scriptures (Leviticus), we see that many were rules of justice, and coexistence. Most of them not only indicated where the sin was, but also how

to be forgiven of it (or cleansed). Other rules, beyond religion per se, prevented inbreeding; others, I suspect, prevented the unhealthiness of eating animals that could easily transmit diseases. I suppose then everything would be extremely dirty. There are others that seem circumstantial, regarding offering sacrifices in the Tent of Meeting, since the Tent of Meeting as such does not exist; there is some synagogue (Beit Knesset / Beit Tefillah) that is so considered but does not admit animal sacrifices (the Tent of Meeting is also considered, the destroyed Temple of Jerusalem, one's own home, one's own soul...).

Many of these rules, the fundamental ones, are reflected earlier in the Ten Commandments, and it is these that Jesus says he does not come to change but to fulfil. Why? Because almost all the commandments are fulfilled in love. If you love you do not steal, you do not kill, you do not go with your neighbour's wife, you do not defame anyone, you honour your parents, you do not commit impure acts - if you love God.... And it is true, with the Holy Spirit it is less difficult to love. Before Christ the law was a way to stay within righteousness and even without love one could stumble along it, even if it was made of plank cut-outs that limited the direction to go. After Jesus Christ, after the coming of the Holy Spirit, everything flows smoothly, there are no more planks but a current that carries you full of Life, but when you turn away from it, it does not follow you, but abandons you and leaves you lying, empty. We finally understand the spirit of the law, previously invisible to all, even though those laws precariously sustained their own spirit. That is why the apostles placed the works of faith above the law. Not because the law led to death, but because to fulfil rules without knowing why you fulfil them is an empty obligation of life, but, although it did not take them to heaven before Christ because man could not yet possess the Holy Spirit, it did justify many, who were gathered from Sheol by Jesus Christ himself after the Passion.

Rom 2:12-13 For as many as have sinned without law shall also perish without law; and as many as have sinned under the law shall be judged by the law; (13) for it is not they that hear the law that are righteous before God, but they that do the law: they shall be justified.

Well, you see, the unconverted Jews kept those laws. Not only the commandments but also those of Leviticus, making six hundred and some laws that they made immovable. As I was saying the other day, they idolised them because they put them before the Will of God. They didn't understand that man is different without the Holy Spirit than he is when he is able to harbour it. That they can be justified by their laws? Well, Christ said that he would not annul them, but that he was coming to fulfil them. Maybe some are justified, but they have it very difficult because it is like balancing a ball moving between all those boards that guide your way, without really knowing how to play, because you do not know the basis of the game: love, and you think that an eye for an eye and a tooth for a tooth is the coolest thing, and when you are lucky enough to cross paths with someone who hurts you along the way, you are happy to be able to give it back to them in spades. It will be very difficult for a Jew to save himself.

And these were norms dictated by God, but they were for the empty man, dead inside; to set a path of justice, able to justify, making possible a common coexistence for hard-hearted people. When we are already capable of harbouring the Holy Spirit, after the passion, we have passed the course, we potentially have the capacity and the empty law alone is no longer enough, there must be something more if we want to be filled with the Holy Spirit. Hence so much back and forth about the law among the apostles; because they wanted to make their compatriots see it, I suppose.

So to me the Jews are like those four stubborn people who don't get up at mass until the priest says: 'Let us lift up our hearts to the Lord...' and not when the prayer begins (as far as I know all the prayers of the Eucharist are done standing up). The Jews are so attached to their customs that they have idolised their rules because they put them before the will of God. And that's the way their hair looks, they can't enjoy heaven on earth and when they die they can hardly get to God (although a thousand years in purgatory, or in the abyss as the scriptures say, cleanses many sins, we don't know).

Scandalous, isn't it? Well indeed, we see the speck in someone else's eye and do not see the plank in our own, because the Jews in general and the Pharisees in particular received those rules dictated by God, according to the scriptures, but you the curia in general, the hierarchy of the Church in particular have received the knowledge of God directly 'written

by Him'. With the aggravating factor that you can receive the Holy Spirit and they could not yet when they crucified Jesus and then it was too late for many who did not want to recognise their error.

Jua 16:7-13 But I tell you the truth, it is expedient for you that I go away: for if I go not away, the Paraclete will not come unto you; but if I depart, I will send him unto you; (8) and when he is come, **he will convict the world concerning sin, and concerning righteousness, and concerning judgment;**

(9) **concerning sin: because they believe not on me;**

(10) **concerning righteousness, because I am going to the Father, and ye shall see me no more;**

(11) **concerning judgment, because the Prince of this world is judged.**

(12) I have yet much to say unto you, but ye cannot bear it now. (13) When he, the Spirit of truth, is come, he will guide you into the whole truth; for he will not speak of himself, but what he hears he will speak, and he will tell you what is to come.

And so it has been: the Holy Spirit of Truth has revealed to us what was hidden in the scriptures:

■ **Concerning sin: because they do not believe in me.** This the Spirit of Truth has taught us: it was the sin we each personally committed in heaven that has condemned us to pass this test on earth. It says 'because they believe not in me' because it is this sin committed in heaven that determines who can believe or not believe here below (Adams who betrayed for love of Eves or Evas who betrayed for greed).

This is the justice of the world: just as the Adams were convinced because of the Eves who listened to the demons (serpent), in the world the Eves will not be able to listen to God, they will continue to listen to the devil and his idols, and can only be converted by the experience of some Adam as the other way around happened in heaven. This is the reason for not being able to believe: their sin in heaven. This is what the Spirit of Truth has revealed to us, it does not speak of our sins of the world. Jesus spoke enough about them during his life among us, not to mention that he did not invalidate the commandments. In fact, many of his teachings were along these lines (parables, beatitudes, beatitudes in Luke...): teaching us the way to live, what is right and what is wrong. Moreover, he gave us the wild card to identify sins: any act of lovelessness. Everything was already spoken about these sins. So, it refers to our sin of heaven, the reason why many cannot believe in Him.

■ **Concerning righteousness for I am going to the Father, and you will see me no more.** This is the righteousness that saves us and has been taught to us by the Spirit of Truth: Jesus Christ was the only one who could validate a new nature (man) made for us, as fit to receive the Holy Spirit without any demon (those who were not granted this life-saving nature) being able to brand God as unrighteous. It was Jesus in heaven who validated the heavenly nature (angels and other powers) by pleasing God the Father by loving infinitely, for everything else was created after Him because of that pleasing or validation. Thus, no one belonging to this heavenly nature validated by christ could cry out to justice that He would validate in the same way (by loving infinitely) a new nature man. If Jesus invited you to the party you cannot complain because He invited others different from you. This is the justice for which only He could do it, for which He had to be crucified to save us (I am going to the Father and you will see me no more); it had to be the validating foundation of all who would validate a new branch without there being dependence with the already validated one, for being independent the one could not interfere, judge, claim... anything over the other. Of course it has nothing to do with one disobeying in heaven and Jesus to compensate had to obey in being martyred. That to God would be childish, cruel and totally unjust, ergo, it would be to deny God in Himself, and we know for certain that God Is Who He Is.

