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.
Logic and God

Juan A. Alzola

Only the logic of God can make sense of our strange world. Investigating what happened before it all helps us to decipher the logic of God.
### Interesting Symbolism

<table>
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<tr>
<th>Satan and the rest of fallen angels who rose up against God for wanting his Essence. They hate.</th>
<th>The angels who listened to Satan and desired the Essence of God, but did not rise up</th>
<th>The angels who did NOT heed Satan, but &quot;helped&quot; the Eve for Love of them (or were convinced)</th>
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<td>Pharaoh and his magicians</td>
<td>Daughters of men</td>
<td>Sons of the gods</td>
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<td>Reptiles</td>
<td>Livestock, cattle</td>
<td>Birds, Fowl</td>
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<td>Assur or Assyria; Aram</td>
<td>Ephraim</td>
<td>Judah</td>
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<td></td>
<td>Race of Canaan</td>
<td>Race of Judah, Chosen People, Book Enrolled (Life/Israel)</td>
<td>Fish (10 plagues and apocalypse)</td>
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<td>Burs, thorns</td>
<td>Deaf, hear but do not listen</td>
<td>They have ears</td>
<td>Brother of the prodigal son</td>
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<td>Fools</td>
<td>Prodigal son</td>
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<td>Rider and his Red Horse</td>
<td>Green Horse (part)</td>
<td>Black Horse (part)</td>
<td>White Horse</td>
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<td>Burning Mountain, Red Dragon, Beast, Burning Mountain 2º Living</td>
<td>Beast 2nd, with the same power of the Beast (convincing and condemning) False prophet 4th Living</td>
<td>Moon (reflects the sunlight, has ears for the Word of God)</td>
<td>Stars, Mosquitoes, Horseflies 1st Living</td>
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### Table

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<th>God the Father</th>
<th>Jesus Christ (His created Person) and the exact Essence of God that contains and shares (uncreated infinite)</th>
<th>Holy Spirit (Essence of God), Our interior Life and happiness, the one who makes you &quot;great from within&quot;.</th>
<th>Person (or freedom + decisions taken from the created ones)</th>
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<tr>
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<td>flawless lamb</td>
<td>Sun / He Who Is</td>
<td>Tree, grass (many trees to choose from)</td>
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<tr>
<td>The One Who Is</td>
<td>Fatted calf</td>
<td>Seamless Tunic (Holy Spirit God)</td>
<td>House</td>
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<td>Religions</td>
<td>Goat</td>
<td>Vestments (Spirit not normally in the intensity of God)</td>
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<td>Languages (Babel)</td>
<td>Right hand of the LORD</td>
<td>Water, living water, river, springs, wheat.</td>
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<td>7 Churches (Revelation)</td>
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<td>Torch of Fire (7 one for each church - religion -, apocalypse)</td>
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<td>World</td>
<td>In prefigurations: Noah, Isaac, Joseph, Moses, Ark of the Covenant</td>
<td>Tree of Life, Kingdom of Heaven</td>
<td>Old wine skin (person without Holy Spirit)</td>
</tr>
<tr>
<td></td>
<td>Coat border (Ezekiel)</td>
<td></td>
<td>New wine skin, House with the Blood of Christ on the Lintel of the Door (Our Person in the New Redeemed Nature of Man)</td>
</tr>
</tbody>
</table>

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 Public Domain
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The Catholic and Protestant Bible change very little in the Exegesis 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 house 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).
Some Concepts.

• Infinity

That which does not and cannot have end nor limit.

The universe, for many, is infinite, but according to scientists it is constantly expanding; every second it is larger, which means it is subject to time. Or seen another way, if we could travel forward in time and go to time + 2 minutes and place ourselves at the end where the universe is growing, would we see that this part is empty? Without anything in it?

Our infinite minds?

Our mind is capable of imagining anything. Or is it?

Almost anything, but we are not able to imagine the infinite. Being also within the time arc (boundary zone of the Universe by which it grows with the passage of time –beyond it, there is no Universe) our minds become finite. No matter how big we can imagine something, a second later we can imagine something even bigger.
Even if we imagine the biggest number we can think of, a second later we can imagine a larger one. Nothing subject to time is infinite; not even our minds can imagine the infinite.

- **Proving God with a limited mind?**

  God has left what He is within the reach of our senses. For example, as we are totally unable to conceive in our minds the infinite, He has placed black holes in the universe that we can observe, because as stated in any encyclopedia, in these we can see time stop and pieces of infinite density. Thus, scientists say what many deny: infinity (God?). And they deny it precisely because they cannot conceive of something timeless and infinite. Science, which we value so highly in our society as true, reliable and palpable, therefore confronts us with that which is inconceivable for us; that which is not only invisible to our eyes, but also unthinkable.

  And if the universe is growing with the passage of time, isn’t it the black holes which are or which communicate with the edge of the universe, where there is no time or space? Where perhaps God is found, infinite and timeless?

  It is true that it can never be proven; on the contrary, we would not have the freedom to choose it and therefore we would never be His children, but slaves. So there will always be at least two ways to explain everything, God as the origin or
the Universe as the origin (although the latter by logic seems to have been created; since it is subject to time, it has a beginning).

In addition…

<table>
<thead>
<tr>
<th></th>
<th>There are concepts that are different in some nations</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Person</strong></td>
<td>It consists of our freedom and made decisions. Our way of being (&quot;be&quot; with small letters).</td>
</tr>
<tr>
<td><strong>Love</strong></td>
<td>Referred always love as a feeling, not sexual. As the feeling of a mother for her child that protects him over his own life.</td>
</tr>
<tr>
<td><strong>Communion</strong></td>
<td>Join spiritually or internally to other people (or God), is not binding company.</td>
</tr>
<tr>
<td><strong>Holy Spirit</strong></td>
<td>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.</td>
</tr>
<tr>
<td><strong>Sin</strong></td>
<td>Action of unlove. Not necessarily those established 'legally'.</td>
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The study of this book begins from an absurd approach that would only be a theory if it were not for its confirmation in the book of Revelation, as will be seen. Following its development, everything makes sense. All writing and mystery have understandable logic from the origin shown here. I invite the reader to be patient in order to get to know this language that underlies the Sacred Bible and that draws an argument previously unknown, spinning AT and NT in a clear confirmation of the only hand that wrote it: The Love of God, able to trace for three thousand years an amazing hidden pattern, which links with other religious confessions.
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. For having thus pleased myself I will create other desires, for you have proved that the nature 'desire' 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 their 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, 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 he knows 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 Bella Luz; 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.

-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?

-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. There they can open that spout freely, allowing them to be filled with me again. 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. Only his infinite love can fix those molds that cannot hold me. Because I was very pleased when I created him and saw that his personality or freedom could keep my magic intact, infinite love, and then I created the others that were like him in creation, but their freedom didn't keep my magic in the same intensity. Yet I was pleased. It must be the founding principle of your creation that restarts everything in the new nature, so that there is no injustice. The founding principle also of those who hated will be that which tests man and he will reinitialize everything for those who emptied themselves. To prove that as a man he is able to maintain my essence, absolute love. If in nature man maintains my Essence in an act of infinite Love, this nature will have the right by itself to exist with the Essence. Thus he will become a man to see if his freedom, attached to a body with its needs and wants, can continue holding onto me this way, onto infinite love even in the worst circumstances, and not die. When he does, he will have turned them all... all men, into wishes conceived with infinite love. Because if I, in an act of absolute love, created them as wishes of God love, my son will recreate them as men of love in an equal act of absolute love and I can live in them once again but now in their new nature. In this way, I will not reverse what they have become because of their disloyalty, an injustice to the others, but my son will make everything new for them.

-My Lord, you are really going to send your firstborn son?
-Yes, He has offered Himself. Why are you surprised? At first I was alone and I was happy in my magic. Then I wished for my son. A person or freedom created by me, in myself. And even being free and independent, he did not change my essence. I was so pleased that I made new wishes, also of my essence, to my own image, but the figure molded by your freedom, your person, did not allow my magic to dwell, but adapting to you, lowering its intensity. Though you pleased me, my magic could not dwell in its absolute form; something that does not happen in my son with whom I share my exact essence. So, it was he who validated your nature as my wishes, free and independent of me.

“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.

In order to demonstrate the theory shown here, I will, of course, use the Bible for I am a Christian, but I am sure that in delving into other sacred books of other religions there would be something that would confirm this. However, what is described herein will be useful for many, as it is still the Word written thousands of years ago with a message that was hidden until today, 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 bad to say it, but you will see that it is true). 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. Note to Muslims: the bitten apple is a broken oath.

So, this is the initial hypothesis (which will later be clearly demonstrated):

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 being said, here I will propose that we, everyone personally, were not only designed by God before the world, but that in that design we were created with freedom. The scandalous premise of us as wishes or lost "angels" must be addressed as a possible origin, just as God’s design for us before the world could be. Nothing, or almost nothing, would have to do with us in the new creation, man.

In any case, these are some questions that from this perspective are clearly explained and will be expanded upon in the essay:

- 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?
- 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, several passages of the Bible that seem to show a deeper meaning will be discussed, along with what they really tell us. 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 then, everything written will be put to the test on this principle:

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 we begin, if the reader does not believe in God based solely on the logic of the world, I invite you to remember that we are in the world, and the world is in the universe; but where did the universe come from? From where is it suspended? Where did the first atom of the Big Bang come from?

To visualize what happens to us, we might think about mice in a lab cage that have been given some toys. Anything they do is done through the toys because they don’t know anything else. All the logic from the world we might want to apply is necessarily limited by the rules of the universe that we have been given. And we
can we create a whole structure of reasoning based on this, but it is always based on a nonexistent original support point. The little mice can do wonders with their toys, even stack them up, but they won’t wonder where they came from. This is not a metaphor, because for God we are like those little mice, but we can get an idea of what happens. **Someone whose existential principle has no logic cannot argue logic to deny God.**

So to understand the essay, try to “see” the universe as a creation of God, and Him (the Father whom no one has seen) as outside the Universe (our particular cage) itself.

As a final clarification, I would note that the Passages chosen throughout this work, unless otherwise indicated, are taken from the New Jerusalem Bible [BJ97, NBJ] (Catholic). However, there are very few differences in translation in the selected readings compared to other Protestant bibles. Some Passages will also be taken from the Quran as a reference to other religions; these begin with the word “Surah”.

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1- We are made in the image and likeness of God

What I now write will be an aberration for Muslims or Jews, 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

Suppose that angels are God’s wishes that have separated from Him enough to stop being Him in essence and become what they are: angels. Although they are faithful, loyal, pure and please God, in their freedom (cause) they have differentiated from Him.

Imagine there was an angel who in his freedom wanted to wish, as God. He wanted to create and be God. In doing so, he changed what he was. He ceased to be God's wish. He hated the one who wished him because it was He who kept him from what he wanted, since in ceasing to be His wish, he ceased to be. Because God is the only one who is, one can only be by being His wish (and always in Him).
**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, the death our being, we inevitably turned away from God. But in order to save us, He put us in small cages, our bodies, lest we fall
like some dead essence that slips helplessly along with those who hate anything that has to do with Him; or ourselves, for that matter.

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 nature man 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. 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. 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.

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.
2- Adam and Eve

• Why does God speak in this way?

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 into Adam and Eve a Little according to the proposed hypothesis

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 next to his 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.'

Perhaps the Eves of the world must receive salvation through the Adams of the world, as the latter were led astray by the mouth of the former.

**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, the issue fits better with the idea of being God’s wishes before the world began.

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 before everything, who committed the original betrayal (original sin)? At the end of the day, are we not full of pride as a common denominator?

Even this point of view complies with the dogmas of Faith (which will be discussed later).

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 told us that we could not do evil (we can not 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.
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.

**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!'

In Genesis 3:22, it seems to say that we are made in His image and likeness, because not only were we made from a tiny part of His essence, but we were made “like” Him; we are free and independent of Him. We are no longer a part of Him, but independent “others” => “like one of us”. 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.

If we look at this part “I shall put enmity between you and the woman, and between your offspring and hers”, we know that the lineage refers to Jesus (and therefore the Virgin), but before that it says, in general, “between you and the woman”. And what is the woman? She is the mother of her children, she raises them, loves them with an intense love that is different from the father; she is weaker than the man, physically speaking, and she is less given to violence because she isn’t brimming with testosterone, which is also a reason why she is not always ready to mate (⇒ something that is used by the devil as temptation, which he seems to do more with men or at least more often). And seeing this, doesn’t it seem to be a “body” designed for love, for humility? And doesn’t humility repel the devil? Then, of course, each of our freedoms is above our body.

The rest seems to clearly refer to 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 (leather clothing), 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. 167) 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 7. Logically p.207.

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.
<table>
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<tr>
<th>ALSO CALLED</th>
<th>FALLEN ANGELS</th>
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<tr>
<td>SERPENT ANGELS</td>
<td>LUCIFER AND DEMONS</td>
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<td>CHARACTERISTICS:</td>
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<tr>
<td>They tried to take God's Essence. They couldn't and they hated God. They lost their freedom, they can only HATE.</td>
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<td>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)?</td>
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<td>They are not granted a body to recover the Holy Spirit.</td>
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<th>ALSO CALLED</th>
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<tr>
<td>“DAUGHTERS OF MAN”</td>
<td>“DEAF” “FOOLS”</td>
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<td>“SONS OF GOD”</td>
<td>“WRITTEN IN THE BOOK OF LIFE”</td>
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<th>ALSO CALLED</th>
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<td>CHARACTERISTICS:</td>
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<td>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 redemption because of the Eves.</td>
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<tr>
<th>ALSO CALLED</th>
<th>GOD (HOLY SPIRIT)</th>
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<td>LIVING WATER</td>
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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 (emptiness of God), body + freedom, and He gives them all time (which is justice for everyone).

*"MAN" NATURE*

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 3:2; Matthew 3:15; 1 Corinthians 13:1-3
3- Jesus Christ, the key to the World

For non-Christians reading this essay, the points I am about to mention will be difficult to process. Reading it will help to better understand Christians, but it may be of interest to you at this time to skip to section 7. Apocalypse p.167 (in any case, I think you should also see: 4 Islam p.55, 4 Judaism p.83). Most of all I would like you all to see the scriptures that confirm this wonderful fact: that all of us, including you, existed as free persons before the world, and that God laid down, as described below, 7 separate paths that run parallel in their direction only to preserve our freedom to choose Him and provide us with the love we need to fill ourselves with as much 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 5. Islam.

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. 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: 6. Justice and Redemption in Jesus Christ p. 155.
• 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 in our original betrayal, we lost a fundamental organ to embrace God, to sustain Life, which cannot be replaced with all the medication and good vital signs in the world. Not unless a transplant is done by a healthy One. Let's say that in Jesus Christ, we all (all mankind) are given that organ that gives us the ability to once again be God's wishes. In our free choice is the ability to do it. The righteous before Jesus Christ had that free choice and had a willingness for life, but they were missing the organ. They were missing Christ, who shared our nature as wishes, now in our new nature which he assumed voluntarily, giving his extreme love to change the nature of man, to make it love. So, just as a light shining can change the appearance of what surrounds it, we are all changed in the eyes, or the feeling, of the Holy Spirit; although we remain the same men, we are now conceivable by God and can once again be His wish, the Spirit may return to dwell in us.

The final result is that man by himself is not able to once again embrace God or become God's wish. Since it was necessary to test this new structure, it is the Son of God who, in his love, tests the ability of the new creation (man) to accept “being” and remain God's wish.

If we believe that Jesus Christ is the true Son of God because he was His greatest wish who did not separate from Him one iota, we can also believe that, in this choice to not separate from Him, the Son passed a test that made him stay within Him and be God like the Father (being made of His essence and having not changed it in his freedom). Something that Lucifer wanted but could not achieve because he turned away from his origin (= use of his created freedom to “shape” the essence of God he was given), infinitely from Him. Consider that the angels in their origin have freedom created by God, whose decisions shape their person and this will contain the Essence given by God, provided that that person or mold is compatible with the Essence of God.

Let's consider this scenario: Almighty God, eternal, absolute, doesn’t need anything; singular, nothing else to be found anywhere. From Himself, He creates his greatest wish, His Son. And He sees that he remains within Him, free and independent, without deviating from Him at all. He is a creation but also maintains the unchanged essence of God, for the Father is also in him and continues being
what He was. Seeing that His Son pleases Him, He decides to create other smaller wishes. And everything continues as previously discussed.

It would follow, then, that in His Son, this new kind of God’s “wish” is tested (to please God). When His Son pleased Him, who remains within Him and is God, He makes new, smaller wishes which become the angels, we the traitors, and the enemies of their own wish: the fallen angels.

Of course, only the Son is God as the Father, in terms of the essence (not in terms of his freedom to shape his person); the others become other things in their freedom. Maybe this will seem like nonsense to many, or heresy, but we know that Lucifer and his followers were angels, and look at what became of them (again, in their freedom). 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? Adam and Eve (we men) would have been angels, but betrayal brought us down (falling) all at once. 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 gems 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 Light Bearer, but simultaneously.

Returning to the origin (“primordial”) in heaven, if it had been this way, then in the Son the structure of the “wish” would have been “tested” (because of having pleased God) that gave the possibility for angels, archangels, etc.; beings created
by God as free and independent wishes, made from the essence of God. The Son
would have been the key to the creation of other beings 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. In Christ’s infinite act of love, the primordial
Covenant of Love is restored, which was broken by us, between God and wishes
(angels) and whose key was the only wish who remained within God, Jesus Christ.
In the world we only know the covenant between God and men (= new creation
with a body whose souls are wishes devoid of God), whose key is also Jesus Christ.

And so, as the key to the covenant, he tests this new structure (man) and makes
it able to hold the Father once again.

Imagine a highly developed kingdom with an invincible weapon, a magnetic
shield that covers the citizens of the kingdom and that those using it are protected.
The shield emanates from the king and protects his people. Let us imagine a
kingdom developed with an invincible weapon; a magnetic shield that passes
through the citizens of the kingdom and that they are protected by it. The shield
emanates from the king and protects his kind. Let us now think of two other peoples
who belonged to the first kingdom but who voluntarily wanted to separate and did
so (in reality one of the peoples, rabid as it was, convinced the other that out of
friendship he followed him). Too late they realized that the magnetic weapon so
powerful that it protected them now did not reach them, since it sprouted from the
king of the kingdom himself. Thus, they end up defeated, starved and even
deformed by the conditions of that planet. The king in his magnanimity wanted to
save the people who did not reject him from the heart and wanted to give them
another chance, but the rabid people let him know that if they do not receive the
same punishment would be an injustice because the first law of the country is that
all who are citizens of the kingdom must maintain love and loyalty to the king.
Thus, they ask for the same preferential treatment. In order to escape injustice, the
king decides to create a different country for the less traitorous, not subject to the
old law of those citizens but to another similar one, and for that reason he must
send his son and make him take the deformed figure of these, because the magic
shield only recognizes him and until the son does not become deformed, the shield
does not recognize them. So they are finally recognized, but the king’s son also
teaches them how to use it, because they are dying and deformed and have forgotten how to do it.

Now, this is little more than fanciful nonsense, but it can illustrate our need for Christ in whom the new creation is tested to make us able to receive the Spirit. Christ is thus the key or keystone.

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.

Some think that Jesus Christ, as the son of God and God in essence, did not suffer during the test, which is a heresy far greater than what any good Christian will think of anything that I propose in this essay. A few essentially say, "Of course, if Jesus Christ was God, he could easily bear 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. Of course, Christ, God essence, receives and gives the Spirit, but Christ the Man passes the test of men, thus uniting them with God, making them worthy to join God.

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 human 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. It’s clear that this foreshadowing doesn’t speak of the relationship between the persons, but of the purpose of Christ’s cross: to give us Life again, the Holy Spirit; and of the immense love God has for us, because He loves us infinitely. It’s true that Jesus differentiates 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). See Judaism. Foreshadowing of Christ in the Torah p. 83, and Justice and Redemption in Jesus Christ p. 155.

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 because, can you imagine what would have happened if Jesus Christ (man, person) had fallen into temptation in the desert? Or if he had not accepted the will of the Father in the olive grove? 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, 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 (came back as God, in the unaltered essence of God the Father, or That which did not die, as the Muslims say).

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 as His wish, without separating from Him one bit; in other words, as God.

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 wishes with bodies, were no longer His wishes, 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.

Light Bearer hated his desire for God to seek himself. Jesus, being God the Son, dies as a man for 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 Love respects the freedom of the one who will betray Him.

In short, in Jesus Christ we have the ideal Being. Because becoming God's wish as we were before, now as men, is far, far away, but Christ gives us the model to follow; in a way, it's like being Christ’s wish (as God and man) this time, and in his nature of God, reaching 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 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 therefore be something material, the structure of the transformer (nature of man), and in him would flow energy of God the Father which is also his (nature of God) and adapted to us. He is God and is in contact with God the Father, but he is also a man and thus he can touch us and we can connect with God the Father. We cannot touch God the Father or even look at Him (we can’t look at the sun without going blind either, or go near it). Being a man who we can touch, we reach the Father. So much so that in the Eucharist or Communion (common-union), we plug ourselves in as if to an electric grid (all together, intertwined) to the transformer which, on the one hand is man, and on the other is God, and through him to 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"...).

Let’s consider the Jewish people; they were the chosen people in which the transformer was grafted, which today ignores this grace and claims to still to receive God through those sparks. Fine, in rejecting Jesus Christ, they become what other religions are. Jesus Christ (transformer) makes all of us capable of receiving the Spirit (modulated for man’s structure, or the reverse, Jesus makes the "man" structure worthy of receiving the Spirit), but only if they are in line with his Word of Love.
But, following the electrical metaphor, before everything (universe) it wasn’t like that. 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 they do not contain the exact essence of God; it’s true that they have High Voltage and not our puny 110V, 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 God the Son, 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.

The ultimate reason that God Himself came to save us, is that he can not be unjust. See Justice and Redemption in Jesus Christ p. 155.
4- Interreligious Meeting Point

The Bible speaks of seven churches representing seven religions (see The Seven Spirits of God p.187). I am interested to show if this really can be so. In addition, to verify these religions as valid, proves that the redemption of Jesus is Universal, is valid for all the men, not only for the Christians. This redemption legitimates the new Nature of Man, saving us from the death we reach up there, when we pass from being heavenly nature or God's desires, to being nothing at all, empty worms of God. The confirmation of this end is also a proof of all that is said and adds logic to our world.

Well, I suppose no faithful of any religion would think that this could be so. I would invite you Christians to complete this point with Baptism p. 254, and the Conclusion p. 325.
**Protestantism**

What happened when Protestantism emerged? The Church in those days was very bad because of the subject of politics and others. Perhaps the Lord made use of a “push” from a few well-meaning (but very hasty, like me) people who said, “Something must be done”; and they made the mistake of not looking before they leapt and set themselves to interpreting, as men, what the Bible meant to them individually (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.'

Even so, He uses Protestants, but for what? To save His people and give fulfillment to His word (the gates of the underworld can never overpower it), to correct the course of His people. Consider that it is not men who keep the Church in God, but God Himself by 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, 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.

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 in their uneasiness 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.

Something that Protestants throw in our face as Catholics is they say that we “worship” 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 ↓↓

- Protestants 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, Joses (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”.

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- 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).

\textit{Gospel of John 19:26-27}

\textbf{Seeing his mother and the disciple whom he loved standing near her,}
\textbf{Jesus said to his mother, 'Woman, this is your son.'}
\textbf{Then to the disciple he said, 'This is your mother.' And from that hour the disciple took her into his home.}

↑↑ Internet ↑↑

The tranquility that we Catholics have is the passage from the beginning, especially \textit{‘the gates of the underworld can never overcome it’}. The Catholic Church has been the most persecuted in history\textsuperscript{1}, 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

\textsuperscript{1} The Catholic Church has been persecuted since its inception. Here, I put some data that I have taken from the book \textit{‘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.
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, those who are open to His Word, are called to be salt.

Protestants 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\(^1\)), that God has given us to fight against evil.

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\(^1\) With respect to not recognizing the Holy Eucharist, see The Holy Spirit is Spirit (p. 239).
Islam

As I said, to verify religions other than Christianity as valid, proves that the redemption of Jesus (the only man who has not been conceived by another man, nor dead, according to the Holy Quran) is Universal, that is valid for all men. Because Jesus dignifies all Nature of Man, not only Christians. As I was saying, Jesus is a created person who contains the Exact Essence of God, not like us who can maintain the Holy Spirit in some measure. He is the firstborn (before the first death) by whom all things were created; we were his brothers in creation, not in the Exact Essence of God contained.

First of all, to affirm that Islam is a valid religion to reach God, because it teaches mercy and not hatred as few believe. What else would Allâh teach, the compassionate, the merciful? Also clarify that the Sakina, or state of tranquility of Muslims, is when they are filled in some measure, the Holy Spirit, even if they do not define it as such. That Sakina is the equivalent of our state of grace, which can be more or less intense the greater or lesser the 'content' of the Holy Spirit (this will be explained later). Furthermore, they think that the betrayal was performed in heaven (Eden) by each of us personally by breaking an oath (the equivalent of our apple forbidden by God). In this I believe they are ahead of us, because as I have shown (or am in it), Adam and Eve represent all of us.

I have had the interest to read the Quran and I have seen that they refer to the Torah and the Gospels as “books containing Guidance and Light” (Surah 5:44 to 46 and others). However, much of its “revelations” seem to speak in imperative, almost always referring to the fear of God. What accompanies this, of course, is what happens to one who does not fear God (infidels). The Gospels also speak of fear of God, but mostly center on the Love of God. I think that God does indeed speak to people according to their understanding of these. It’s not that Christians are more clever. We were told: as your person can "partially" keep God, there is an unsolvable mystery: The Holy Trinity (one God and three persons) and we believed it. I don’t teach my children the same way although I want to teach them in the same direction (not the same as it depends on what each of them can understand). To a two year old boy who is going to throw himself through the window of a 4th floor, I will spank his ass so that he doesn't do it again and avoid death, because maybe he doesn't understand any more reasons. An older child can reason with things. And I love them both equally.

Thus, Jesus Christ is made here different from all men also for Muslims, since he is not born of man and "they believed that they crucified him, but it was not so, but it seemed to them... God took him to Himself". He does not die. Jesus is the one who first pleased before the first death, the principle by which all others were
created. He tasted the heavenly nature: created person capable of containing God. What the Bible hid and I have shown you (or will show you later), and unites us to the main creeds as brothers of different ages who are taught in the same direction in a different way, is fascinatingly logical: After our betrayal in heaven, we die as we were (1st death). Our life as men is part of our salvation attempt by Allah, God. And why do so? Because He cannot deny Himself, He who is, cannot be injustice; because of all of us who broke the oath, there were some who hated (serpents, here, demons), others ('Adams') did so because of the love they felt for the Eve who convinced them (the 'Eve' listened and wished like the demons even though they did not hate). Thus, God could not save some and not others without claiming injustice, for we all betray; and He cannot live with hatred. So those who hated, the fallen angels, were not given a body, though they are among us. But for this, the founding principle of the creation of heaven, had to please also in the new nature, and thus make it valid to receive Allah as in the beginning, but without reaching us the old justice. It is convenient to read Justice and Redemption in Jesus Christ p.155, to understand it.

Jesus speaks of the Love God has for us and tells us that we are the ones who, in our freedom, condemn us (actually because we are already dead here in the world and by getting closer to God –to Allah– we find Life here and there). The betrayal we already had in the Garden to listen to the devil and eat the apple or break the oath, we come already dead to the world, His love tries to recover us despite our sin. Jesus does not come to judge us (we have already fallen to the world by our own weight) but to save all mankind (through those 7 paths or religions that have been given to us, and thanks to Christ we can be filled again with God, whose main foundation is Love and mercy). He speaks of Love above oneself. He speaks of making everything new, the abolition of the law of retaliation, of forgiveness and loving our enemy. The Holy Quran continually speaks of God's mercy, although I perceive that it often speaks in an imperative tone. And it really is good to seek God for fear of hell, but I think it's a joy to know that you are loved by Him and to seek Him because it gives you Life (truly) here in the world, because it fills you up. I know many Muslims feel this Life within themselves. And in this happiness, and knowing that God is merciful, why not go further? Where does His mercy come from? From love, never hatred or revenge, because mercy is to love the “miserable”, the wretched (different from you, if not, we would think that it is about loving our equal).

Anyway, to think that we are high enough to fully recognize the Word of God, I think is something pretentious at the very least. In one of the Surahs that separates us the most and among the toughest I've found, the 9th, at the end the reciprocity of attack is highlighted; that is to say self-defense, something also permitted by the Catholic catechism.

5. And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush...

13. Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?

36. ... And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous who fear Him.

However:


62. Indeed, those who believed and those who were Jews or Christians or Sabaeans, those who believed in God and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.

Which, to me, confirms that this is indeed open to interpretation, as even the Catholic catechism accepts self-defense.

And thinking objectively: If God allows us so many chances to change, even if we are sinners; if when we betrayed Him in heaven (Adam, Eve and the apple -or the broken oath for Muslims), He did not destroy us, which He could have done (obliterating us); if He could destroy all sinners, infidels, etc. with a thought, then doesn’t it seem clear that He loves us and wants us all, in our freedom, to save ourselves? Or what do we believe? That He couldn’t get rid of the devil in a single blow? Of course He could, but without temptation there is no freedom to choose between good and evil. He allows the devil to whisper in our ears.

And I say, isn’t it about time we came to an understanding? If you’re Muslim and you have really felt God within you, like many of us have\(^1\), don’t you think that what we have in common is God Himself?

The Islam is another great monotheistic religion, also descendants of our father Abraham. They think that the Quran is the immutable word of God, that you cannot change what God says. And on that point we agree; it’s not the word of God that changes, but men’s understanding. Like mathematics in the first year of elementary school or the first semester of any engineering degree. Now, teach a three-year-old to solve an integral or a square root, for example.

\(^1\) Some signs (not gifts or fruits) by which we can recognize someone who has the Holy Spirit:

- He is always happy; he may be shattered by the world, but the suffering does not kill him. He can sometimes go deep into contemplation of the Holy Spirit Itself.

- When he is in good standing with It and has left his old self (has lots of the Holy Spirit), he tends to walk with both hands on his belly, reflexively guarding the treasure that is inside (note that the Spirit does not live with sin and we lose It often). Also, going with one hand over the other, gives us the feeling of caressing something good, and you can almost feel the Spirit Itself if It is with us.

- He is easy to relate to. Although the person in question may not be extroverted, when he possesses the Spirit, it is easier to approach him, to relate to him.
The Holy Quran is the Word of God adapted to the understanding of a people, and also recognizes Jesus Christ, saying he is not born of man, nor is he “dead”; it doesn’t go any further because more could not be understood. They believe that Christians think Jesus is a god, when that is not so. There is only one God, the same who is in our spirit (of all of us) when we are in grace, although we can only hold a blurred image of Him because we are impure; not so with Jesus Christ. We precariously tune in to the “God station” and His “waves” penetrate us (just as an example), Jesus speaks to us from the source itself.

After our betrayal in heaven, God waited patiently for us to once again fill ourselves with Love, with Him. But aware of what happened and conscious of God, because of fear, not freedom, we agree to simulate this fraternal love among us all (see the Tower of Babel, in 7. Logically p.212), so He decides to muddle our understanding. To become invisible and draw us separate paths to salvation (religions) to shape our person to freely renounce the world and choose God. But what underlies all these paths or religions is Love. Love, compassion and the mercy of God, which we are called to embrace and make ours to give to others. Of course, everything is done through Jesus Christ, as I have said a hundred times, but this doesn’t really matter for these nations, as all men now have potential salvation (as a nature saved or validated to contain God) thanks to him. Of course, being that Love is the base, or the spirit of everything, he who does not have Love will not reach that destination. Thus, religions are a good direction that covers an entire horizon, but the door is very narrow: it is love that consists of giving yourself for others and for God; Love is giving oneself, not taking. And this is not only true for Muslims; it says this clearly in the gospel in a reading that I will discuss later. Without love we are nothing; even if we martyr ourselves for God, if we do not love, we are nothing. It is also written: “Not everyone who says ‘Lord, Lord’ will be saved”. What I mean is that, while it is true that the Jews were the chosen people, He also gives them the amendment: no eye for an eye, because in the end it boils down to love, even for the enemy; it is also the case that your enemy can be your wife or your boss or your neighbor. All branches or early religions set by God are renewed by love, including the Muslim religion, which viewed from a perspective of love is very different than a view from hatred or simply from the world. Why did God plan it that way? Because before our 'man' nature was tested by the founding principle of the first nature (heavenly-angels), we could not contain His Spirit and without the Spirit it is incredibly difficult, if not impossible, to renounce oneself in favor of others. Christ makes everything new, for all men of all faiths. And why different religions? Most of all to respect our freedom, to become invisible and embroil our understanding so that we do not act out of fear but out of freedom. But also because, although He is one, we are different from before the first death. He teaches us according to our ability, and asks of us no more than we can do. As if we were of different ages, so has the way of mercy taught us. He wanted us to be jealous of our paths at least until the veil of our eyes was lifted.
which would be near the end (now?). Perhaps for this moment we will unite in God's will, and in His will we will be an example to the deaf. Only He knows.

So, it is God's will that there are different religions. It is part of the confusion that makes us really decide freely, without fear of a certain and visible God, where we would have no choice but to believe. Freedom then, is not really in believing in one religion or another, because depending on what family you are born in, you’ll surely only have one option (which would be an injustice to God who is providing, which is impossible). Freedom is to believe in God without Him present, hence there different valid paths to get there, although they all move only with love, with renouncing oneself, renouncing of the world for God.

However, the Muslim religion is something special, in the sense that its holy book refers to other religions. Of course, if one does not rise up to see God's wonderful design, any other way than ours will be unfaithful, all the more so if we do not listen to that underlying letter of the Koran and to the other ways, Love and mercy. But does it really mean non-Muslims when it speaks of infidels? Can a woman who is not married to you and does not know you be unfaithful? No. Rather an apostate Muslim would be an infidel, but I go further, I think it refers in general to the deaf of all nations, the same distinction that the Bible continually makes: Adam, those who listen, facing Eve, deaf who only listen to the world or demons, first infidels, sons of God facing daughters of men, birds facing cattle ... It does not contradict the Holy Koran when it foretells a good end for Christians, Jews and you know that they do well, and predicts a bad end for the infidels. In fact, when he speaks badly of Christians, Jews ... is usually for, among these groups, highlight something that do wrong some of them (It would be interesting if you read Appendix II. Letter to a Muslim p. 358). I am not going to insist on the issue of visible self-defense especially in the Suras of repentance (which, as has already been seen, is also permitted by Catholics), which can easily be misinterpreted. What is certain is that everything was thus thought by God to teach us according to our capacity and respecting our freedom.

Well, at this point of course, we are not talking about converting any of these religions, but about living them in the true and profound sense of these, mercy, love of neighbor and God, Allah, above all things; of living our religion from the knowledge of God. The Muslim, like what he is, but each one aware that he has an older brother who has tasted this body of man, made him fit to receive God, Allah in our interior, because before our first death we did not have this body. To know that Christ is our elder brother in everything and the only one capable of containing the Holy Spirit in His maximum intensity, does not deny the Muslim way; one of the seven true paths sent by God for our salvation. A path made for some, not for all, because each path is prepared for our different capacities, but all directed towards the same place, love and mercy=> towards God, towards Allah. This knowledge of God will be understood by the deaf as well and the revelation of this knowledge among those of us who hear of all religions will allow us to see ourselves among ourselves as brothers, children of the same God.
Thus, for when this moment of union of all religions and all men in what one day was, would leave said to Muslims that Jesus Christ is a prophet, that his mother, the Virgin Mary is immaculate and her child was not conceived by any man, that is, that he was not born of man, nor did he die according to the Quran (which is true for the person of Christ who, after the cross, continues being God does not die as such). This which, by itself, would not be comprehensible by a Muslim (that Jesus was a prophet who was not born of man and did not die), there will come a time when it will be understood, when they recognize not only that Jesus Christ was the first wish as a person, but that we are all brothers among us and of Him in the nature of a person, not in the nature of God (Essence of God or Holy Spirit contained), although in the beginning we were made in the image and likeness of God, because we kept a breath of his essence. So in the Quran they speak of the miracles of Jesus, not of his teachings, because to do so would be teaching them what they could not understand or perhaps what God did not want to reveal, in order to continue this confusion for our sake, because revealing it to everyone equally would perhaps undo the confusion of Babel consciously made by Him, again, for our sake; so we could fill ourselves with God, freely, without Him being visible; without real fear or consciousness of Him.

Having said all that, I will now discuss Islam in particular to see what hidden things we have in common. To begin with, as I said, it is interesting that they admit that Jesus is a prophet not conceived by man and do not continue with the thought: by whom is he conceived, beyond Saint Gabriel? For what reason, beyond Mary...? He would be the only prophet conceived by God and not dead (via archangel according to them, they do not know or have not named the Holy Spirit, although that is what they feel within themselves when they are in grace, which makes them feel “big inside” or calm in the Sakina).

They believe that Jesus is not God because God is the omnipotent Creator of the Universe... Well, Jesus the person is God's creation as it is this freedom that has been wrapped around “part” of His essence (let's say..., although this is not correct). It is the essence of God that he (Jesus) maintains, unchanged, that is still God => If it’s easier, think of it this way: that he is the greatest free and independent wish of God who, in not separating from Him, remains in Him and continues being Him. Without being God the Father, he comes from Him and remains in Him, being God. The ocean is the ocean and the river, river and both are water, and we cannot compare an ocean with a river except by that from which they are formed: the water itself. But as I said, let’s look within ourselves and feel our spirit when we are in grace, filled with Him. Doesn’t it seem that we are in full communion with Him? Doesn’t it seem that we are God's wishes? Totally watered down, of course, by our broken oath or original sin (we doubted Him in listening to the devil) which made us leave the Garden of Eden to reach the world as men (we ceased to be close wishes of God – not exact, since that is Jesus - to empty ourselves of His wish, to stop being His wish, to stop Being). We reached the world as small bags with a capacity of one or two drops of that water (steam in our case) and when we are in
grace, we are filled. And can we compare this droplet of water to a river or an ocean? No. Except by the water from which they are formed. We are all called to become children of God again. The wonderful thing about this is that He loves us so much that He sent His created “river”, with His same Water of Life, to repair our leaky bags so we could again be filled with Him. The river, even coming from the sea, comes from heaven and opens a path through the hard ground that soaks our dry remains after evaporation (original sin or broken oath) so they may return to the sea.

They also speak of our departure from the garden because of listening to the devil which, again, makes us think of the theory that we were God’s wishes before becoming men, as this essay recounts. Original sin brings us to the world, and here we are tested in order to ONCE AGAIN become God's wish (fill ourselves with the Spirit, fill ourselves with life again). Surahs 2:46, or 5:6 or 11:34, etc. (Quran) speak of “returning”. Surah 19:65-72 could also speak of us before we emptied ourselves and were reined in by God in our fall: men.

As I said, only God knows, because if you look at the scriptures:

**Gospel of Matthew 22:2-14**

'The kingdom of Heaven may be compared to a king who gave a feast for his son's wedding. He sent his servants to call those who had been invited, but they would not come. Next he sent some more servants with the words, "Tell those who have been invited: Look, my banquet is all prepared, my oxen and fattened cattle have been slaughtered, everything is ready. Come to the wedding." But they were not interested: one went off to his farm, another to his business, and the rest seized his servants, maltreated them and killed them. The king was furious. He dispatched his troops, destroyed those murderers and burnt their town. Then he said to his servants, "The wedding is ready; but as those who were invited proved to be unworthy, go to the main crossroads and invite everyone you can find to come to the wedding." So these servants went out onto the roads and collected together everyone they could find, bad and good alike; and the wedding hall was filled with guests. When the king came in to look at the guests he noticed one man who was not wearing a wedding garment, and said to him, "How did you get in here, my friend, without a wedding garment?" And the man was silent. Then the king said to the attendants, "Bind him hand and foot and throw him into the darkness outside, where there will be weeping and grinding of teeth." For many are invited but not all are chosen.'

This parable seems to be directed not only to the Jews, who could be the first guests, but to anyone in general who is created with the greatest of rights, including Catholics. For many call themselves Christians and then do not act as such.

This parable seems to say that, in the end, all that will matter is to be dressed in the Holy Spirit (God, Allah in you), have It within you (to then ascend attracted by God). That would be the wedding garment.
And I also believe that an indigenous person on a remote island, ignorant of the Word of God (whether in the Torah, the Gospels, the Quran, etc.), if he leads a life based in love, he will be in God's grace.

But for that we would have to be really 'good' and since we know that we are meaner than rotten garlic (for we all come here empty of the Spirit after betraying our Father), it is good to know the instructions for use to see if at least by riding the kite we are able to catch some air, some of the Holy Spirit.

In addition, keep in mind that, until one steps into the light, no defects or sins can be seen. And we think that we’re wonderful because everything is justification for us and judgment for others.

And if this indigenous person was a righteous man, if he finds salvation it would be through Jesus Christ. First, because he has made the “man” structure able to contain the Spirit, and secondly by the mercy of God. It doesn’t matter if he doesn’t know Him, not even through hearsay.

So, after adding up all these caveats one thing is clear: just as God speaks to us in the understanding of men, often the devil steps in to cloud our understanding. The language of the Quran can be understood as a direct, clear and expeditious way to teach something to a more pragmatic and less “dreamy or idealist” culture, for someone with both feet on the ground. Perhaps it was a message from God for tough people, with hard customs... It could be a way to teach that community that we should put God ahead of the world, but I think that teachings that are induced by fear (spanking the child who is about to jump out the window) also serve to save. Yes, some of them don’t know the big secret: love above all; but I believe, as I said, that many others have deduced that love that underlies the scriptures of the Holy Quran when it speaks of His mercy, compassion, and forbearance (mentioned more than 500 times), when it speaks of mercy to the poor, hospitality, and standards of justice. What is abundantly clear is that those who are killing people in the name of “jihad” are completely clouded by Lucifer. And when we cling to a rule and don’t understand its spirit – Love and mercy – we can betray its very foundation. This also happened to leaders of the Christian Inquisition and is happening now to all these fanatics (Jihadists) that the devil has deceived. And something else that seems clear is that they will not be martyrs, but martyred for all eternity at the hands of the one who duped them, if they do not repent before death. And this will happen even though God loves them as He loves all of us, for He loves them even if they are murderers, but our freedom is what decides whether we fill ourselves with hate or love (Satan the separator is the father of hatred) and God does not want slaves, as He would be denying Himself and He is the one who Is. Men’s understanding is not the same as it was 1400 years ago; back then, ignorance was an excuse, for Christian inquisitors too, I suppose, but not anymore. We can’t let ourselves be fooled anymore, at least in the grand scheme of things. We fall into his deceptions when we sin, unfortunately, but living as they do is to make the devil our sole advisor, to supplant God's justice which is guided by Love. In reference to this, even readings of the Quran, such as the one noted earlier, speak of self-defense, which is even permitted by the Catholic catechism. And killing a
civilian because someone killed an Arab on the other side of the world is not self-defense. Although this is obvious (if it weren’t, they would be killing Arabs all over the world) it has to be explained to some people today. On the other hand, appealing to common sense, if you kill an “infidel” don’t you send him to the devil? So in whose service are you really? The one whom you will end up with, for I assure you that if God wanted to, He would obliterate all the “infidels” of the world with a single breath. They mix politics with religion, and when today countries are attacked (Arab against Arab or Arab against 'Western') for political reasons (resources, power, etc...) they falsely argue holy war, when no one is attacked for their religion. In fact, the leaders of many nations have long ignored their own religion, not even on a personal level. The test of this world is to be merciful to others. That is what is difficult and what God teaches us, the One who is merciful par excellence. The easy thing is to hate, or simply to be selfish and disregard one's neighbor, which is what Iblis tempts us to do. Uniting politics with religion has several problems; one is this, that any discrepancy, or fight in the world can be blamed on your religion. Another is that, through politics, you end up forcing your citizens to profess Islam, when we know that Allah has made us free. If not, what would be the merit of being a Muslim or a Christian? If Allah had wanted to force us, He would have done it directly by blinking. On the other hand, there are things about the Shari'a (which, I believe, connects religion with civil life), which for me contradict each other. On the one hand, the Quran speaks of hospitality and on the other of the struggle against the Infidel. As I have already said, this is a struggle for self-defense and even as I explain in "Appendix II. Letter to a Muslim p.358", when it speaks of the infidel, refers more to those who renounce Islam (because they know Islam) and in general to the deaf and in some places to the invisible demons that live with us. But put in the first two options, if the Quran teaches us mercy why to charge money to someone who is not like you. And if we put ourselves on the other side, does the money invalidate those Suras that misinterpreted can be understood as persecution of the unfaithful? And if really, as I maintain, and as Sura 9,29 seems to confirm, those are misinterpreted, why do it if there is no longer a fight against your religion? Do you charge all of you who are Muslim only apparently and sometimes not even apparently? Before, there were even kidnappings and payments of liberation taxes, because there was a war of religions. Not today. If there were, Muslims in Europe would pay tribute, or they would be expelled, or the construction of mosques would not be allowed... Europe, although today it has lost much, because there is much deafness, has its roots in the mercy that announces Christianity, the same that announces Islam.
Jihad as "Holy War" is established as "Defense of Islam". Today, as I say, no one but a few false Muslims attacks religious freedom. God allowed the holy war because He wanted to keep separate paths that run parallel in the same direction (towards the mercy of which He is a father, Surah 5,69). The real value of Jihad is our inner struggle to stay in the grace of God. Our real struggle against temptations and demons that, although they are not seen, constantly lurk us (more to those who are closer to God). If compassion, mercy, and God's indulgence in the Holy Quran are mentioned more than 500 times, only the word hate comes 11 times and none in the mouth of God, not even in the mouth of the prophet: =>

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 word 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

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1 Any translation of Arabic is considered an "interpretation" of the Quran. I have listed the word "hate" in Quran in Spanish, but in English it sometimes changes to "malice", or other words. I think the background is the same but an Arabic speaker will know better.
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. (Asad -note 1 p.64-)

(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. (Malik -note 1 p.64-)

This Surah seems to speak precisely to the false Muslims (misnamed Jihadists) who hate; When God is meek and merciful. It is we who choose indifference, 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 religion to be attacked) and attributing his hatred to God? Perhaps others commit such impieties, which is certain is that as Surah says, even if they pretend the best, they will have the Fire and they first will go. And with these, those who twisted the verses of the merciful, indulgent, meek and Holy Quran to cloud the understanding of those whom they led. As God is merciful, forgiving and meek, how can the Quran not be? Beware of you (False ones too) Salafists, for your fault is worse than that of your followers and you will receive the same punishment because there is no greater. Serious sins are the sins of all of you:

- Supplant the justice of the Merciful, who has given everyone a time. Many Surahs also speak that will be the judgment later (otherwise it would have fulminated and precipitated into the abyss all of us with a single blink).
- According to your thinking, you gain souls for Satan, doing a service and thus making you your master, since you steal the opportunity to "infidels" (who have not attacked your religion), to face God.
- You are full of hatred whose father is Iblis, and thus you move away from the Holy Quran, merciful and meek book as God is (already seen).
- You are haughty and you think you are elected, better than the others (which does not like God, there are Surahs who talk about it); 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 the heritage of God, but of the devil 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 think) surrounded by battles against the Romans (Emperor...
Heraclio) whose official religion was the Christian. By then, countries were invaded, people were expelled or 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.

**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 others for this Sura; 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.

**I have already put the Suras 9.5.12.36 that speak of self-defense (p.57).**

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.

**Fool!** You are like the one who is going to see the Alhambra in Granada, who brings his nose too close to a wall of his defense and blinds his sight and does not see its wonders. Separate a little and you will see; Enter later and you will find God in love and mercy. Outside is the hatred and the one who professes it. But if you repent of heart He will forgive you, because it is pure love and mercy, and He can not deny himself. It is the man who denies Him and thus condemns Himself. You have been stuck in these few Surahs that of course were written in the will of God, but with the purpose of protecting Islam in its beginning, because He wanted to extend this way in the right direction for your nation, for your understanding and Your hearts. And even written as they are, you twist them to the extreme to misinterpret them.

End of Jihad Section
Apart from the strict rules and the fact that they have more or less demonized the infidels, and the misinterpretation of the Quran by some which leads them to hatred against these infidels (=us + others, as they seem to understand), the biggest difference and point of contention with Christians is that we consider Jesus to be the Son of God. The Quran states that Christ did not say that He was God, which in some scriptures is true for the created person. Let's look at these readings from the Gospel:

Gospel of Mark 10:15-22

In truth I tell you, anyone who does not welcome the kingdom of God like a little child will never enter it.'
Then he embraced them, laid his hands on them and gave them his blessing. He was setting out on a journey when a man ran up, knelt before him and put this question to him, 'Good master, what must I do to inherit eternal life?'
Jesus said to him, 'Why do you call me good? No one is good but God alone.
You know the commandments: You shall not kill; You shall not commit adultery; You shall not steal; You shall not give false witness; You shall not defraud; Honour your father and mother.'
And he said to him, 'Master, I have kept all these since my earliest days.'
Jesus looked steadily at him and he was filled with love for him, and he said, 'You need to do one thing more. Go and sell what you own and give the money to the poor, and you will have treasure in heaven; then come, follow me.'
But his face fell at these words and he went away sad, for he was a man of great wealth.

Think of us when we have the Holy Spirit within. We are: our thoughts, our memories... but we have something that makes us great inside, we become something other than what we were. We are able to overcome sin, and not by ourselves, but with the help of the Holy Spirit. This statement I just made, and which I have so often heard to be true, “alone we cannot, but with the help of the Holy Spirit we can,” can give us a clue on a tiny scale of why Jesus Christ man (person) makes that statement. If we think of the origin, of Jesus Christ as God's greatest wish, etc., we see that he has also been, as a person, made “independent” of God. That is, Dios crea una persona y le da libertad e independencia y esa libertad y decisiones son su persona (la persona de Jesús); el hecho de que esas decisiones mantengan en su interior la esencia de Dios como está, sin separarse nada de Dios, es lo que le mantiene en Dios como Dios. And that set of decisions, that freedom and, in short, the person of Jesus Christ, knows that the essence of God, that which he has in himself which comes from the Father and that he maintains as an independent person, is infinite – which makes him infinite in his nature of God. It's interesting to see section 9. The Holy Trinity p.243.

Thus, in the world, Jesus Christ maintains in his interior the exact Essence of God, but he is also man and that nature of man is what awesomely approaches us; it is what we can grab onto to link with God. It is that nature that speaks of his other nature: “No one is good but God alone”.

Something similar happens at the precise moment of his death, even if he did not die as he is. By dying loving he remains capable of receiving the Holy Spirit and makes capable of receiving the Holy Spirit to the whole man nature. This is the subsequent resurrection that interests us, because the Holy Spirit (perfect garment) was taken away from him before the cross, since it is not God the Essence
that is tested, but the independent person of the first created; the one who first of all validated the heavenly creatures (angels...), is the one who must validate the new nature so that we can escape the justice that our betrayal companion Iblis claims, who asks for our same destiny. If we had all remained as fallen angels we would have had the same destiny: eternal damnation, but Christ recovers the Holy Spirit as man after passing the cross, as I say this is the resurrection that interests us. And if we have committed the same betrayal why us and not the demons? Because those who hated and poisoned, on the other hand, the deaf here designated as 'Eve', listened to Iblis and wished to take the Essence of God for themselves, to be like God, and finally the Adam who here hears the word of God in their various 'languages' or creeds, were convinced by the Love of Eve, but they did not wish to be any more nor did they hate. They were content with what they were. Everything has its justice.

_Gospel of Matthew 27:43-50_

He has put his trust in God; now let God rescue him if he wants him. For he did say, "I am God's son."'

Even the bandits who were crucified with him taunted him in the same way.

From the sixth hour there was darkness over all the land until the ninth hour.

And about the ninth hour, Jesus cried out in a loud voice, 'Eli, eli, lama sabachthani?' that is, 'My God, my God, why have you forsaken me?' When some of those who stood there heard this, they said, 'The man is calling on Elijah,' and one of them quickly ran to get a sponge which he filled with vinegar and, putting it on a reed, gave it him to drink.

But the rest of them said, 'Wait! And see if Elijah will come to save him.' But Jesus, again crying out in a loud voice, yielded up his spirit.

In validating man, Jesus Christ is tested to the extreme in love in this form, i.e. as a man; to make man into love, to make him God's wish again. And in this form, he passes the test, exclusively as a man. We know that, mysteriously, the Holy Spirit makes all of our sufferings much lighter. So, he is tested in the passion exclusively as a man, as what he wants to justify and make worthy. If I want to test whether a baby’s bottle is too hot and I touch it to the front of my wrist, I wouldn’t put a cloth in between because if I did, I wouldn’t know if it really burns, if it will burn the baby. In a way, having the Holy Spirit inside would have been an “anesthesia” to the raw passion. It would give reason to the heretics who say, “Jesus Christ could bear the cross easily because he was God.” No. It is his person in the nature of man that is tested, hence the extreme act of love, and it is his nature of man that says, “My God, my God! Why have you forsaken me?”

Muslims also say that Jesus is not the son of God but a prophet, and they say that the Gospels are a book of Light:

_Sura 5. Al-Ma'idah (The Table Spread)._  
46. And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.

It's funny how God speaks according to the understanding of men; in the Gospel we find:
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 following section: Judaism. Foreshadowing of Christ in the Torah p.83.

They also say that Jesus Christ did not die, but was raised to God.


157. And for their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise.

It says they did not crucify him; they only thought they did. Then it seems to say that to the eyes of the world, they crucified him, but in reality they did not; that is, they didn’t kill him because God raised him to Himself. Paradoxically it seems that the Quran speaks of the person of Jesus as able to contain the infinite Love, the pure essence of God; since it is this person who does not die as such, that is, is still able to contain God, and in his survival as a man and God, he makes all men capable of receiving God. Which is true, and it is the most important truth for God and for us. This is also clearly foreshadowed in the Torah (See next section: Judaism, the figure of Isaac p. 87), written thousands of years before the arrival of Jesus Christ. How is this possible unless this is so? As an observation for
Christians, I would say that the resurrection of Christ as a man was important for the strengthening of his teachings to us, men of little faith, but what is really important is his resurrection as the Essence of God. We all know that, when he was nailed to the cross, he was stripped of trim (Holy Spirit): "Father, why have you forsaken me?", because only as a man, as nature that his person had come to validate, should pass the test. And so, as such, as one more of us, he loved and he did not stop loving even in torture. And his person rose containing the infinite Essence of God. That is the resurrection that really matters (It does not matter that they do not believe in the resurrection of their body); the resurrection of the body is not as relevant, nor of Lazarus’s, meaning the same thing: their power over death. So, his being did not die, as the Quran says, it was only separated (God raised him for himself) until the death of the body; and all because God loves us infinitely (as He is, infinite, pure Love and Mercy). As I said before, the vestments represent the Holy Spirit in almost every place of Scripture. Notice that the Bible clearly speaks to us even in what we do not see at first sight: It says that the robe that Christ wore before the cross was one piece, without seams (John 19:23). They stripped Him of that robe before crucifying him. Does not this repeat us that his Holy Spirit was perfect? That It was at Its highest intensity, that of God? It was not "adapted" (seams) like that of the angels or that we can feel minimally inside ourselves when we are in grace. And does it not tell us that at the time of the cross the nature of God was withdrawn, to leave alone That of man, that nature which He recovered (nature of God), and in which He rose again, after dying by love (or that is taken by God for himself, according to the Quran). This is the resurrection that matters to us, which makes us all men fit for the Spirit, which makes the nature of man a container of God. 

1 Peter 3:18-19

Christ himself died once and for all for sins, the upright for the sake of the guilty, to lead us to God. In the body he was put to death, in the spirit he was raised to life, and, in the spirit, he went to preach to the spirits in prison.

Doesn’t St. Peter say something similar here? “In the body he was put to death”, dead to the world. “In the spirit he was raised to life”, “they not kill him but God raised him to Himself.”
Let's see what the Quran says about Jesus:

He is born of the Virgin Mary. He is not conceived by man.
He does not die, but is taken by God to Himself.

As I said, there is no prophet, or person in history, who has not been conceived by man, or whose body has not died, not even Abraham.

The Quran says that Jesus is like Adam. That God said “I know”, and he was. And this is true, given that a holy book doesn’t lie; it simply adapts to the understanding of the nation for whom it is intended, while keeping us on a path made of love and mercy, united and adapted to our customs in the world, and also separated from the others as a test in the world and to safeguard our freedom. The person of Jesus was a direct creation of God (he has left it written so that today you can understand that his independent person was already created in heaven, by God/Himself), Jesus kept the exact essence of God and because of him, God created the rest. A Muslim who has felt God within themselves can more or less understand this. But the person or independent freedom of Jesus is pure love, and made decisions of pure love (also as a man: the cross), and he was not only the first to be created, but the only one capable of holding Infinite Love, God. He is a person directly created, (later his person becomes man, in the body directly created by God) and God’s essence. In truth, we were also created directly (Adam and Eve, as I have said before) in the image and likeness of God, or as His children (although we did not keep the full essence of God). This is why God loves us so very much. Incidentally, someone who denies that Jesus is the son of God, denies that we can once again become children of God; in a way, it’s like saying that men CAN’T have God within us, when we know that we can.

For a Muslim who lives their faith from love, none of this is really necessary, but knowing it makes them see how much God loves them and why we are all brothers, although we travel on different paths or religions. The reason why we must rejoin what was broken in heaven by Satan the separator, above all, is because if we know this today, that means it is His will and we must act accordingly.

And this being so, returning to the Surah above, isn’t it true that the Spirit, the essence of God, that which makes Jesus Christ God\(^1\), does not die in the crucifixion? Because this is so, because Jesus Christ asks forgiveness for us, even being tortured, because he remains in Love, he remains the exact wish of God, he keeps the essence of God and keeps being God. And in that test of his person as man, he makes all men worthy of God; it is this extreme love that was tested in the mold of man, and it passed. Paradoxically, I repeat, what is written here is certainly

\(^1\) A Muslim's neck hair bristles when he hears that Jesus Christ is God, but tell me, if you see a blue jar of jam and another smaller orange, also of jam, don't you call both jams? Or better, if you see a wave drawn in the water and a smaller one inside, you do not see that they are made in the same water; although you can differentiate them both, it is not two different waters, nor different ponds. They are "forms" in the same water; a smaller one contained in the other.
referring to Jesus Christ God’s Essence. I say paradoxically because Muslims, as I said, have always understood the figure of Christ as a prophet. Well, God wanted to keep it this way to protect our freedom (His concealment), but if everything has now been discovered, and there is no doubt that it has (read the rest of the book or at least Judaism and The Proof), it is because His will is that we unite in the same Spirit; that the 7 Spirits of God (Revelation) finally join. Perhaps, as I have said, it is time that we the Adams unite, Muslims and Christians, Buddhists and Hindus… so that the deaf (fools), the Eves, may learn to hear in our example of love. I don’t think it will be long before this happens. Maybe the end is already approaching…

In short, God's will has been to keep us apart, to maintain our freedom with the confusion of Babel. He has given 7 nations 7 parallel directions to the same place, but separated from each other. The rails that we cling to remain, but they bind us, because ultimately what saves us is love. These rails 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 rails. Now we must find the entrance of Eden, and it’s urgent; now is when we all have to join together at the point where we converge: in Love. In God.

It isn’t hard to imagine why God makes different paths to salvation. Consider a slightly extreme but valid example:

A farmer with different types of animals which he is going to bring from the bottom of a valley to his farm at the top of the mountain, where he will then eat them so they will become part of his belly (just an example); for that reason, he wants them to have plenty of meat on their bones. There are horses, cows, calves… turtles and even lions. Wouldn’t he make different paths or ways to them to arrive (and with plenty of separation between them)? The horse would barely need a path at all, the cow needs flatter terrain… But all of them can arrive because they have strength in their flesh; in fact, if they had no meat, they’d never make it, nor would the farmer be interested in eating them.

Well, God provides what is necessary for our salvation, but in the end the important thing isn’t the path itself, but having Love, having mercy. Because love, like the “meat” on the livestock, is what gives us the strength to reach and please God. If anyone is just skin and bones, they won’t have the strength or desire to start climbing and will stay in the valley of death (Hell). Others may have started up one of the paths, but they are so scrawny that they stay at the beginning of it. More fortunate are those who go farther, because, although they have to wait for the farmer to find them all, he might come down a little for their small amount of meat. In this example, Christ would be the farmer’s vaccine full of knowledge (Being) which cures the farmer’s allergy to meat, because before, he consumed only calories with no meat, and which also cures the diseases of the animals in the valley (a vaccine for heaven and earth). And the devil would be the disease that rots the meat (in the valley) and caused the farmer’s allergy (in his home) in the first place.

Some may not want to recognize that a religion may be a good direction, but not a guarantee of arrival; that by itself, with its rules but without love, we won’t arrive because of ourselves. And we can actually see this all around us in some
who call themselves Christians, who go to church on Sunday and then are selfish and petty with their neighbor. The same happens with Muslims who will pray at the mosque on Friday and then are not able to show the mercy that Allah has with them. For all the rules that follow, there is a teaching that underlies our scriptures, which is Love. Jesus Christ and the apostles warned of this. Without love, you can be burned by God which is of no use to you, or you can give all your possessions to the poor, for they are of no use.

Insofar as the Holy Qur’an gives us rules of renunciation of the world and of acceptance and fidelity to God, it speaks to us of mercy, hospitality, etc.....; and thanks to the fact that Jesus Christ has redeemed all Man Nature., and that it is the practice of Love that saves us; Islam, practiced from that love, is another valid religion to reach God. But they must be careful not to misinterpret the messages that God, Allāh, put in the Qur’an, their sacred book, for the purpose of safeguarding our freedom and keeping us separated at least so far prophesied from our union. And they must ask nothing more than where mercy comes from; Comes out of Love or Hate. God is Love, the devil is the father of hate. Love is a way of life that you 'give off'. You do not choose who to give it to. It occurs in the family, at work and even to enemies.

So, with all that I have said, I am not going to deny the prophet that God sent you, because he was actually sent by him and as an envoy he fulfilled his orders. But I warn you that there is only one God, be careful not to fall, without realizing, in what the prophet warned you so much, to associate others with God; Muhammad was a mortal and an envoy, as he well said.

I'm not going to deny that there is only one God and that Jesus Christ was created, but only in his person, not in his interior. If you have felt God within you, you will know what I am talking about, of being yourselves with your "person" and yet living drunk with happiness. The 'Sakina' or tranquility, as you call it is to have God in you, in you and in your neighbor, maybe, and there is still 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, to us, to those who are fortunate, the Spirit of God is pierced by us and remains in us until we sin. But we are not at the source but far from it, and the "waves" come to us weak (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'm not going to give up the five pillars. Since I acknowledge that there is only one God and that Muhammad was sent by Him. I do not deny the necessity of the azalá (prayer) nor of the azaque (alms) nor what supposes the fast as an aid to approach to God. Nor do I deny the pilgrimages for the things of God, since these suppose a detachment from the world in His name and a choice in themselves.

I'm not going to deny the resurrection or eternal Life, nor the Gehenna or the fire that is not consumed, nor kills, but that hurts and burns like the one here.

I propose the following example:
Several battalions of your beloved army have been trapped in different hollows of a route by which they traveled when they followed their non-commissioned officers who disobeyed the orders of the general. They are battalions that do not know each other, because they were given secret identities, nor do they know the general for receiving orders from the scale of commands. Now your battalion is surrounded by demonic enemies in the night, and you can not return to the great column of your army. In turn, the army can not reach you, as it would fall into the hole. So send an envoy with stairs and tools to get out of the hole. It is not normal for you to walk up stairs, but rather to walk, however, the general has sent you those stairs to help you out.

The general also has some plans for you. Which will be given to you when you leave the tunnel. He knows all the plans and is in charge to send sent to succor to the other battalions that have fallen in holes. These envoys will send them with whatever the battalion in question needs, which will depend on the training of the battalion itself and the characteristics of the hole in which they are involved. And since the General knows all the plans, his envoys only have to carry his ladder of the right size. The envoys will only be given what they need to their battalion to leave the hole. The envoy is not the general, he does not have to know all the plans, except those that speak of 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 preset. Moreover, it will tell each of its envoys concrete characteristics that differentiate each battalion, lest it be confused and occupied with those that should not be occupied, leaving the others without envoy or without salvation. Thus, the envoys do not know each other deeply, to safeguard that secret identity and for the salvation of their community.

Well, the general would be God. Your envoy Muhammad. Stairs are the way in which God has given you what saves you:

Humility, almsgiving, faith, prayer, mercy, departing in some way from the world or the hole in which we are.

These norms, or stairs have been made for you, adapted to your understanding, your culture and customs, but in them underlies a message common to all: the mercy and love of God. That mercy we are called to make ours to others. Likewise, your culture and customs in the world (like mine), are a result of the lack we made in heaven. He wanted you to be born where you did it and receive your religion. Thus all righteousness is fulfilled; He provides what is necessary for our salvation, also that the parallel paths in the right direction are kept separate, although soon they will unite towards the Love of God.

This I tell you:

God loves you, as you are. And He desires that you be saved, wants to fill you with His Spirit and for that you must love, for He is Love and we were made by Him (our soul) in His image and likeness, but we disbelieved, disobeyed and the Spirit left us Because He can not not-be, can not not-love. We freely self-expel from Eden. Indeed, we were made a first time (in a beginning), next to God; In our
freedom we fall and now He recreates us a second time in a nature that holds us for a time to recover in the happiness of being first, filled with the Spirit. This is why God is apparently hiding: to respect our freedom, for without it we would cease to be as He created us. This being so, hell or Gehenna is true, for he who fails to be filled with God (of love, of the Holy Spirit), when he dies the body will fall next to those who up there hated God and who lost their freedom to Just hating. That is the eternal and painful hell warned to all the "battalions", to all the straight lines that go in the right direction, parallel to each other. Indeed, there will be a third recreation, for those who are filled with the Spirit, and even so, we will be the same person that we were in the first creation.

This more I say:
There are some who can not hear the word of God no matter how hard they engage; Dispersed among all nations and religions. This is so because there were some who loathed God, or emptied themselves of Him, deceived by the love they felt towards others. But there were those who fell deceived by craving for more God's essence and still others who hated and are no longer free. This is the original differentiation between all of us. Nevertheless, the deaf with freedom will be able to hear by seeing us live the mercy of the believers of these religions.

It is certain that time is fixed, and then it will be judgment, but this will already be closed by our actions in the life of the body. Then we can do nothing, 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 in favor of the other is actually for our own benefit, it is our actions that judge us. God is not vengeful, but He can not not-be, the unlove can not coexist with Him, that is why he has made this world a test, because it is in need where you can fill with love. There is little love in the rich who gives a small alms for fulfillment and much love in someone who gives a small alms of what little he has, for empathy with the one to whom he gives, to put in his skin and do for him What would you like for yourself.

And this more:
Nowhere in the Quran have I read that it is necessary to attack the infidels if it is not in self-defense, something also allowed in Catholicism. In all the verses, I have read that justice will be finished at the appointed time, from the hands of God. Today there are no holy wars, because almost everywhere there is freedom of religion. And in any case if there are battles in the world do not attack a particular religion or race (although there are those of your nation that deceived attack others on the basis of religion). Be careful then, for Iblis is trundling in the verses of the envoy to make you misunderstand what he wrote. God is justice, not ours. If He wanted to, those whom you call unfaithful would disappear with His blinking, but both His patience and His love and mercy are infinite. Otherwise, I assure you that none of the earth, including you, would have lived for a moment.

And this in addition:
In this book, there is evidence that God exists and is just as I tell you. They are not just proofs of faith, like the clear verses of the Quran, but tests for the man of
science too, for the eve or deaf. This being so (reading the full essay to prove it),
the time has come when God will show what He wanted to keep hidden until a
predetermined time. The time has come when the earth is filled with the knowledge
of the Lord, and therefore must be near the end. It is the moment in which the wolf
will dwell with the lamb, in which the ways of good leadership unite under the love
and mercy of God. It is time to know our true identity. We will see the general,
dawn and we will know that we all fight on the same side against the demons.

To the Prophet Muhammad God revealed to you what you needed to save you
and through him many achieved salvation. What was revealed was what you were
prepared to understand and what God wanted to keep hidden, not only to him but
to all men, was hidden. The person of Jesus Christ, the man, was revealed to the
prophet. But there is a part of us when we are in grace that God is in us. Muhammad
always spoke of the person of Jesus Christ as created by God and, as I have said,
he was telling the truth. It is that other part that Christ does not change anything of
God, that we sometimes also share minimally, that in Him is absolute. And yet
there is still one God. Thanks to that person capable of containing absolute Love,
you and us and all men can feel the 'Sakina', we can harbor 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, it is The Son of God because his person was created by him and is fully
restrained, able to hold the infinite Love = God. Know that the angels and us in the
first creation or beginning, were created in the same way, so we were children too,
but we never get to fully keep God, but adapted 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 It Is). Here in nature man who holds us, we will
only become "adoptive" children of God, (that which can house the Spirit), and
when the preset time passes, the one who has his Spirit will return to God, those
who will not, will continue to fall To the Gehenna. It is the Spirit that is drawn by
Him; And there is still one God!

For me it would be very easy to keep quiet, but I can’t miss my Lord, I can’t
miss your Lord, the only God. I know that some of you are deceived by Iblis, father
of hatred, but to God I have offered my life and I put myself in his will. Know, as
I have already said, that the deceived will follow the deceiver to the Gehenna, for
hatred will never reach Eden, home of Love and Mercy, home of God. To the
deceived, Iblis clouds the sight when they read the Holy Quran, and changes the
fidelity and the mercy by the hatred. It is urgent to help them. Especially sad for
Allah must be the case of today's Jihadists because being able to be the best,
capable of giving their lives for Him, are deceived in Satan's way by filling them
with hatred. They ignore that hatred is incompatible with Allah, that hatred is "not-
being," which is the opposite of mercy. This is how Satan acts; Evil shows us as
good, and good as bad.