■ **Concerning the judgment, for the Prince of this world is judged.** This is the judgement which the Spirit of Truth has revealed to us: that which in heaven was temporarily suspended after the betrayal. For there the demons (our brethren) betrayed by hating God because they wanted more Essence of Life (Holy Spirit from the tree of Life), but there were others who coveted it also without hating, the Eves, and finally there were others who betrayed God for love of those Eves. The demon, after being defeated, in the trial for high treason that began in heaven, claimed that he wanted the same fate as the

Adams, since they were traitors like them. Since God must be perfect and perfectly righteous, and appear to be so, he had no way to condemn the demons without condemning the Adams, even though they did not actually covet his Essence, but were in love and acted out of love. Thus, He could only create a new nature that escaped the previous justice, but if He had done so by command it would have been counted as injustice by the demons as well, for why should they not be given that new nature? Thus, it had to be Jesus Christ who validated man as a new nature fit to receive the Holy Spirit, so that it would be independent or separate from the heavenly nature, all to be done in the same way as the latter was validated: by loving infinitely. Once Christ dies lovingly on the cross, exclusively as a man (with the Holy Spirit apart, without God's help so as not to commit injustice) this nature is validated, and the chains that bound us to the fate of the demons are broken. The blackmail to which God was subjected is broken: if you save them and not us, you will commit injustice because they betrayed as we did (in reality this is false, but God cannot even appear to be unjust; this is particularly reflected in the 2ndTimes of the '[Psalms from Heaven](#) p.155', as the traps, lurks and lies made, uttered, against us). And the blackmail is broken because once man can contain the Holy Spirit by himself, God can give this nature to whomever He wishes, without anyone's permission. Therefore, after the passion, the devil loses his shield and is judged, he is already lost, no matter how long the world has lasted since then. And yes, the world continued because all the traitors of heaven had to pass their test, since with or without the Holy Spirit we could again choose the devil and his idols rather than God. This is also part of the righteousness claimed by the devil. Of course we cannot become angels again because that nature for us has been condemned just as the demons have been condemned. The difference is that after paying for our betrayal by destroying our nature, God places us in this new nature of man (first dead nature, then validated), for He can do so by fulfilling all righteousness. While the judgment of the demons in heaven was postponed, their nature was also destroyed, they were no longer angels and no longer men. They remained as monsters with the power to whisper in our ears also to fulfil justice, for in heaven it was these deceptions that caused the betrayal to take place. And so it remained until the passion of Christ, when man was validated to receive the Holy Spirit, and we were saved as something like what we were. Since then the devil knows that he has lost and all that is left for him to do is to torment and turn as many away from God as he can, for that is his monstrous essence, hatred of God and therefore of us. And that will be hell for those who listen to him, for those who follow him, to suffer that immeasurable hatred forever.

Notice that in 12 he says 'I still have much to tell you, but you cannot cope with it now'. It's not that he didn't have time, he had three years and it could have been more if God had wanted it that way, it's just that we couldn't cope with it. It is similar to what happened in the time of Jesus and the Jews. It was at the right time that He was inserted among us. Now, in our day, God has shown Himself and you behave as the Pharisees did then: idolising your rules, everything you are supposed to know. It is exactly the same. For you must know something about yourselves and what has been revealed:

■ God has made use of the Holy Scriptures to reveal everything, so that everything was already written beforehand, lest you should think that it was invented by someone. If Christ himself were to come down and explain all this to you again, you would not listen to him, for you would think that he was a babbler, or worse, perhaps a devil, for so it is written: "Even the devil can perform signs and signals. In a world where lies, appearances and falsehoods surround us to the point that you can create a video of the Pope denying God and cursing Christ, just by telling the computer, for example, it would have been normal not to believe him. In fact, there are a lot of false prophets out there now. So no, all this does not come from me, all that is revealed is in the Bible.

Isa 48:1 Hear this, O house of Jacob, ye that bear the name of Israel, ye that come out of the waters of Judah. You who swear by the name of the LORD, **who call on the God of Israel, but not according to truth and righteousness.** 2 For you bear the name of the holy city, and rely on the God of Israel, whose name is the LORD Sebaoth. 3 I have declared of old the former things, and they came out of my mouth, and I made them known; suddenly I did them, and they came to pass. 4 I knew that you are stubborn, that your neck is a rod of iron, and your forehead

of brass. 5 **Therefore I announced the things to you long ago, and before they came to pass I made them known to you, lest you should say, 'My idol made them, my statue, my molten image commanded it.'** 6 **You have heard all this, will you not admit it? Now I make known to you new things, secret things, not known, 7 which have been created now, not long ago, of which until now you heard nothing, lest you should say, 'I knew them already.'** 8 **Neither did you hear them, nor did you do them, nor was your ear opened beforehand, for I know full well that you are perfidious, and are called rebellious from the womb.**

- God will not do this without you, without the Church, for so it is written in:

Matthew 16:18: "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it."

And suggested in:

1 Corinthians 3:17: "If anyone destroys the temple of God, God will destroy him; for the temple of God, which temple you are, is holy."

Well, can you imagine what would happen if all that was revealed were accepted and propagated by a group outside the Church? Would they not oppose the Church and vice versa? It might not be Hades, but the result would be the same: the devil would rub his hands together at the sight of the Church being separated from the Truth. We would find ourselves again like the traditional Jews and Christians in the time of the apostles. The difference is that there is no more time. In my opinion, another reason why 'we could not handle it (John 16:12)' is that, in justice, God could not unveil everything until the end of time. The reason is that in the end everything will be cut off in an instant and God will not be able to act in anyone's life as He has done throughout history. So, one who lived 200 years ago could say why wasn't the knowledge of God shown to me, I would have been converted. However, this one already had a life history in which he could accept God. Many of us will experience the sudden closure of our lives, hence the justice. Not forgetting that, in reality, it was all there from the time it was written, right under the nose of anyone, including the most studious.

Thus, the hierarchy of the Church can ignore the Word of God, His Will, becoming like the Pharisees of Christ's time. Idolising their golden rules to ignore what is revealed, and then, what will happen? Well, as I was saying about the Jews, it is difficult for them to be saved, although 1000 years of purgatory cleanses many sins (then I feel sorry for them; to try to put pressure on Benedict, I even told him that I would condemn him to hell for my sake, and in the end, just in case, I went around taking years off his purgatory...). What is certain is that it will have serious consequences for the future of all these great pastors, just as it had consequences for the non-converted Jews of the time. The difference, I insist, is that there is no more time.

The Church has to make known what is revealed as such, as a great revelation, a great discovery that scientifically demonstrates God, and not only the Christian God but the God of all religions guided by mercy, for He is the same, the only God. This will be the way for the blind to see and the deaf to hear (Evas), for so it is written that it will happen at the end of time. And I am afraid it cannot be a footnote that will go unnoticed. This world is morbid, it likes the sick, the traumatic, the contradictory. Since what is revealed does not change our faith in its foundation, nor that of others either, but rather gives them fullness, since it is demonstrating them to the eyes of the world, why not present it for what it is: a revolution of life for the living dead?

There are other Words that seem relevant in that the Spirit of Truth will guide us to the full truth in '[The Prophet who is to come](#) p.468'. Note here that the book Isaiah mentions by which the blind will see may be the Bible itself (with what has so far been revealed), for surely he did not know of himself that it would be included within it.