Finally, tell everyone, even the deceived, that you must be overflowing with
happiness, because it is wonderful news that I bring you: God loves us. He is not
an avenging god, he wants to save us and he has already done it for what we did
up there, now our freedom must accept to live in Him, to live in Love. Whenever we maintain our freedom, we have life in our body, we can Return to Him, because He does not deny himself, it is Love and Love forgives everything. But since Love can not enslave us, it respects our freedom; Wherever our direction points when our body dies, there we will invariably address.

As for Jesus Christ, you must know that we were all children of God; Not like him, but we were, and we "repudiated" him for not loving. Think, if you will, in the image of a family with a few children of two to four years and an older brother of twenty-five, responsible and honor of his father; So much that contributes in the operation of the house. Thus, the elder brother shares the authority of the father, and for the children, his authority, moreover, represents that of the father. The children do not exercise authority among them, although perhaps the one of 4 will have a very small part more than the one of 2. I do not say that Jesus Christ was a god able to create like its Father, I say that Jesus Christ shares the same essence of God, having only one God. As I said, it is a mysterious thing, that we may share in each of us the least of the essence of God and there is one God. How many millions of people in all nations or religions can feel God within? And there is only One. For those who know what I am talking about, those who have felt God within you, I show you the solution; Because even in yourselves you have seen that He dwells in different intensity according to your circumstances in life (actually according to your love or loveless to others if you are of the adams or there is a gift). Well, there is One in which God the Essence or Holy Spirit is fully maintained in all its intensity. The Prophet Muhammad constantly tells us that God is One and has no children, and it is true in the sense that there is no god and another god. No. There is one God from whom all who are saved will participate in one measure or another. Those are the gardens with rivers underneath. Everything is explained to us in the way we can understand it. If you've lived heaven already on earth you know what I'm talking about. Thus Jesus Christ is the True Son of God the Father. Son as we are, in the person (created), True because He keeps accurate the Essence of God.

The time has come for us to unite in the knowledge of God. It does not mean that the devil stops acting. He was given the same time as us; God is just and we are all equal in that. To Iblis came that extension because God wanted to give us a propitious time of salvation, recovery of what was our first death, but he can not use it to his advantage, hate only harms oneself and the rest; Is harmful and corrosive like cancer, incompatible with God and his mercy. This good news that I bring to you does not mean that the battle is over, because until the last second granted we must fight against its temptations and deceptions. God has placed us in this scenario so that we can fight Iblis and in the battle against hatred, we choose Love and mercy, let us choose God; That war that we did not fight in heaven because we were deceived and led to the first death.
I leave you with the word that tonight, after the prayer, has come to the case (or at random). The truth is that nothing happens at random, and nothing escapes God (this book next to "God for Dummies -and smart people-", I update them often, so you will see repeated things).

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."'

It would be interesting if you read Appendix II. Letter to a Muslim p. 358
**Other Suras that support the writing**

**THES EP THAT JUDGMENT CORRESPONS 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, or reduces it. He is aware of all things.

**SURA 46**

6. He created you in the wombs of your mothers, in pairs. He creates you in the wombs of your mothers, and brings you forth, and gives you strength, and makes pairs of you, and provides you with the good things; and We gave 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. Una mala acción será retribuida con una pena igual, pero quien perdone y se reconcilie recibirá su recompensa de Dios. Él no ama a los impíos. 41. Quienes, tratados injustamente, se defiendan, no incurrirán en reproche. 42. Sólo incurrirán en él quienes son injustos con los hombres y se insolentan en la tierra injustamente. Esos tales tendrán un castigo doloroso. 43. Quien es paciente y perdona, eso sí que es dar muestras de resolución.

**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."

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?

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.
Why a Christian might legally “become” Muslim while still being Christian?

To “become” Muslim, one must say: “There is no God but Allah and Muhammad is His Messenger”. Allah is the translation of God.

If we know that God sends prophets to lead the people according to their understanding, it’s very understandable that He sent Muhammad to a people so culturally different. I’m sure that Muhammad was a prophet of God just as Moses was also His messenger. They ask Jesus this:

_Gospel of Matthew 19:7-8_

_They said to him, 'Then why did Moses command that a writ of dismissal should be given in cases of divorce?'

_He said to them, 'It was because you were so hard-hearted, that Moses allowed you to divorce your wives, but it was not like this from the beginning._

As I said, the first thing is to have rules that, out of love for God and neighbor, allow us to choose God when faced with the world. Jesus Christ has done the rest for us, the ability to be filled with God, with the Spirit. Thanks to Muhammad, a people with customs such as those related in this passage received a worthy guide to find that mercy and fill themselves with it; thanks to Jesus, they and we are able to be filled.

In that there is only one God, of course we agree. We think that He who fills us with Life, He who makes us Be and feel Alive is God, the same God but in the person of the Holy Spirit (and He is still only 1 God). That same essence of God that adapts to us, pushing outwards, making a beautiful shape and keeping us from being deformed by the pressures of the world, helping us to accomplish things that we wouldn’t be able to without It. It helps us to be merciful as He is, something that does not come naturally from us, for our natural state is judgment and navel-gazing. That Essence becomes one with our person!!! (Whenever It can live with us, because It cannot coexist with sin). That Essence is God, pure and infinite Love; and the only created “person” or freedom that can contain It as is, without It being changed or pressured, is Jesus Christ (pure Love - cross of Love), who is a person and God’s essence, and who maintains the only possible truth: that there is only one God. If they thought that the same God who lives so intimately with each of
us (those who have Him within) is the same that is in our neighbor (those who have Him), they could understand that wonderful mystery that is God in us. And maybe, if all of us, Christians, Muslims and others, realized that we were created in an origin as free containers (persons) of the essence of God, and that we stopped being what we were by listening to the devil, then we would begin to see everyone as brothers, and we would close ranks against evil. Then we would know why nothing fills us or makes us happy except returning to what we were, Being again.

Of course, a Christian cannot become a Muslim, because God has given each of us what is necessary for our salvation. We each have a soul size to fill in (see Conclusion p. 325). So much so, that it is better for a Muslim to be a Muslim than a convert to another religion, because he is in danger of his new religion being more lax, providing less love or his flow of love being inferior (a bigger drum needs a more open tap). Even if I make this clear, I don't think that saying that phrase was committing any heresy, but do we need it? Do we not know that God is Love? That he has an infinite mercy that comes from that Love? Muslims have one step to take with us, and that is to become Love or to put Love above the strict rules (which the Jews did not do either) and even though they were Muslims, to recognize Christ as our brother in the person, the one who came to save us; the firstborn of God, from whom we were all children.

And what has more to do with Love: turning the other cheek, or an eye for an eye? And if God wanted an eye for an eye, wouldn’t we all be dead already? Or are we perhaps saints and have always been? God speaks to people according to their understanding; in the Old Testament, He speaks of the law of Retaliation because, emptied of Him, we looked only for justice in the world.

As for the previous passage and following the thread of this essay, I believe that Jesus speaks of heaven, where it wasn’t like that. We all loved each other. Here, instinctively, it is our nature to seek justice, but the Holy Spirit enables us to truly love. With Him, with Love, all is forgiven. You give yourself to your wife and vice versa. You don’t get married to be happy – only the Holy Spirit can give happiness – you marry for love. And if God loves us, the traitors, so very much, if Jesus tells us to love the enemy, how are we going to reject our wife or husband? No. Although it may become our cross, it would be one more reason to love.
What is different is only the turban. Love makes us all
equal. God likes love and mercy.
It's a shame that God was preparing so many years for the arrival of His Son, the Savior of mankind, and they don’t recognize him. It was very difficult for mankind to accept the Son of God, for Islam because they weren’t prepared as the people to whom he was directed, he wasn’t even shown as such; however, the Jews were prepared for him after their History of Salvation (which is part of our own). In fact, they can still look back to the Old Testament and see the foreshadowing of Jesus Christ in several places in the Torah. We can see part of the story in this reading:

**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).

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. It also speaks of a lie or deceit (as with the snake and the apple) which the Israelites or the angels in heaven have become prisoners of: *‘to die in the wilderness’*; it is false because they have food although they say they don’t.

This passage may also reflect doubt about God, the temptation of the devil. **“For there is no food or water, and we are tired of this meager diet”**. Diet = Essence, Spirit; that which gives life. In Eden something similar is described: Adam and Eve have all the trees at their disposal (the diet, manna is the food that has the flavor that is most pleasing to each), but because of the lies of the devil, the apple is more appetizing (the food and water in the passage).
**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.
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.
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.
Furthermore, the complete Holy Trinity figures in here; God the Father (person) is Abraham, who Sacrifices the Son Jesus (who is Isaac and the ram) and the sacrifice is made to God Spirit (God in the scripture) so that the sacrifice of the Son will make all men worthy of the same Holy Spirit. I think that this foreshadowing doesn’t speak of the relationship between the persons, but rather the purpose of Christ’s cross: to give us Life again, the Holy Spirit; and the immense Love God has for us, because He loves us with all His being. It’s true that Jesus is distinct from the Holy Spirit (anyone who blasphemes against It will not be forgiven), as we have seen in the section of the Holy Trinity. In this foreshadowing, aside from the differentiation between Isaac and the ram (both worthy for sacrifice -the ram a posteriori-), it distinguishes between Jesus the person or soul containing the essence of God (Isaac) and Jesus the man (body, ram). Jesus’ person, able to retain infinite God, doesn’t die, and by remaining in infinite love, keeps being God and thus saves us, validates us. The ram or the body of Jesus is sacrificed and dies. Consider that man (nature) is the fruit of sin, because we were not like this before. Jesus takes the form of “sin” to save us. What’s better than a ram with horns to symbolize sin? I think, this is the differentiation referred to in the Quran (Isaac/Jesus able to retain God-God does not die, is still able to contain infinite God) as stated in the previous section “Islam” -but Muslims do not understand it this way-. Finally, it is the sacrifice of Jesus (faith of Abraham and Isaac) that makes the ram worthy as a sacrifice to God; which also symbolizes, with respect to Jesus, that he makes our bodies (rams) worthy of God, to be received by Him and to receive Him (the Holy Spirit). All men of all nations and/or religions! Thus, he says:

**Genesis 22,15-18**

The angel of Yahweh called Abraham a second time from heaven.
'I swear by my own self, Yahweh declares, that because you have done this, because you have not refused me your own beloved son, 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.'

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.
**Sodom and Gomorrha:** They are a foreshadowing of us without any righteous person to save us. I know the event of Sodom goes before the foreshadowing of Jesus in Isaac and thus makes perfect sense, but I wanted to put it here to show you the clearest part first.

The sin of Sodom is not only “lewdness”:

*Ezekiel 16:49-50*

The crime of your sister Sodom was pride, gluttony, calm complacency; such were hers and her daughters' crimes. They never helped the poor and needy; they were proud, and engaged in loathsome practices before me, and so I swept them away as you have seen. It is the sin that man made.

Now let’s see the intervention of Abraham before God to save them:

*Genesis 18:20-33*

Then Yahweh said, 'The outcry against Sodom and Gomorrha is so great and their sin is so grave, that I shall go down and see whether or not their actions are at all as the outcry reaching me would suggest. Then I shall know.'

While the men left there and went to Sodom, Yahweh remained in Abraham’s presence. Abraham stepped forward and said, 'Will you really destroy the upright with the guilty?

Suppose there are fifty upright people in the city. Will you really destroy it?

Will you not spare the place for the sake of the fifty upright in it?

Do not think of doing such a thing: to put the upright to death with the guilty, so that upright and guilty fare alike! Is the judge of the whole world not to act justly?'

Yahweh replied, 'If I find fifty upright people in the city of Sodom, I will spare the whole place because of them.'

Abraham spoke up and said, 'It is presumptuous of me to speak to the Lord, I who am dust and ashes:

Suppose the fifty upright were five short? Would you destroy the whole city because of five?' 'No,' he replied, 'I shall not destroy it if I find forty-five there.'

Abraham persisted and said, 'Suppose there are forty to be found there?' 'I shall not do it,' he replied, 'for the sake of the forty.'

Abraham said, 'I hope the Lord will not be angry if I go on: Suppose there are only thirty to be found there?' 'I shall not do it,' he replied, 'if I find thirty there.'

He said, 'It is presumptuous of me to speak to the Lord: Suppose there are only twenty there?' 'I shall not destroy it,' he replied, 'for the sake of the twenty.'

He said, 'I trust my Lord will not be angry if I speak once more: perhaps there will only be ten.' 'I shall not destroy it,' he replied, 'for the sake of the ten.'

When he had finished talking to Abraham Yahweh went away, and Abraham returned home.
As in the previous case, imagine that Abraham is the foreshadowing of the person God the Father, and God (Yahweh) is the Holy Spirit. Suppose that we are Sodom, those empty wishes of God, held by the nature of man, knowing sin. We have fallen and no one is worthy. Again, I’m not referring to the relationship between God’s 3 persons (let’s abstract from “I who am dust and ashes…”); foreshadowing is only put in the Bible for our understanding. In this scripture, it tells us that God saves or is able to save many because of the “deeds” or existence of a few. It makes us understand little by little, that if there are 50, 45, 30, 10 righteous men… But there are no righteous men. Jesus Christ is not there yet (not even in the order of foreshadowing; remember the sacrifice of Isaac in Genesis comes later). And speaking of justice, does justice really work like that? Wouldn’t it have been more reasonable for us to extract the 10 righteous ones, if there had been any, and convict the guilty? Yet God would have saved the city for those 10. In fact, He later sends angels to take Lot and his family away from Sodom before destroying it. It is not our logic, here it speaks of the figure of Christ the Redeemer. Because of one righteous man, who doesn’t exist here, we are saved. He makes us able to receive the Holy Spirit again. And actually, he saves us from death, just as Sodom would have been saved from destruction by those righteous 10, but they wouldn’t have made all Sodomites righteous. Today, like the Sodomites, we would all be wishes who emptied ourselves of God, tortured for eternity along with those who can only hate. However, Jesus Christ has validated man as a container for the Holy Spirit and so, for that alone, even though our cities today are like those of Sodom, even though each of us sins, even without knowing it (we aren’t saints, after all); even so, we can continue to live with the possibility of receiving the Spirit. We are not struck down; rather, God waits patiently in His love for us to come, to awaken from our night of sin, to open the door to Him. He hopes we will stop seeing only ourselves and look to others a little more, because there, outside our door, He is waiting. Does this mean that we’ll all go to heaven now? No. Neither would all the Sodomites have been made righteous by those 10. It means that He has already saved us from hell, and thanks to Him we can freely choose to become children of God again (something that we stopped being when we emptied ourselves), or children of the devil and his idols of the world. Even if we choose God, we can never be what we were, because after knowing sin, we will always have the nature of man. We would be adopted children thanks to Jesus Christ, who has adapted our prosthetics, our bodies, to hold the Spirit.

Sodom, then, represents us without Jesus Christ. I’m not sure at what point in our existence. I’m not sure if it’s right after emptying ourselves of God, before the nature of “man”, or already on earth, but it’s us before being saved. As for God’s
3 persons in this foreshadowing, remember that Jesus Christ is the only one of God’s persons who also shares a nature with us; that is, first he was God’s wish or created person (freedom), God created the freedom of Christ and it housed God, infinite, without changing Him one iota, and he keeps being Him, but he is also a created person. So much so that he again takes on our nature as sinners to save us, even though he did not sin. With regard to man, only our nature can save or validate our nature, because if not, it wouldn’t have been tested. How do you test the resistance of a material without using that material? It is the permanence of the Holy Spirit in all Its intensity, like God Himself, within the new nature of man, and under all the temptations that the personification of “wickedness” (the devil) tests Jesus Christ with, which validates, certifies, verifies and proves that the nature of man is God’s wish, able to receive and keep the Holy Spirit. The fact that we were made in the image and likeness of God in heaven also works in reverse: to return to what we were, the nature of man is made in the image and likeness of God in Jesus Christ. Thanks to him and his love, we are capable once again. Thus, it is reasonable that, in this foreshadowing, both by being and by not being, he represents the value of the Messiah, our Savior, which is exactly what he is.

**In the figure of Moses**

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 figure of Jonah**

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

**In the figure of Joseph.** 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 our 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, we are unable to overcome sin because, without God, our nature is to only look at ourselves or, at most, at our own because 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. It is repeated even from heaven, as I have been saying. Thanks to Jesus (1st and only wish that pleases God by keeping himself in Him as God), 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 the nature of man capable of retaining God as he did in the beginning with nature of “wish” (created freedom + 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? No. At least not by our own force. 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 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 It, 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 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, emotions, 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, the bodies protect us, while we inhabit them, from demons, preventing them from attacking our souls (unless we let them pass freely -possessions). They are wonderful fortresses that protect us from them, and our freedom the gate that can let them in. We did not rise up against God and Lucifer hates us too for that, because in his madness, he thinks that maybe he would have won up there with our active rebellion. He ascribes all the blame for his destiny to us and hates us with every last particle of evil. Even more so now, after seeing the love God has for us despite everything, and the mercy that has been shown to us by locking us into men, what we are now.

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:

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? Did he know them to know what their 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 emotional 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 emotionally) your “neighbor” whom you know, or selfless love to any neighbor?

He who has love does not ask who to give it to, because he is like that, and someone who asks might 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 crime that merited so great a redeemer). 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, “crucified” God. We expelled Him from within us (we didn’t kill Him because God cannot be killed, as it says in the Quran), but we did kill what we used to be with Him 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. What is left then? The mercy of God the Father, Son and Holy Spirit that tosses us the lifeline “man”. Not so for the angels who hated God and whose freedom became perpetual hatred, because hatred is like that: it can’t choose to stop being what it is. We, on the other hand, can choose not to hate.

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 lies, or worse, we would have hated, and there would have been no story of salvation for us. But there were some who were convinced by their love for the one who told them, not by lies against God. And this is the source of our hidden story of salvation, our freedom, the face of God. It is our Salvation in History, for that’s how the Lord acts with us. And as each of us crucified Jesus Christ with our sins, the History of Salvation of Israel is the same as ours; all that remains is for them to recognize the best part of this story: the love God has for us and the coming of the kingdom of heaven to us (the Holy Spirit) thanks to Jesus Christ dignifying “man” (in him, redemptive 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.
The ten plagues also show us what happened from the beginning. The plagues and Jacob's Staircase.

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 (p.167) 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 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. 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. 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 waters Egypt. Again, water symbolizes the Essence of God. Before, we all shared "something" of that Essence (here and now on earth, also those who are in grace). It says that it converts with the staff (which represented part of the tree of life before), that Water in blood. The water disappears and there is only blood left. Those who rise or doubt cease to be watered by the Essence of God. They are emptied. Fish whose natural environment is Water die. We die as desires of God. We no longer have its essence. In reality, this happens first to those who rose and by the devil (the magicians who also convert water into blood), the others suffer the same fate. These latter are the angels Eve and for love of these 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 Eve or the other case to the fallen.

As a note to note, this plague is not recorded to be removed like other plagues in which the pharaoh repents and asks Moses to put them away; which means that we lose our heavenly nature forever and only those who manage to do so will again contain the Holy Spirit in the human nature (point this not yet reached in these plagues). Of course, the risen ones or fallen angels will never be able to because they will not even take on the body of man.

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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.
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). As always this is for those who rose, but equally for the Adams and Eves. By the hand of the devil (his magicians) many fell. This may be 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). Satan and his demons demand the same fate as us for having been left empty like them.

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 (Latin: iumentis = animals; Spanish: cattle). 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, for those who only have ears - and reptiles = demons - are placed all in the Ark). Men can be the Adams or the raised ones. The gnats, and the flies afterwards, I believe are the angels struggling with the lifted. I believe that in these we speak of the battle of angels and archangels with the emptiness of God.
It should be noted in the plague of the horseflies 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 horseflies come out. Probably because mosquitoes and horseflies 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.

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.
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 rise. 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" in contrast, would be either the Adam's or the faithful angels.

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 are indeed produced to all those who lose the spirit, the fallen also are not given body (they are hate), but the Eve in the world have the impossibility of hearing the Lord for themselves. 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.

This is not so clear. It says here that he will send all the plagues at once (14). That all the cattle and men who do not get into the house will die. He says that those who fear God did it and those who did not, died. Perhaps it refers to the need to repent of what has been done in order to move forward. We have seen that only repentance was not enough to recover the Holy Spirit, because by justice if we (the Adams or the Eves), recovered It, the devils would have to recover It, as All of us empty ourselves of God for infidelity or unlove. Even so, repentance, the fear of God was necessary for one day to be able to recover the Spirit in the plans of God. Perhaps the mosquitoes and the horseflies referred to the struggle of angels and archangels, but here it is God the Father who is present. The house can refer to our soul as in the 10th plague. To redirect ourselves. Not wanting 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 Eve and perhaps of the Adam, since they (plus the Eve) have idolized 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.”

Éxo 10:19 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.
the fallen, followed them and turned their backs on God. It may also refer to the fact that it was the last chance 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.

Here it also refers to the different types of angels. As in the apocalypse, I believe that barley refers to the Eve, linen perhaps to the Adam and wheat to the faithful angels. This should be investigated further.

Another note is that this is the 7th plague, the eastern number (7) which, as explained above, symbolizes 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 be crushed to worship me, 9... we will go with our children, the elderly...)

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: 'I'll go if you want only men'.

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..
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 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.

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."

Éxo 10:29 Moses said, "As you say! I will not see your face again."
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 half 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 that contains the exact essence of God (unique in the latter except God the Father and the very essence or 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.

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). Thus, as in nature man dies loving even under torture, he keeps the Essence of God exact and this is what saves and redeems us as a new nature capable of receiving God (infinite love). 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 will already create us 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 angels to be, also traitors. It must be the same founding principle showing the same love that makes nature worthy of man, without anyone being able to claim injustice. For to make a new saving nature, arbitrarily for one criminal and for another, could not be crossed out as unjust by the second.

There are some details to take into account in the description of the pests. The first and most important is that God hardens the heart of Pharaoh (referring to the earth, not Satan) to manifest his power and to proclaim his name throughout the earth. Indeed, God has no time. Although he respects our decisions, he can go at his whim from the beginning to the end of the history of humanity and act on it for our salvation, in the knowledge of what will happen, but respecting our freedom.

Thus, Here, He draws our history of salvation with what happened before all times and what would happen on the cross of Christ. Thus He made the day of the sacrifice of the lambs or goats unblemished on the day of the (Jewish) Passover with the day of the sacrifice of Jesus Christ on the day of our Passover; because they come to represent the same thing, our liberation from Pharaoh's slavery, from the devil.

Thus He made the two jambs and the lintel of their houses anointed with the blood of the lambs so that death would not enter them. Because this will be a sign that with the blood of Christ (the lamb without stain) closes that door that, broken, open and ulcerate, prevented that we could retain the Holy Spirit; that door that Prevented life from entering into us and kept us in death. Equating thus, to those houses with our own soul.

There are other details, such as in some specific plagues that will not touch his people, the people of Israel. I understand that, as far as heaven is concerned, it refers to the faithful angels, other times, among us, to the Adams.

Anyway, I have not been able to go much deeper into these readings because it is urgent that the book is finished. Those who know the Bible a little will be able to arrive at conclusions that are more precise than mine, but I still believe that
everything is going as described here, and, like the rest of the writing, it coincides exactly with the Bible and with the Word of God from before the origin of the times. Nor have I been able to compare translations; As an annotation, I will tell you that in the Jerusalem Bible it says that the first verses of the 1st plague, as described here, come from the Yahweh tradition, which I really do not know what it means. That is why I know that the experts can draw much more fruit from the perspective I describe here, from which I have drawn; In the end that's what matters. And when they realize the obvious, there will be nothing left but to unite us in the love of God, for really everything is revealed by His will. That which He wanted to hide, today reveals it. How significant is this! In itself it is a sign that speaks of the proximity of its new coming.

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? On the Steps to be seen, almost everything described is a consequence of or is ‘earned’ 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 Eve cure) that has not yet occurred, is aligned with the 5th plague (the deafness of the Eve or fools).

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As we said Christ is the first created and only one who contains the Essence of God in the intensity of God. But He becomes man (sin, citizen of Egypt), to escape from the righteousness that Satan demanded of 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 worth noting (35) that they ask for silver gold and clothing; all representative of the Holy Spirit, though less so, silver (also treasure), perhaps this distinction is for 'Adam/Eve' or is it just the 30 coins on the plague side?

Finally, justice is not a pretext, after fulfilling Jesus with it (asking the Egyptians) we receive that Spirit, but also stripping Egypt of it because we 'leave' them without a shield, without their kidnapped victim, us, they can no longer ask for our same fate. After many years of kidnapping (42), the Lord, awake (awake in vigil) in the night (our world), brings us out of Egypt.

The circumcised skin represents sin, getting rid of the old man (if clothing often symbolizes the Spirit, this physical part of the same man, sin). It is something symbolic that represents that we cannot receive communion in the Eucharist without baptizing or even with sin. We cannot receive Christ without being baptized, but as a defense, neither can we receive the Holy Spirit with sins (dislike), also for other religious confessions; for just as Christ makes all human nature fit, this is written for all of us (even if it is a symbol).
The 2nd Step. The Pillar of Fire, the pillar of protective clouds.

This step is that it cancels out 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 darkness of the world symbolized as the pillar of fire, but, moreover, the one who possesses Him lives the sufferings with hope and in a more 'softened' way; this is the pillar of clouds. He who has the Holy Spirit within him already has the kingdom of heaven in him; somehow he already sees God.

2nd Step
THE PILLAR OF FIRE
God becomes visible.
The Spirit who enlightens and comforts us can dwell in man.

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 (He 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;

Exo 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 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
In the first verse (20), it refers to how God prevented the righteous who lived before Christ (passion) from being tortured by demons in hell by dying. He kept them apart until He 'picked them up' when Jesus Christ came down to 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 symbolized in the next one). 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.
The 5th Step, Quails and Mana

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, Num 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 sore: 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 EVAs 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'idi'm; 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?"
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.

Éx 17:8 Then came Am'alek and fought with Israel at Reph'îdim. 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.

Éx 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 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.

**Éxo 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."

**Éxo 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;"
The 10th Step. The 10 Commandments

This step reverses the first pest. The water, sign of the Holy Spirit, becomes Blood. We become disconnected from God; this is the first plague, although later he speaks of the consequences (frog, mosquitoes...). That's why everything starts. We cease to be in God and share his Spirit to become blood (there the 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 unite us back to God and why? Because most of them are based on Love and others on fidelity. If the steps were necessary to get there, the commandments are the hitch that holds us to heaven.

But the 10 commandments are given twice. What does this mean? The first time refers to our first lost nature: the heavenly one. That is why he speaks of betrayal of God in Idolatry of the ram (32:1). Again, the Holy Spirit is represented or symbolized by gold, which is 'mined' more from women than from men: (women, sons and daughters). This refers to the Eve who covet the apple, the Essence of God or become gods of themselves. In the 'children', I see the Adams, for they represent innocence that is carried away by the Eve (by the mothers here). Notice that the first time he gives these 10 commandments, (heavenly nature) they come from God the Father (31:18); not only the written, but also the tablets themselves, but not the second time.
Thus, the tablet itself is made by Moses (prefiguration of Christ), though not written inside (34:1). After the breaking of the first tablets, he (Moses) personally makes them as copies of the first ones so that God (He says at the beginning - 34:1 -), will again chisel the commandments. That Christ validates our human nature (symbolized here as the tables without inscription), so that we can shelter the Holy Spirit within us (= that which is written inside us by the finger of God). But, although in 34:1 it says that He (God) will write the words on them, in 34:27 He tells Moses Why? Because Moses is the prefiguration of Christ and He is in God the Father and vice versa. Let's see, in the verses (6,7) it says: The Lord passed before him proclaiming 'Lord, Lord, God...' But he is not the person of God (father) speaking of Himself, but Christ interceding for us in heaven after the betrayal; he still has no human nature. It shows us what happened before the creation of the world, as a vision that comes from heaven (5); being so, God the Father is not proclaiming Himself but God the Son to the Father. In the next verse on (8), it says: Moses bowed and fell to the ground, this refers to the moment when Christ became man (earth). In the following (9) it says 'If I have obtained your favor, let

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. 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.
my Lord go with us' referring to the moment when man's nature validates to receive the Holy Spirit (the moment of passion), He can already come or enter into us. The answer to this is in (11), the covenant by which with your help we will recover the Promised Land (heaven), expelling the Amorites, the Canaanites...

In 34.27 God also speaks of the covenant He makes with 'Moses' (prefiguration of Christ) and with Israel. In fact, our new covenant is made in Christ; thanks to him we can reconnect with God, not in vain, but rather name ‘Moses' (prefiguration of Christ) rather than Israel, making it a key or angular piece, otherwise why not name only the people? Wasn't Moses part of the people?

**The end of 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 the Muslim brethren follow them by seeing their example and taking this knowledge seriously? 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."
Christ is the first of the created, the complacent one who contains the Spirit in the Intensity of God. He is the firstborn of all, (Eves), birds (Adam), reptiles (fallen) and faithful angels. It must be God in Him who validates the new Nature of man to fulfill all righteousness. The new nature is not bound to the justice of the old nature. 'Just' was to be tested in extreme love, just as the old one was extended because the complacent kept the Infallible Essence of God intact: LOVE.
I continue with this Psalm: PSALM 89 (88)

[Poem For Ethan the native-born].

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.

I shall make him my son, my adored, my chosen and established one; he will rule over my people, over Israel my servants.

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 north and south, Tabor and Hermon hail your name with joy.

You are the flower of saving justice they are raised up.

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.

I shall make him my son, my adored, my chosen and established one; he will rule over my people, over Israel my servants.

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.

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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.
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 the word of God, sees David at all times, not one of his race. However, let’s see what He says:

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; my favour rests on you.'

I put this passage, which to a Christian is a bit “scandalous”, to equate the word first-born (which doesn’t necessarily mean He had more children, but just that he was the first), to the word favorite. I say it’s a bit scandalous for a Christian because favorite _does_ mean that there are more children, which is perfectly understandable from the theory proposed here: that we were all wishes of God in heaven and that we were created there because of the favorite and firstborn Son: Jesus, who kept God’s essence intact and was “wish” or creation as a person (Son) and also God in essence, as I have explained several times already. In other words, we _really_ were created in the image and likeness of God. 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.155).

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 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 he is Unique because he is the only one who contains the
exact Essence of God the Father and the Holy Spirit Itself. His created person was able to hold the Spirit without changing It, exactly as It is.

Thus, the psalm fits perfectly with Jesus, who is descended from David; in the gospels, the apostles worked hard to show it. I didn’t know why, until I saw the prophecies about the lineage of David in the Torah (included later).

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, nor is it a messiah of the world who is announced in the scriptures and waited for by the Israelites. Of course the poet Ethan couldn’t understand, and so he says: You said this and that... and look at what is happening to us... for how long...?

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,

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,  
Doesn’t Jesus’ person maintain the very essence of God, which is what makes him God? Who does the sun represent if not God? God the Father’s person speaks of the Essence of Jesus’ person, of God 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 emptied us of God, but in our new nature, the body holds us so that we don’t fall further, even if we sin. 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 (5. The Cross p.145), ever since the passion of Jesus Christ; because before, only a few were enlightened (The Seven Spirits, the Twenty-Four Elders p.187). 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 measurement: the amount of love that you live.

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=idoles, 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 When you set out at the head of your people, when you strode over the desert, the earth rocked, Pause the heavens pelted down rain at the presence of God, at the presence of God, the God of Israel.
8 God, you rained down a shower of blessings, when your heritage was weary you gave it strength.
9 Your family found a home, which you in your generosity provided for the humble.
10 The Lord gave a command, the good news of a countless army.
11 The chieftains of the army are in flight, in flight, and the fair one at home is sharing out the spoils.
12 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;
13 when Shaddai scatters the chieftains, through her it snows on the Dark Mountain.
14 A mountain of God, the mountain of Bashan! a haughty mountain, the mountain of Bashan!
15 Why be envious, haughty mountains, of the mountain God has chosen for his dwelling? The God of Israel.
16 The chariots of God are thousand upon thousand; God has come from Sinai to the sanctuary.
17 You have climbed the heights, taken captives, you have taken men as tribute, even rebels that Yahweh God might have a dwelling-place.
18 Blessed be the Lord day after day, he carries us along, God our Saviour.
19 This God of ours is a God who saves; from Lord Yahweh comes escape from death;
20 but God smashes the head of his enemies, the long-haired skull of the prowling criminal. 21 The Lord has said, 'I will bring them back from Bashan, I will bring them back from the depths of the sea,' 22 so that you may bathe your feet in blood, and the tongues of your dogs feast on your enemies.' 23 In choirs they bless God, Yahweh, since the foundation of Israel. 24 Benjamin was there, the youngest in front, the princes of Judah in bright-coloured robes, the princes of Zebulun, the princes of Naphtali. 25 Take command, my God, as befits your power, the power, God, which you have wielded for us,
26 from your temple high above Jerusalem. Kings will come to you bearing tribute.
27 From Egypt nobles will come. Ethiopia will stretch out its hands to God.
28 Kingdoms of the earth, sing to God, play for the Rider of the Heavens, the primeval heavens. There he speaks, with a voice of power!
29 Acknowledge the power of God. Over Israel his splendour, in the clouds his power.
30 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 according to the 'dual' perspective of the Bible and starting from the heaven.

In 1-2 we are told about the moment of rebellion in heaven, where fallen angels "flee" from their presence (fall).

In 3-4 the rejoicing of the victorious angels.

The 5-6 tells us that God does not let the Eves and the Adams fall, along with the beasts (next to the fallen angels)

The 7-8 can refer to the moment next to God (we were already empty) and not yet on earth but just before arriving here:

In 8-9 the heavens are liquefied (we fall like empty stars) to our new abode, the earth (this comes in 10). We are reanimated: we are given bodies in the new nature so that by living we can mold our souls and later fill ourselves with Him again.
On the 10th and 11th we finally have our new home, the earth. That earth who in her goodness is preparing the humble. He can be Jesus Christ, although in many translations It speaks of the poor, of needy, of us. Jesus is the Word, before the world as the gospel of John says and thanks to Him, an immense army will be saved and thanks to him the universe was created (for our salvation).

The 12th is something strange and very different in the different translations. All, however, speak of sharing a spoil. The spoil may refer to the Holy Spirit, which, could have to do with all the fallen (for whatever reason) were emptied of the Holy Spirit.

In 13, it speaks of those who rest on the walls of the sheepfold. These are those who died before the passion of Christ, who, although they were righteous, could not be filled with the Holy Spirit; Our nature was not yet redeemed. Then It speaks of the Dove, which I believe symbolizes the Virgin Mary and not the Holy Spirit (although it could also be), has sparkles of silver reflecting the sanctity of Mary Immaculate, gold of the divinity of Christ and green of human nature or "Terrestrial" of Him.

In 14 by means of the pigeon falls the snow in the dark mount. The snow speaks to us of dense Water of Life, the Mount of the high and the holiness, and the dark of the shadow or sin of human nature (Christ takes the form of sin). The dark mount is Jesus Christ.

The 15 and 16 may refer to the mistrust of the angels (Mount Bashan) by the sacrifice of Christ to save us (See Justice and redemption in Jesus Christ. The explanation of the parable of the prodigal son Luke 15: 12-32, p. 161).