Important to read:

[Random reading of the case I opened is from the introduction to Judges. As such it is not a reading, but a commentary on the Jerusalem Bible. I don't see much relevance except that strange elements are mentioned in the "book", which could mean that there is something wrong in what is written in this commentary -or maybe in the essay, since this could be what the last link of "The Prophet who is to come p.468" talks about, which would be worse-, anyway, I don't see anything very serious that would prevent me from

uploading the commentary, although it may not be “certified” as the Lord usually does when I ask Him for a random reading to the case. I post the text because you won't find it if you don't have my Bible:

"The history of the Judges is referred to in the central part, 2 6-16 31. The moderns distinguish six great judges, Othniel, Ehud, Barak (and Deborah), Gideon, Jephthah and Samson, whose deeds are referred to in more or less detail, and six lesser ones, Sangar, 3 31, Tola and Yair, 10 1-15, Lshan, Elon and Abdon, 12 8-15, who are only briefly mentioned. **But this distinction is not made in the text; there is a much greater difference between the two groups, and the common title of judges given to them is the result of the composition of the book, which has brought together elements foreign to each other at first. The great judges** are liberating heroes; their origin, their character and their action vary greatly, but they all possess a common feature: they have received a special grace, a charisma, they **have been specially chosen by God for a mission of salvation**".

There is another option: and that is that it refers to the parts of the text that are a before and an after, since it mentions extraneous elements between the two ‘groups’ of the book. I have tried to make a comparison between the leap from the O.T. to the N.T. with the leap from the N.T. to the revealed, but this non-word (which for me today becomes a Word) makes a big difference between the great judges, who are specially chosen by God, and the little ones, to tell us that the two groups cannot be compared. In other words, the Lord would say something like: do not go too far in comparing what is revealed with what Jesus meant to the Jews of that time (and to the rest of humanity). Well, that's a slap on the wrist, but I was making this comparison to equate the church hierarchy with the Pharisees of the time, not to equate what is revealed here with what Jesus did, obviously. If that seemed to be the case, disregard it, but you should know that the Spirit of Truth, with what has been revealed, answers all that remained to be taught, and since that is so, you should act accordingly. Not to do so is to disregard the will of God, for there is a reason why He reveals things at the time when He does, and He has hidden much, and very laboriously, in so many prophets and Scriptures that now, once revealed, you should not ignore it. And indeed, as this reading indicates, even ignoring what is revealed, we could not equate the Hierarchy of the Church with the Pharisees, but how about comparing them with the difference between Catholics and Protestants? I won't go any further, lest I get another slap on the wrist.]

31 July 2025 Amplifying to discern. Christians, Jews, and Muslims.

Sometimes parts of the Scriptures are not understood in their full meaning, sometimes they are confused, sometimes they are misunderstood. I have already exposed much of the occult for Christians and Jews (O.T.) in the essay. Now I will begin this commentary by delving, for Christians primarily, into the foreshadowing of Jesus in Isaac.

■ Christians and the prefiguration of Jesus in Isaac.

This prefiguration gives us more data than it seems. It is of course a very clear prefiguration of Jesus Christ as I have already explained:

Book of Genesis 22:6-13

Abraham took the wood for the burnt offering, laid it on his son Isaac, and took the fire and the knife in his hand, and the two of them went away together. Isaac said to his father Abraham, "Father!" He answered, "What is it, son?" - "Here is the fire and the wood, but where is the lamb for the burnt offering?" Abraham said, "God will provide the lamb for the burnt offering, my son." And the two of them walked on together. When they came to the place that God had told him about, Abraham built the altar there and laid out the wood, and bound Isaac his son and laid him on the altar on top of the wood. Abraham stretched out his hand and took the knife to slaughter his son. Then the angel of the LORD called to him from heaven, saying, "Abraham, Abraham," and he said, "Here am I." And the angel said, "Do not lift up your hand.

And the Angel said, "Do not stretch out your hand against the child, nor do anything to him; for now I know that you are God-fearing, for you have not withheld your son, your only son, from me." Abraham lifted up his eyes and looked, and saw a ram caught in a thicket by its horns. Abraham went and took the ram and sacrificed it as a burnt offering in place of his son.

Isaac and Jesus.

- His birth, like that of Jesus, was announced to his mother by an angel.
 - Innocent, they are to be sacrificed by their father.
 - Both of them climb a mountain carrying the wood that was to consume them on their backs (Mount Moriah and Calvary).
 - Both allow themselves to be bound, to be nailed voluntarily.
- Then the foreshadowing passes to the ram, who dies a sacrificial death:

The Ram and Jesus (Man Nature)

■ The ram was caught by the horns by the thorns of a bush; the very image of Jesus crowned with thorns. Here the kingly crown also 'binds' Jesus, albeit willingly, for He, being the one 'pleasing' to God, the first one through whom all things were made, was the only one who could save us. The crown 'obliges' him, his freedom and love does everything voluntarily, like the older brother who, feeling responsible for the little one, heroically sacrifices himself and saves him.

■ The Ram (with horns) represents sin (beyond the animal). Jesus by taking on the nature of man, takes on the form of sin, for man is not only sinful, but is the consequence (by degeneration of what we were) of our sin.

■ Only after Abraham's cession of Isaac and Isaac's acceptance (Targum Neofiti, Aquedah), the ram can be offered to the Holy Spirit, to God. The human nature can be received by the Spirit.

Thus, in the Word of Genesis, Isaac, because of the characteristics that coincide with Jesus, especially those detailed in the first part (Isaac and Jesus), we see that he perfectly prefigures Jesus. But the fact that the prefiguration of Jesus is then passed on to the ram places the sacrifice of Jesus (not of the ram) in heaven. For the ram and his sacrifice do speak of the human nature of Jesus and of his passion.

Well, I was saying that this foreshadowing tells us more than it seems, because here the characters are Abraham who would be God the Father, Isaac who would be Jesus Christ and God himself who would be the Holy Spirit. I have already made it clear why the Holy Spirit is different (the Bible has made it clear):

Whoever blasphemes against the Spirit shall not be forgiven....

My God, why have you forsaken me?

And to understand this comment we have to think of the Holy Spirit as He Is, because He is the one who gives you Life, but He abandons you if He cannot Live in you, if He cannot merge in you (which in itself is terrifying). We must be very fearful of Him, more even than of God the Father, I dare say, whom I see as closer. Well, just look at this reading of Abraham and Isaac from the commentary; in itself it is equally terrifying: God (the Holy Spirit here) asks Abraham to sacrifice his Son....

If we think that we are begotten in God when the Holy Spirit takes root in us (I have spoken about this in some of the last commentaries), being that it is God Himself who dwells within us when we are in Grace (which makes us happy, quasi immune to the pain of illness, to the fear of death...) and after knowing Jesus' comment on the cross: My God, why have you forsaken me? For the Holy Spirit was withdrawn from Him (figuratively as the perfect garments), to fulfil all

righteousness (for it was man's nature that was tested, not God in Himself). Do we not see that it is the Holy Spirit that confers divinity? It happens on a minimal scale with everyone who possesses the Holy Spirit, what happens with the Holy Trinity: one God, three persons; one God in all the persons of men in Grace. Thus the Holy Spirit Is that Precious Essence whose relationship to the person in whom He dwells must be clean and pure, and this is another reason why He departs from us when we sin, why God the Father is perfectly Righteous, for nothing can cloud that fusion with the Holy Spirit, and God Is that which He Is.

Taking all this into account, we can come to the conclusion that in this prefiguration God the Father (Abraham), Jesus Christ (Isaac) and the Holy Spirit (God) are indeed represented in heaven. Because what happened up there was very serious. It is not that a disobedient woman ate an apple and gave it to her partner to taste. It is that 1/3 of the angels betrayed. If, as I claim, Jesus Christ was the first created one who pleased God and by whom all others in heaven were created, was not the very Validating principle of all called into question? Of course Jesus is light and nothing defiles him, and God is just so He will not punish the unguilty even though you insist on teaching otherwise, but let us bear in mind that it was 1/3, one out of 3, and that may call into question the very nature of heaven itself; even more so if we take into account that possibly the faithful angels also claimed justice against the guilty (this is exposed in [the parable of the prodigal son](#) p.385). Perhaps all this is designated as Abraham's willingness to do away with everything, who is capable of killing his son Isaac (Jesus Christ in the heavenly nature according to the prefiguration).

And you will say: what a piece of animal, what he is suggesting. And you, haven't you done away with man's nature just because of a woman who tricked her partner into eating an apple to disobey? And where do you leave the serpent? The serpent is the devil, formerly a precious angel according to Ezekiel. But if one angel, or several angels, rebelled, why were not all the angels punished, just as you say that by one sin entered and we were all expelled? If for disobedience we were all cast out, for betrayal, all the angels should have been exterminated according to you. And yes, we were all expelled, because, even if someone thinks within your absurd thinking that there were only 2 who sinned in paradise and that God expelled only these, He would know how many were behind (the offspring). Moreover, it speaks in the future as a curse to the earth for all and to the woman in general: you will give birth in pain... It was not a particular curse for those two people - Adam and Eve. So why not have exterminated all the angels after the betrayal of that 1/3?

Well, of course God is just and even that 1/3 betrayed did not cause him to punish the other 2/3, so imagine condemning all mankind (that 1/3 of betrayers minus the demons) to a cursed world for the sin of just one (and yes, it is 1/3 judging by several Bible Words that speak of the fall of the third part). Nevertheless, the whole heavenly nature was called to account for what happened, as this foreshadowing indicates.

Thus, what is less visible in this foreshadowing is another confirmation that Jesus Christ is created by God the Father. The relationship, the dialogue, that Abraham and God have here is personal and independent of the son, and what the sacrifice of Jesus in the heavenly nature represents is that willingness of God the Father towards God the Holy Spirit to put an end to that created thing that could keep the Holy Spirit (for that would be sacrificing Jesus in heaven). Once God the Father is willing and the Son generously accepts, without anxiety or greed to safeguard His life, the Holy Spirit throws away His sacrifice and does not reject

the rest of the heavenly nature (the non-traitors, the faithful angels) and, in fact, the plan is initiated to save the righteous (Adams) from that heavenly nature that has been bound to the betrayal of the devil (the plan is the creation and subsequent validation in righteousness of the new nature man of which I have spoken so much). Was it so important to test Jesus in heaven? The fact that the devil betrayed God, being an extraordinary beautiful angel, caused the foundations of heaven to shake. What's more, I believe that this beautiful angel, later the devil, was slightly smaller in size than Jesus, the first created (I'm sorry to scandalise you, but to understand it better, we can think of him as being close to God the Father, to the Source, but not in the Source like Jesus). This was the reason why he thought he could 'defeat' (God the Father), and this is the reason why, according to this foreshadowing, Jesus was tested in heaven, who accepted the will of God (the Holy Spirit) and Abraham (God the Father) by offering his life, instead of declaring himself in rebellion as Satan did. And it was not that Jesus was specifically distrusted, it was the entire heavenly nature that was called into question, and therefore its validating principle: Jesus himself, the first created.

A Christian cannot accept this without understanding that the person of Jesus was created by God and that this Person was, and is capable of containing the Holy Spirit in the utmost intensity, in that of God the Father. He is capable of containing God, having a created nature and a Divine nature, as happened to him on Earth. He does not change in what He is here below; the brief moment when God departs from him is when the Holy Spirit was withdrawn from him on the cross (My God, why have you forsaken me?), so that man (nature) might be tested, exclusively as man, without the help of God. **This moment shows us the difference between his two natures and even informs us that the created nature, in which the person of Christ is found, can be separated from the Holy Spirit, from God; something that could in no way happen to God the Father, who Is who He Is, only to those created by God. God the Father and his Essence, the Holy Spirit, have always existed and are inseparable.** And although Jesus Christ is a Person of God because his created part contains his Divine part, that is, he maintains the Holy Spirit at its maximum intensity (that of God the Father), he is subordinate to the Father, which is why he is the Son, and why the Father withdrew the Holy Spirit from him on the cross to test man alone as man. This extremely serious event (separating God from Jesus) is in keeping with the gravity of what this prefiguration in heaven indicates, which I am sure many of you find scandalous. All this, to a lesser extent, happens to any man who keeps something of the Holy Spirit within him, for the Holy Spirit comes and goes, although in our case, not for testing but because of our actions. The moment that Holy Spirit comes to any man, he is begotten in God, he is a son of God, and it is God himself who dwells in that person, and when He leaves us, we die inwardly. We are not some strange walking experiment; we were made in the image and likeness of God the Father in heaven, and our soul, which is what endures, is also made in the image and likeness of God. Since the Passion, in which the validation of human nature (body + soul) took place, we are once again able to hold on to God, because our soul, the main part of our original heavenly nature, was broken in the rebellion in heaven.

Nor can this be accepted without understanding, as I want to make clear, that in heaven during that rebellion (and afterwards also thanks to Jesus), all the angels were capable of containing the Holy Spirit, God, to some extent or intensity. And yes, afterwards too, because the most treacherous (the demons) ceased to be angels, they lost their heavenly nature, yet the continuation of the faithful angels as containers of the Holy Spirit was justified or tested in Jesus according to this

prefiguration. And at that moment, our project of salvation was also justified in a new human nature empty of God until the Passion; a nature different from our heavenly nature. Let us bear in mind that we Adams, although traitors, were righteous (unlike the demons) and were part of that heavenly nature that became unstable.

The 7th Plague is another reference in the Bible that tells us how the Holy Spirit (God in prefiguration) intervenes at the end to quickly resolve the rebellion. There, the Hail, hardened Water, kills all those who do not protect themselves under a roof, without distinguishing between the Israelites and the Egyptians. In this action of 'taking shelter under a roof,' we can distinguish two key elements: one is moving towards that position (perhaps repenting at the last moment, or becoming part of the faithful angels) and the other is the roof itself, which protects and seems to designate Jesus, as we have seen (I remind you that [the 10 plagues](#) p. 244 describe our fall from heaven).

Imagine you are a packaging manufacturer and you make a prototype to contain milk (I have put this example out there). You do a lot of corrosive tests to see if it can hold that milk without the packaging material coming loose and spoiling the milk. After testing, you see **that the container has worked well**, so it goes into production and you make many more. If you see that one or two of those millions of containers created have been damaged, you will blame it on a manufacturing defect, but if it is 1/3 of all those produced, wouldn't you throw away all the containers, including the prototype, in order to protect that precious milk? Yes, because milk is the most important thing.