The 17 and 18 speak of how after the passion of Jesus Christ, the nature of man can already receive God, or what is the same, God has a new abode in us. It speaks of all the righteous who after the passion ascended to heaven because the Holy Spirit was able to dwell in them, and He was able because all righteousness was fulfilled (God is who he is).

The rest of the verses speak of them, of all those who went up to the sanctuary, all who waited for different epochs of the history of Israel (and of mankind, even though they do not go forth here). It is worth mentioning that in 22 it says that He brings them up from the depths of the sea and also from Bashan. I understand that "the mountains of Bashan" is the high zone near God from where we fell to the lower part of Bashan.

There are differences between the translations I have seen but they generally coincide. I suppose that a Hebrew with the Torah in the hand, from the perspective here exposed would make us a more precise exegesis and also coincident with what was said. For example: where it says "the dark mountain", in some translations says "Zalmon". This has two meanings, 1st Ahohite warrior of David; 2nd Mountain (located in Bashan or near to Siquem). From the context it seems the 2nd. But since it represents Jesus could be the 1st (warrior of the line of David) or maybe both at the same time. The first speaks of the nature of man of Jesus and the 2nd, the mountain, of the Divine nature.

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 2. Adam and Eve... p.27, 7.4 Logically... p.207). He has shown us an option to choose that deviated from mundane logic, so it was a way of choosing Him over the world. Today, these two forms of knowledge are united into one.


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 Ner, son of Melch, 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 Menah, 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. Note that in the Gospel it is written, as you have seen, the genealogical tree of Jesus descended from David by Joseph (putative father).

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

You know that Noah symbolizes a restart or new opportunity for us in Nature of Man, we see it in "7.4 Logically... p.207". 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), cattle (=Evas) [also 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=animals, 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 8. Isaiah p.217
• **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 point or earlier ones, 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 that is felt when contemplating that this feeling is
independent of status). 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—this will be explained the end, in the apocalypse which, as I see it, is the confirmation of what is discussed in this essay, what I have come to call the “dual” interpretation of the Bible.

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 courage, 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 will also find the Source, Jesus Christ, the direct path of Truth and Life. Thus it is written.
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 yolk 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.

**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

- 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.
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)? "Submission" to the cult is important for me because it helps me in the search of God, the Holy Spirit and gives me freedom, But I can understand what Taoism refers to.

There are other things that are like: destroying his ego not to keep his "I", and accommodate his (being) "by Himself". Is not love donating? To sacrifice yourself for others. And as we have said, how does the Holy Spirit come to us? Through the love (although it is a gift) That "Himself" sounds to me like the inner life that only the Holy Spirit gives you, which leads me 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 "Himself" is only in balance with the Holy Spirit (I say balance because we will not stop being men If not the body we would spare).

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 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 nature, for He makes capable of receiving back the Spirit to those who love, have mercy, are humble ...); He, among us, has man 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.

- Regarding the relationship between the Triad and the Holy Trinity:

Well, going back to the similarities, we cannot equate the Tao and its two facets, exactly with the Most Holy Trinity, although two Persons of God are clearly distinguished. The Tao or God the Father, from which everything has come and the Holy Spirit itself which is the white part, the black being the void of the Holy Spirit. Coincidentally (although nothing is finally casual), the white dot of the anagram represents the third person of God, although in and between man 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 Eve 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. It is not just a movement of translation, it is a movement of 'color' by conversion (although ultimately it is the Holy Spirit who moves). When the 'yang' produces the 'conversion' of someone empty (that the movement is given in both directions), it does so by showing their example of life, so that, if an evil one preaches to us words of love and mercy, we will rarely believe him; there must be some agreement; he must live actively what he preaches. Not so the other way around, because emptiness seduces us with the things of the world, not with the interior life, not with himself. 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, Jews, Buddhists, Hindus, 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 Protestants. And I would suppose Jews, too (I don’t know any).

I can confirm that the theory presented in this essay which talks about our origin in heaven is expressed in the Bible, especially at the beginning of the Apocalypse which I believe is key to interpreting the rest of the holy book. This is explained at the end, in section 7. It also speaks of the 7 churches, which bind us all together beautifully in our origin to separate us for our own good until today, because today the confusion is destroyed, we see the reason for everything and the reason comes from what each one of us was in heaven.

If a Muslim reads this, I understand that it may be difficult or shocking. So, replace Son of God with “God’s wish who did not separate from Him, thus being the one in the other and vice versa.” Which in reality is the Son, but it may be easier this way.

Religions such as Islam, Judaism and Buddhism are very close to each other in that they have rules that speak of justice (as long as they aren’t misunderstood) in the “language” of that nation. They are a preparation or approach for different understandings, but in all of them love is salvation.

In any case, I think the worst thing today is what surrounds us most: the conscious ignorance of God. The world is full of pagans who have the option to approach God (Allah, Yahweh, the name He has taught us), but they don’t because they don’t believe, because they aren’t afraid of God (or His absence) or simply because they prefer the idols of the world, foolishly trying to fill themselves with them in vain. I think these are the Eves that we are called to save today, all who do not hear, in all religions.

Today, what all men have in common (in any religion) is that Jesus Christ gives us all the opportunity to be saved.

The believers in God (...), already here, in the daily struggle, we have the war won, because the best hope for the atheists, is that there is nothing after death, and life is not such without hope, it is just a wandering waiting for death. They believe from us that, by seeking that hope, we are able to believe in anything, and they ignore that they are the fools, and fools for lack of capacity, for, even if they wanted to, they could not believe by listening to any of God’s voices. So has the Lord determined in righteousness what happened in Heaven. By them, evas, many fell. Only because of the Adam will they be able to believe here. However, this is coming to an end. Thus it is written and not only for Christians, we will all unite in the knowledge of God.
5- The Cross

The cross is incomprehensible to pagans and there are still many Christians who, unfortunately, don’t understand its meaning. Why does God the Son teach us the way of the Cross? Why does the Almighty Lion sacrifice himself, making himself weak as a lamb? It is such a wonderful mystery for man which can be addressed in just one way. So, before talking about the “Christian” sense, its real sense, let’s talk about the logic of the cross to someone on the outside. Take a scene that we might see in the world, which we will use later:

A mother duck has her newborn ducklings in a tree, but she must take them to the lake where they will eat and live. She knows that the ducklings must jump, but they won’t; they stay in the nest even though they can’t live there. The mother duck will teach them by making the first jump. The most experienced will follow and finally the most cowardly. If any of them stay, they will die.

What is happening to those who stay behind? They are afraid to jump and die. And the fear of death makes them slaves to the tree branch where they will surely find death. They will never live in the water.

Saint Paul says:

*Hebrews 2:14-18*

Since all the children share the same human nature, he too shared equally in it, so that by his death he could set aside him who held the power of death, namely the devil, and set free all those who had been held in slavery all their lives by the fear of death.

For it was not the angels that he took to himself; he took to himself the line of Abraham.

It was essential that he should in this way be made completely like his brothers so that he could become a compassionate and trustworthy high priest for their relationship to God, able to expiate the sins of the people. For the suffering he himself passed through while being put to the test enables him to help others when they are being put to the test.
In the world, we are given the opportunity to Live by choosing God and renouncing the devil. And the world from a crude perspective is the body’s needs, it’s “getting” for oneself. And this is the test where the choice is given, that is, all the needs of the world are weapons of the devil to turn us away from God, who is exactly the opposite: giving to others, love, devotion. Simple but true, selflessness vs. selfishness, give vs. take, love vs. hate, this is the battle that saves us from death. It’s what so many cultures have written about, studied and built their theologies in search of God: good versus evil. The battle of life or death.

But what happens? The world is the devil’s best weapon because of its own crudeness. And being used to living in the world, we no longer know how to live for heaven, so we live needing and taking in fear of death, and in doing so, all we achieve is to stay on the tree branch where we will surely find death. Not only that, but while we struggle for the life of the body on the branch (in the world), we can’t even enjoy the good life in water (happiness).

And what is this death that we are afraid of? Not just starvation that makes us hoard and be selfish, but death of our being. By losing the spirit of God and falling, we lost what made us really Be. Being (and being happy) in our own presence (God within us). We were empty. And without God in the world, for fear of that emptiness, of that death, of not Being, we seek to “be” in another person or stimulus. We want to be for our wife or for our children, know that we are loved by them (and when they are missing or betray us our life ends as well, and some are able to do horrendous things). Others may deceive themselves even further and put their being in the things and idols of the world. In prestige, in work...

St. Paul says that fear of death makes us slaves of sin, and it’s true, because every threat of death in the world (either of the body or of being for others) leads us to the needs of the world itself. And he who is afraid of the world will seek things from that same world. And as we said, the world for man represents the survival of self (followed by that of their community). These false “needs” are what the devil uses to turn us away from God (good against evil, selflessness against selfishness). We can find examples that demonstrate this:

In a first and more basic state.
He who steals or kills to eat, to have a home (or just a place to take shelter) does this because he is afraid to die. If he didn’t have that fear, if he knew that after his death he could find salvation and continue to live, he wouldn’t do this.
In a second, less physical state.

If someone is lying, talking about himself to others to look better, it’s because he’s afraid of not “being” for them. He wants to be for others. We can come up with many examples in this line of sins and faults, like (being a slave of) emotions, or even envy (not for highlighting one’s being, but for wanting to sink another’s being so it doesn’t overshadow our own), slander, the fifth commandment (thou shalt not kill; for Christians criticizing and judging is to kill one’s being in the mind of another).

It is also the fear of death which brings us to sin when we defend ourselves from evil, which is why Christians must not retaliate.

If they criticize me behind my back, I should forgive them because I am not afraid to die, and not afraid to die for others. God is enough for me; He gives me life and God + 1 is an army.

If they hit me or hurt me, I should forgive them because I am not afraid to die. For a true believer, death is the day we are born.

But what happens when we “Christians” defend ourselves? The one who said something that hurt us so much that our heart races, if we return fire with an expletive, our fear of death of being has made us sin. That is, we have sinned against the other who attacked us (insulted, slapped or whatever) because we thought that insult would kill us (our pride believes this), that if we are ridiculed in front of others we will stop being (no longer have the position we had before with our friends, in the world). That’s when their sin spreads to us (we make it ours) like a burning arrow that lands in a fortress and sets it ablaze. This is why humility and not fighting against evil are so important. What Christ said applies here: turn the other cheek when we are slapped. That’s what we are called to do and not just in a manner of speaking. Difficult? Impossible if we don’t have the Holy Spirit, that supernatural happiness that makes you soar above suffering as if you didn’t have a care in the world.

In general, if we weren’t afraid to die, we wouldn’t sin unless we had evil within. At least the devil wouldn’t have weapons with which to tempt us, to attack us.

But the reality is that we’re fooling ourselves, we surround our nest more beautiful branches, we put our hope in them and live badly (waiting for death) for fear of that jump, for fear of death itself. And our mother duck comes and teaches us how to get to the water. She has made it very clear and has suffered the worst blows (being larger and heavier). She disappeared from our gaze for a moment and then we saw her again, grazing heartily on the ground, but even though we saw her alive after that leap of death, we don’t listen and she goes to the water with the
other ducklings that followed her. This happens to us because after death is eternal life, but before death we can also enjoy that eternal life (the Holy Spirit, true Life, Happiness, God within), even living in this body.

Thus Christ taught us that life is found in the death of oneself for the sake of others. Spending our time to help others, giving to the poor... It really is a leap of Faith to lose that fear of death, but when you achieve it, you get to the water, or rather the Living Water comes to you and you can really live, fully and happily. It seems like a paradox that happiness is found dying for others’ happiness, but the truth is that man is made to love because he comes from God, and since God is love, if we don’t love we lose our reason for being, our own being.

Imagine you are on a high cliff next to your child, and there are two new small, compact flying machines there. Suddenly, your child jumps and you have time to throw him one of those flying machines, turned off. He sees that he shouldn’t have jumped, and he struggles to get on the machine, but he doesn’t know how to drive it. You shout and tell him what to do, but he doesn’t understand. He’s half listening and manages to start the engines, but he doesn’t know how to fly, he doesn’t know to drive the machine. What would you do?

Obviously, you would get on the other machine, fly to his side, and show him how to operate it. Showing him your own controls, your own body and speaking closer this time so he’ll understand you.

Well, that is what God has done. We were with Him and freely fell (we thought, out of pride, we could live without God and we disobeyed, we denied Him and emptied ourselves) but He loves us so much that He gives us a body to stop falling (we freely fill ourselves with Him again, with obedience, humility, love), He sends us prophets (shouts) to help our body back up but we don’t understand very well. We get in position and grab the controls, but we’re missing the most important: starting the engines and flying (love, even above oneself). And so, Christ comes down in a body (the other machine in the story) and gives us the instructions (the Word) and teaches us with his body, signs and signals (the Cross) that the path to heaven is death in the world. With the cross, he teaches us that dying for another is what gives you life. He sacrifices himself for all of us to show us the way. Like
the mother duck making the first jump who suffers the worst blows because she weighs more than the ducklings, Christ did not suffer just any death, but the cross. As you would have done with your child in the case of the flying machine: you get on the machine. Christ becomes man. You speak as you can and teach him how to fly. Christ brings us the Word of God and shows us the way up again. The difference is that perhaps you wouldn’t have suffered martyrdom for your son or your brother, or maybe you would, we don’t know.

Christ, after his passion and resurrection, still being the unchanged Essence of God (= infinite Love), starts our machine’s engine (of all men). We are now able to fly, plus Christ teaches us that renouncing the world and its prince for love of others is what saves us. This is outrageous to the pagans. Sacrifice yourself for someone you might not even know? Come on! However, it is what we are called to do, and interestingly, by doing it you not only win inner life, but the Lord makes your cross lighter. It seems as if God wanted to reward the steps we take in the right direction by giving us a little Holy Spirit, Life. I know it’s a Gift and it doesn’t depend on our effort, but I have a feeling that’s what happens, because I see it in my own life. Maybe I’m like a donkey that you have to put a carrot in front of to get him to walk, who knows?

I think that’s also why celibacy is so important among priests. Although there is a lot of talk about those who break it, I think they are just a few bad apples in a huge orchard, because the world takes it upon themselves to rant about each case and there are few cases compared to the number of priests. Remember that even an angel fell into hell. We are all men and we can all fall. But as I was saying, I think celibacy is very important because the Lord rewards with Spirit, with Living Water, those works of Faith done in His name, such as remaining chaste, for example, which are above all a renunciation of the world for love of God.

In short, loving to the extreme is shutting up when you’re right, letting them hit you even though you could defend yourself; in other words, not fighting against evil. It’s being humble and letting someone else get the credit. For that’s what Jesus Christ did to teach us the way: being an invincible Lion, he became a lamb to die on the cross. The cross is made glorious and resurrection is found, not death (here in the world, too), he returns, soaring up to his father. God has mercy on us. He loves us even though we do not deserve it; that is what we are called to do with others.

A cross could also be a disease or anything in general that would take from your life, but it would only be a cross if you accept it for the love of God; that is, you offer it to the Lord accepting His will. Because in the cross there must always be love; if not, it would be suffering but not a glorious cross. As an example, there is a lot of good lost in the diseases that are suffered without accepting them for the
love of God (that pain is not offered for the souls in purgatory, for example). The truth is that, like our teacher, we are called to bear the cross (He says so: take up your cross and follow me). If we don’t have a cross, something is wrong; we aren’t very Christian.

Well, this is reason enough why the cross is given, but I insist that in Christ our sins are forgiven and our mold is repaired in this new creation, capable of receiving the Spirit again because of his passion. It seems that Christ, after testing in himself the creation of God’s “wish” – angels –, he tests in himself the creation of man to be able to receive the Spirit we lost. In this sense, Christ’s cross would be the ultimate test of the pure wish of God’s love in the nature of man in the face of the world and its prince, making that nature capable. But it is really a test of the person in that nature. It’s like starting over, as if God had begun again. If the person of Jesus pleased Him by leaving His essence unchanged after being created, and thanks to that He created the others (angels, archangels), now it is once again the person of Jesus Christ in this new nature (mediocre compared to what we were) that must please God by keeping His essence unchanged as pure love while he passes the test of the world (also tempted). Hence the extreme act of love of the Passion.

And it is an extreme test of love because he freely chose to do it (the power to avoid the cross was a great temptation) for the love of God and us, and also because of the immense cruelty of his martyrdom. I highly recommend reading the book “The Dolorous Passion of Our Lord Jesus Christ” by Blessed Anne Catherine Emmerich, a woman who experienced bilocations and who was shown visions of the life and passion of Jesus and the Virgin. It isn’t recognized by the Vatican but I certainly think it’s a good way to approach Jesus Christ the man (2nd person).

Returning to the cross, consider that when God became man and died voluntarily for love in a horrible death, He teaches us the cure to true death, sin, since it is the fear of death that causes us to sin. As we said, sin is being emptied of the Spirit, emptied of God, since sin is reached by a lack of love or even hate, and emptying oneself of God is to truly die. It is to stop being and start searching in vain for our being in the things of the world. We try to fill ourselves with something; upon achieving this, we see that we aren’t satisfied and we seek something else to start again, to pursue happiness again, to “Be” again as we were when we had God in us.
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.
To better understand this fear of death, imagine this saying in the world: “He who needs nothing is happy.” If you don’t need recognition from others or big things in the world, then you actually don’t have that fear of the world and perhaps you wouldn’t even need to renounce the world, because you don’t give it much importance anyway. This allows you to look beyond yourself and see others. I think someone like that, even outside the Church, would be closer to God than many of us who call ourselves Christians.

Interestingly, if we eliminate any of the three “evil” factors that are stumbling blocks in our test, the remaining two are also greatly diminished.

{If world = 0 => sin = 0 => death = 0} => Eternal Life (Gift) + Happiness

Turning our back on our needs (almost all artificially created) without putting life in the world, sin would surely be diminished.

If we remove sin, we remove death (and fear of it), and if we remove the fear of death (which ultimately comes from the world), we remove sin.

For those who aren’t able to understand the cross in this depth, Christ is tortured, dies and is tested in suffering beyond those who are tested in the world (although in reality it is a test of love). He shares and becomes one with us in that pain. Because God really loves us; He’s not a distant god that has nothing to do with us. We were wished (i.e. created) as His children and can now reconnect with Him through Jesus Christ, who comes down to us and remains in Him to make us a “bridge” to go back, to make “man” love in his extreme test of love and to allow us to be God’s wish of love again. So he comes to save what was lost. Moreover, if Jesus had been rich, without cross or suffering and had died of old age and then been resurrected, his words would not have been observed in the same way by those suffering in the world, and by definition a Christian is one who chooses God above the world, above worldly pleasures; in a way, for the pagans, a Christian is a poor wretch being that their beliefs restrict or take away those pleasures of life (life in lowercase). That is, for them, any true Christian lives a life of chosen “suffering”. Pagans cannot recognize for themselves that God gives true Life and true happiness. Thus, God becomes man with all its consequences, suffers like us (and more) and even when tested on the cross, he does it without the Spirit (My God, my God, why have you forsaken me?) to suffer as a man (as the worst of all men, the convicted) and all to teach us and redeem our sins out of love.

To fully grasp the meaning of redemption in sacrificing oneself for another, consider this scene: A child has struck another very hard and hurt him a lot. Hearing his cries, you, their father, are going to punish the offender, but the victim
says to you, “It’s okay Dad. Don’t punish him.” And how are you going to do it if he has forgiven him?

I think that in this world, the sacrifice of the Adams can save the Eves. That is the example given by Christ. He, pure, (neither Adam nor Eve in sin), only sharing with us the creation of his person, suffers the worst tortures and asks forgiveness for us. And having asked forgiveness for the worst, what else is left? And in doing so as a man, he verifies that the nature of man can hold the person of God, the freedom which can contain and keep the pure Spirit of God, Infinite Love. He gives us the diploma, he “normalizes” us, validates us.

The cross ultimately is our salvation and not in and of itself, but because of how Jesus lived it and how we live it. Can you imagine what would have happened if Christ in his passion had threatened his torturers? If he had said, “Just wait ‘til my Father gets you!” Then the cross would have lost its value since un-love would have won and Christ would have ceased to contain the pure essence of God, Love; consequently, he would have ceased to be God and man would not be a valid structure to contain God. It’s the person holding the infinite Love who passes the test while being tortured, and he asks forgiveness for his torturers, for us, to the very end. Not to mention all the other tortures that Christ suffered, others who didn’t choose their destiny, or die loving their tormentors, and who had original sin, were crucified too. But it is the person of Christ, the person of God that remains in God, proving that the created person, Christ, who as God’s wish retains the same essence of God and is God, now in the nature of man can also maintain and retain the intact essence of God, infinite Love. And in that act, he makes the nature of man a potential container of God.

We are called to the same, for we all will have suffering and crosses, but accepting the cross is when we glorify that cross, when we make it valid for our salvation, when we become one with Christ. If not, it would just be more suffering.

Thus, the cross of Love was the vaccine that cleansed us of that virus that prevented the Holy Spirit from dwelling in humanity or the nature of man, a tethered nature. Not the man himself (the body and cage which holds him), but our damaged souls which are “repaired”; those souls which could no longer move or choose freely without being tethered to bodies. The “man by-product” = soul + cage is elevated to the category of “product” when extreme love or infinite love is tested in it and it holds firm. The likeness to God, blurred by our betrayal, comes into focus again; it is recovered and we are once again His image and likeness on the inside only, as we didn’t have the bodies before. We will continue with these bodies because we have tasted evil. Perhaps our “image” will never again have the
same intensity it once had, but even with bodies, now we can Be again. Church doctrine says that we couldn’t receive the Holy Spirit until the passion of Jesus Christ, that before, the righteous went to Sheol. There are several passages that testify to this and which also explain why Jesus Christ goes down into hell before his resurrection. And it makes all the sense in the world; it is another piece that fits perfectly in the wonderful redeeming logic of God.

Jesus says to Nicodemus:

_Gospel of John 8:43-44_

_No one has ascended into heaven but he who descended 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._

_Psalms 68:17 (18) -18 (19)_

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.

_Ephesians 4:8-10_

8 That is why it says: He went up to the heights, took captives, he gave gifts to humanity.  
9 When it says, 'he went up', it must mean that he had gone down to the deepest levels of the earth.  
10 The one who went down is none other than the one who went up above all the heavens to fill all things.

_1 Peter 3:18-19_

18 Christ himself died once and for all for sins, the upright for the sake of the guilty, to lead us to God. In the body he was put to death, in the spirit he was raised to life.  
19 and, in the spirit, he went to preach to the spirits in prison.

Finally, a symbol. This Judeo-Arabic Cross symbolizes Christ come down from heaven introduced in the star of Israel. He enters the world, in which the cross or the renouncing of the world for the love of God and neighbor sustains salvation, sustains all paths and all who are called to listen. In turn, the crescent mood symbolizes Jesus (coming on the star) banishing death by the suffering of the world (the cross is not seen in the moon). After passing through the world and the world’s cross, he is still able to keep the infinite Love; he stands up to the temptations of the world and his freedom in the created person (and as a man) passes the test for us all, validating us again as desires of God, but this time as men.
6- Justice and Redemption in Jesus Christ

Jesus Christ becomes a man to save us in his sacrifice, that of the Father and of the Spirit Itself. Fine, we know this, but let’s delve a little deeper.

Jesus comes from the Father as His greatest free and independent wish, and because he does not separate from Him, he keeps being Him... We are made as tiny wishes of God because His Son (the truth that stays in Him) pleases Him with what he Is, but we separated, etc.

Jesus Christ, then, is God because he didn’t separate from Him in his freedom, but in heaven he also has the nature of “wish” that has made him free from the Father. In a way, this distinguishes him as another person, because if not we would be talking about the same person and one God (this nature of wish would sound like heresy if we didn’t know that, being God, he took on the nature of man in the world). Well then, being that we had the nature of wish, when we were wishes, we were closer to him (although he is still God) than to God the Father. Let’s say that Jesus Christ in the nature of wish or person was like our older brother, the beloved of the Father.

Let’s think, just as a hypothesis, that he as the first wish feels “responsible” for those that have been made because of him (since he pleased God the Father), and that he also feels close to us not just in the essence we shared (the Spirit, even in infinitesimal amounts), but in our nature as wishes. It’s clear that God the Father, Son and Spirit love us intensely, but we also shared a nature with the “person” of Jesus Christ (in heaven as a wish, like us).

Suppose the betrayal happens and we empty ourselves of the essence of God. We stop being and all that’s left lying on the “floor” and about to fall into the abyss with Lucifer, is our mold (I repeat again...) shaped by decisions that in our freedom gave shape to the essence of God; that is, our soul (shape or “person”). We lose everything we had from God and we are left with the exterior, the wish nature (now empty) which we shared with Jesus (though he is full and his “mold” has not changed the shape of God and he remains God). For God, in our new reality as treacherous, broken and empty wishes, we are now unworthy to Be again, to once again maintain the Essence of God, because any wish of God (alive) must be free. It is not God’s wish to have slaves; now dead, we might love Him out of fear and then we would not be God’s wishes.
Suppose that the person of Jesus Christ (wish) takes pity on us and offers to save us, for which he is willing to follow us wherever we fall, share our suffering, and be tested in our new mediocre nature under the worst conditions, and even be tested under the worst temptations by the one who broke our condition as desires of God: the devil. In doing this, Jesus Christ, having already dignified and validated the nature of “wish” by pleasing God the Father, dignifies and validates the nature of man to again receive the Holy Spirit, the Essence of God.

Does this mean that the sacrifice is only made by the person of Jesus Christ? No. It is also the sacrifice of God the Father, God the Son and the Holy Spirit. God the Father allows the offering of His Son, but God the Son as a person is the one who makes the offering and takes the first step.

Jesus Christ is God in essence, like the Father and the Spirit, and he is free and independent because of his person. And Jesus Christ (God and person) becomes a man to test the new nature of man, knowing that if he yields to the tribulations of the world or its prince he would cease to be the exact wish of God; his person would have freely decided to separate from God, which would make him stop being God. Then, as I said at the beginning, the sacrifice is given by God the Father and Spirit, who can lose God the Son, and by the Son who offers himself and who can lose the nature of God, besides offering his body in the nature of man.

Hence the immense value of the passion. The love that we owe to our savior Jesus Christ is all we can offer him. So Jesus’ person is up there showing God the Father, God the Son and God the Holy Spirit (to GOD in ESSENCE) his wounds when we sin to say that he carries those sins, that He not take away our possibility of once more receiving the Holy Spirit, of receiving God in us. That the sin, which is actually another betrayal of God (like original sin), does not invalidate us again from receiving Him (not personally, nor as the man structure - Adam and Eve were two “humans”-), because he is the proof that “man” is worthy to receive God under the worst conditions. And being enabled as men, our freedom can accept God or reject Him again; as always, we are free, but now we can save ourselves thanks to Jesus Christ and the mercy of God the Father, Son and Spirit.
And did He really need to send His son? Yes, to validate our new Nature. God is the one who Is, so by definition He is True, and He is also Just. If He weren’t Just, given that He loves us so much, He could have turned us into “angels” again and perhaps we would be the same as before. But He is, and there are some who hated God and weren’t tethered to the nature of man in order to be able to exercise their freedom again. Imagine that you have three children: one has tried to kill you with a knife, another agreed with the first and followed him stealthily while he tried to kill you, but dared not wield a weapon himself. And there is a third child who loves the second and doesn’t want to do it, but stays in another room without warning you. Well, these children represent, in order:

The devil or demons (fallen angels), the Eves and finally the Adams.

The justice they have received is this:

The devil/demons are not made into men to exercise their freedom and now they can only hate.

The Eves now only have ears in the world for the devil and for the Adams, but not for the Word of God.

The Adams, like the others, were emptied of God, but they are still written in the Book of Life (they have ears for God).

But God loves us so much that He is willing to accept what we have become (soul + supportive cage), provided that “we” or the nature of man, are able to Love and to contain Infinite Love, God. For which He sends His Son, the epitome of Justice, and through him (who takes on our sinful nature, without being a sinner) we become able to do it. Just like in medieval times, in a trial, when a knight would present himself to fight for the innocence of the defendant.

That’s why the devil is always (or will be, before being eliminated) accusing us like a prosecutor; because of God’s Justice. “You didn’t give me a chance and look at what this guy’s doing...” Anyone would send him to hell, but God is the one who Is. He can’t not be Just. He can’t “not Be”. And it would be unjust to undo “project man” without undoing the demons’ sentence as well. But in Christ, nothing is undone or stepped back; everything is made new. It would also be unjust for the angels if we had stayed with them in the same circumstances (something which could not have been) when they fought like heroes and won. In Christ, heaven is also reconciled with earth.

And this makes me think that the devil, apart from everything else, is part of the justice (judgment) that is given to us: important for our salvation.
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.

Fools!

Justice and Love are two parts of the same thing. Love cannot be Unjust. He who Is, can’t not Be.

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.

Perhaps I can save the Adams, who emptied themselves of me out of love for the Eves.

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 my wishes. 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.

They will all live together, and the new Nature with its body, besides holding them, will protect them from the fallen angels.
It will not be an injustice because it will be me, in my Son, who later makes them suitable as something new. I won't be diminishing the others; I will be offering something new that comes from me. For justice to be served, my Son (and I in him) will become like them and live with them. Furthermore, they will be tested by the fallen angels just as they were here, and my firstborn as well: that is Justice. He will fight for them, to make the New Nature Worthy in his Love.

To all: fallen, Eves and Adams, I will give them time, and then I will settle it.

The fallen will not have the new nature, for with their hate they burned their freedom and are disfigured. But I will give them that time before their chosen extinction: the time while the others are tested. This is their justice, for I have given time to everyone.

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.

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.

THIS IS THE JUSTICE:

AS CELESTIAL WISHES, NONE OF THEM WILL RECEIVE ANYTHING.

AS A NEW NATURE, THOSE WHO MAINTAIN THEIR FREEDOM WILL BE ABLE TO RECEIVE ME THANKS TO THE RESCUE PAID FOR BY ME IN MY SON.

IT WILL BE SO BECAUSE I AM THE ONE WHO IS. I AM LOVE, AND LOVE IN JUSTICE AS WELL.

I AM THE ORIGINAL WILL OF MY ESSENCE, WHO, BECAUSE I AM LOVE, WISHES TO GIVE LIFE TO THOSE WHO ALLOW IT, AND FLEES LIKE A FAWN FROM SIN OR UNLOVE.

THUS, THE RESCUE ISN’T ONLY FOR JUSTICE, BUT ALSO TO OPEN THE NEW NATURE TO MY DELICATE AND PRECIOUS ESSENCE.

MY JUSTICE, THEN, IS LOVE, AND IS SERVED WITH THE WORST CONDEMNATION: NOT POSSESSING EVEN A WISP OF MY ESSENCE. AND ON EARTH, MY JUSTICE WILL MOVE MOUNTAINS AND WILL DESTROY ARMIES TO STRAIGHTEN PATHS OF DEATH ACCORDING TO MY LOVE AND WILL.
As an example to understand this justice, take for instance:

You have three children who need kidneys, and you have a shop full of your kidneys (if only it were that easy). And you only give a kidney to the one you like best. Wouldn’t that be a gross injustice?

But what if: There is no such store, because such a thing doesn’t exist. You must give your own kidney. Choosing one of the three children would be very hard, but it wouldn’t be unjust.

God wants to save us, but He cannot commit an injustice and do it by force, so it is He Himself who validates the “man” nature through His Son, and He has only one with His own Essence, one who is valid and “validator”. He doesn’t have two, like two kidneys. His love for us is amazing.

Another example of the firmness of Justice:

Among your offspring, you have three sons:

One hates you, he wants to kill you and your other children – everything that has your DNA. He is blinded by iniquity, greed, madness, evil... So much so that he is no longer man and behaves like a rabid beast.

Another is also greedy because, convinced by the first, he wants what is yours. Above all, he wants your possessions so he will have more than his brothers and sisters. He behaves as if he weren’t a part of your family. He has been infected by the greed of the first, and before the first fell into complete madness, they conspired to take what was yours. But the second didn’t dare to raise his hand against you, although in his thoughts he stopped loving you because he only saw you as a possession that he could have; but he didn’t hate you.

There is a third, who is happy the way he is, he still sees you as his father, but he loves the second brother so much that, for his sake, he doesn’t reveal his brothers’ plot, and felt the desire of his beloved brother was understandable. He doubts.

The result is that, it’s as if you are from different worlds. Someone who betrays or doubts, or doesn’t love your DNA, is emptied of life, for it’s the same DNA as theirs. Furthermore, if you hate your DNA as the first brother does, you not only empty yourself, but you also destroy the bag or container that was intertwined with the remaining particles of DNA.

Would it be possible to give life back to just one of them? No, because your DNA is justice *par excellence*, and the three were emptied of life due to the characteristics of the DNA itself. But you could create a new nature and, by donating a part of you, sow these particles to intertwine in the new nature. That would not be Injustice, for it’s not refilling the same nature, but making it new.
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.


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.*

The robe, which almost always refers to the Holy Spirit, in this case refers to Jesus Christ; “the best robe”, God created the freedom of Christ and it housed God, infinite, without changing Him one iota, and he keeps being Him, but he is also a created person.

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.

“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 5.4 Foreshadowing of Christ in the Torah -Isaac- p.87). 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.
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 is 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 Eve 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. You mean the rich are so good? 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 Eve believed Lucifer and because of these the Adams fell. It is righteousness that the Eve 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 it, if so, everything would be especially Just.

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 you, greets you again. Since the world doesn't make any sense (after stealing from him), from heaven it does. The children of this world, it refers to all of us, not the wicked ones who are super cunning smarts. The children of the light, it refers to us also, but in what we were before we were' sent away', when we were lost desires of God.

The sons of this world (men) are more cunning with their people (men) than the sons of light (doubtful desire) with their people (doubtful desire).
Perhaps it refers (sons of light) to what happened during betrayal or to the moment between betrayal and the real moment in which God creates man's nature (before Noah and Babel, we used to live for 800 years, etc. See Logically p.207).

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 Eve 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 (Adam).
HOW WE SAW THE BIBLE

HOW WE SEE IT NOW

THE SAME, FROM
ANOTHER
PERSPECTIVE, AND IN
ITS FULL DIMENSIONS
7- The Apocalypse

Después After all this, is it true that the end is near?

- 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 the devil, or so they say. 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 => \(1 + 2 + 3 = 6\), which may also symbolize that 6 (the devil) replaces the three persons Father, Son and Holy Spirit.

Superlatives.

*Revelation 13:18*

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.

In addition, the superlative that the Israelites made was to repeat the same word three times (Holy, Holy, Holy, the most Holy). The same happens with 6.

If we subtract the Holy Trinity God, 111 (Superlative of 1 single God and also 1 + 1 + 1 makes 3 persons; 3 = totality, forever, eternity. Then 111 represents God the Trinity: one God, three persons), from the superlative of what is perfect, 777, we are left with 666.

Perfection (777) - God (111) = Devil (666)

As I have said, this is basically what happened in heaven. Being in the perfection of heaven, deceived by the devil, we tried to remove God and found ourselves dead and out of heaven along with the Devil. And at the same time, it is the number of man, as I said: what we are now after having removed God from us.
So, “it is the number of a human being, the number 666.”, it refers to “it is the number of the human being” because Man is the devil’s achievement.

In addition, as for the number of a human being, I will reiterate what has been said in the section “Original Sin and the Council of Trent”. It is also the best way to say that the beast was a wish like us without talking about our origin in heaven or without actually mentioning it. Something that seems to happen by looking at the “dual” meaning of the Bible in all the passages that I’ve been discussing. Finally, I believe that each 6 also represents each of the actors of this world, from which we fell here to leave God: Adam 6, Eve (deaf) 6 and demons 6.

**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 that in the right hand of the One sitting on the throne there was a scroll that was written on back and front and was sealed with seven seals.
2 Then I saw a powerful angel who called with a loud voice, ‘Who is worthy to open the scroll and break its seals?’ 3 But there was no one, in heaven or on the earth or under the earth, who was able to open the scroll and read it. 4 I wept bitterly because nobody could be found to open the scroll and read it, 5 but one of the elders said to me, ‘Do not weep. Look, the Lion of the tribe of Judah, the Root of David, has triumphed, and so he will open the scroll and its seven seals.’
6 Then I saw, in the middle of the throne with its four living creatures and the circle of the elders, a Lamb standing that seemed to have been sacrificed; it had seven horns, and it had seven eyes, which are the seven Spirits that God has sent out over the whole world.
7 The Lamb came forward to take the scroll from the right hand of the One sitting on the throne, 8 and when he took it, the four living creatures prostrated themselves before him and with them the twenty-four elders; each one of them was holding a harp and had a golden bowl full of incense which are the prayers of the saints.
9 They sang a new hymn: You are worthy to take the scroll and to break its seals, because you were sacrificed, and with your blood you bought people for God of every race, language, people and nation 10 and made them a line of kings and priests for God, to rule the world. 11 In my vision, I heard the sound of an immense number of angels gathered round the throne and the living creatures and the elders; there were ten thousand times ten thousand of them and thousands upon thousands, 12 loudly chanting: Worthy is the Lamb that was sacrificed to receive power, riches, wisdom, strength, honour, glory and blessing.
13 Then I heard all the living things in creation -- everything that lives in heaven, and on earth, and under the earth, and in the sea, crying: To the One seated on the throne and to the Lamb, be all praise, honour, glory and power, for ever and ever.
14 And the four living creatures said, 'Amen'; and the elders prostrated themselves to worship.

Consider what has been said so far: that because of our betrayal, our soul becomes unable to receive the Holy Spirit and it is Christ who “fixes” man with his sacrifice, who opens that closed or atrophied soul. That scroll would be each of us, in each of its pages. So in Jesus Christ, all the souls of men are cured, of every
clues and evidence

creed or nation. Those pages are all of mankind and the heavenly creatures of God, and he opens the possibility for us to return to God, to life itself; he opens up the world and the Universe as the stage of a Story of Salvation that without him would not be possible. That is, we have the potential to be saved, because we are still free and we could again choose Lucifer, which is why this world becomes a test to recover those who could be saved. The key is Jesus Christ and his Word, Word of God, extreme Love. Love for the weak, who according to the world are assumed to be inferior. He teaches us the path of love: the renunciation of what anchors us to the world (which is the test’s tool in Lucifer’s favor), and teaches us to put ourselves last, as he did.

The apocalypse is written without time, because ultimately it predicts the end of the world. Jesus Christ is described in future tense as the one who will open the 7 seals because of his sacrifice. Which 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, even our past in the world would disappear. This is because God is outside of time, and because Christ (Son before time) offers to save the wishes (us, already existing) in God’s plan to give us our new nature, which includes the Universe and everything we know.

Chapter 6 continues with the seven seals. These now seem to speak chronologically in the history of man, but starting from heaven with the way God’s creatures were after the betrayal. To understand the seals, it’s helpful to read these verses from Chapter 4, which speaks of heaven and its beings.

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). Thus, in the first four seals it speaks of the “parties”, shall we say. 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). This sharing of "something or essence" could mean that they changed the Essence of God into something different, that is, they did not empty, which would make the battle of heaven more bloody; but if we say this, we might say the worst of heresies or blasphemies against the Holy Spirit (the one that has no forgiveness - Mar 3: 22-30). This is what I know: that many died inwardly, some hated and we all emptied ourselves.
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 of corn, and a day's wages for three quarts of barley, but do not tamper with the oil or 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. 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 Horseman riding a red horse. He gives freedom to Lucifer, who uses or will use it to take away peace from the earth (= heaven). He will decide to rise up in rebellion. He has a large sword; now, I believe we all have different sizes of wish (souls), as I have explained before: a parabola of talents. I think Lucifer must have one of considerable size. In the Bible he is described as a beautiful angel before the uprising. The 2nd Living Creature would be the fallen Angels => bull (with horns).

The third seal (6:5), has a Horseman riding a black horse holding a set of scales. I don’t know if it refers to an archangel or the Holy Spirit because it is responsible for measuring our capacity for “God”, on instructions from the same God => “voice from among the four living creatures”; so the 3rd Living Creature seems to be us, the rest of God’s wishes => “had a human face”. Those of us who we were made human. It speaks of volumes measured in money, like the parabola of talents as I said. But the wine (Life, Spirituality) and oil, which could be the soul (gives body, consistency) are not tampered with, the freedom that makes us independent as wishes and forms our person. *In other translations is says “do not harm the oil and wine”

The fourth seal (6:7), has a Horseman riding a deathly pale horse, is called Death and is followed by Hades. “Death” is the result of betrayal, and Hades is the “dead” who pursue or poison the Adams (with power over a quarter of the earth). The Living Creature is those who listened to Satan, the Eves; those who are cannot hear here => like a flying eagle, hunting the Adams.

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 (and also of earth) against the followers of Lucifer and the justice they claim.

The sixth seal (6:12). Earthquake... the stars fall from the sky, which disappears like a scroll rolling up. The fall of the doubting angels (stars) and the traitors. Heaven is no longer for them, and they fall to the “earth” (I believe at this point we are already empty and on the earth or it simply refers to outside of heaven). It continues... the earth will not be destroyed until the servants of our God (those who return to heaven) are marked.

The seventh seal (8:1). Now we are really on earth. It says there is a half hour of silence in heaven; let’s say this represents our years of history in the world before the end (4000 or 5000 years?). In addition, this seal ends with the description of the creatures (how they were). The following speak of the battle itself in heaven. This is described by the trumpets of seven angels. I continue later.

This is what I see. God shows us everything, from the beginning in heaven. And with all of this, I’m referring to the book of life with its seven seals. In Revelation is the before and after. God tells us that He is in the center, and that around Him there are 4 types of “wishes” or creations, 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 black horse is the most complicated. It seems that the voice is God, because it says it comes from among the 4 living creatures. The living creature, us (with human face), distributes the volume (quarts) of our soul or capacity to receive the Holy Spirit, represented by black because what it ultimately does is remove Life, the Holy Spirit, or at least distribute what is left of the soul without the Spirit; it measures us and determines 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, but do not tamper with the oil or the wine.” Well, if, as I propose, the Adams are different from the Eves because they did not listen to the devil but to the Eves themselves (for love), they are the ones who are best off. The Adams, open to the word of God, will receive a volume (not weight) of corn (in the Bible, corn usually means wheat, as the corn native to the New World was not known in biblical times – bread from wheat also represents the Holy Spirit). The Eves, a volume of barley (which is often used to make alcoholic beverages, representing the amusements and idols of the world, perhaps). Do not tamper with the oil, could mean that even after the betrayal He allows us to keep the soul or bag that gives us consistency (to both the Adams and Eves); it isn’t taken away from us, as it is with the Holy Spirit. The wine perhaps is the freedom to choose (which gives us the possibility of living - lower case – of choosing, also in the world, even without the Holy Spirit).

The deathly pale one is the only one that has a name, which is why I believe it is the consequence itself of those who have followed it. It is death. And it (the Living Creature) is followed by those who chase Life in order to destroy it, both in heaven and on earth. They are the Eves who listened to Satan and who on earth only have ears for the idols (the world); they cannot hear the Word and are the demons, etc. They have power over a quarter of the earth, which I think are the Adams. Those who kill are the wild beasts of the earth (demons), plague (the Eves convince or spread the disease), the sword I’m not sure whether it refers to something used by the fallen in heaven or if it refers to the fear of death, of hunger for need. They are represented by flying eagles (hunting 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.

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 creation, because everything else is created because of God’s first wish, Jesus Christ, who pleases God and maintains His own Essence.

This perspective changes a lot compared to the one we already know of the four horsemen of the apocalypse (Victory, War, Famine and Death), which is why I say that this new point of view finds another, deeper meaning.

Thus, the Apocalypse known as the book of revelation, would be a complete revelation that speaks to us from the origin of heaven and our end again in heaven to the one who achieves it.
As a curiosity, I’ve included the verse that speaks of a joint creation of everyone before (in) the creation of the world, and how we arrive already marked (if not, how arbitrary it would be to write some names 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.

- Continuation of the Exegesis of the Revelation. The structure is repeated.

In the seals we have seen, the first four speak of the living. The more general ones. Then three "later." And from the seventh seal, the time changes. In the following structure, of 7 angels with trumpets, the first four trumpets speak of what happened in heaven. The next three are "posterior. And in the seventh trumpet, the "time" changes. Also, just before the seventh seal and the seventh trumpet, an angel appears (from the east in one case - Rev 7:2 and from heaven in the other - Rev 10:1) who speaks of what prophets will do and suffer in our land. It also speaks of the time that will be set aside to mark the servants of God. It seems to be a pause that speaks concretely of our land. Finally, there is another structure of 7 angels with bowls that correspond to the punishment or consequence of what happened with the angels of the 7 trumpets actually use the same symbolism or metaphors for each angel.

First structure of 7 angels (these have trumpets).

We have seen the seals that speak of the types of beings that remained after betrayal.

From verse 8, the seventh seal tells us about the battle of heaven. What happened, and it goes on telling us about it with the seven Angels who play their trumpets.

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 Trumpet. The hail and fire destroy one-third of the earth, trees.... are burned to the ground. In these first four angels (with their trumpets) it will tell us what happened in the kingdom of heaven then. When it speaks of water or sea, it usually speaks of Essence or state of Essence; moreover, the Essence of God is often referred to in the Bible as a place (Kingdom). Now it speaks of trees and grass, which refer to the concrete, to the person (= freedom + decisions taken by each one; trees to choose from in Eden represent freedom -or maybe other beings directly-). Thus, the hail and fire mixed with blood represent the angels who fell and whose person was destroyed (they no longer have freedom), the fallen angels. This is confirmed by the other structure of 7 angels with bowls, posterior.
**Rev 8:8** The second angel blew his trumpet, and something like a great mountain, burning with fire, was thrown into the sea; 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 Trumpet. A big mountain falls burning into the sea. Mountain talks about something tall and big. 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 unrighteousness which he spreads. This causes many to be convinced by their action; many who had water mixed with salt (sea) not pure water, which refers to hatred, iniquity or simply greed. All these are all those who hated like Satan, the rest of those who will be fallen angels. They are also the ones who desired the Essence, but did not dare to raise the eyes. He says that one-third of the fish, once living angels, die as such, and their ships (or persons with freedom) are destroyed; the demons now only hate, they will not keep their person with freedom as we keep it still fallen on earth. Thus, in the thirds, some die that can be eyes (also of course the fallen), others turn their salt water into blood or hatred, the fallen and these also lose their ships, their person.

**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. 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 Trumpet. A big star falls. Again, it is the demon (Ajenjo), which falls on fresh water, the Adams. Let us remember, the Adams did not want to be more, but "help" the eyes out of love; it is not salt water, but fresh water. This third part says that he becomes a Wormwood, many people die for it (vacuum of God). The Adams also emptied (justice).

**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 Trumpet. One third of the sun, moon and stars were wounded. The day loses one-third of the clarity. This is a consequence of the same thing, water or the essence of God disappears from them. I won't say it's gone shadowy because I don't think that can happen. I think he ran away from them. Thus, the lack of light is darkness. The stars are the angels already mentioned, the moon reflects the light of the sun, of God; those who hear, here it specifies in Adam. The night will refer the fallen ones. This point is more serious than the previous ones. It seems that God himself intervenes here.
**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). There are of the inhabitants of the earth when the voices of the trumpets of the other three angels sound. I believe that from this point on he speaks of the 'persons' as such, without essence already, not of the changes of the inner essence in the raised or doubtful ones. It may even refer to the time when we are not on earth, but empty, but close to God (previous to Noah). Let us remember, in this part Cain slew Abel directly (person to person); in Eden Eve slew Adam (indeed, condemns him). Perhaps it simply separates the rebellion from the consequences that will follow.

**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 Trumpet.** Again it begins with the fall of Satan, but this time to our land. He is given the key to the well of the abyss; in reality he is the prince of the world with his idols and temptations. The smoke makes God and the air darken. We don't see God anymore, he's disappeared. The air refers to the Holy Spirit, for even the passion of Christ we cannot hold it. Locusts are eves and demons, and they will not attack or must respect the person or freedom (grass, tree); they will destroy those who are not in grace. The torment is poison (like that of the scorpion) in the ears, temptation. I believe that souls cannot die, with desire to die I do not know if it refers to a suffering to find themselves empty of God or to another suffering different; perhaps to those who have already died (let us bear in mind that our history in the universe will not only be the one that we live on earth, very brief, but the subsequent purgatory or worse, hell). As for the five months it seems to speak of the temporality of our life on earth or in general. Appearance of war horses with a crown similar to gold: demons like us against them are always in combat, gold symbolizes the idols of the world (it looks like a false; idol is not God). Their faces as a man's face, it is because we are tempted by people (by want or omission), the hair of a woman seems to refer to the Eve. The rest of the characteristics seem to refer to what they kill (dandelions of lion), are many, and poison.
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, saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphra'tes." 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. The number of the troops of cavalry was twice ten thousand times ten thousand; I heard their number. 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. By these three plagues a third of mankind was killed, by the fire and smoke and sulphur issuing from their mouths. 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. 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; nor did they repent of their murders or their sorceries.

Sixth Trumpet. The four angels (4 cardinal points) refer again to us on earth. The river Euphrates, the Holy Spirit. Here confronting him with the sixth cup, he seems to speak of God not only disappearing and the possibility of receiving the Spirit for men (something that I believe was immediate after the betrayal), but that a third of men: demons (or angels who hated), are exterminated, that is, they can never have life, or Essence of God, are no longer free, and only hate (they will not be given a body). The other men he speaks of, who do not repent of their idols, murders, sorceries, fornications or raptors, I believe are the Eves (and Adams perhaps).

Now he makes another small separation, in which he speaks of an angel giving a little book to John; He devours it, and proves that it tastes like honey but it bitter the entrails. He also speaks of two important witnesses who are always before God. He tells John to seal what he has heard, that when the Mystery of God is consumed, something that by its will remains here revealed, the end of time will come. Well, I estimate that in about 7 years from this we know, the end will come, about 2025 (only God knows). What sense would it have to continue if God's concealment has ended? And if any of you should die tonight, I exhort you to be converted. It is no joke the eternal suffering, which now also by reason seems logical. Before, we thought that, being God love how could hell exist? The lack of Him leads us with the one who hates, with the worst sadist. Rev 11:1-13 is also introduced in this gap, but I will examine it in Daniel's Sealed Prophecy and the Apocalypse. p.195 because both readings share common data.
Rev 10:7 but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God, as he announced to his servants the prophets, should be fulfilled.

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.

The Seventh Trumpet. Here it seems that he speaks of the moment of redemption, the passion, and perhaps the final judgment afterwards; I think it is the moment when everything is resolved by God the Father (The previous verses Rev 11:1-13, which I also analyze in Daniel's sealed prophecy, came to end in passion). It is the moment when those who were righteous before Christ can be filled with the Spirit: it determines condemnation for some and enlightens "salvation" for others. The Ark of the Covenant appears, which is Christ. The only one who could redeem us was the first of those created, the one who pleased God the Father and by whom all others were made. Christ is the Covenant, he is the Ark, symbolizing contendancy as something marvelous created and the interior of God himself; created person that contains the exact essence of God (this is also a prefiguration of Christ in the Exodus that I have not put at the point of prefigurations). Thanks to the acceptance of the Son, the earth is created where we already fall with a judgment because the fault was committed with God. The Eves have their own thing: they will not have ears for the word of God; they can only be saved by the Adam (costille) as they reached perdition through the Eves. Demons will not even have body, because they have no freedom, they cannot exercise freedom. The Adams are the ones in the book of life. Faithful angels also have their righteousness, for they remain in heaven, in the river, bathed in one or another intensity by the living water, by God the Holy Spirit; moreover, others are expelled and do not receive the same as they do.
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!"

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're done with the 7 angels structure. And we keep talking about passion told as a story. Dressed in the 'sun' it seems evident, that she is Christ, the Essence of God within her. The moon beneath his feet, I believe, refers to the Adam's, who will reflect the light of the sun, that is, they will 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. If the earth crosses more, the less you see the moon, it even disappears. This happens to the man who puts the things of the world before God (and again speaks to us of the intensity of the Holy Spirit in us, again God speaks through the Nature he has created).

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 did not betray either in heaven or down here and she also took our nature). The twelve stars, I suppose, will be the apostles, not the tribes.

The first two verses, I insist, speak of the moment of passion. Mary's suffering in Christ's passion (the sword), which is the moment when we are all "born" (or resurrected as capable of receiving the Holy Spirit); childbirth. We know that Mary is Virgin, the pains are those of our childbirth (Christ's passion) in our new born Nature Man Capable of God; as an aside before continuing I add this:

Isaiah 66:7  "Before she was in labor she gave birth; before her pain came upon her she was delivered of a son. 8 Who has heard such a thing? Who has seen such things? Shall a land be born in one day? Shall a nation be brought forth in one moment? For as soon as Zion was in labor she brought forth her sons. 9 Shall I bring to the birth and

Clues and Evidence
not cause to bring forth? says the LORD; shall I, who cause to bring forth, shut the womb? says your God. 10 "Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice with her in joy, all you who mourn over her; 11 that you may suck and be satisfied with her consoling breasts; that you may drink deeply with delight from the abundance of her glory."...

Verse Apo 12.3-4 introduces us to another participant in the story, the red Dragon, who, although he also represents the Roman Empire, is the same demon and, together with him, speaks as always, and as a presentation or title, of the third part of the stars (or angels) that fell to the earth because of him. This demon, at the moment of passion or childbirth, tries to devour Him, because we know, in fact, that He was tempted several times before. On the cross, was He not to be tempted by the devil? Would he not whisper in His ear: "Shout to them, give them hell...!" Didn't the Pharisees make comments of contempt to Him... If you are the Son of God, save yourself and get off the cross! But He did not fall, the birth took place in love and was taken away to God and to His throne. Now it says 6. The woman fled to the desert where she has a place prepared to be fed for 1260 days.

Well, Mary goes to the desert, it has a double meaning, as so many times. One speaking of childbirth, as the real birth of Jesus, in which case, we speak of the red dragon as the Roman Empire, historical fact: Mary flees with newborn Christ because Herod wanted to kill Him; and another, speaking of childbirth as passion, after the death of Christ, and after living the rest of her life as a woman, Mary, morning star, flees to the desert. This desert could be our "heavens," that is, the universe, within the arc of time. It is said that Mary is the morning star that comforts the souls in purgatory when they see her pass by; that she is the star that illuminates us and guides us towards her Son. This being so, the two large wings of which he speaks in 13 would, of course, be the Holy Spirit and "be fed" to that very thing, to receive the Holy Spirit. Then he repeats it again in 13, returning to the story, which indicates that what is placed between 7 and 12, included, is information added separately, although related. It refers to the defeat suffered by the demons after the passion, in which already any hope of maintaining some 'heavenly' life ceases for them, because their shield has been removed, the kidnapped, to us, who already in Nature Man can maintain God no matter how much they blackmail. This is the land of which he now speaks to them (9). The way of telling it, however, is as always ambiguous, it seems to speak from heaven and from earth at the same time. It says 12.11 they defeated him thanks to the blood of the lamb, it could refer to the righteous who died before the passion and now after the passion they rise up victorious, but rather it seems a form of conscious to give strength to the story and at the same time make it ambiguous between heaven and earth or alternate times. In heaven, it would be the moment when Christ offers or accepts the mission to validate human nature, a decision that will involve his birth or delivery on earth, God's solution to save us; which leads to the expulsion of demons from heaven by Michael and his angels (in this case, the blood of the lamb is the offering/acceptance of the sacrifice in heaven).

This time, it says that three and a half times will pass, when before it said 1260 days, which tells us it actually talks about different things. This I explain later in more detail, the sealed prophecy of Daniel p.195, and comes to say that they are equivalent numbers: 3'5 years = 42 months = 1260 days, but 3'5 is used more to speak of the heavenly, the not tangible, 1260 of the earthly; here it is very clearly seen (however, better to read the point of Daniel's Sealed Prophecy and...
Revelation). These numbers speak to us of the periods in our history of betrayal and salvation. The period to which he refers (3'5) is from the passion to the end of the world, but at the same time in the heavens (of the universe this time), that is, the time during which Mary, in the non-visible or non-tangible (3'5), accompanies us and acts as a beacon, not only for Catholics, but for all humanity.

The words "like a river of vomited water" (15) may refer to the fact that the devil and his followers are trying to reach Mary who remains within time, with us, but who they will not be able to reach because they are tied to the earth; this is difficult to interpret.

After the 7 trumpets, 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 was 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.155). 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 Eves, or we have believed the Eves if we are Adams); That is to say, it is true that the whole earth followed him, but not the faithful angels who did not fall to the earth. Everything he says afterwards also refers to what happens on our earth...

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; 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. 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, 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. 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 Eve. That is to say, without the Eve, 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 nature; Which also has to pass the test that the angels passed in the heaven and we there we failed: to despise to Satan. ...Many on earth have been killed for not worshiping idols... This Beast is then called a false prophet. In effect, the Eve 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.167(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 = man = 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). 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):

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; 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, 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 giving the general announcements and three more serious ones that speak of the harvest, reap the good and the bad. This structure is unique to our land and is quite clear.
Last structure of seven angels (with bowls):

These angels speak of punishment or of consequence, rather, of the choice of the different creatures of God, separated as always in types according to their sin, and from before the beginning of time (from heaven). In fact, they correspond exactly with the first angels, those of the trumpets; They announced what was happening and here only describes the consequence or punishment of what happened.

Rev 16:1 Then I heard a loud voice from the temple telling the seven angels, “Go and pour out on the earth the seven bowls of the wrath of God.” 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. 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. 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!” 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. 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. 12 The sixth angel poured his bowl on the great river Euphrates, 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. 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 first bowl. It produces malignant ulcers. Remember: fallen angels can no longer retain the Essence of God, nor even maintain their person, they lose their freedom and they only hate.

The second bowl. It falls on the sea (salty or dirty, not pure water). The Eves and also the fallen angels (who also lost the person we have seen in the first cup); This coincides with the second trumpet.

The third bowl. It falls on fresh water. On the adams, they did not covet, but emptied themselves out of love for the Eve. He then refers to justice. For it is indeed an act of justice that the Adams should empty themselves also, even if they did not covet or within them contain "salt" that would prevent them from being the pure Spirit. It is the infidelity that in the end is unloving toward God that empties them.
The fourth bowl. It speaks of God. It is the moment when God is present. He "hits" the table. As a result will separate the rebels that is seen in the fifth cup.

The fifth bowl He goes over the throne of the beast and turns it into darkness. Well, the throne of the beast is the earth (the prince of the world). Darkness refers to the fact that here God has hidden Himself from us and the suffering of our souls deprived of Him.

The sixth bowl. Pour the cup over the Euphrates that is dried to make way for the kings of the east. This is the period in our land. Dry the Euphrates, it can refer to that disappearance of God among us; which gives us freedom and allows some of us to return to Him without fear or slavery. The kings of the east would be these: kings for triumphing before death (we then '-to prepare-', thanks to Jesus) and of the east because we are new creatures, new kings or reborn if you will, like the sun that rises from the east. New Nature.

The seventh bowl. In this, reference is made to the Passion, by which the Spirit re-enters man. I also think it refers to the real end of our world. The Great City speaks of all of us, all who have fallen here; it is divided into three parts which will surely be demons, Eves and Adams. Let's say it's the harvest and separation of right and wrong. Then he says that he will also remember to give the wine of wrath to the Great Babylon.

The Great Babylon.
As for Great Babylon, although it is explained later by an angel who is Rome, (I believe; the city of the seven hills), for me it also refers to all those who on earth do evil. That is: The demons, the Eves, but also the Adams who have not followed God. 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." 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 Judaism, Noah p.133). Of course, we all live in the world with the Great Babylon, so says, come out of her my people.

**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 of time comes for Great Babylon in just one day. That is, perhaps when the end of the world comes, it will be quick. Which contrasts with what we thought earlier about the vast prophecy of the apocalypse.
The end of the Apocalypse.

Regarding the end is quite clear, the reward of those who get it. Although later he says that Satan will be locked up for a thousand years and then he will be allowed to go out to fight one last time against the Beloved City and he will be destroyed. This means that, after the destruction of the world, God will not immediately break the time, but will wait a thousand years. And how could it be otherwise? As I maintain, purgatory is the time it takes a soul, when its body dies, to reach the limit of the universe; According to the Holy Spirit that the soul possesses, it will rise in more or less time, or if it does not have, it will go down. If it broke the world and at the same time the time, what would happen to those who have not been purged? Or with those who were alive at the time? Would he recover them directly? Maybe that would not be too fair for those who died thousands of years earlier and waited until they reached the edge of the universe (where that one grows, filling the "God space").

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 new heaven.

Well, as always, a lot escapes me, but here the shots go.

As a last note, I wonder if in heaven, 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 of which I speak in the next point, and this comes from what we were in heaven. We are not born arbitrarily in a Christian or Muslim nation or Taoist ... In addition, it makes many references always to 7 diadems, 7 heads that seem to allude to seven (types, towns, supports, sizes or whatever). Even the 7 hills maybe God put them to Rome also to give a "dual" meaning to all this. If they were 7 types of beings, Satan who is called several times "the eighth", would also be part of one of the 7 groups, but mentioned separately for being the trigger. Just as traditional Chinese medicine and our medicine cure man, these 7 religions walk alongside the same Love, molding it in a particular way. It is no coincidence that in the Promised Land, symbol of heaven, there are also 7 peoples? (beyond the seven deadly sins represented by these peoples, see Judaism p.83. and the Conclusion of the essay p. 325).
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 (deaf) 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.
The Seven Spirits of God, the Twenty-Four Elders

All right, I think what was said in the previous point about the seven seals is quite clear from this perspective. Now, I’ll go further and venture into the seven Spirits and the twenty-four Elders.

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 seven flaming lamps. They have the same fire or Spirit but separated by wooden sticks, which is where they are lit. After what was said about the different faiths, knowing that Jesus makes us ALL capable of receiving the Spirit again, let’s imagine that these lamps are the different religions that have been shown or given the Spirit. Am I saying they’re all the same? No. They’re different sticks and not all burn in the same way. In fact, in symbolizing religions, something that I think is clear here, Chapters 2 and 3 of Revelation where Jesus Christ sends a message to the 7 Churches of Asia, they are really directed towards these 7 “peoples of God = Churches” or religions. And these 7 messages would be distinguishing the 7 religions, in that it says good and bad things about each. I have not been able to identify them based on these verses, but I think someone who knows the Bible and the history of other cultures could; assuming, of course, that this hypothesis is correct, which fits precisely 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.
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, 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 it talks about the church, it does so in a more or less encrypted way: “Let anyone who can hear, listen”, the different prefaces for each church... And why use this convoluted language, assuming it was addressed to churches that were contemporary at that time? Because, as with all of Revelation (the first 8 chapters especially), it was written for today, for the final stretch of time, in my opinion. And God only wanted it to be clarified today. This unknown “John”, not the apostle, wrote this to the 7 “religions” of today (I know that 7 is a symbolic number, but not here as I believe I mentioned). And he did: “Write down
in a book all that you see, and send it to the seven churches”. It is a message from God put in time for all mankind.

And now that we know our origin, isn’t it all easier? It’s not the same as suddenly appearing at a bus stop without knowing where you came from and where you are going to stop, for that’s what they say life is. Knowing our origin, everything becomes clear; suddenly we know the map of all the bus routes. We’re not like that lost and crying little boy. We become aware of ourselves, and especially of God, our source and origin of life. We’ve tracked down our lost being now, and such is what was lost that our goal should be nothing less than saintliness. Love for love’s sake. Not loving or “doing” because you have to, because of moralizing, but truly loving. Because by loving, all the commandments, all mercy, and all hospitality are fulfilled; and justice is also fulfilled in the end, because if you have children all you expect is that they love each other, and if one of them fights and you will apply your justice, because you don’t want them to hit each other. This is how God is with all of us, justice belongs to Him and all we have to do is love, and any justice we apply in order to live together in the world must be founded in that love. Ultimately, by loving, that which we want for ourselves is fulfilled, and there, in loving, is where we find happiness – not in being loved. If a king was greatly loved by his subjects, but his leadership and command only led to misfortunes and tragedies for his people, he would be unhappy (provided he is a righteous man, a son of God, of course).

God doesn’t need anything, not even for us to love Him, for God is Love. He gives, He does not need. This is why we also find our being and happiness in love, because we were originally made in His image and likeness. Today, our dying person is tenuously held in the world by our bodies, waiting to be again, to be filled with God again.

And isn’t it abundantly clear? Hasn’t the Bible told us that it doesn’t matter what sacrifices you make, if you sell your possessions and give them to the poor, if you die a martyr, that if you don’t have love, you are nothing? And this being so, all that’s missing is saying: Hey you, oblivious! Open your eyes! Religions are paths where we find love; the rules themselves don’t matter if you don’t love, and conversely, by loving, everything is regulated. Love erases those strict lanes makes us all brothers in the assurance that in loving one another we are doing the will of God, in the assurance that we are not wrong. Isn’t God infinitely merciful? And as a parent, what do you teach your child? Or what does the creator teach his creation? To be like their neighbor? No – to be like himself (just like man tries to make automatons that are like him – artificial intelligence). We are called to Love, Father of mercy, compassion, hospitality...

It doesn’t seem fitting then, considering the infinite mercy of God, to have taken the opportunity from non-Christians to exercise their freedom in what matters: consciously choosing God (Love, giving oneself and loving) over the world and
its prince, the devil (hatred, selfishness and taking for oneself). Thus, making certain religions valid as tools to reach God. I arrive to this thought from logic a well, because in the same way, using common sense, it seems very difficult for the epitome of Justice to count the sins of our ancestors against us, being free and independent of them. We do have this inheritance, 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 perhaps without knowing Christ Man, others may 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 none of them, not even the most distant, gives up on Jesus Christ. 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.
**A Time (3.5)**

We lived in the Kingdom of God, in God; in the Holy Spirit.

The Holy Spirit, the Kingdom of God.

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, God contains the essence '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.

**Two Times**

We live outside of God, without the Holy Spirit.

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.

**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 dealt 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 is pleased, by which God created celestial creatures, the rest 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: Adam, those who listen; Eve, the devil; Demons, those who tempt.

**Half Time (1290)**

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

<table>
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<tr>
<td>2300</td>
<td>End of the World. City of God reconstructed. Add 1000 years of purgatory for those who need it from the last to live in the world, until the restoration of the Sanctuary (Revelation 20:2 see p. 191)</td>
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Daniel’s Sealed Prophecy and the Apocalypse.

Daniel 8:1-17 In the third year of the reign of King Belshazzar a vision appeared to me, Daniel, after that which appeared to me at the first. 2 And I saw in the vision; and when I saw, I was in Susa the capital, which is in the province of Elam; and I saw in the vision, and I was at the river U’lai. 3 I raised my eyes and saw, and behold, a ram standing on the bank of the river. It had two horns; and both horns were high, but one was higher than the other, and the higher one came up last. 4 I saw the ram charging westward and northward and southward; no beast could stand before him, and there was no one who could rescue from his power; he did as he pleased and magnified himself. 5 As I was considering, behold, a he-goat came from the west across the face of the whole earth, without touching the ground; and the goat had a conspicuous horn between his eyes. 6 He came to the ram with the two horns, which I had seen standing on the bank of the river, and he ran at him in his mighty wrath. 7 I saw him come close to the ram, and he was enraged against him and struck the ram and broke his two horns; and the ram had no power to stand before him, but he cast him down to the ground and trampled upon him; and there was no one who could rescue the ram from his power. 8 Then the he-goat magnified himself exceedingly; but when he was strong, the great horn was broken, and instead of it there came up four conspicuous horns toward the four winds of heaven. 9 Out of one of them came forth a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land. 10 It grew great, even to the host of heaven; and some of the host of the stars it cast down to the ground, and trampled upon them. 11 It magnified itself, even up to the Prince of the host; and the continual burnt offering was taken away from him, and the place of his sanctuary was overthrown. 12 And the host was given over to it together with the continual burnt offering through transgression; and truth was cast down to the ground, and the horn acted and prospered. 13 Then I heard a holy one speaking; and another holy one said to the one that spoke, "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." 15 When I, Daniel, had seen the vision, I sought to understand it; and behold, there stood before me one having the appearance of a man. 16 And I heard a man’s voice between the banks of the U’lai, and it called, "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."

This prophecy, beyond the interpretation given to it later with respect to the earth in the identification of the ram and goat (Daniel 8:18...), has a clear interpretation from heaven. In addition, it corresponds to the following predictions of the end of the world, in Daniel's own sealed prophecy (12:1-13) and in Revelation (11:1-13). Let's examine these three prophecies and see what they have in common.

The Interpretation from heaven is this:

The two-horned ram is Adam and Eve. There is differentiation between them (the two tall, but one taller than the other and also the highest raised the last; the proudest the humblest...?), which surely refers to either the difference of later guilt or to how we were created complementarily in the image of the Trinity, Adam-Eve-Spirit.
He did what he wanted and dominated means that we were given the freedom to do what we wanted and we went against the west, north, and south, but not against the east which represents God 8.4 (where the Sun rises). Now the goat comes from the west (death, sunset), attacks the ram and breaks its two horns 8.7. The devil tempts Adam and Eve. Through Eve who believes him, Adam falls who 'loves' her (the highest one raises the last one). He knocked them down on the ground. The goat became very big, because the devil joined many with him. Let us remember that this is represented here as a magnificent horn in the goat. This is Luz Bella, beautiful as it was 8.8. It says that when it was stronger it broke and four others oriented to the 4 cardinal points emerged. These cardinal points represent the earth. The devil and his own have been defeated when God has said enough. But from his lost situation (a smaller horn of one of those four), he challenges God (he grows towards the East and the land of Splendor 8.9). This is the moment of his blackmail that we have already commented: "If you kill me, kill them also, who were traitors likewise", although some did not get up or were led back before the final battle (Eve), and others did it out of love, not out of hatred or greed (Adams). This call to justice, which God cannot ignore because He is the One who Is, causes all the Adams and Eves to fall together with the most traitors; these are the stars that fall, since we were angels (which sounds bad) and described here as stars 8,10. Note that the blow to the ram speaks of the temptation into which we fell (Eve and Adam), this fall of the stars, of us, refers to the consequence or result of that blow, after blackmail. See also that the ram with two horns, represents that our destiny (Adam-Eve) is united, is the same and besides that those horns are followed by a whole body (a people of Adam, evas; all of us men later); just as a whole body follows the horn of the goat of a horn (Satan and his fallen angels).