Thank goodness God is just and loves each of us personally, but even so, heaven is in shock since the betrayal. For even the heavenly nature was called into question by the rebellion of the third part. And since, although we no longer have the former nature, we still retain our person, the fact that we now fail as men only muddies everything even more. It is like casting doubt now as men on our validating principle, on Jesus, just as that 1/3 of fallen ones cast doubt on him in his heavenly nature. And since the validating principle of this heavenly nature and that of man is the same, it is Jesus, our failure as men somehow strains also the heavenly relationship (angels) with God the Father and God the Holy Spirit. That is why we are called to holiness, not only for our own sake, but to satisfy the Holy Spirit Himself.

From this foreshadowing we can also deduce that Jesus already saved us in heaven, giving rise to the creation of the human nature, and that he does so again, or confirms this salvation in the passion of the cross on earth, making this nature valid to contain the Holy Spirit. But, furthermore, that not only did Jesus validate the heavenly nature by pleasing God as the first of the created ones as we already know, but also that he would have saved this nature after the betrayal of that third part of angels, offering himself generously and with love for the sacrifice in heaven, accepting the will of his Father and of the Holy Spirit. If so, as this prefiguration seems to indicate, there would be a pre-validation in heaven that justifies the angels for the second time and for the first time the empty human nature to be the packaging of those same treacherous but righteous angels (Adams), who become men. In other words, this rehabilitation of the faithful angels and the creation of man as an empty nature to maintain the treacherous angels (not demons), is done at the same moment: that of the offering of Isaac, of Jesus in heaven, and of the willingness of the Father to sacrifice him. Does this seem scandalous to you? And what do you think, that after a third of a trillion angels (as many as stars) rebelled, God would not put them all in order? I already

suspected, and I have posted it here, that God ended the rebellion by taking the Spirit away from everyone and then gave it back to the faithful, but I had not found anything about it in the Bible.

So, Jesus is like the older brother who, being innocent, takes all the blame for protecting the little ones. And if Jesus had been sacrificed in His heavenly nature, then all the angels would have been removed (all containers that were manufactured in a manner similar to God the Father, just as the compliant prototype was made, which was the necessary test and foundation for the creation of the rest) to collect that Precious Essence or Holy Spirit, the most important thing (that milk in the containers), but God first acts upon Him, as that prototype or that responsible elder brother who stands up for all the others. Is it any wonder that He speaks of the Holy Spirit in this way, 'to take away or collect the Essence'? For that is how the Bible speaks of Him: 'He gave him two talents...', 'I will give Him the rule over several cities' or something like that. Because the Holy Spirit is the most important thing. God the Father created angels as free and independent beings, in His image and likeness, but what gave them Life was the Holy Spirit that they could and can contain. The persons of the angels and our persons (which were created at the same time, for in the beginning we also had a heavenly nature) are created by the mercy of God, but the Holy Spirit, which is the most precious thing, existed before us, it was there all along. These people, ours and those of the angels, are almost like an accident, an addition. We have never been necessary, and neither have the angels.

In short, this prefiguration is a perfect prefiguration. If seen only from the side of the earth, which is how it has always been seen, it would already unequivocally prefigure Jesus, but the coincidence of this prefiguration would end at the moment when God saves Isaac from the sacrifice. If we look at it with the ram in mind, the foreshadowing is, as I say, complete and perfect.

Gen 22:17-18 [for having done this] I will shower you with blessings, and I will greatly increase your descendants as the stars of heaven and as the sands of the sea, and your descendants shall possess the gate of their enemies. (18) By your descendants all the nations of the earth shall be blessed, in return for your obeying my voice".

So, when it then says: because you have offered Isaac as a sacrifice, your descendants will multiply and all the nations of the earth will receive blessings... it means that the new nature of man (in all nations or sizes and religions) will be blessed with the Holy Spirit or the possibility of receiving it, rather. And 'your offspring will take possession of the gate of their enemies', that Jesus as man (on earth, offspring) in the passion will close the way, break the bond, which tied us to the demons and which allowed them not to be eliminated. For indeed in the Passion that bond was broken, that door was gained which allowed them to enter and leave at will and to endure from time to time, but the demons were not yet removed to fulfil all righteousness; it is not rhetoric or an ornate way of speaking, it is the reality: 'gate, door'. Thus, it is not Jesus' 'offspring' on earth, which he did not have, but his in heaven (himself as a man on earth). As I say, it is a complete prefiguration.

And in speaking here of the nations, as I always emphasise, it speaks of the different sizes of angels and men, (i.e. souls which is what we have in common with each other - though I suspect the 7 smaller sizes of 12 came to earth, I have spoken of this in [Numerology](#) p.195) which designate the 7 mercy-guided religions placed by God to fill those soul sizes. Note that it says: all the nations of the earth will be blessed, when only one nation should be that of Abraham (I suppose this man should be a Jew or will be) and seen only from the earth it does

not fit much to talk about blessing all and at the same time of enemies; even more so when the normal thing for the Israelites will be to have some other enemy nation around them. However, it makes perfect sense looking at it from heaven, even if you are scandalised by it.

■ The Jews.

Well, let's put this foreshadowing in Heaven. For the Jews, who see it from the earth and ignore Jesus, this "offspring" refers to David and another descendant of his who will fulfil all these "promises" that are said in the O.T. But being that Abraham and Isaac are here a prefiguration of God the Father and of Jesus, is it not possible that in other Words in which it speaks of king David so gloriously (pompously, airily, metaphysically...) they are in fact making a prefiguration of Jesus? We know that David was a magnificent king for Israel as was his son Solomon, but we have already seen in [Psalm 132](#) p.186 (belonging to the 9th presentation of the 3 ½ times, of Psalms from heaven or 3 ½ Times in the Psalms) that there David is only a clear foreshadowing of Jesus. And is it not in all cases where it speaks of David in this way? In [Psalm 89](#) p.28 it is also a clear foreshadowing of Jesus. In Jeremiah 23:5 it speaks of a Branch of David, i.e. a substitute to restore righteousness; Greek: sprout that grows on..., not necessarily a descendant. In Spanish it is also renew (if they expect a descendant of David now, they won't even jokingly identify him).

Another Word that also seems to be a foreshadowing:

2Sa 7:12-16 And when your days are fulfilled and you sleep with your fathers, I will raise up from your seed one who shall come from your body, and I will establish his kingdom. (13) 'He shall build a house for My name, and I will establish the throne of his kingdom forever. (14) 'I will be his Father, and he shall be My son. And if he does wrong, I will punish him with the rod and with the scourging of men. (15) 'But I will not turn away My love from him, as I turned it away from Saul, whom I took away from before you. (16) 'And I will establish your house and your kingdom forever. And thy throne shall be established for ever".

As I say, in that 'of your lineage' Jesus seems to be designated for he builds a house for my Name is like saying that he validates the man for the Holy Spirit to dwell in him, and then speaks of establishing your kingdom forever as in other prefigurations. While it might fit with Solomon the son of David who built the temple in Jerusalem, it does not match the Father/son, your kingdom forever, your stable throne forever. Note also that Psalm 132 speaks in the same way of David and not of his offspring in a clear foreshadowing of Jesus. It is worth looking at the full point to see [Psalm 132](#) p.186.

Remember, Yahweh, of David, of all his anxiety, 2 of the oath he swore to Yahweh, of his vow to the Mighty One of Jacob: 3 "I will not enter the tent, my house, I will not go into the bed where I rest, 4 I will not give sleep to my eyes, nor quietness to my eyelids, 5 until I find a place for Yahweh, a dwelling for the Mighty One of Jacob."

On the other hand, speaking of Solomon, did he really make a house for God:

Isa 66:1 The Eternal says: "Heaven is my throne, and the earth is my footstool: where is the house that ye shall build me, and where is the place of my rest?"

No. That house is our soul, which once broken in its former heavenly nature destroyed as a consequence of our sin, validates Jesus Christ in the nature of man (body + soul).

Finally, in Matt 22:41-46 Jesus reasons with the Pharisees why he cannot be the messiah son of David, since being his father, by hierarchy he should not call his son 'Lord':

Matt 22:41-46 Christ, son and Lord of David. When the Pharisees were gathered together, Jesus put this question to them: 'What do you think about the Christ? Whose son is he?' They say to him, 'David's.'

He says to them, "How then does David, moved by the Spirit, call him Lord, when he says:

The Lord said to my Lord:

Sit at my right hand until I put your enemies under your feet?

If David then calls him Lord, how can he be his son?" No one was able to answer him anything; and from that day on no one dared to ask him any more questions.

Thus, doesn't Jesus seem to want to point out to the Jews that their scriptures did not designate a descendant of David, but prefigured Jesus (regardless of whether or not Jesus was in David's lineage since Joseph was also a putative father, he would never have come from the womb of David as 2 Samuel 7:12-16 affirms)? We have already seen that God has used the history of Israel to designate what happened in heaven, and here is included that way of prefiguring Jesus Christ also with relevant figures of its history. It is curious how the Lord uses what is written to mean different things. The problem of the Jews was believing they were the only ones chosen to be saved, and taking these readings literally, thinking that this messiah would establish a lasting and stable Jewish throne in the world, when we have already seen that they were later invaded by Babylon, and expatriated there or dispersed around the world; the history of the Jewish people is anything but stable, I would say. They could not accept a revolutionary like Jesus when He effectively set up an eternal throne for the strong ones of Jacob (those who pass the test from among the Adams). Far higher was the throne of which the prefigurations of Jesus Christ spoke, to the miserable throne of the world of a supposed descendant of David, a local warrior chief, speaking of the Land, and no disrespect to the Israelites.

In the Jews, this narrow-minded view of the law and of what is written without actually studying the spirit of what is written reminds me in a way of the Muslims.

■ Muslims.

The comment about Muslims has been included in its entirety in the section entitled [Islam](#) p.291.

[Random reading of the case I opened is Baruch 4.5 onwards, which gives us encouragement and addresses the memory (past) of Israel in what seems to be us in heaven when we betrayed (beyond Israel's surrender in the world to Babylon), which caused our surrender to the enemy, sold for those sacrifices to the devil, but not for destruction. Well, I have spoken quite a lot in the Christian part of this commentary of our betrayal in heaven; perhaps very seriously and hence the Lord gives us encouragement, or perhaps He says it was indeed very serious, but still He encourages us. I have also spoken of the sin of Jews and many Muslims, perhaps this Word will encourage them too (remember that Israel in the 3 ½ times, represents all of us who fell from heaven). Note that the enemy (6) are the demons who tempt to prevent us from returning to heaven (failure to correctly identify the enemy is what ends up darkening the hearts of many, not just Muslims.). The struggle against temptation is the test we all must pass in the world, to meet justice for our betrayal in heaven, where we succumb to the temptations of the devil. I upload the commentary.

Bar 4:5-...21 Courage, O my people, memory of Israel! (6) You have been sold to the nations, but not for destruction. Because you have unleashed the wrath of God, you have been handed over to enemies. (7) For you have provoked your Creator, offering sacrifices to demons and not to God.

[8-20 Follow Similar]

Bar 4:21 Courage, children, cry out to God, for he will deliver you from tyranny and from the power of your enemies.]

24 August 2025 My God, My God, why have you forsaken me?

These words of Jesus on the cross speak to us of his two natures: the created nature and the Divine nature. Jesus Christ is the person created by God the Father who holds within himself the Holy Spirit in the highest intensity, that of the Father. That is why he has both a created and a Divine nature.

God is who He is. He cannot abandon Himself, because He would cease to be.

The words of Jesus on the cross confirm that this second nature, the divine nature, can even abandon the created nature. Nothing like this could happen to God the Father, since He, together with the Holy Spirit, is who He is.

While writing the previous comment, I came across this evidence, or argument if you will, for those who claim that Jesus Christ was not created by God. The Church does not even investigate the Holy Trinity, as they consider it to have been revealed to them as an indecipherable mystery. And so, it concludes that Jesus Christ is a Person of God without origin, that is, eternal in time, equating him with the other two Persons. It is true that we cannot explain God as men, because to begin with, the concept of infinity and timelessness escapes us, and so for us He is inexplicable, but I believe that we can understand the Holy Trinity. In other words, we can explain that of Three Persons one God. So, to begin with, let us separate their persons to see if we can simplify and thus understand it.

God is who He is. He cannot abandon Himself, because He would cease to be.

This obvious fact can help us discern the person of Jesus. For it is this person who says, 'My God, why have you forsaken me?' In other words, it is the Essence of God that abandons him. The Bible tells us that the Holy Spirit is different from Jesus in status, it seems ('you can insult me, but whoever blasphemes against the Holy Spirit will not be forgiven, either now or after death,' or something like that, He says). Furthermore, if you have studied the Bible even minimally, you will know that the Holy Spirit is often referred to as clothing, and just before the cross, his perfect robe (made without seams) was taken from him, to indicate that it is the Holy Spirit in his utmost intensity who is removed, not the Person of God the Father who 'abandons' him.

I have explained the reason many times before: human nature alone, without God's help, had to be tested in love in order to be validated as a suitable vessel for receiving the Holy Spirit, since the heavenly nature of the traitors whom God is trying to save (mainly Adams, but in the end Eves will also be able to hear) was

broken after the rebellion. Thus, if Jesus as a man, without God's help, validates man, any other man after him will be able to receive the Holy Spirit.

And at that moment on the cross, was Jesus a person of God? No. He was just a man. It was his person that was tested, but he did not have God within himself; he was not a person of God at that moment. At any other time, Jesus maintains the Essence of God, the Holy Spirit, in the utmost intensity, equal to that of God the Father, and that is why He is a Person of God. But, as the relationship between the words father/son shows, He is subordinate to the Father, and this is why the Father can cause the Spirit to leave Him, He can take away the Holy Spirit. The words father and son also speak to us of anteriority/posteriority in time, as well as creation. Because, in fact, when we speak of the person of Jesus, we speak of creation; when we speak of His Divine nature (that Holy Spirit which He maintains in its maximum intensity), we speak of Him being begotten, because it is that Holy Spirit which begets Him in God (Him and all men who are in Grace after the Passion), but the person of Jesus is created by God the Father. Thus, we find two natures, one created by God the Father and the other Divine, which begets Jesus and is not created, it is the eternal Holy Spirit, without origin, in maximum intensity.