It is the appeal to justice that makes us fall with the devil, not in itself the sin of the Adams that was for love and could have been forgiven.

The rebellion in the sky was of very important magnitudes, it says that 1/3 of the stars fell in the apocalypse Apo 8,12. He came to God (head of the army), for He alone will find a way to save us by sacrificing His Son. It suppressed the perpetual sacrifice, it could be confused in our world with taking away the Eucharist, but it does not refer to that because in addition for that the Church would have to be destroyed, something that we know cannot happen because Jesus Christ said it. **Perpetual sacrifice (he suppressed) refers to God's love for us**, which does not cease as such, but if the gift of the Holy Spirit is cut off, because we could no longer contain it; moreover, it refers to our love for Him. When I say that I sacrifice myself for my children to take them to extracurricular activities every other day, I am not speaking of a bloody sacrifice but of an act of love for them, a continuous sacrifice. Let us remember that love is giving.

In the 8,12, it says **they gave him the army, instead of the sacrifice he established iniquity and threw the truth to the ground**, then on the earth, Satan is in charge of the army of the fallen, the demons, and he does nothing but deceive us to kill us.
13 How long will the vision last: the perpetual sacrifice, the desolate iniquity, the sanctuary, and the army trampled underfoot? 14 The other answered, Two thousand three hundred (2300) evenings and mornings; then the sanctuary will be rehabilitated.

Here is a discrepancy with the time that Daniel himself gives 1290 days and Revelation 1260 days. The latter refers to the same time and has an explanation 1290 and 1260, but why does it say 2300, that is, 1010 more days? This time is not the time from a moment of our earth to the end of the world. It is the time from the time we fell from heaven (suppressed the perpetual sacrifice) until the end of time and here it also includes when the sanctuary will be rehabilitated. According to the apocalypse (Rev 20:2), once the world is destroyed the demon will remain immobilized for 1000 years and then attack again the camp of the saints and the beloved city (heaven), and then it will finally be destroyed. I have already explained why this is in The end of the Apocalypse. p.185: 1000 years of purgatory for those who die near the end of the world and need that purging (surely for many of us); if God were to break time now, wouldn't it be unjust for those who need purging not to have it when so many others have suffered it? To add 1010 to the whole period from the betrayal of heaven to the restoration of the sanctuary I think it refers to those 1000 years of waiting with satan immobilized until the last battle begins and perhaps those 10 at the time when the demons are definitively ended. Of course, it makes no sense for Daniel himself to put 1290 in one place and 2300 in another, except for this difference: to re-establish the Sanctuary, which in the other prophecy does not appear.

Thus, as I said, this figure does not tell us about a period of time that we can add to something that is going to happen and from there we can deduce what is the date of the end of the world, because it is a global time that begins in heaven nothing less.

But:

16 ... Gabriel, explain the vision to him. 17 He came to me, and when he came, I fell on my face in fear. He said to me, "Man, you must understand that the vision refers to the end time."

The resolution of this prophecy does tell us that we are already in the end time.
Now the equivalence of the Apocalypse that uses the same numbers:

**Apocalipsis 11:1-13** Then I was given a measuring rod like a staff, and I was told: "Rise and measure the temple of God and the altar and those who worship there, but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample over the holy city for forty-two months. And I will grant my two witnesses power to prophesy for one thousand two hundred and sixty days, clothed in sackcloth." These are the two olive trees and the two lampstands which stand before the Lord of the earth. And if any one would harm them, fire pours out from their mouth and consumes their foes; if any one would harm them, thus he is doomed to be killed. They have power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they desire. And when they have finished their testimony, the beast that ascends from the bottomless pit will make war upon them and conquer them and kill them, and their dead bodies will lie in the street of the great city which is allegorically called Sodom and Egypt, where their Lord was crucified. For three days and a half men from the peoples and tribes and tongues and nations gaze at their dead bodies and refuse to let them be placed in a tomb, and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth. But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them. Then they heard a loud voice from heaven saying to them, "Come up hither!" And in the sight of their foes they went up to heaven in a cloud. And at that hour there was a great earthquake, and a tenth of the city fell; seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

In 11.1 it begins by measuring the Sanctuary of God and the altar, but does not measure the outside that has been given to the Gentiles. We, the fallen Adams-vas, are the outside, the Gentiles, are the demons. They will trample on us for 42 months. Again 42 months is equal to 1260 days, the same as 3.5 (years) which will be used later also here. This, moreover, tells us that what is said in these verses, refers to us, to the fallen ones.

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

It is important to understand what these periods are. They are equal periods, but taken or grouped in different ways; months, days, years. And the groupings change according to prophecy (here are 3.5 days, in another, times), which tells us that time itself is not important, but the relationship of equivalence between these numbers: 3.5; 42; 1260. In Daniel's sealed prophecy, which I analyze after this, it says that everything will be fulfilled when "One time, two times and half a time pass, and all these things will be fulfilled when the breaking of the strength of the holy people is over". This speaks to us, of the places we have passed through, of our periods of life or critical moments in our history from heaven: in heaven (3,5); after the betrayal we were not yet on earth (42, Cain, Abel, we lived hundreds of years, we spoke with God...); on earth before the cross (1260, we cannot retain
the Spirit, we no longer see God or speak to him directly, and we live at most 120 years, Gen 6:3. See logically p. 207; and after the cross (1290, we can retain the Holy Spirit). It also speaks to us of the equivalence in ourselves in these periods of life: in heaven with our person and freedom the same as on earth, but with different natures. It is a way of saying that our life in which we put everything at stake, took place in different periods of time in size, but equal in importance; that is, the betrayal of heaven was carried out by all humanity (before being men) at the same time, in a short space of 'time'. The moment when our betrayal was confirmed, when we were with God, but not in God, was another time, and finally on earth, which we came to for generations, which extends for longer. But at the same time they have the same value, because they are parts of our history in which our Life or death is decided. The last half time, perhaps, comes to tell us that it is in reference to the penultimate that also occurs on earth (from the beginning of our history of salvation, Abraham, or other origin, to the passion).

In any case, the use of these related numbers is also a way of talking about one of the periods (sky, middle, earth) and to include, in an ambiguous or hidden way, others who could have shared the same circumstance. For example, then follow:

2 The outer court of the Sanctuary, leave it aside, do not measure it, because it has been given to the Gentiles, who will trample on the Holy City 42 months. 3 But I will make my two witnesses prophesy for 1260 days, covered with sackcloth. The number 42, tells us of the 2nd period The outer courtyard of the Shrine has been handed over. We, when we had already been captured, and we were not yet on earth. The two witnesses are the Holy Spirit and Jesus Christ (two candlesticks and two olive trees), both sources of light and part of the tree that gives oil. On earth, no one sees God the Father, but we can feel the Holy Spirit and Christ who also became man. The Gentiles are the demons and perhaps the Eve. Nevertheless, although that 1260 also refers to the period of the earth or to everything in general, in these verses they refer specifically to the period of heaven, because in heaven also the 'witnesses' give testimony. When what is said is fulfilled in both places, it seems to use the greater number. He says, "They have power to shut heaven so that it does not rain," so that those who have risen up do not receive the Holy Spirit or the water of life (this is also given on earth). He's talking about the rebellion of heaven, so go on:

7 But when they have finished testifying, the Beast that arises from the Abyss will make war against them, will overcome them, and will kill them. It says that, for us, the Holy Spirit will be dead and we will be separated from the tree, that is to say, we will be empty by the action of the Beast, who after being defeated (comes out of the abyss) by the action of these two witnesses (finished giving testimony), will make his blackmail using justice, and the Beast will not be expelled yet. He will overcome them and kill them refers to the Spirit and brotherhood in Christ that we lost in heaven, not them in themselves, for they were (and are now) witnesses of God in us.

8 And their dead bodies, in the square of the Great City, which is symbolically called Sodom or Egypt, there where also their Lord was crucified. 9 And the people
of the peoples, races, tongues, and nations, shall behold their dead bodies three and a half days: it is not lawful to bury their dead bodies.

This, which is a little ambiguous, because it could also refer to the world, refers more to heaven (3'5); during this time we (beings without Life, without the Holy Spirit now) remain outside the tree, outside of God, but next to God still, exposed in “the great city”. It says "it is called Sodom or Egypt", Sodom as a representation of sin and Egypt as a representation of the slavery of that sin, of having submitted ourselves to Satan; "where also his Lord was crucified", it could refer to the world as it said, but I believe it refers to the very sin in which we have fallen into heaven. It is in that sin (or sinful nature) that the Lord will enter to save us on the Cross. It is a decision that was made in heaven. That offer or acceptance by which the world will later be created.

Thus, those corpses are ourselves and the demons without Life, with the lack of Spirit, and of Christ. It is not allowed to bury the corpses", it tells us that not only us, but also not the demons (the most rebellious) although already defeated, they can be buried; God does not destroy them to, using them, recover us in full justice.

10 The inhabitants of the earth rejoice and rejoice because of them, and exchange gifts, because these two prophets had tormented the inhabitants of the earth. We are still in the same period. These 'inhabitants of the earth', I believe, refer above all to demons, the wicked and many Eves, who after blackmail feel safe, united to our destiny or who only have ears for the world and discard the idea of hell. On earth, the Spirit and Christ (before His arrival and passion), are not visible, demons are at ease without strong enemies.

11 But after three and a half days, a breath of life from God entered them and they stood up, and a great terror took hold of those who beheld them.

Now we change the period, from heaven (3'5) the decision of the cross is made; the general period of heaven has already passed ("after three and a half days"); now he speaks of our time on earth (he does not specify which, although he speaks of the passion, end of a period, beginning of the last means), the Spirit returns to us, thanks to Christ who comes as man and as I say, validates us in the passion. God opens the red sea, cuts the chains that united us to the pharaoh and great terror seized the demons, since they are left without a hostage, without a shield. The Eve, however, will remain deaf, so that their destiny, once separated from that of the Adams, is uncertain. At that time, it refers to the same passion: there was a violent earthquake and a tenth of the city collapsed, 7000 people perished. Well, this is what happened at the beginning of this last (middle) period: it speaks of the fulfillment of the passion (although it can also speak of how the demons fell after the decision in heaven of the cross, the offering or acceptance of Jesus). I don't know if there was an earthquake then in Jerusalem or speaks figuratively, I think there are several places in the Bible that say so. Anyway, except that 7000 was a symbolic number (which would tell us more that this happened in heaven, near God), it does not seem much compared to all of humanity, nor a tenth of the city. Later in the book of Revelation it speaks of the end of the world as already explained in this point 7, but not here. This part of the prophecy of Revelation
speaks to us of something much more important, of passion as the end of the
periods that encompass our betrayal and death, which encompasses our history
from the betrayal from heaven to our rescue. Like Daniel's prophecies, it speaks of
these particular periods, but also groups them together; that's why it uses the same
numbers, though changed in units or how they are grouped.

The scriptures, however, speak to us consciously ambiguously to show this
double information of heaven and earth. In these verses, starting from verse 8, we
could place ourselves on the earth that is symbolically called Sodom or Egypt with
the same meaning that I have already described and also "where the Lord was
crucified", referring again to the earth (not to the offering of Jesus in heaven). This
verse 8 would have been a consequence of the previous one: of Satan's blackmail,
which causes all of us, including the Adam, to fall to this earth.

Continuing from this perspective, in 10, "inhabitants of the earth" would be
likewise the demons who, while passion is not given, are at ease because they
remain parapetted behind their hostages, the Adams. In the 11th exegesis would be
the same, except that the change of period would have been from the 3rd time
(from the beginning on earth to the passion) to the beginning of the last half time
(from the passion to the end of the world). I believe that this is the appropriate
vision, however, in this verse, as in previous ones, but otherwise we could start
verse 11 also in heaven, if we consider that "breath of life" as the decision to take
the cross of Jesus that was given in heaven.

The important thing is finally to know how to distinguish that these stag-
es have occurred in our history; it is not the main thing to concretize them exactly, because,
in addition, as I have been tiringly insisting, much has been intentionally written
in an ambiguous way or to show that duality or double information of our different
stages. All this is confirmed in the exegesis of A great sign appeared in the sky
(Rev 12:1-5) p.178.

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Now the second part of Daniel 8; 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, 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. 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 the previous Chapter, which I do not put here, Daniel 11.1..., speaks of wars between kings that seem to be historical but could also show something of what happened in heaven. Perhaps it is no coincidence that Daniel 11.1 has the same numbering as Rev 11.1; let us remember that God makes use of these things and that 111 is the number that represents Him. It may not have anything to do with it, anyway, I find it very intricate and I think it is not necessary to study it after seeing Daniel 8. However, I do keep the end, Daniel 11:40-45 which seems to speak of the defeat of the evil one in heaven and also coincides with the continuation Daniel 12:1.

As almost always, we have two ways to exegete this reading.

The first from heaven:

After Satan's first defeat in heaven, he blackmails demanding the same fate of the other traitors (adams and evas). Therefore, God does not expel him yet but when Jesus in heaven, offers to save us in the new nature man, which had not yet been created (not even the Universe had been created), Satan and us, I fear, are expelled, by Michael (12.1). He says that it will be a time of anguish for all nations (I have already spoken of the types of angels and if I do not do it in the conclusion,
anyway, without counting these, we would have as groups or nations the Adams, the Eves, the faithful, archangels, powers ...). Your people will be saved, those inscribed in the book of life, from heaven, can be all those who did not rise or can also make reference to the fact that on earth, after the passion of Christ, the Adams will be able to live, that is to say that at the time of this verse (taking it from heaven) may have the opportunity to live, because there were others who did not have it (the fallen and also the Eve; that in the world they will not listen to God and can only be saved by some Adam as, conversely, happened in heaven, when the Adam 'heard' and fell). For after betrayal we are with God, but empty of the Holy Spirit, that is, dead. In (12.2) "Many of those who sleep in the dust of the earth will awake, some to eternal life, some to reproach, some to eternal horror," can refer to this very thing; those who awake to eternal reproach are demons and in the end many evas, and the others Adams. It is an awakening to the option of living, to the freedom to choose again for the Adams-Evas, because it already speaks of the future "they will awaken for...", ...to do, ...to decide. The learned, I believe, refer to that future in the world of some men.

To the question When will the fulfillment of these wonders be? Answer 3'5 times (begins in heaven) and all these things will be fulfilled when the breaking of the strength of the holy people ends (ends already on earth ...). It says breaking of the strength of the Holy people, not breaking of the Holy people. I think it refers to our "inferiority or vulnerability" of our conditions towards the world. That is to say, that we are constantly attacked and we are called not to defend ourselves. Now we are surrounded by needs and temptations, and more options to sin than we had in heaven. In fact, we might think it is now, in these times because there is more contempt for the things of God than ever, but in reality it is something continuous in history. The devil has never left his job. It could also refer to the fulfillment of passion, in which the "broken" in our souls is arranged. I believe however that it is the first option, and this prediction like the other of Daniel 8 speaks from the initial betrayal until the end of time, although not of the restoration of the Sanctuary (remember that in Daniel 8 had added 1010 years for this restoration).

Three and a half times, then, refers, as I have already explained, to our periods of life, that is: The first time, is our time in heaven where the betrayal occurred. The second time is outside of God, but not even on earth, this also exposed in the first chapters of this essay (Cain and Abel, Tower of Babel, Ark of Noah ...), the third time that comes grouped with the previous (2 times), is our time outside of God, but only until the passion of Christ, time in which our nature changes and is validated and can receive again the Holy Spirit. From passion to the end is half-time. We must bear in mind, and this is best seen in Revelation, that 1290 days / 365 days = 3'5342 years (1 time, two times + half time). It tells us that it is the same time (3'53 years are 1290 days), since it always speaks from betrayal in
heaven and are our equivalent stages of life (in each we have played the Life); however, at the same time, it seems that the longer numbers refer to our stage on earth or even after. As for: blessed is he who knows how to wait for the one thousand three hundred and thirty-five days, that is, 45 more days \((1335-1290=45)\), it seems that he speaks to us of a moment after the end of the breakdown of the Holy People. Perhaps it is a time that refers to those who, of those who endure this brokenness and do not need purification (up to 1000 years, let us remember), can, after those '45' of waiting, come to God. Or it may simply be that this number has been chosen because it represents equanimous justice: 1335 \(\text{blessed is he who comes to}\) divided by the 365 days of the year (as we did with 1260 and 1290), gives us 3.65:

\[
\frac{1335}{365} = 3.65
\]

That number divided by the days of a year gives us one-hundredth of a year for each day. It could well represent that those who arrive at the judgment or, better said, at the distribution, will take their just measure (others will not arrive, and without judgment, but sentenced for being empty, they will be stripped of what they think they have).

The 1290 comes from calculating the figures rounding with decimals; in the Apocalypse it also calculates rounding and they come out:

\[
\begin{align*}
1260/365 &= 3.452 \text{ years} \approx 3.5. \\
1290/365 &= 3.53 \text{ years} \approx 3.5.
\end{align*}
\]

A way also to indicate under the same number 3.5, the period until the previous passion (1260), and until the end of the world (1290).

Finally, in 12.11, it marks again the beginning of the time to which it refers: abolished the perpetual sacrifice, which I have already explained at the beginning of this section, and installed the abomination of desolation (or that the cursed idol be installed in other translations), which refers to the demon being installed on earth next to us or simply in our will speaking of heaven, because it equals one moment to the other; it is not that it is between one and the other, because the final moment anticipates it in 12.7, as we have already seen: and all these things will be fulfilled when the breaking of the strength of the Holy People is over.

Here, to the question When will the fulfillment of these wonders be? He does not answer directly when they will be fulfilled (will be fulfilled when the breaking of the holy people ends), but he answers first "Three and a half times and all these things will be fulfilled...", that is, he says first the beginning of everything, in heaven (3'5) and then when it will end. If I speak of a long list of things that they are going to do to me in a long stay in the hospital with intermediate operations and convalescences, and someone asks me when will that be? I will answer: it will be such a day and I will go out which one, or it will last so long.

It will be 1290 days, I have already explained, it also determines that it speaks of the end of the world, not when in itself it will be, or a specific date.
From the earth:

Directly we would put ourselves at the end of the world, and Miguel would be in charge of making the sieve. The Adams and some converted Evil will be those inscribed in the book of life. (12,2) Many who live in the dust of the earth..., it seems evident: heaven/hell. (12,3) The learned will shine, likewise, a reward for the learned...

To the answer "Three and a half times and all these things shall be fulfilled...", we could then suppose that the 3'5 (or beginning of all this) could speak of the end of the period in which we are and there would still be a stretch to the breaking of the strength of the Holy people. But I do not think it is this option, but it is part of the ambiguity or double vision of these passages. I believe it is the first choice (3'5 = heaven) and that indeed the end of Daniel 11: 40-45, the verses preceding Michael's verse (12:1), also speak of Satan's defeat in heaven.

**Daniel 11:40-45** "At the time of the end the king of the south shall attack him; but the king of the north shall rush upon him like a whirlwind, with chariots and horsemen, and with many ships; and he shall come into countries and shall overflow and pass through. 41 He shall come into the glorious land. And tens of thousands shall fall, but these shall be delivered out of his hand: Edom and Moab and the main part of the Ammonites. 42 He shall stretch out his hand against the countries, and the land of Egypt shall not escape. 43 He shall become ruler of the treasures of gold and of silver, and all the precious things of Egypt; and the Libyans and the Ethiopians shall follow in his train. 44 But tidings from the east and the north shall alarm him, and he shall go forth with great fury to exterminate and utterly destroy many. 45 And he shall pitch his palatial tents between the sea and the glorious holy mountain; yet he shall come to his end, with none to help him."

"He will enter his lands," he will steal the Essence, the Holy Spirit. "The land of splendor", the altar and those who worship it; Edom, Moab and the rest of the Ammonites may be the faithful angels... "Egypt" the fallen angels. Gold and silver, as almost always represents the Spirit. "Libyans and kusites will follow Him," may be the Adams and Evil. News comes from the East, and from the North. East is where the sun rises, and represents God, the North, can be the faithful, or Christ or Michael (North, the first), I do not know. This is his defeat (or first defeat), but "he goes out with fury to exterminate many" refers to the blackmail that left everything standing and made him revive or come out of the abyss. After the blackmail we are with God, but not in God (2nd Stage), we are "planted between the sea" (symbolizes death) "and the holy mount of the Earth of splendor" (God himself and his altar and those who worship him). "Then his end will come and no one will come to his aid". Christ accepts or offers Himself for passion; creation of the Universe... This last verse links to 12.1 which speaks of Michael, the angel who drives Satan out of heaven definitively....

Thus it seems clearer, although in this chapter 11, it is not clear who is the attacked king and the attacker, or I have not been able to discern clearly; in some
translations the king of the Midday is called king of the South, which also does not put me beyond doubt. Anyway, the end of Daniel 11, which are these verses that we have seen, seem more or less understandable in this line and also link with what comes next.

Well, given that, as I say, it is not a question of drawing a specific date, these times speak to us more of stages, sometimes in a blurred way, to include many times more than one. Neither should we confuse them with a continuous cycle of reincarnation; these are the consequence of God's attempt at salvation, which is realized in the creation of the new Man Nature, validated by full Justice. These 3’s 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, much will have passed me by, but everything goes here. Whoever has patience and studies it, will surely reach more concrete conclusions than mine, because it can be concretized, but there are no more perspectives; it is not a question of doing a strange operation that gives us the concrete date of the end of the world.

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

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

**Exodus 20:5** Thou shalt not bow down before them, nor worship them: for I the LORD thy God am a jealous God, chastening the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and I have mercy by the thousands upon them that love me, and keep my commandments.

It refers to the same thing, to those three and a half times. Each one of those generations are those times, periods or eons or whatever we want to call them. He never says directly "up to the fourth generation," which would be normal; everything has a reason: it makes a differentiation from that half time. Because the one who lived before the passion of Christ (3rd time), is not born again after the passion (4th time), but for sure we all go through the moment of betrayal (1st) and the subsequent one (2nd). Those who hate me refer to all of us who left the Kingdom empty of Him, the thousands are among the latter, those who will finally be saved. There is nothing else in justice.

Curiosities of the numbers we have seen:

3.5 x 3.5 x 3.5 = 42
1260/365 = 3,452 years ~ 3.5.
1290/365 = 3.53 years ~ 3.5.
1335/365 = 3.65
3.5 years x 12 months = 42 months, x 30 days = 1260 days.
Not interpreting in order to change, but to investigate a deeper meaning. Taking the Bible and our own feelings of God within us, and combining it all with some of our logic, we can come to glimpse the logic of God.

The fact that God speaks to all mankind from the beginning is the reason why there are different religions, because not everyone could understand that we were made in His image and likeness, or that Mary was a virgin and conceived a child, or that Jesus Christ was the Son of God (created person + exact essence of God). And 1000 or 2000 years ago, we didn’t even know about radio waves, how could one speak of a Holy Spirit that gives life to you and me at the same time? How could one think that that Spirit makes you different, a new man, even while keeping your same person? It was much more difficult and God taught with rules. And even before that, that the Spirit could not even dwell in us? Even more difficult, which is why the different language used from the Old Testament (Torah) to the New (Gospel ...) is logical. The Quran is also logical insofar as it is directed toward another community with another history, and another understanding. And furthermore, everything is according to the will of God, because He wanted to see how we all advanced towards Him without being together, to preserve our freedom.

According to this, wouldn’t everything be more understandable? Like the plot of a movie perhaps, but this way it is more easily understood and fits together without plot holes.

And yes: it does sound harsh to say that we were angels before we were men. Imagine, to make it easier, that we were simple wishes or thoughts of God and that because we were wished by Him, we already had life: a life that we lived making our free choices and unfortunately our betrayal. It is true that we are now a new creation and have no memory, but our soul does; it stirs, longing for what it once contained, what it Was.

There is something that from this logic makes sense above all and that has to do with our “not inherited from two men” sin, and that is the ability of some to hear the word of God and the inability of others. This was already explained by what was said about Adam and Eve, but I think the Bible affirms it even more with Cain and Abel. Cain, the first son of Adam and Eve, killed Abel out of envy (God
is more pleased by his offering). Cain already lived outside of Eden, but as punishment, God cast him from where he was (again) and tells him that no one will do anything to him, that is, He doesn’t punish him, He allows him to keep living without the earth giving him fruit (or without being able to be filled with God?). Adam and Eve then have Seth. Cain weds a woman and they have offspring, and Seth does too. Then continuing in Genesis, it seems to makes a distinction between the offspring of Cain (the bad) and Seth (the good), which become mixed. Again, as with Eve, it calls those who are not children of God “daughters of men”, female: *Genesis 6:1-2* (I’ve included it 2 pages from here p.211).

Not only in Genesis: the Bible distinguishes on several occasions between those who cannot understand and those who can. Even Jesus Christ spoke in parables so that they would not understand, as I said, and that’s not all:

**Gospel of John 8:43-44**

Why do you not understand what I say? Because you cannot bear to listen to my words.
You are from your father, the devil, and you prefer to do what your father wants. He was a murderer from the start; he was never grounded in the truth; there is no truth in him at all. When he lies he is speaking true to his nature, because he is a liar, and the father of lies.

Or this passage which speaks of the apostles, although they (or we, I hope) are many:

**Gospel of John 17:9**

It is for them that I pray. I am not praying for the world but for those you have given me, because they belong to you.

Well, there’s no need to draw any conclusions to see that there is something unusual or hidden in Genesis. From the other direction, knowing what is hidden, it is much easier to figure out what is written. Let’s see how, and in what parts the first verses of the Bible are divided, as well as the reason why. The beginning of Genesis is at the end of the essay for reference. The last part analyzed (Chapter 11 of this point), the Tower of Babel, combines everything that happened in way that’s easier to understand and further affirms the reasons; we’ll go over the previous parts a little more superficially.
1st Part. Our origin in Heaven. 1st Expulsion. Chapters 1-3.

Here, He forms the earth and heavens. He places man in Eden, which is really heaven (Ezekiel 28:12-17). The devil was there, the serpent, before revealing himself and falling (fallen angel). For us, heaven could not be described as anything other than what we know: our environment on earth. In the first verses is the creation of the earth, and so it should be, but is the only beginning conceivable by man: origin, earth. That is, even if we first had a celestial nature, how would He explain it? How do you explain heaven? And above all, did God want to explain it? No. The reason has already been discussed: to preserve our freedom and be able to recover us without coercion.

In this first part, in the Garden of Eden, He always calls them “man” or “woman”, and they are later called Adam and Eve. An important difference, because calling him “man” does not refer even metaphorically to one, but to many.

The “man” did this...
The “woman” said that... (even in this case it can be generalized).

Here, because of the woman, 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 So the word “woman” is not “female”, but represents those who are emptied of God by believing the devil, those who are not written in the book of life here among us, or those who do not listen and as fools only have ears for money and the idols of the world, for the devil. I say “represents”, but it actually corresponds to what happened in heaven.

“Man”, also empty of God because of the “woman”, will have his ears open to the word of God in the world, as they did not let themselves be convinced by the devil, but because of their love for the “woman”. But through the “man”, the “woman” can find salvation, and this is symbolized by the rib, which is also near the heart. Because of the love of the “man”, the “woman” is given an opportunity; or, put another way: if because of the “woman”, the “man” dies, then the “woman” can only live because of the work of the “man”. It is therefore a representation of what was to happen; that later follows with “daughters of men” contrasted with the term “sons of God”.

In this 1st Part, “man” and “woman” are cast out of heaven (Eden).
**2nd Part. Close to God, not on earth yet. 2nd Expulsion. Chapter 4.**

We are now out of Eden. It tells the story of Cain and Abel, sons of Adam and Eve (now they are named, at the end of Chapter 3 Eve is also named, when they are cast out). Here, they still talk face to face with God, even those who do not “please” the Lord. Again, one kills the other (Cain kills Abel). Curiously, the story (death of being) is repeated. Cain is “cast out” because of this to somewhere else that will not give him any fruit (those who do not hear, on earth they do not receive the Spirit). It isn’t an expulsion from a real place, given that in the place he is sent to he should be alone, but it speaks of him being there with people who can hurt him. He even marries and has offspring in a place where there is no one, because until now there was only Eden and the place where Adam and Eve were sent to, and their offspring.

*Genesis 4:12-15*

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

... 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.

It means that wherever he is, he cannot receive fruit. Cast out from the presence of God. It is not an expulsion from an actual place.

The Eves or Cains (whose offspring, as I said, are later called “daughters of men”) are condemned to wander the earth without receiving the Holy Spirit if not for the Adams or Abels, since the latter were killed by the former.

**Recap of the 2nd Part, “being close to God”. Chapter 5.**

*Genesis 5:1-2*

> This is the roll of Adam's descendants: On the day that God created Adam he made him in the likeness of God. Male and female he created them. He blessed them and gave them the name Man, when they were created.

...
3rd Part. Noah; we go from “Close to God” to our earth. Chapters 6-9.

The story was “interrupted” with the recap 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.

It is assumed that we are still close to God. The Adams join with the Eves, or the Abels with the Cains, or the hearing with the deaf.

The same thing that happened in heaven keeps happening: the “woman” loses or “kills” the “man”. The deaf kill those who hear. God puts us all together.

He makes clean slate, symbolized by Noah and the ark. The flood is the new beginning as the true nature of men as we are, with bodies. Again, with an impossible DNA. Starting from Noah, God disappears for us. Before, even the deaf could talk to Him; from now on, only a select few.

Noah symbolizes our passage from a “celestial” nature to the nature of man, which confirms that God is Love. He provides what is necessary for our salvation, and the nature of man is a tethered nature (without which our emptiness would fall along with Lucifer, eternal death) so that, in using our freedom and the later redemption of this nature (Jesus), we can fill ourselves with God again and be saved. See Justice and Redemption in Jesus, p. 155.

**Recap of the 3rd Part, “Noah and our earth”. Chapter 10.**

This begins with the same structure as the recap of “being close to God” (that of our first stay out of heaven, but not on earth, 2nd part).

**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 later will be discussed and named in the Bible. Interestingly, in the previous part about our first stay out of heaven, no kingdom or city created by them is named (with all the years they lived). Nor any towns or peoples. Although it is true that everything is “erased” by the flood, it's still strange that they aren’t even named... And what a coincidence: starting from Noah, man lives 120 years and not the 800 or more years they lived in the part before our earth. Today the oldest woman in the world is 116 according to the Guinness Book of World Records. Today… on our earth.

**Genesis 6:3** (3rd Part)

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.'
Chapter 11. The Tower of Babel. Independently summarizes all of the above.

Let’s look at the tower of Babel:

**Genesis 11:1-2**

Now the whole earth had one language and few words. And as men migrated from the east, they found a plain in the land of Shinar and settled there. (Revised Standard Version – Catholic Edition)

We are in heaven, all of us desires of God. But we begin to doubt =&gt; humanity moves from the east(from the rising sun to sunset, to death). And we are in the valley (= lowland area, usually next to a river =&gt; Life = God). We are emptying ourselves or doubting, and we’re no longer in God, but we are still in heaven, or perhaps in a moment that is post-Eden and before the world (corresponds to the section “being close to God”).

**Genesis 11:3**

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.

Perhaps these bricks symbolize our containers, souls or person, empty of the Spirit.

**Genesis 11:4-9**

'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.' 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.

After the betrayal in heaven, God waits patiently to see if those who are open to the word of God can “convert” the deaf. To see if we can go back to being what we all were before. But we still had the memory of what happened and are conscious of God. His intention is to give us a new opportunity, to see if we could

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1 The literal translation from Hebrew and Greek is “from the east”, which is the translation used in the Spanish version of NJB. Some versions of the bible, including the English NJB, use the alternate translation “eastwards” based on extrapolation of meaning from Genesis 13:11.
fill ourselves with love, and see who does so. But, knowing what had happened, because we feared Him, we decided to feign a good relationship, become false converts, join together like hollow bricks (empty of love, really) in order to return to where we fell from, to reach God. It’s a conspiracy among everyone, showing a false sentiment out of fear. We stop fighting, we conspire in our own interest. And God didn’t want slaves; He didn’t want lies or for us to choose love out of fear (love that wouldn’t be authentic). So He confuses our language and scatters us across the face of the earth (Noah). And what is it referring to with our language? If you imagine, then, that we knew our origin and we knew our problem, each and every one of us shared the same false and empty behavior of pretend love, “the whole earth had one language and few words”. We all agreed out of fear of disappearing, so He “confuses” everything. It says that He changed our language and at that point scattered us across the globe. I think it refers to the moment when God becomes invisible, when we are no longer conscious of Him (from here on in the Bible, people do not talk to God, only the chosen or prophets). As men, we have no memory of what we were => beginning of confusion, and, depending on where you were born, chances are you’ve received one religion or another (also part of God’s planned confusion). Perhaps this even depends on our level of doubt in heaven, which translates to our understanding on earth and to that religion adapted to that understanding that God gives us to “get closer” to Him (meaning our renunciation of the world and our faithfulness to God can save us, through His mercy). Ultimately, it is the underlying love in all religions which allows us to choose God, and Jesus Christ who has made us all potential wishes of God, redeeming or fixing man’s flaw which we had in our origin, when we were not men yet (with body): the betrayal, the apple. What we do in the world is exercise our freedom to choose God without coercion. The exact moment in which God makes us men (with body), I believe, is Noah, certainly not in the passage of Adam and Eve (in heaven), because this is the metaphorical description, as I said, of the actual rebellion. In the tower of Babel, long story short, we started without bodies, we were those empty persons who joined together in conspiracy, like identical, hollow bricks, and God scattered us across the earth without knowledge of Him, which is represented by Noah’s ark (this new beginning).

Well, if this is so, and regardless of what is was for, it would be more significant because it is now known, because it might speak of a convergence of all religions in love, in Jesus Christ; it might speak of the approaching end of everything. Why let the secret that has been the foundation of our test and choice be unveiled? The answers to all (almost all) men’s questions about Life?... And being that those 7 religions come from God, that we are all saved by Jesus Christ, that they are all founded in justice, mercy, compassion and love (although some ignore this), wouldn’t these religions or churches, united, ultimately be the body of the universal church of Jesus Christ, and Christ its head? Similar to what the Gospels tell us,
shouldn’t we feel united with each other? Different, of course, like the foot calloused by contact with the hard ground is different from the shoulder, but in the end they both share the same life. All men are saved by Jesus Christ; we were all creations of God the Father in His image and likeness, brothers of Jesus Christ in our person or freedom, first as wishes and later as well, because that same person we hold in our bodies is the one that was emptied in heaven. But even being confused or muddled, we are the same. Similarly, the person of Jesus Christ is the same person as in heaven, that of the first wish of God, able to keep Him as He was, who pleased Him so that He created the rest of us; unlike us, he committed no sin and kept God in himself and was God as well as person. Then, because of love, Jesus Christ imprisoned himself in one of these bodies so that his person would suffer in our new nature and in that limitation, with his body subjected to need and temptation, his extreme love broke man’s own limitation to receive God. Freedom able to contain infinite God, he tested himself within the limitations of man. The test was horrible and extreme, but he didn’t fail; he remained in love, making the limited nature of man (any person + body) able to contain God.