This is evident and almost a mathematical proof: 'God is who He is, He cannot abandon Himself, because He would cease to be,' should be enough to change some concepts firmly rooted in the Church. And it is not that this is bad, nor does it change the situation too much, for Jesus also has a Divine nature, but understanding the person of Jesus helps us to understand ourselves as well. Because from Jesus, who is first among all created beings, followed by the angels, all were created in the image and likeness of God: a person with a size capable of containing, to one degree or another, the Holy Spirit, God. As for man, given that our origin is heavenly, we were already included in that angelic creation, and now as men, after having lost that nature through our betrayal, we retain our soul that contains our person and our capacity (since the Passion) to contain the Holy Spirit, that is, in what is important, we continue to be made in the likeness of God. And yes, just as we say that there is only one God in three Persons, we can say that there is only one God in all persons in Grace (or who maintain the Holy Spirit to some degree). Since Jesus Christ had to prove his human nature as a man alone, for otherwise it would have been unjust and deceitful, and he would not have been able to justify this new nature in the face of the devil's accusations, we can say that it is indeed God who abandons him from within himself. It is not like saying, 'Hey, why have you forgotten me and let this happen to me?' It is a real abandonment necessary to test 'man.' This being so, we deduce that what confers Divinity on Jesus is that Essence of God or Holy Spirit that abandons him, and this Divinity is different from the created person of Jesus, or from his real person

(otherwise, those words from the cross would not fit: My God, why have you forsaken me?). Or what do you think? Did Jesus not know what awaited him on the cross? Did he expect that at the last moment God would deliver him from that cross, and when he saw that he was not being saved, he said that? No. It was the Holy Spirit who abandoned him, and he did not know that this was going to happen; he did know that he would die under torture: 'My Father, if it is possible, let this cup pass from me; but not as I will, but as you will.' Jesus also loses something of that Spirit when he touches the woman with the haemorrhage: 'Power has gone out from me.' Furthermore, if he had said to the Father, 'Why have you abandoned me?', thinking that he had abandoned him in that torture, in the face of that traumatic event, we would be saying that he regretted offering himself as a sacrifice, when that is not the case. He accepted the sacrifice, but he missed the Holy Spirit within himself, God. That must have been the most horrible thing of all.

As I said, it was enough just to look at the words Father and Son, but even if we ignore them, we cannot ignore that phrase spoken by Jesus on the cross.

So, if we go back in time, we can think that God, before creating the person of Jesus Christ, was the person of God (at that time He was not Father) and His Essence was the Holy Spirit, that is, two persons. For all of us, including the angels, and even for the Father, God now has three persons, since Jesus Christ, although created, is in the Source, maintaining the Spirit at its maximum intensity, the same as God. In addition, through Him, the rest of the heavenly creatures were created. But going back to before the creation of Jesus Christ, when there were two persons, God was happy and needed nothing, for He is love, and this love is shared between Him and the Holy Spirit, for when the Holy Spirit dwells in you, you love Him intensely. I have always said that the person of the Holy Spirit is more intuitive, different from the Father and the Son, for I see Them as more concrete, as if you could talk to Them. However, the Holy Spirit has qualities of His own that also make Him a person. To begin with, He cannot live with evil, or with sin, or rather, with lovelessness, and He intertwines or merges with the one in whom He dwells, making you different, because you approach the things that happen to you with love, and therefore external evil does not harm you in the same way. But even though He is united with you, He lets you make your own decisions, He does not take away your freedom, and when you prevent that love from flowing (because of your sin), whose origin is in the Holy Spirit, He abandons you. Thus, the Holy Spirit is like a source of love that springs from within you to meet your own love (if you respond) and flow outward toward other people. If one has a good measure of the Holy Spirit within oneself, one can become enraptured in a mutual love with one's Holy Spirit. We have seen this in some saints and literate monks who wrote about the Spirit as true lovers.

Thus, at that moment, without Jesus Christ yet, the person of God (not yet the Father) creates the person of the Son in his image and likeness. This means that he makes him independent of himself in person, with his own mind, and enables him to receive an immense amount of the Holy Spirit, an amount equal to his own. And so the Son was created, and this new person responded with such infinite love that it corresponded to the love of the Holy Spirit dwelling within him, thus pleasing God the Father, and through Jesus the pleasing one, God the Father created all others. It is important to know that the Holy Spirit contained in Jesus was the same as that of the Father. There is only one God. It is not that it was a different 'bag'. It is that Jesus was in the Source, where the Father is, and from there the Holy Spirit flows with maximum intensity. The other created beings were not in the Source but at different distances or with different capacities, if you will. The best example to see this is a Light that comes out of a source and passes through all those who are transparent, because when there is sin and one looks at oneself, one becomes opaque and the Holy Spirit cannot enter you. This happened to the rebellious angels who, by falling out of love and coveting for themselves, became darkened and the Holy Spirit abandoned them. Although the faithful angels fought before, that was the end of the rebellion, as we have seen in the Plagues that signify our fall from heaven. And in reality, we in the world also unintentionally become darkened when we go about with a frown, on guard against attacks that may come from others, or when we are constantly thinking about the next task in the world that we have to perform. Because we do not enjoy God within us and we pay attention to the world before Him, which is the perfect definition of making an idol of the world. And this happens to many of us who call ourselves practising Christians, so imagine a deaf person. Writing this, I realise that it also happens to me when I write about worldly things, so I will remove any political references from the essay (the manifesto and Islam today). Anyway, it is not easy to get used to looking at everyone around you as your beloved brother, but you can try with effort and perseverance, and the Holy Spirit will help you. Somewhere I said that fools have an advantage over the intelligent, because they often do not realise the traps or bad intentions of which they may be victims, whereas the intelligent are more likely to be on their guard, ready to defend themselves with an appropriate comment or respond with a hurtful one. We must change the way we look at others and turn off our defence mechanisms. Perhaps then we will become transparent to the Holy Spirit.

So, isn't it easier to understand a God who is "Binary" in origin, who creates us in his image and likeness, in a binary way (soul or container with our person and his own Essence or Holy Spirit -for that is how He created us in the beginning in heaven, capable of maintaining the Holy Spirit and already permeated by Him; that was our birth full of Life)? Can we understand that God creates us with our person, our freedom, our ability to think, and can we understand that He has also

created us with the ability to contain the Holy Spirit, God? Yes? Then you have understood the Holy Trinity. Or did you think that God created us in the image and likeness of the Holy Trinity? No. We were created in the image and likeness of the Father, who is capable of maintaining His own Essence, the Holy Spirit. And we are also like the Son, but because He was made before us in the image and likeness of the Father. As angels, the creation truly made in the image and likeness of God the Father, I suppose we would not have bodies. We would be those souls filled with the Holy Spirit, free in movement. Now, it seems a little strange to imagine this, like a science fiction film, but what do you think? Did angels have human bodies with wings? I suppose not. If they had an outer shell like the human body, it would not weigh them down. Rather, it seems that our nature as humans is weighed down by this body, as punishment or degradation for what we were because of our betrayal.

It is true that all this about the Holy Trinity is easier to understand for those who have ever felt God within themselves, because man is an independent being; we do not share our blood with each other, but each of us contains our own. And this is part of the test, because empathy with others, love for our neighbours among our 'people' is what we are called to do in order to reproduce what happened in heaven, to return to what we once were. There, in sharing the Holy Spirit, love was the normal relationship. It was full communion, and not only because of the Holy Spirit that they all shared, for there has always been only one God, but because of the love that came from their persons (until one, the devil, brought in iniquity). **And in the world before the cross, could they be saved if they were not able to receive the Holy Spirit?** Yes, because in fact, Jesus loves on the cross as a man without having that Holy Spirit. Perhaps those who died before Christ were not required to do the same, but they did have to be righteous. It is for them that Jesus Christ comes down (into Sheol) when, after the Passion, He makes human nature fit to receive the Holy Spirit, because without the new nature no one could remain in heaven after losing their heavenly nature as punishment for our betrayal (this is part of the justice demanded by the devil; I have already written extensively on the subject). **And was everything easier after the cross?** After the cross, we can now receive the Holy Spirit, but it is still difficult, because the devil tempts those who possess It most, the Holy Spirit is like a magnet for him because He is his fiercest enemy and he does everything possible to make us sin and abandon Him. But there is also another problem, which is that not all men are open to the Word of God. I have already explained that the Evas, in justice, for having caused the Adams to fall, will not be able to hear God on earth and will only be able to receive God through the experience of some Adam, as conversely happened in heaven according to listening to the devil. That is why Jesus says that He does not come to bring peace but a sword, because after the Passion, those two sides, the deaf (the Eves) and those inscribed in the Book of Life (the Adams),

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will be much more differentiated. Until then, no one could receive the Holy Spirit; afterwards, naturally, only the Adams could. So we must not only fight against the devil, now more virulent towards those who have more Spirit, but also against the Evas who have their ears open to the idols of the world and treat us as if we were mad or try to beguile us with those idols, as already happened in heaven with the 'apple'.

Much has been revealed to the Church lately through the exegesis of the scriptures, and yet they continue to do nothing. Fundamental pillars are being shaken, and it is true that they are not being torn down, because the fundamentals are still there, but even so, they remain still as statues. They do not realise that God is urging them on, that things happen when God wants them to happen. Of course, then there are some accelerated priests who add their own ideas to try to change what, in my opinion, does not need to be changed. The other day I went to the Jesuit Church of the Sacred Heart in Malaga, because as we are in Feria, the church I usually go to is closed. There, a young Brazilian priest with a small bun and beard was saying Mass, and during the offertory he said: 'Blessed be You, Lord, God of the Universe, for this bread, fruit of the earth and the work of man AND WOMAN'. I immediately wondered what this young man would say if he had to talk about man's nature. Man's woman's nature? Without forgetting that the word 'man' comes from homo, which refers to our entire nature, and even though it later became differentiated, isn't it clear that it represents all of humanity, as it did in the beginning? Well, this guy comes from Brazil, a populist country, or rather communist at present as far as I understand, and perhaps he has been brought up on inclusive language, but it struck me that this nonsense has also reached the priests, even more so when, as he mentioned in his presentation, he is studying for a doctorate in Rome.

But that's how things are, we open ourselves up to the things of the world, as Pope Francis also did on occasions, and when it comes to the important things, we do nothing. Well, God will decide...

[Random reading of the case I opened: Genesis 29:8, and I took the whole paragraph.

Gen 29:1-8 Jacob set out for the land of the Orientals. (2) Suddenly he saw **a well in the field, and there were three flocks of sheep lying beside it**, for the flocks were watered from that well. **There was a large stone over the mouth of the well.** (3) All the flocks were gathered there: they rolled the stone away from the mouth of the well, watered the sheep, and then put the stone back in its place over the mouth of the well. (4) Jacob said to them (the shepherds), 'Brothers, where are you from?'

They said, 'We are from Haran.' (5) 'Do you know Laban, son of Nahor?' 'We know him.' (6) 'Is he well?' 'Very well; Rachel, his daughter, is coming with the sheep.' (7) He said, 'It is still early in the day; it is not time to gather the livestock. Water the sheep and go and graze them.' (8) **They replied, 'We cannot until all the flocks are gathered and the stone is rolled away from the mouth of the well. Then we will water the sheep.'**

Well, this Word seems to come perfectly to the commentary so I upload it. It says that there are three flocks resting by the well, which I see as the main character. Water, as we know, represents the Holy Spirit, but what about those three flocks? We could be Adam, Eve, and even the demons, since they are with us here below, although they will not even smell that Water. Perhaps that third flock refers to the Angels of Heaven, since in Heaven they are waiting expectantly for everything to be resolved down here (in the last commentary I think I spoke of that tension among the angels), for us who are saved to finally be filled with the Holy Spirit (from that Water from the well). In fact, to make it more consistent with the commentary, we could think that these three flocks represent all those who can receive the differentiated Holy Spirit: God the Father and the Son (the Source), the angels, and men in God's Grace (or rather all men who could be saved).

The most important thing is that everyone is waiting for the well to open, which, curiously, is blocked by a 'stone' = Petrus = Peter. Well, I don't know, but all that's missing is for the Lord to come down among us again and slap the Pope in the face with a Bible, to see if he wakes up.

I add this modification:

It had not occurred to me that the flocks could also be Christians, Muslims and Jews (I mention these because all three have the Old Testament of the Bible in common), because in (8) it says: **We cannot until all the flocks are gathered and the stone is removed from the mouth of the well. Then we will water the sheep.** Perhaps this union (consisting of recognising each other from the heart, fraternally, knowing that we all praise the same God even though we each continue on our own path; well, except in the case of the Jews, who should follow Christian 'rules', as that was their original path) is the necessary prelude for the rest of the deaf people of other nations to listen within their own religion. Perhaps it also indicates that it is easier for these three nations to unite than for the Pope to act, since it is mentioned before removing the stone. Which would be very discouraging, although very likely, knowing the passivity of the plump Holy Mother Church.]

**WE WERE REALLY
MADE IN THE IMAGE
AND LIKENESS OF GOD
THE FATHER**
Pfff... I dunno...

**ADAM AND EVE, A METAPHOR,
THEY ARE US...**
Us? Impossible...

Three degrees of betrayal in heaven
Fallen Angels: The most Evils.
Represented by Snake

Tried to take the Essence of God, to Be more, to Be without God. 

Eve Angels: Represented by Woman (female)

Desired the Essence of God. Those who allow themselves to be persuaded and then persuade their "partner" (stereotype) 

Adam Angels: Represented by Man (male)

Doubted because of their Love for the Eves. They are handled by Eves. It is the other part of the stereotype. 

NOAH'S ARK
**The beginning of
the New Nature
"Man"?**



**JESUS CHRIST MAKES THE NEW
NATURE FIT
to contain Infinite Love, God.**

A man who loves can once again hold the Essence of God (Holy Spirit), live Heaven here on earth.

It doesn't matter if he is Muslim, Jewish, Christian...

Jesus is the Savior of **ALL** mankind for what we did in Eden, when we became naked of God. But Love respects the freedom of the Beloved; we can also choose Unlove again.

TREE OF KNOWLEDGE

This is the Knowledge:

The Essence of God is what gives Life to the angels (=created freedom + Essence adapted to/by that freedom). Not all of them have the same amount.

OF GOOD AND EVIL

This tree makes them discern between good and evil, for which must know evil, its forbidden fruit.

This is the Apple: 

The desire to have more Essence than God gave them, sometimes so much and so pure (without adapting) like in God Himself or in His Son, firstborn in his created person (freedom), eternal in his Essence, that of God; he is the reason the others were made (the Eves desire it too).)

This is the rebellion (of the fallen):

Taking that Essence from the Tree of Life (Holy Spirit)

TOWER OF BABEL
**Concealment of God and
separation of the religions**

REVELATION
**7 Churches or Religions
placed by God to reach His
love and mercy?**

God is Love and unlove cannot live in Him. God Loves us, He didn't cast us out of Eden, we emptied ourselves in our freedom. Now He wants to recover us. How? A New Nature that holds us and allows us to free choose again.