Thinking, then, that Noah’s Ark along with the Tower of Babel are the concealment of God and our embroilment regarding our knowledge of Him, we find ourselves again with a new logical beginning that once again has an impossible worldly DNA, from a single family, as I said. Furthermore, God lets us know that He will not do another “reset”, lest we dismiss the importance of our lives and say, “Well, if I don’t save myself now, He’ll do something to save me”. Our freedom now decides without coercion in this life, because we are not obliged to fear God (or a lack thereof).

*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.'

Unfortunately, this good news, which is God’s covenant with us, is not so good for those who do not find Him here, because He is also telling us that there won’t be a new beginning or new opportunity. There won’t be a new environment, He’s not going back to the drawing board. The next step will be to go back up or keep going down.

After explaining everything that happened in heaven, what happened with God before earth and before becoming men with bodies; after explaining the reasons for everything and even giving us metaphors in place of cartoons (because that’s all God was missing to teach us in our childish ignorance), our palpable History of Salvation on earth finally begins, in one like us, with our nature; a sinner like us, but made righteous by faith, and who in fact becomes our father in faith. It is Abraham, of course, who starts our salvation here, where God wanted to make a clear foreshadowing of the sacrifice of Jesus Christ (Abraham and Isaac), for Jesus Christ really is the actual beginning of our Salvation and existence; see Judaism: The figure of Isaac, p.87.

Anyway, I just want to emphasize that the confusion of Babel, the muddling of our knowledge of God and differentiation of religions, is also the knot through which the Eves or Cains (who, like the rest of us, can no longer see God after His concealment in the “reset” of Noah’s ark) cannot pass, because they cannot understand any of these religions. They will not receive the true fruits of the world, they cannot perceive God in any way except through the Adams, for although God becomes invisible to all, the Adams can feel Him. So I would emphasize the impossibility for many to listen to God, and not because they are of other religions, as I believe that Faith is renouncing the world for Love of God, and consequently for love of neighbor, too. Furthermore, I know that many of those who practice other religions, understood with Love, are open to God. This is the ultimate reason that all nations will eventually join in Love, as it is written. But so far it hasn’t happened, because, no longer just between religions, but in our own houses we are separated. Why do you think that Jesus Christ came to bring a sword and not peace?

Gospel of Matthew 10:34-36

'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.

Actually, it’s because only after his passion could man receive the Holy Spirit, but not all of them. The devil leaves those that he already owns alone, but goes to
battle with the children of God, and he wages it through the others as well. Those temptations that attack those who are open to God become judgments and bad tricks in the Eves against the Adams. And we can see this in our families, where having the same education there are some who believe (truly believe, not just talk) and others who don’t. I’m convinced that this also occurs, for example, in Muslim families, because Jesus Christ speaks to (and saves) all mankind. It is true that in Islam, the Eves might be a bit more formal in what they say, but it’s the same thing.

And if everything really is as I say in this essay, wouldn’t that mean that God wants to reveal what He concealed? That the time is approaching when the lion will graze with the lamb? The union of the peoples? In which everyone, even the Eves, may hear? The end times? Don’t write it off completely. Think it over, for it is written that the hawk hunting the “Adams” is also the deaf, the Eves; and if the deaf finally hear, they will no longer pursue the Adams. At last, they will graze together. Yes – not only the various “sons of God” of the different religions, but also the “daughters of men”, the Eves or Cains, the deaf.

To see more evidence of all this continue reading Isaiah (the next chapter), and “4. Judaism. Foreshadowing of Christ in the Torah”, if it has not already been read.
Let us now analyze the principle of Isaiah, who, as he himself says, writes in coded form. We will see that it 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, interspersed or overlapping them, to print a deeper understanding and to show a "dual" message, as in other parts of the Bible. The most important terms you use to hide the message are:

"Israel" takes on a different meaning as it speaks of the Israel of heaven, in which we were Adam + Eve + the serpent, or Israel of the earth, in which it speaks of Adam + Eve.

**Judah** that refers to Adam.

**Ephraim** is the Eve.

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

**Jerusalem** also changes in meaning as 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 human nature, created and validated in Jerusalem by Jesus Christ; capable since then of the Spirit, of the Holy Spirit.

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

However, **Daughters of Zion**, represents the traitors to heaven I believe especially the Eve.

**Mount Zion** represents the highest point of heaven, where God dwells.

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

**Damascus** capital of Aran whose King is **Rason**
It also represents the fallen Angels and their King Satan.

**Samaria**, capital of Ephraim
the Head of Samaria is the son of Remaliah who is king of Israel.

Ephraim represents the Eve, but Israel in heaven represents the Adam, the Eve and even the fallen angels. When he speaks of Remaliah king of Israel he speaks of how the fallen angels, together with the Eve, decide and direct (king) also the Adam. On the other hand, with reference to history, here on earth, Judah is created from the kingdoms that were part of the kingdom of Israel, giving itself a shelling, separation or differentiation as well. As for Samaria, it is used to speak of Eve but also of Adam, in the dual sense of heaven.

Well, this is what I see above; if you study it more carefully, you will be able to correct it or make it more concrete; the message, however, is absolutely clear, and it coincides with the rest of the Bible.

The first 12 chapters of Isaiah, which are the ones we are going to study here, are divided into two parts: the oracles before the Siro-Efrannite war, which are the first 5 verses and the book of Emmanuel, the next 7.

To read this it is convenient to have read what precedes the book. As a note, I will tell you that you will find more redundant definitions than in the rest of the essay, because I wanted to have written this in a separate book. I beg you to have a little patience; however, that makes it clearer.

In the English versions, 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. In some verses, and since the exegesis has already been done in Spanish, I have put the translation of Deepl, of these. These are the ones that add [SP] at the end. In others, there may be some difference between the quotation marks commented on and the reading itself; this is because my text is translated, but I have translated only from the Bible into English the verses necessary to understand it (I hope).
• *Oracles before the Siro-Efrannian war.*

These oracles tell us about the rebellion of heaven and predict what will happen to us for having rebelled.

1

**Isaiah 1:1** The vision of Isaiah son of Amoz concerning Judah and Jerusalem, which he received in the reigns of Uzziah, Jotham, Ahaz and Hezekiah kings of Judah.

**Betrayal of Heaven.**

1:2 Listen, you heavens; earth, attend, for Yahweh is speaking, 'I have reared children and brought them up, but they have rebelled against me.'

1:3 The ox knows its owner and the donkey its master's crib; Israel does not know, my people do not understand.'

1:4 Disaster, sinful nation, people weighed down with guilt, race of wrong-doers, perverted children! They have abandoned Yahweh, despised the Holy One of Israel, they have turned away from him.

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 shall I strike you next, if you persist in treason? The whole head is sick, the whole heart is diseased,

1:6 from the sole of the foot to the head there is nothing healthy: only wounds, bruises and open sores not dressed, not bandaged, not soothed with ointment,

1:7 your country a desolation, your towns burnt down, your soil, foreigners lay it waste before your eyes, a desolation like devastation by foreigners.

We are all left without "wrapping". Our soul breaks down and we cannot keep the Holy Spirit. Our soil refers to this very thing, for it is our soil that sustains us with God (our soul that in turn contains the Spirit). It is the Holy Spirit who is drawn to God. The plague of the locusts (they make Eden disappear) express the same thing in a similar way.

1:8 The daughter of Zion is left like a shanty in a vineyard, like a shed in a cucumber field, like a city besieged.

The daughter of Zion, the Eve, distinguishes herself from the Eve, who, by listening to demons, will not listen to God but to them in the future. Isolated or marginalized.

1:9 Had Yahweh Sabaoth not left us a few survivors, we should be like Sodom, we should be the same as Gomorrah. Here again reference is made to Eve and also to Adam. Sodom and Gomorrah are the demons, who stood up themselves and convinced and did not back down. Demons, they don't keep their freedom, they'll just hate it. To us, God leaves that gap, the freedom that we can later use on earth to save ourselves (men).

1:10 Hear what Yahweh says, you rulers of Sodom; listen to what our God teaches, you people of Gomorrah

The following is indeed an instruction, but only as information to Gomorrah, for demons have no chance of saving themselves. He's talking about the Eves.
1:11 'What are your endless sacrifices to me?' says Yahweh. 'I am sick of burnt offerings of rams and the fat of calves. I take no pleasure in the blood of bulls and lambs and goats.
1:12 When you come and present yourselves before me, who has asked you to trample through my courts?
1:13 Bring no more futile cereal offerings, the smoke from them fills me with disgust. New Moons, Sabbaths, assemblies -- I cannot endure solemnity combined with guilt.
1:14 Your New Moons and your meetings I utterly detest; to me they are a burden I am tired of bearing.
1:15 When you stretch out your hands I turn my eyes away. You may multiply your prayers, I shall not be listening. Your hands are covered in blood,

These sacrifices can be the petitions and supplications they made or we made after the betrayal when God imposed Himself. The moment when we are with God, but not in God; before the earth.

1:16 Wash, make yourselves clean. Take your wrong-doing out of my sight. Cease doing evil.
1:17 Learn to do good, search for justice, discipline the violent, be just to the orphan, plead for the widow.
1:18 'Come, let us talk this over,' says Yahweh. 'Though your sins are like scarlet, they shall be white as snow; though they are red as crimson, they shall be like wool.
1:19 If you are willing to obey, you shall eat the good things of the earth.
1:20 But if you refuse and rebel, the sword shall eat you instead -- for Yahweh’s mouth has spoken.'

God does not want theories, He says that on earth if we have works of love we can get back the Holy Spirit ('the good of the land you shall eat'), otherwise we will be 'devoured' by the devil (hatred, sword). So far, it's about the land, we're not there yet.

1:21 The faithful city, what a harlot she has become! Zion, once full of fair judgement, where saving justice used to dwell, but now assassins!
1:22 Your silver has turned into dross, your wine is watered. [<=Your drink was watered down].

It tells us what happened to us: We all in heaven shared the Holy Spirit but our silver (=Spirit in some intensity) is gone; our Drink (=Spirit in some intensity, it is diluted).

1:23 Your princes are rebels, accomplices of brigands. All of them greedy for presents and eager for bribes, they show no justice to the orphan, and the widow’s cause never reaches them.

The Eve (our leaders) who convinced or directed us had allied themselves with the fallen angels or the serpents. Everyone wants more Essence. The orphan, the widow, can be the Adam already empty of God, without his Father/Husband.

1:24 Hence, the Lord Yahweh Sabaoth, the Mighty One of Israel, says this, 'Disaster, I shall get the better of my enemies, I shall avenge myself on my foes.

Isa 1:25 'I shall turn my hand against you, I shall purge your dross as though with potash, I shall remove all your alloy.
1:26 I will turn my hand against you and purify your dross in the crucible, until I take away all your bargain. [SP] [crucible=melting pot]

The melting pot is our land. Here God purifies us, He says "against you" 1:25. My enemies (1:24) are demons. For the moment, he tells us: he will purify us.

1:26 'And I shall restore your judges as at first, your counsellors as in bygone days, after which you will be called City of Saving Justice, Faithful City,'

Isa 1:27 Zion will be redeemed by fair judgement, and those who return, by saving justice.
1:27 Zion for equity will be rescued, and his captives for justice. [SP]

(1:27) Heaven "will be redeemed by equity," perhaps it refers to how the rebellion of heaven was overcome, which I believe has to do with something that God the Father did in relation to the Holy Spirit. "(1:27) Their captives for righteousness": The demons, in the name of righteousness, ask for our same destiny because we have ended up empty like them of the Spirit. God makes the new nature man, but it must be He in His Son (the first created who maintains His
exact essence) who validates with an act of infinite love the new nature man to receive the Holy Spirit; thus, making it escape from the old righteousness concerning the Spirit Himself. The reason why Jesus Christ comes down is, of course, to save us, but to fulfill all righteousness (it would not have been necessary to come down otherwise).

1:28 Rebels and sinners alike will be destroyed, and those who abandon Yahweh will perish. The Rebels are the demons; the sinners are surely the Eve and the deserters, the Adam who on earth do not love and remain imprisoned by the idols of the world, (even if after the passion they were able to receive the Spirit).

1:29 How ashamed you will be of the terebinths which gave you such delight; and how you will blush for the gardens which you chose!
1:30 For you will be like a terebinth with faded leaves, like a garden without water;
1:31 the strong will become like tinder, his work like the spark; both will go up in flames together, with no one to put them out.

Already when God thwarted betrayal in heaven we are ashamed, even when the world passes by many will be ashamed of those idols and people by whom they were deceived. Tree designates in many passages 'person'; 'we will be like a holm oak falling off its leaf' or a garden without water, it refers to the fact that we will not have the Holy Spirit (not even as men until the passion is given). The strong man refers to the demons, perhaps the Eve (who led the Adam).

2

2:1 The vision of Isaiah son of Amoz, concerning Judah and Jerusalem.
2:2 It will happen in the final days that the mountain of Yahweh's house will rise higher than the mountains and tower above the heights. Then all the nations will stream to it,
2:2 And it will happen in the days to come, that the mountain of the house of the Yahweh will be set on the top of the mountains, and will rise above the hills. All nations will come together, [SP]

The Cross, the moment of infinite love that makes us capable of receiving the Spirit. It speaks of Jesus Christ.

2:3 many peoples will come to it and say, 'Come, let us go up to the mountain of Yahweh, to the house of the God of Jacob that he may teach us his ways so that we may walk in his paths.' For the Law will issue from Zion and the word of Yahweh from Jerusalem.
2:4 Then he will judge between the nations and arbitrate between many peoples. They will hammer their swords into ploughshares and their spears into sickles. Nation will not lift sword against nation, no longer will they learn how to make war.
2:5 House of Jacob, come, let us walk in Yahweh's light.

All nations will converge toward Jesus Christ and all even those who have died before Him (of the cross) will be judged by Him since through Him we are again bound to God the Father. "(2:3) Out of Zion shall come forth the law"; the commandments come forth from God the Father; from heaven. "The word of Yahweh will come out of Jerusalem"; it refers to Jesus in nature, man, on earth, which, moreover, validates us in Jerusalem. The law is the norm established as proof to overcome the second blackmail, that of the idols. The word of Yahweh is love, it is help and salvation, it is He who gives Himself. So love fulfills every law, for it is God himself. Then he ceases to speak in "future times" to speak of the house of Jacob, which designates the adams (2:5).
2:6 You have rejected your people, the House of Jacob, for it has long been full of sorcerers like the Philistines, and is overrun with foreigners.
2:7 The country is full of silver and gold and treasures unlimited, the country is full of horses, its chariots are unlimited;
2:8 the country is full of idols. They bow down before the work of their hands, before what their own fingers have made.
2:9 Human nature has been humbled, humankind brought low: do not raise them again!
2:10 Go into the rock, hide in the dust, in terror of Yahweh, at the brilliance of his majesty, when he arises to make the earth quake.

"(2:6) Thy people" is Jacob, the Adams. The diviners and evocators, the Philistines refer to the Eve. Let us remember that Adam does not wish to be more or not desire the Essence of God, but rather he eats the "apple" for the love of Eve. The idol of Adam, therefore, is not to be above God, but the very Eve to whom they are enthroned to the point of turning their backs on God. Strangers are demons (fallen angels). The result of this is that they also take of that Essence and their "earth is filled with silver and gold" (2:7). Behind the rebellion and God the Father's imposition, the traitors humble themselves apart from God (they hide from Him -this is also indicated in the passages of Adam, Eve-). It says "but do not forgive them" (2:9), it has already been said that we stopped being, in heaven we broke our soul and were no longer able to maintain the Essence of God. We become loveless and only Love can live in God. It is not that He does not forgive us, it is that we could no longer be in Him. In our freedom we become wood unattracted by the magnet.

2:11 Human pride will lower its eyes, human arrogance will be humbled, and Yahweh alone will be exalted, on that day.
2:12 That will be a day for Yahweh Sabaoth, for all who are majestic and haughty, for all who are proud, to be brought low,
2:13 for all the cedars of Lebanon, high and proud, and for all the oaks of Bashan;
2:14 for all the high mountains and for all the proud hills;
2:15 for every lofty tower and for every towering wall;
2:16 for all the ships of Tarshish and for everything held precious.

Many'Sizes of Angels' fell.

2:17 Human pride will be humbled, human arrogance brought low, and Yahweh alone will be exalted, on that day.
2:18 When the idols all disappear,
2:19 they will go into the caverns of the rocks and into the fissures of the earth in terror of Yahweh, at the brilliance of his majesty, when he arises to make the earth quake.
2:20 That day, people will fling to moles and bats the silver idols and golden idols which have been made for them to worship,
2:21 and go into the crevices of the rocks and the clefts in the cliffs, in terror of Yahweh, at the brilliance of his majesty, when he arises to make the earth quake.
2:22 Have no more to do with humankind, which has only the breath in its nostrils. How much is this worth?

The gold and silver he throws, as he always refers to the Spirit (they lose it because of the demons they idolized); shrews and moles can make a hierarchy differentiation between the fallen angels (demons) or a differentiation between these demons and the Eve... "He will get into the holes of the rocks... when He rises up to make them shiver...
3

3:1 Now the Lord Yahweh Sabaoth is about to deprive Jerusalem and Judah of resources and provisions -- all reserves of food, all reserves of water.

It says that He is taking away the Spirit (bread and water sustenance), indicating that we have not yet fallen to the ground. Jerusalem in heaven refers to us as angels, it also highlights the Adam. This moment is linked to the end of verse 2 when we throw away our "gold".

3:2 of hero, warrior, judge, prophet, diviner, elder,
3:3 captain, dignitary, counsellor, architect, soothsayer.
3:4 'I shall give them boys for princes, raw lads to rule over them.'
3:5 People will be ill-treated by one another, each by his neighbour; the young will insult the aged, and the low, the respected.

It goes on in relation to the withdrawal of the Holy Spirit. Speak of what happened and it will also be on earth: here below, the size of the soul does not matter to become a 'boss'. Up there the size or amount of the Holy Spirit determined the person. Not only is there differentiation for this reason between angels and archangels. Also among the angels themselves.

3:6 Yes, a man will catch hold of his brother in their father's house, to say, 'You have a cloak, so you be leader, and rule this heap of ruins.'
3:7 And, that day, the other will protest, 'I am no healer; in my house there is neither food nor clothing; do not make me leader of the people.'

The clothing, (tunic), almost always refers to the Holy Spirit as well (gold, silver, clothing, tunic...). Once the demons (serpents or fallen), like the Eve, are empty and the rebellion has failed, they try to save themselves through the Adams, but they are also empty (there is no bread or robe in my house). Surely it also has to do with the time when the Demons cry out to God for justice to receive the same fate as the Adam's.

3:8 For Jerusalem has collapsed and Judah has fallen, because their words and deeds affront Yahweh and insult his glorious gaze.

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

3:9 Their complacency bears witness against them, they parade their sin like Sodom; they do not conceal it, all the worse for them, for they have hatched their own downfall.
3:10 Say, 'Blessed the upright, for he will feed on the fruit of his deeds;'
3:11 woe to the wicked, it will go ill with him, for he will be treated as his actions deserve.'
3:12 O my people, their oppressors pillage them and extortioners rule over them! O my people, your rulers mislead you and efface the paths you ought to follow!
3:12 My people are oppressed by a lad, and women dominate them. My people, your rulers waver and your ways confuse. [SP]
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. The Adams fall into betrayal for the love of Eve. They are 'driven' by these. The 'women (3:12)', daughters of men.... almost always designate Eve. The lad may refer to Satan or the fallen (demons) who are 'nothing' about the Spirit oppressing Adam. In some places, young people are distracted.

3:13 Yahweh has risen to accuse, is standing to pass judgement on the people.
3:14 Yahweh is about to try the elders and the princes of his people. "You are the ones who have ravaged the vineyard, the spoils of the poor are in your houses.
3:15 By what right do you crush my people and grind the faces of the poor?" says the Lord Yahweh Sabaoth.

Again he speaks of those who led the betrayal. The fallen Angels or demons (and the Eve too, surely), who set the vineyard on fire. ‘The dispossession of the wretched man in your houses (3:14)' may mean that in his soul (house) there is a dispossession, or that the (wretched) Adams followed them, they are with them.

3:16 Yahweh says: Because Zion's daughters are proud and walk with heads held high and enticing eyes -- with mincing steps they go, jingling the bangles on their feet-
3:17 the Lord will give Zion's daughters scabby heads, Yahweh will lay their foreheads bare.
3:18 That day the Lord will take away the ornamental chains, medallions, crescents,
3:19 pendants, bracelets, trinkets,
3:20 diadems, anklet-chains, necklaces, scent bottles, amulets,
3:21 finger-rings, nose-rings,
3:22 party dresses, cloaks, scarves, purses,
3:23 mirrors, linen clothes, turbans and mantillas.
3:24 Then, instead of perfume, a stink; instead of belt, a rope, instead of hair elaborately dressed, a shaven scalp, instead of gorgeous clothes, sacking round the waist, and brand marks instead of beauty.

The Eve, almost always designated as women, daughters of men, daughters of Zion.... will not be open to the word of God. Since "they" brought perdition to the Adam's, on earth they can only receive salvation for their sake. They only have ears for demons and their idols. That capacity has been taken away from them. First he speaks of adornments, clothes and jewels (3:18-23), which could speak of the Spirit Himself. However, in 3:24 he speaks of something worse underneath (to summarize), which together with the other speaks of this lost ability to listen to God.

3:25 Your men will fall by the sword, your warriors in battle,
3:26 and her gates will moan and mourn, she will sit on the ground, deserted.

"Your people and champions" refers to those demons the Eve followed. They will not be given body and will not enter ("at the gates") into the world as we know it, but will whisper in our ears. The Eves, on the other hand, are sitting on the ground, they cannot be separated from it. In many places these are designated as cattle, which cannot be separated from the land either (as birds or Adams can) and are easy victims of reptiles or demons, for those who have ears. He insists on the idea that they will not be able to hear the Word of God; they will be the fools of the world.
4

4:1 That day, seven women will catch hold of one man and say, 'We will eat our own food, and wear our own clothing, but just let us bear your name. Take our disgrace away.'

This may refer to the same fact: that Eve alone cannot hear the word of God. They are not inscribed in the Book of Life. The name of the Adam's is, and the Eve on earth can only be saved by hearing or seeing the experience of some Adam (just as they were lost by them, in righteousness the opposite must occur on earth).

4:2 That day, Yahweh's seedling will turn to beauty and glory, what the earth brings forth will turn to the pride and ornament of Israel's survivors.

The seed of the LORD is Christ, and through him the Spirit will come into man's nature, into the earth; this will be the ornament of the Adams.

4:3 Those who are left in Zion and remain in Jerusalem will be called holy, all those in Jerusalem noted down to live. This continues with the 'enumeration' that had begun in 3:16. He had told us about the daughters of Zion or the Eve and now about the Adam and the faithful angels. He's telling us about the new heaven. How it will be when we live together (God willing) the two natures, that of the saved man and that of the angels who remained in the "first" heaven. The rest of Zion are those who were left from heaven with the Holy Spirit, the faithful angels. "Those who remain from Jerusalem (1st mention)", are those who keep the Holy Spirit in the human nature. The word "Jerusalem" in the second mention refers to this new heaven.

4:4 When the Lord has washed away the filth of Zion's daughters and with the wind of judgement and the wind of burning cleansed Jerusalem of the blood shed in her.

4:5 Yahweh will create, over every house on Mount Zion and over those who assemble there, a cloud by day, and by night smoke with the brightness of a flaring fire. For over all will be the Glory as canopy.

4:6 and tent to give shade by day from the heat, refuge and shelter from the storm and the rain.

He goes on to speak of the future heaven, which for those who attain it, will be given after cleansing the filthiness of the Eve, and cleaning the blood stains of Jerusalem from within; every stain of blood is an Adam, it is cleansed from within Jerusalem ("angel" nature) in the Jerusalem of the earth ("redeemed man 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 to 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 also have joined 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 I try to clarify in this essay.
Full stop for the "parable".

5:1 Let me sing my beloved the song of my friend for his vineyard. My beloved had a vineyard on a fertile hillside. 
5:2 He dug it, cleared it of stones, and planted it with red grapes. In the middle he built a tower, he hewed a press there too. He expected it to yield fine grapes: wild grapes were all it yielded.
5:3 And now, citizens of Jerusalem and people of Judah, I ask you to judge between me and my vineyard.
5:4 What more could I have done for my vineyard that I have not done? Why, when I expected it to yield fine grapes, has it yielded wild ones?
5:5 Very well, I shall tell you what I am going to do to my vineyard: I shall take away its hedge, for it to be grazed on, and knock down its wall, for it to be trampled on.
5:6 I shall let it go to waste, unpruned, undug, overgrown by brambles and thorn-bushes, and I shall command the clouds to rain no rain on it.
5:7 Now, the vineyard of Yahweh Sabaoth is the House of Israel, and the people of Judah the plant he cherished. He expected fair judgement, but found injustice, uprightness, but found cries of distress.

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

5:8 Woe to those who add house to house and join field to field until there is nowhere left and they are the sole inhabitants of the country.
5:9 Yahweh Sabaoth has sworn this in my hearing, Many houses will be brought to ruin, great and fine ones left untenanted;
5:10 for ten acres of vineyard will yield only one barrel, and ten bushel of seed will yield only one bushel.

The houses are our souls, of different sizes, but as in the parable of talents, the greater the house or the given by God, the more we must produce or fill. In this case it augurs difficulty for the larger ones (many houses are deserted). It can also refer to the moment in heaven when we wanted to be more (bigger, with more Essence of God). These, the ones who in one way or another coveted and took to become greater, then remain uninhabited, empty of the Holy Spirit.

The last one, "For ten Yugas of vineyards..." (5:10), may refer to what we have left after betrayal; practically nothing, the freedom of choice for Adam and Eve (even if the latter are deaf).

5:11 Woe to those who get up early to go after strong drink, and stay up late at night inflamed with wine.
5:12 Nothing but harp and lyre, tambourine and pipe, and wine for their drinking bouts. Never a thought for the works of Yahweh, never a glance for what his hands have done.
5:13 That is why my people is in exile, for want of perception: her dignitaries starving, her populace parched with thirst.
5:14 That is why Sheol opens wide its throat and gapes with measureless jaw and down go her noblemen and populace and her loud revellers merry to the last!
5:15 Human nature has been humbled, humankind brought low, and the eyes of the proud have been humbled.
5:16 Yahweh Sabaoth is the more respected for his judgement, God the Holy One has displayed his holiness by his justice!
5:17 Now the lambs will graze in their old pastures, and the fields laid waste by fat cattle will feed the kids.

In 5:11 he can speak of the same, those who walk after the Spirit, understanding that greed as an idol (not the Spirit itself, but the desire to be more); much alcohol intoxicates and even kills. "That's why he was deported (5:13), that's why we fell..."
into the world, driven out of heaven. "The notables were starving", the leaders (devils) like hatred remained, they were not given body: dead. "His plebs were drying up from thirst (5:13)," the Adam and Eve were left empty of the Spirit (the dry word even speaks of our appearance). "The grave widened its mouth without measure (5:14)" tells us that, while the demons were the lost ones at the beginning, after the earth, many Eve and Adam will also fall. The lambs will graze as in their pasture (5:17) and the fat kids among the ruins ramonean (they eat the tips of the branches => tree represents the person as I said), could make reference to heaven and hell, but I believe that the lambs are the Adam (and some Eve convinced by Adam) who will graze in the world thanks to the trial or the suffering of the world itself, and the fat kids represent the same demons that chew especially those who are victims of the idols; this is almost the same in the following chapter 7:25.

5:18 Woe to those who drag guilt along by the reins of duplicity, drag along sin as though with a cart rope;
5:19 to those who say, ‘Why doesn’t he do his work quickly so that we can see it; why doesn’t the Holy One of Israel’s design hurry up and come true so that we can experience it?’
5:20 Woe to those who call what is bad, good, and what is good, bad, who substitute darkness for light and light for darkness, who substitute bitter for sweet and sweet for bitter.
5:21 Woe to those who think themselves wise and believe themselves enlightened.
5:22 Woe to those whose might lies in winebibbing, their heroism in mixing strong drinks,
5:23 who acquit the guilty for a bribe and deny justice to the upright.
5:24 Yes, as the flame devours the stubble, as the straw flares up and disappears, their root will be like decay and their shoot be carried off like dust, for having rejected the law of Yahweh Sabaoth, for having despised the word of the Holy One of Israel.
5:25 This is why Yahweh’s anger has blazed out against his people; and he has raised his hand against them to strike them; why the mountains have shuddered and why corpses are lying like dung in the streets. After all this, his anger is not spent. No, his hand is still raised!
5:25 Therefore the wrath of Yahweh is kindled against his people, and he stretched out his hand over them, and struck them. And he killed the princes: their dead bodies lay like garbage in the middle of the streets. With all that, his anger has not abated, and his hand is still outstretched. [SP]

The princes (5:25) are the leaders of the rebellion of heaven: Satan... (who was later revived so that in righteousness we might pass our test; apocalypse). The demons were the angels who committed iniquity, from the good they brought forth the evil. The truth they lived in, they wanted to turn into a lie. In the world, the same thing will happen, many to justify themselves or to rejoice in idols, will call on good evil and bad good.

5:26 He hoists a signal for a distant nation, he whistles them up from the ends of the earth; and see how swift, how fleet they come!
5:27 None of them tired, none of them stumbling, none of them asleep or drowsy, none of them with belt unfastened, none of them with broken sandal-strap.
5:28 Their arrows are sharpened, their bows all strung, their horses’ hoofs you would think were flint and their wheels, a whirlwind!
5:29 Their roar is like that of a lioness, like fierce young lions they roar, growling they seize their prey and carry it off, with no one to prevent it,
5:30 growling at it, that day, like the growling of the sea. Only look at the country: darkness and distress, and the light turned to darkness by the clouds.

This army is that of the same fallen angels or demons that tempt us on earth at all times (5:27) whispering in our ears, with certain shots into our weaknesses. The roar of the sea is a roar of death (the sea usually symbolizes death). In the world God will make himself disappear.
6:1 In the year of King Uzziah's death I saw the Lord seated on a high and lofty throne; his train filled the sanctuary.
6:2 Above him stood seraphs, each one with six wings: two to cover its face, two to cover its feet and two for flying;
6:3 and they were shouting these words to each other: Holy, holy, holy is Yahweh Sabaoth. His glory fills the whole earth.
6:4 The door-posts shook at the sound of their shouting, and the Temple was full of smoke.
6:5 Then I said: 'Woe is me! I am lost, for I am a man of unclean lips and I live among a people of unclean lips, and my eyes have seen the King, Yahweh Sabaoth.'
6:6 Then one of the seraphs flew to me, holding in its hand a live coal which it had taken from the altar with a pair of tongs.
6:7 With this it touched my mouth and said: 'Look, this has touched your lips, your guilt has been removed and your sin forgiven.'
6:8 I then heard the voice of the Lord saying: 'Whom shall I send? Who will go for us?' And I said, 'Here am I, send me.'
6:9 He said: 'Go, and say to this people, "Listen and listen, but never understand! Look and look, but never perceive!"
6:10 Make this people's heart coarse, make their ears dull, shut their eyes tight, or they will use their eyes to see, use their ears to hear, use their heart to understand, and change their ways and be healed.'
6:11 I then said, 'Until when, Lord?' He replied, 'Until towns are in ruins and deserted, houses untenanted and a great desolation reigns in the land,
6:11 I said, "How far, Lord?" He said: "Till the cities are emptied, and the inhabitants are cut off, the houses are cut off, the countryside is desolate, [SP]
6:12 and Yahweh has driven the people away and the country is totally abandoned.
6:13 And suppose one-tenth of them are left in it, that will be stripped again, like the terebinth, like the oak, cut back to the stock; their stock is a holy seed.'

This chapter tells us that much of what Isaiah said is coded; just as it happened with the passages of Adam and Eve in which Adam includes those who betrayed God for the love of the angels Eve and Eve who betrayed the most rebellious (the serpent or the fallen) by deception; it is also encrypted in the plagues and in the apocalypse. And in the same way, Judah, Israel and the Assyrians (Assyria) will be designated here as I said at the beginning, giving a dual meaning as in many other parts of the Bible.

Everything must be hidden, for God's concealment is part of the test, lest we believe without freedom and only out of fear. Furthermore, let us remember that the Eve are deaf to the word of God for righteousness (the Adams found perdition for them and they must be the ones who, or the means by which some Eve is saved); this is also said by Jesus (I speak in parables so that they do not understand me).

But there will come a time when everything will be deciphered; and that time begins with the enlightenment of Genesis, Exodus, Isaiah and Revelation.

Question Isaiah: How far Lord (6:11)? Not for how long. This must also be analyzed according to the following verses, because it speaks of heaven and earth. Thus, God answers with an up to... in reference to "places" (until the cities, houses...). He speaks first of the betrayal of the fallen (the Eve, Adam); of how they were left empty and many other dead forever (the demons). But we were given an extension of time, a second chance on earth; "(6:13) Even the tenth that remains in it will be devastated again," he refers to us, who came to earth with this opportunity. It will be Christ, the pleasing base from which the angels were created,
the stump (6:13) from which a new tree will spring. A new human nature capable of receiving the Spirit. Our ancient celestial nature is that which has been cut down, it is no more. And this is the where, but which is the when? Linking to 6:11 "when the cities are left without inhabitants...", I think it may refer to the fact that most of those who betrayed in heaven have already passed through the earth, and now the last ones are passing through. After which the world would no longer make sense as proof, that is, the time for it would be running out. It may also refer to the fact that real practitioners, not only Christians, but also Muslims, Jews, Buddhists, Hindus... have been decimated or are soon to be decimated at this rate. It is true that, in our day, even those who claim to be Christians, are far removed from the Christians of yesteryear; not to mention the vast majority of the world who have given themselves to idols, turning their backs on any religion that involves works of mercy and faithfulness to God.

7

7:1 In the reign of Ahaz son of Jotham, son of Uzziah king of Judah, Razon king of Aram advanced on Jerusalem with Pekah son of Remaliah king of Israel, to attack it; but he was unable to attack it.
7:2 The House of David was informed: 'Aram has halted in Ephraimite territory.' At this, his heart and his people's hearts shook like forest trees shaking in the wind.
7:3 Yahweh then said to Isaiah, 'Go out with your son Shear-Jashub, and meet Ahaz at the end of the conduit of the upper pool, on the road to the Fuller's Field,
7:4 and say to him, "Pay attention and keep calm. Do not be frightened or demoralised by these two smouldering sticks of firewood, by the fierce anger of Razon, Aram and the son of Remaliah,
7:5 or because Aram, Ephraim and the son of Remaliah have been plotting against you and saying:
7:6 Let us mount an attack on Judah, destroy it, force it onto our side and install the son of Tabel there as king.

Let us think that Aram and Ephraim are the fallen angels and the Eve. The Eve covet like the demons; they are united by their greed, although the Eve did not rise or perhaps gave up or surrendered, unlike their companions who insisted on rebellion. In 7:1 it says that these (Demons and Eves) came together to attack Jerusalem (Jerusalem in heaven are the faithful angels, or you can even generalize=>the "angel" nature). He says:),(7:6) Let us make a breach in him (in Judah)", he tells us that Adam, when he also enters into betrayal, even if it were for love, breaks his soul like the others. "Let's dismember him" => he will be separated from God, "Let's make the son of Tabel king there"; Tabel means "Good is God" but the Masoretic Hebrew (from what the note in the Jerusalem Bible says), vocalized it "Tabal" ="Good for nothing". It seems that even this conversion into the language corresponds to what finally happened. From having God inside us to being nothing.

7:7 "Lord Yahweh says this: This will not happen, it will never occur,
7:8 for the head of Aram is Damascus, and the head of Damascus is Razon; another sixty-five years, and Ephraim will cease to be a people.

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7:9 The head of Ephraim is Samaria, and the head of Samaria is the son of Remaliah. If you will not take your stand on me you will not stand firm."

It will not stand, it means that it will end the rebellion and that "stolen" Spirit or Essence will be taken away from them. Aram is the fallen angels or demons and Ephraim is the Eve. It will cease to be a people, it may refer to its differentiation or later deafness of the Eve in the world (in 7:8, no. 65 may refer to man - see A little numerology. 777-111=666. p.167-, if I say 65 years will pass, at the moment I say it I will be in a different year from 65, that is, 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 would be `5 or 6' years, which would coincide with the real fall of Samaria (722). I believe, however, that it is correct as it is, because Isaiah uses ambiguity to convey this "dual" message; I believe that he wanted to point out that number (66).

On Samaria and Damascus (7:9) I have already commented at the beginning of this point (Isaiah) that they are named and then refer to different combinations of characters (Adam, Eve, Demons...), especially from the inside of those characters (Holy Spirit or lack of Him). Moreover, with these places you can easily name your kings or directors, or manipulators (Satan, Eve to Adam). These verses (7,8-9) seem to have been placed by Isaiah to explain these parts or protagonists to us and to be able to interpret what is written. Even the last sentence "If you do not affirm yourselves in me you will not be firm", which seems a little out of context speaking of Yahweh, may insist on this idea: that these verses are important for the correct interpretation.

7:10 Yahweh spoke to Ahaz again and said:
7:11 Ask Yahweh your God for a sign, either in the depths of Sheol or in the heights above.
7:12 But Ahaz said, 'I will not ask. I will not put Yahweh to the test.'
7:13 He then said: Listen now, House of David: are you not satisfied with trying human patience that you should try my God's patience too?
7:14 Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive and bear a Son, and shall call His name Immanuel. [21st Century King James Version]

After the betrayal, Jesus already in heaven offered himself for our salvation. Thanks to this, the "project" earth is made for our salvation. It says (7:11) "Ask for a sign from the grave or on high", because this acceptance or offering is already given in heaven, and then it is done on earth in Christ man. The sign, of course, speaks of Mary and Jesus Christ: A virgin (maiden) is on tape and her name is God with us (Immanuel).

7:15 On curds and honey will he feed until he knows how to refuse the bad and choose the good.
7:16 Before the child knows how to refuse the bad and choose the good, the lands whose two kings are frightening you will be deserted.

Until he refuses the evil and chooses the good, he refers to the moment when Christ is made man, and is surrounded by traitors and evil. The angels and Christ Himself, though they are free, were not surrounded in heaven by evil as we can be on earth. This "know" (7:16) isn't about learning, it's about testing. As for "the
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territory of the two kings who frighten you will be abandoned", before Jesus' arrival on earth, both Eve and Demons fall from heaven, lose their place and the kingdom of heaven (the inner Holy Spirit). On earth they are not together as they were in heaven either (Adam is no longer manipulated, nor 'emotionally' dependent on Eve; and though demons tempt us and want to devour us, they cannot touch us if we do not choose them).

7:17 Yahweh will bring times for you, your people and your ancestral House, such as have not been seen since Ephraim broke away from Judah (the king of Assyria).
7:18 When that day comes, Yahweh will whistle up mosquitoes from the distant streams of Egypt and bees from the land of Assyria,
7:19 and they will all come and settle on the streams in the gullies, in the holes in the rocks, on all the thornbushes and on all the water-points.

We continue to prophesy (speaking in the future) about the earth project to save ourselves. In 7:17 when "Ephraim broke away from Judah (the king of Assyria)", some translations change the parentheses to "the king of Assyria will come", because it does not make sense to the world either. Perhaps it corresponds to an expression that Isaiah takes for granted: When Eve separated from Adam (demon); that is, adding the demon as an explanation or cause, not saying that Adam is the demon.

The demons also fall to the earth: "(7:18) the swarm in the borders of the rivers of Egypt and the bees in the land of Assyria". After the betrayal, before the earth, the demons and we also remained apart from God (confines 7:18), but up there (the rivers symbolize God, the Holy Spirit). "They will rest in all the streams...", he says, there will be demons everywhere on earth, there will always be some to tempt us. In "all streams and brooks", he means that it will be difficult to gather the Holy Spirit into the earth by these tempters; just as it is difficult for a herbivore to drink when there is a carnivore lurking near the river.

7:20 That day the Lord will shave, with a razor hired from the other side of the River (with the king of Assyria), the head and the hair of the leg, and take off the beard, too.

We continue on to 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 "rented" speaks of storm (then it will be discarded), "beyond the river" which will be on our earth not in heaven; with the knife comes death, but in this case it is used to cleanse.

7:21 When that day comes, each man will raise one heifer and two sheep,
7:22 and because of the abundant milk they give (on curds will he feed) all who are left in the country will feed on curds and honey.
7:23 When that day comes, wherever there used to be a thousand vines worth a thousand pieces of silver, all will be brambles and thorn-bushes;
7:24 to be ventured into only with arrows and bow, for the country will be nothing but brambles and thornbushes.
7:25 No more will you venture on any hillside formerly under the hoe for fear of the brambles and thornbushes; it will be fit only for pasturing the cattle, a tramping-ground for sheep.

I can't quite find the meaning of heifer and pair of sheep; curd and honey. It may refer 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 any case, as in 7:15, it has to do with knowing the temptations, opposed to the good.

In heaven, rebellion occurred because we took more of the Essence of God, 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 strains" refers to those who got fat from greed. On earth, the Essence or Spirit is symbolized as gold (silver, treasure), for the same similarity we find with the rich and greedy of this world. Gold has been put to the test for man by reproducing conditions similar to those which were given in heaven by the greed of the Holy Spirit. That there is now "bush and brier" means that where there was Spirit there is not now. This is true of all of us on earth, although it may refer specifically to demons, for it is not the same thing to be empty as being full of bushes; which would be better, for it would continue to speak of demons since 7:18. And although it says that it will not be possible to enter, however, it is "(7:25) the pasture of oxen and sheep grazing" why? For from this battle, from this suffering, from the cross of every day is nourished the Christian, or the one who, by putting his faith in God, endures the envy of life with mercy and fidelity. That which is the source of evil can produce good in us, in so far as it is a trial for us; a trial to obtain the Spirit (food, pasture).

8

8:1 Yahweh said to me, 'Take a large tablet and on it with an ordinary stylus write, "Maher-Shalal-Hash-Baz".

8:2 And take reliable witnesses, the priest Uriah and Zechariah son of Jeberechiah.'

8:3 I then had intercourse with the prophetess, who then conceived and gave birth to a son. Yahweh said to me, 'Call him Maher-Shalal-Hash-Baz,'

8:4 for before the child knows how to say "mother" or "father", the wealth of Damascus and the booty of Samaria will be carried away while the king of Assyria looks on.'

This, which seems to refer to a son of Isaiah, could be new information in the "dual" story of Isaiah's verses or that which tells us what happened in heaven first. Maher Salal Jas Baz, means "The loot is speeding up the plunder is hastening". It tells us how traitors continue to take to themselves from that Essence of God. They're still getting fat. However, he then says that all this wealth will be taken to the king of Assyria, Satan. This is figurative in several places in the Bible: in Exodus 32:2, Remove the gold earrings from your wives, daughters (both Eve) and sons (both Adam, handled by the mothers); they come off the gold to make the idol, the kid; Satan. Before the child knows how to say 'father' and 'mother'" in this sense he speaks of the time from the time when the rebellion is born (the spoils accelerate...), until its failure.
8:5 Yahweh spoke to me again and said,
8:6 'Since this people has rejected the waters of Shiloah which flow smoothly, and has trembled before Razon and the son of Remaliah,
8:7 now, against it, the Lord will bring the mighty, swelling waters of the River (the king of Assyria and all his glory); the River will flood up all its channels and overflow all its banks;
8:8 it will flow into Judah, flooding everything and passing on; it will reach right up to the neck, and the spreading of its wings will cover the whole extent of your country, Immanuel!
8:9 Realise this, peoples, and be afraid, listen, all members of far-off nations! Arm yourselves yet be afraid! Arm yourselves yet be afraid!

That Spirit that we had, that always bathed us and kept us in constant contact with God the Father (waters of Siloa), we have refused to take for ourselves out of greed, separated from God. That is why our death of Being comes from within us; that torrent of Water or Spirit is what breaks us, that desire more, not accepting God's will is what makes us stop being His desires. For if we were created by a desire of his, how can we cease to be his desire without ceasing to exist, since it is his very essence that gives us our existence? "He will invade all its banks" speaks of the breakage of our soul, which the Holy Spirit can no longer contain. "Razon, king of Aran, represents Satan and the son of Remaliah to the king of Israel. As I said at the beginning, Israel in heaven represents Adam, Eve and serpents; since Eve convinces Adam, "they" along with the fallen angels are the ones who lead (king) Israel; the son of Remaliah represents the latter.

8:10 Devise plans as you may; they will come to nothing! Make what pronouncements you like; it will not come about! For God is with us!
8:11 For this was how Yahweh spoke to me when his hand seized hold of me and he taught me not to follow the path of this people, saying,
8:12 'Do not call conspiracy all that this people calls conspiracy; do not dread what they dread, have no fear of that.
8:13 Yahweh Sabaoth is the one you will proclaim holy, him you will dread, him you will fear.

What the traitors (or desire) in heaven most desired broke our souls and left us without anything we wanted (greed breaks the sac). In fact, the Adams listened to those who deceived them, who ultimately denied God. On earth, later on, the same thing will happen; what the world desires, riches and goods and comforts for itself, does not bring life, but the other way around.

8:14 He will be a sanctuary, a stumbling-stone, a rock to trip up the two Houses of Israel; a snare and a trap for the inhabitants of Jerusalem,
8:15 over which many of them will stumble, fall and be broken, be ensnared and made captive.
8:16 Bind up the testimony, seal the instruction in the heart of my disciples.'
8:17 My trust is in Yahweh who hides his face from the House of Jacob; I put my hope in him.

Continue with what was left in 8:9 (you will be destroyed) but now he speaks to us of the motive. It is God himself, the greed of the Essence of God, that destroys us; it is a trap for the angels Adam and Eve (+ demons perhaps) who are the dwellers of "Jerusalem"; it can tell the difference between Adam and Eve or Adam and Eve + demons or simply not mentioning the demons as already lost, and because in the term Jerusalem of heaven the "angels" are designated. In itself the Essence of God is what is desired, so that wanting more is the trap, He is the trap; to harbor as much essence as we wanted to break us inwardly; the LORD will be the stumbling block. Many (Adam, Eve, Demons) will fall and crash.... Then we will be empty without Him within us.

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8:18 Look, I and the children whom Yahweh has given me shall become signs and portents in Israel on behalf of Yahweh Sabaoth who dwells on Mount Zion.

8:19 And should people say to you, 'Go and consult ghosts and wizards that whisper and mutter' -- a people should certainly consult its gods and the dead on behalf of the living! <=[the dead for the benefit of the living (other translations)]

8:20 As regards instruction and testimony, without doubt this is how they will talk, and hence there will be no dawn for them.

8:21 Oppressed and starving he will wander the country; and, once starving, he will become frenzied and curse his king and his God; turning his gaze upward,

8:22 then down to earth, there will be only anguish, gloom, the confusion of night, swirling darkness.

8:23 For is not everything dark as night for a country in distress? As the past humbled the land of Zebulun and the land of Naphtali, so the future will glorify the Way of the Sea, beyond the Jordan, the territory of the nations.

After the betrayal we are close to God but not in God and not in our land. This time appears in Genesis as the time when we were expelled from Eden, but before Noah. In this period Cain repeats the betrayal Cain kills Abel, as Eve "kills" Adam. Here, our "middle" land of that time is in thick darkness, that is, we are no longer surrounded by God as we were in the beginning. Thus (8:19) "Consult with necromancers and diviners... the dead for the benefit of the living", tells us how the demons (the dead) and surely the Eve, were also directors in this situation (or that they were not profitable).

In the first time he outraged the land of Zebulun and Naphtali, he can again refer to the original betrayal of heaven, that is, to the so-called Eden; when Genesis called us Eve, Adam; whom he continually designates in the Bible with different names in this dual meaning (Cattle, deaf, foolish); and birds, birds, written in the book); it is true that these names, the land of Zebulun and Naphtali are not clear as the others, at least to my understanding; it may be that in history one is an Eve and the other an Adam. He says, that afterward (last time) He will honor or give glory (other translations) to the way of the sea. Here it refers to the same thing as Noah; that is, the way of death of our heavenly nature which is a restart. It will be the moment (he speaks in the future "last") in which, in a new human nature, surrounded by death, including his body in the future life of the earth, we can recover precisely by living that death of the world (renunciation of the world). The district of the Gentiles, speaks of that, our new nature man. Gentiles because we will no longer be angels, but even as upstarts or new nature or "pure" gentiles we can reach glory.

9

9:1 The people that walked in darkness have seen a great light; on the inhabitants of a country in shadow dark as death light has blazed forth.

9:2 You have enlarged the nation, you have increased its joy; they rejoice before you as people rejoice at harvest time, as they exult when they are dividing the spoils.

9:3 For the yoke that weighed on it, the bar across its shoulders, the rod of its oppressor, these you have broken as on the day of Midian.

9:4 For all the footgear clanking over the ground and all the clothing rolled in blood, will be burnt, will be food for the flames.

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'.
9:6 to extend his dominion in boundless peace, over the throne of David and over his kingdom to make it secure and sustain it in fair judgement and integrity. From this time onwards and for ever, the jealous love of Yahweh Sabaoth will do this.

Let us remember that we had stayed close to God, but not in God, because what He said after the sea’s path He told in a “last” way (8:23).

In this new chapter the reference to Jesus Christ is very clear. "The yoke that weighed them down, the rod of their tyrant you have broken" tells us of the bondage to which we were subjected, for the fallen angels asked for our vote fate because we had been left empty of the Spirit like them (I am sorry to repeat this so much, but it is crucial). Since God is the One who Is and is Justice, he could not simply deny their request, and in the face of the impossibility of granting what they were asking for because it was impossible for God to mingle with hatred, he sought ways to save us without denying himself (which is impossible). He gave us a new human nature, and Jesus Christ in an act of infinite love "made everything new", that is, made this nature "capable" of the Holy Spirit. In the new nature the old justice was no longer enough; for it is true that we could not return to what we were, without the demons having been rehabilitated as well, which, as I said, would deny God who cannot join in hatred; and who could do such a thing? Just the first one. The created one who holds the Essence of God or Holy Spirit in the same intensity as that of God. No one else could have justified the new nature, for it must be God Himself who did it, not by command but by Himself. Just as the created First, in his complacency towards the Father, made possible the new nature creation plus "blurred" Essence of God = Angel. It is He Himself, the first created One, who, by pleasing the Spirit, with infinite love, makes the new nature suitable. And since the first nature "Angel" was thus made fit, the new nature is created in the same way and is fit. Everything is created, or recreated, from the beginning; "everything new" is made. It cannot be blamed for injustice. This is represented a little earlier by the Stump of the tree (6:13), the very base or beginning of the tree, the one that remains and from which a new tree comes out. What was on the stump, our old angel nature disappears (is burned). This is also prefigured by the cut made by the red sea of the thread that united (and enslaved) us to Pharaoh, the day of the death of the firstborn. Jesus our brother in creation, God in Essence or the intensity of the Holy Spirit, is the first-born of all, also of cattle -Evas-, 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 leave prefigured in the Torah, through the history of Israel.

At this point where Isaiah inserts it, I believe it refers to the moment when Jesus Christ, in heaven, accepts or offers himself as the scapegoat for our sins, to validate the new nature or to create it by suffering the "test" of proof, of love that "certifies" it; not to the exact moment of the cross in the world, but to his offering that made possible the creation of the Universe and the earth (the last way of the sea that will be glorious for some).

God already has the solution, the earth, in mind. Now he'll get down to work to get it started.
9:7 The Lord has launched a word at Jacob and it has fallen on Israel;
9:8 and the people will all soon know it, Ephraim and the inhabitants of Samaria, who say in the pride of their arrogant hearts,
9:9 'The bricks have fallen down but we shall rebuild with dressed stone; the sycamores have been felled but we shall replace them with cedars.'
9:10 But, against them, Yahweh has raised their foe Razon, he has whipped up their enemies,
9:11 Aram to the east, Philistines to the west, to devour Israel with gaping jaws. After all this, his anger is not spent. No, his hand is still raised!

But we continue in that "intermediate" land. These verses equate to the Tower of Babel, on which they agreed (they joined together like empty bricks - from God - to reach Him). Here the "fallen bricks" symbolize our broken soul and the "dressed stone" that tower of Babel. And how God thwarts this one with one stroke of the pen. Aram and the Philistines may be Satan and the demons, for outside of heaven the word Israel no longer designates them. You can refer to the famous blackmail by which our fate is linked to yours. Historically, the Philistines have not been known to join the Aramaic against Israel.

9:12 But the people would not come back to him who struck them, they would not seek out Yahweh Sabaoth;
9:13 hence Yahweh has topped and tailed Israel, cutting off palm and reed in a single day.
9:14 (The 'top' is the elder and the man of rank; the 'tail' is the prophet teaching lies.)
9:15 This people's leaders have led them astray, and those who are led by them are swallowed up.
9:16 Hence the Lord will no longer take delight in their young people, or pity on their orphans and widows, since all of them are godless and evil, and everything they say is madness. After all this, his anger is not spent. No, his hand is still raised!

The elders and the honorable (9:14), the leaders, were the demons or the serpent. It is difficult to think of this when we have the image of these as reptiles and wicked (who are), but in reality, in one origin, they were angels like everyone else and because they convinced or "led" the Eve into betrayal and then the Adam, they are the directors of "Israel". The tail is the Eve, the false prophet, who proclaims Satan as God, turning his back on the true God; the announcement is made to Adam. From here on (once they are cut off), in the world, when it mentions Israel it means only the Adam and Eve who have recovered their hearing through the work of some Adam.

Thus, the Eve and the Fallen Angels are separated and differentiated.

9:17 Yes, wickedness has been burning like a fire, devouring bramble and thorn-bush, setting the forest thickets ablaze — up they go in billowing smoke!
9:18 The country has been set on fire by the fury of Yahweh Sabaoth, and the people are like food for the flames. No one spares a thought for his brother.
9:19 They have sliced to the right and are still hungry, they have eaten to the left and are not satisfied; each devours the flesh of his own arm.
9:20 Manasseh devours Ephraim, Ephraim Manasseh, together they turn against Judah. After all this, his anger is not spent. No, his hand is still raised!

Demons will no longer be able to redeem themselves; they will even lose their freedom, because in the future they will not be given any body, they will not be able to move between options and they will remain as hate. But the differentiation or differential treatment that God is going to give to these, the Eve and the Adam causes the former to blame each other and both Adam. In fact, this is the beginning of the fatal blackmail that is done in the following verses; the comparison of the faults between them.
10:1 Woe to those who enact unjust decrees, who compose oppressive legislation
10:2 to deny justice to the weak and to cheat the humblest of my people of fair judgement, to make widows their prey and to rob the orphan.
10:3 What will you do on the day of punishment, when disaster comes from far away? To whom will you run for help and where will you leave your riches,
10:4 to avoid squatting among the captives or falling among the slain? After all this, his anger is not spent. No, his hand is still raised!

They talk about the demons and their blackmail. The demons that are left without possibilities of redemption because hatred is and cannot live with God, appeal to the Justice of the One who Is (and is Truth and Justice), to ask for the fate of the Adam because they were emptied of the Spirit too, as I said before. These, the demons, are the ones who trample “the right of the weak” underfoot, because for this blackmail the Adam also falls.

10:5 Woe to Assyria, rod of my anger, the club in their hands is my fury!
10:6 I was sending him against a godless nation, commissioning him against the people who enraged me, to pillage and plunder at will and trample on them like the mud in the streets.
10:7 But this was not his intention nor did his heart plan it so, for he dreamed of putting an end to them, of liquidating nations without number!
10:8 For he thought, ‘Are not my officers all kings?
10:9 Is not Calno like Carchemish, Hamath like Arpad, Samaria like Damascus?
10:10 As my hand has found the kingdoms of the false gods, where there were more images than in Jerusalem and Samaria,
10:11 as I have treated Samaria and her false gods shall I not treat Jerusalem and her statues too?’

Thus, demons are given time to attack or test us. Asur represents Satan. God says of him that he commands it for looting (10:6, sacked; the Spirit on Earth) and kicked, but that the devil intends to destroy and exterminate. The devil tries to equate himself; his discourse is that Adam is like Eve, and like the fallen angels 10:8–9. This is part of the blackmail started in 10:1. Moreover, in the face of the new earth's approach, the devil claims that:

"(10:10) Just as he reached out his hand to the kingdoms of idols, that is, 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 would have on earth (so the'intended' in heaven was to be greater than God; iniquity, the idol introduced into heaven was to possess more of God's Essence, to be like God or more than Him; there is no greater idol than that). This "Jerusalem" refers to the "angel" nature; the next to the human nature.

"(10:11) Will I not do the same with Jerusalem and her simulations? => I will not do the same with Adam and Eve. Jerusalem, on earth, is the nature of redeemed man, but, even so, we are not all equal; as always the fools, the Eve, are named as appendages or additions, in this case called simulations."
In short: The devil not only does the blackmail already mentioned, but he affirms that we in the world will also fall into idols. It is another way of "making sure" that we fall with him, for he could cry out again to justice if we in this new nature fall into idols (gold, power, sex...) and are saved. In fact, this would be an important reason why hell is an option for us, even though Jesus has made our nature fit, that is, made it capable of the Holy Spirit, made it new. If we live as angels at first quiet until the devil brought iniquity into heaven; in this new nature man we have the devil tempting us with the idols of the world, from the very beginning of it (perhaps after all childhood represents this space of innocence). It is in itself a battle that we must fight, in which God fervently desires that we be saved, but Satan tries by all means to make us fall into idolatry. God is Love, but He is also Justice because He is who He is.

And being so, is God not looking for the minimum to save us? That is to say, fidelity or renunciation of idols, which is what the devil is fighting for when he compares our fall into the idolatry of heaven with that of the earth, and associates it once again with the injustice of saving us if we commit the same sin (even though Jesus has redeemed us). And if God seeks the least, will not any religion that, wrapped in rules of mercy, asks for the renunciation of the idols of the world and fidelity to God the Creator be suitable? Yeah, it seems obvious.

10:12 When the Lord has completed all his work on Mount Zion and in Jerusalem, he will punish the fruit of the king of Assyria's boastful heart and the insolence of his haughty looks.
10:13 For he thinks: 'By the strength of my own arm I have done this and by my own wisdom: how intelligent I have been! I have abolished the frontiers between peoples, I have plundered their treasures, like a hero, I have subjugated their inhabitants. 10:14 My hand has found, as though a bird's nest, the riches of the peoples. Like someone collecting deserted eggs, I have collected the whole world while no one has fluttered a wing or opened a beak to squawk.'

"When the Lord has completed all his work on Mount Zion and in Jerusalem (10:12)" they refer to the project of man's salvation. That is, at the end of the Universe's time the Lord will finish off the demons. What they said:
"I have blotted out the borders of the peoples (10:13)" => I have broken the souls of the fallen.
"I have plundered their treasures" => He says that he (the devil) has taken away (lost) the Essence of God from us.

And the next thing you know, it's the same thing.
10:15 Does the axe claim more credit than the man who wields it, or the saw more strength than the man who handles it? As though a staff controlled those who raise it, or the club could raise what is not made of wood!

Well, it really is God who overcame the rebellion up there. We lost the Spirit by separating ourselves from Him. It is true that iniquity entered through the devil.

Does the axe boast...? => He speaks of the fact that the devil does indeed put himself forward as necessary proof to fulfill justice, yet he boasts and enjoys our ruin and does his best to make it happen.

10:16 That is why Yahweh Sabaoth is going to inflict leanness on his stout men, and beneath his glory kindle a fever burning like a fire.
10:17 The light of Israel will become a fire and its Holy One a flame burning and devouring his thorn-bushes and brambles in a day.
10:18 He will consume his luxuriant forest and productive ground, he will ravage body and soul: it will be like a consumptive wasting away;
10:19 and what remain of the trees of his forest will be so few that a child could write their number.
10:20 When that day comes, the remnant of Israel and the survivors of the House of Jacob will stop relying on the man who strikes them and will truly rely on Yahweh, the Holy One of Israel.
10:21 A remnant will return, the remnant of Jacob, to the mighty God.
10:22 Israel, though your people are like the sand of the sea, only a remnant of them will return: a destruction has been decreed which will make justice overflow,
10:23 for, throughout the country, the Lord Yahweh Sabaoth will enforce the destruction now decreed.

It begins by saying, "That's why.... (10:16)" that is, by the words of the devil and the idols, "he sends his well-eaten emaciated ones thinning...". He speaks to us of what is necessary for the world, that is, the renunciation of oneself, the renunciation of idols. The Holy One of Israel is Jesus Christ, who is "called"; he refers to passion, the greatest sign of love and renunciation in the world and of oneself. "(10:17) He will devour his thorn and his bush in one day," again he refers to the passion, for on the cross we are cut off from the chains of slavery that united us to the devil. Man Nature is validated for the Holy Spirit, our new nature that escapes from the old righteousness. But what remains of the forest (that is, of all of us) will be little, for this cross, this renunciation of the world that demands justice for our salvation, will not be fulfilled by all ("Many are called and few are chosen," says Jesus). This extermination will take place among all nations, for as I have already said, Jesus Christ makes human nature entirely suitable. Other religions with norms of mercy, fidelity and renunciation of the world will also have salvation within reach.

10:24 That is why the Lord Yahweh Sabaoth says this: My people who live in Zion, do not be afraid of Assyria! He may strike you with the rod, he may raise the club against you (on the way from Egypt),
10:25 but in a very short time the retribution will come to an end, and my anger will destroy them.
10:26 Yahweh Sabaoth will brandish a whip at him as he struck Midian at Oreb's Rock, will brandish his rod at the Sea as he raised it on the way from Egypt.
10:27 When that day comes, his burden will fall from your shoulder, and his yoke from 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 (the Holy Spirit). He tells us here not to be afraid of the devil for himself or what he represents, that is, the idols with whom he tries to deceive us. Let us not be afraid of death, nor of the death of being (before others), of not having, nor even of not having to eat, for God provides whom He trusts in Him; and if we die, if we make Him free from idols, what is the problem? The rest is clear, it speaks to us of the punishment that the demons will have when the end of the Universe comes.

10:28 He has reached Aiath, he has moved on to Migron, he has left his baggage train at Michmash.
10:29 They have passed through the defile, they have bivouacked at Geba, Ramah quaked, Gibeah of Saul has fled.
10:30 Cry your loudest, Bath-Gallim! Pay attention, Laish! Answer her, Anathoth!
10:31 Madmenah has run away, the inhabitants of Gebim have taken cover.
10:32 This very day, as he halts at Nob, he will shake his fist at the mountain of the daughter of Zion, the hill of Jerusalem.
10:33 See how the Lord Yahweh Sabaoth violently lops off the foliage! The ones standing highest are cut down, the proudest are laid low! 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) is among the Eve, those who open their ears by the work of some Adam. Thus, it equates the highest of the Eve, with the lowest of the Adam. It seems that all these (who listen) will be tested and the proud will fall... (10:33).
11:1 A shoot will spring from the stock of Jesse, a new shoot will grow from his roots.
11:2 On him will rest the spirit of Yahweh, the spirit of wisdom and insight, the spirit of counsel and power, the spirit of knowledge and fear of Yahweh:
11:3 his inspiration will lie in fearing Yahweh. His judgement will not be by appearances. His verdict not given on hearsay.
11:4 He will judge the weak with integrity and give fair sentence for the humblest in the land. He will strike the country with the rod of his mouth and with the breath of his lips bring death to the wicked.
11:5 Uprightness will be the belt around his waist, and constancy the belt about his hips.
11:6 The wolf will live with the lamb, the panther lie down with the kid, calf, lion and fat-stock beast together, with a little boy to lead them.
11:7 The cow and the bear will graze, their young will lie down together. The lion will eat hay like the ox.
11:8 The infant will play over the den of the adder: the baby will put his hand into the viper's lair.
11:9 No hurt, no harm will be done on all my holy mountain, for the country will be full of knowledge of Yahweh as the waters cover the sea.
11:10 That day, the root of Jesse, standing as a signal for the peoples, will be sought out by the nations and its home will be glorious.
11:11 When that day comes, the Lord will raise his hand a second time to ransom the remnant of his people, those still left, from Assyria, from Egypt, from Pathros, Cush and Elam, from Shinar, Hamath and the islands of the Sea.
11:12 He will hoist a signal for the nations and assemble the outcasts of Israel; he will gather the scattered people of Judah from the four corners of the earth.
11:13 Then Ephraim's jealousy will cease and Judah's enemies be suppressed; Ephraim will no longer be jealous of Judah nor Judah any longer hostile to Ephraim,
11:14 but together they will swoop on the Philistines' back, to the west, and together pillage the people of the east. Edom and Moab will be subject to their sway and the Ammonites will obey them.
11:15 Then Yahweh will dry up the gulf of the Sea of Egypt, he will raise his hand against the River with the heat of his breath. He will divide it into seven streams for them to cross dry-shod.
11:16 And there will be a highway for the remnant of his people for those still left, from Assyria, as there was for Israel when he came out of Egypt.

This speaks of the fact that Jesus Christ will be able to unite the peoples under the knowledge of God the Father (the root of Jesse -11:100-, which will be lifted up to be the standard of the peoples). The offspring of the trunk of Jesse speaks of the man nature of Jesus (but also of his validation I believe). A "offspring" of his roots speaks of the divine nature of Jesus and also of that which we can already harbour anew, (that is, the Holy Spirit not in the intensity of God) thanks to Christ (but it is a offspring, we must take care of it). Again he uses the same analogy as in 6:13; everything above the stump is burned, and from the stump (holy seed), a new tree will sprout.

But it not only speaks to us about Jesus Christ and the moment of the passion that makes all this possible, but also about the moment in which what Jesus has achieved, the validation of man, will be known to humanity. He says that then we will all know that we are brothers, no matter what religion we are. 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 like never before (on earth) upon us.

".... will split it into seven streams and make it possible to pass 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 wear sandals, because with our knowledge of God we will hardly need faith. It will be very easy to go along these rivers, because even if they are a renunciation of the world, which, for some people before could mean not swimming in them, now they will be easy to pass through ("to pass through in sandals").

"There will be a royal road for the rest of his people who have survived from Assur" He says that for those who remain at the end of time, we will soon be going, it will become an easier road because with this knowledge we will be able to see it. By survived of Assur, I think he means those who survived his attack, not those who survived from within (it is convenient to compare translations).

The same way in 11:11 when he says:

to recover the rest of his people from Asur and Egypt, from Patrós, Kus, Elam, Senaar, Jamat and the islands of the sea.

I believe he speaks of the world in general whose prince is the Devil, represented by Assur, the first. Then name seven places that I believe refer to the 7 nations or religions to which God has sent us, which I speak of in the book, which are by which salvation can be achieved. Perhaps after all, the islands of the sea do not refer to a great religion, perhaps to those who have been able to love by being just, with or without their religion, who have renounced the world with rules of mercy, in favour of others, in which case it would be 6 great religions, plus these, => 7 those continually referred to in the Bible. I know this would be like saying, "wide is Castile," but I insist that God wants to save us, and as Isaiah has told us (10:5-19), the greatest choice we have is to turn our backs on God for looking at the idols of the world.

12

12:1 And, that day, you will say: 'I praise you, Yahweh, you have been angry with me but your anger is now appeased and you have comforted me.
12:2 Look, he is the God of my salvation: I shall have faith and not be afraid, for Yahweh is my strength and my song, he has been my salvation.'
12:3 Joyfully you will draw water from the springs of salvation
12:4 and, that day, you will say, 'Praise Yahweh, invoke his name. Proclaim his deeds to the people, declare his name sublime.
12:5 Sing of Yahweh, for his works are majestic, make them known throughout the world.
12:6 Cry and shout for joy, you who live in Zion, For the Holy One of Israel is among you in his greatness.'

The inhabitants of Zion are those who have the kingdom of heaven within them. The rest is very clear.
Well, these uninterpreted readings don't make much sense. South, a scourge of the Lord who turns against his designs? From the world or from atheistic thinking, we could think that God does not act in our history, but in the Holy Scriptures, and speaking precisely of God's action, how could He twist His plan, when He made Pharaoh obstinate so that he would end up under the Red Sea and thus draw what happened in heaven? No, it only makes sense in the environment of justice and with origin in heaven.

The time course is also consistent, including the last 11:1 prediction (An offspring will come out of the land of Jesse). Because, it tells us that all will be united under the name of Jesus Christ, and that will be the beginning of the end here below. And that "offspring" will come out for everyone; it will not only be recognized by Christians. On the other hand, what is the reason for Isaiah's coding? why hasn't the occult of these scriptures been revealed in over two thousand years, and now using the same decoding I applied in Genesis, Exodus and Revelation, makes sense?

The entire Bible (Old and New Testament) is in accordance with this key that has remained hidden for so long, which shows us that God has been solely responsible.

In short, Isaiah confirms this and adds details of our fall. I am particularly impressed by the verses in chapter 10 of 5-19 that explain the continuous blackmail of which we are victims, executed by the devil; and I am not referring to the initial, or heavenly, that is broken on the cross of Jesus Christ in validating the new nature, but to the need we have to turn our backs on idols, in fulfillment, not only of the love of God, but also of justice in relation to what all the fallen (Adam, Eve, Serpent) did in heaven. For if we in the new nature fall back into idols, how can we be saved? Here is the proof, and the idols made ad hoc for our nature, which are only simulations of those in heaven. Gold not only represents the Holy Spirit in scripture as God, but it also acts as an idol here. For in heaven, it also became an idol to desire to be like God or more than Him; that is why more of His Essence was desired. Paradoxically, God Himself (Essence, Holy Spirit) became an idol for us when we wished Him to be our own fattening over others and turning our backs on the person of God the Father. With gold it is similar, it represents God in our Scriptures and in itself it is not bad, but to desire it for us by turning our backs on God, because we are more than others or without taking them into account, makes it an idol (in fact, it is the idol par excellence with which the other idols of the world can be obtained).
9- 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.

- 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.

_Gospel of 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.

Maybe they are small windows that give “infinite density” with God? Or perhaps God has placed them there so that we can conceive, at least “scientifically”, of an infinite God. At the end of the day, we can’t imagine what is said by scientists either: an infinitely small point of infinite density.

What we know, then, is that He is infinite, full, needs nothing, no one has seen Him, He is above time, nothing limits Him, but there is something very interesting that Jesus said which can give us a clue. He said: ‘Anyone who has seen me has seen the Father.’ (John 14: 9)
The essence of God is the Spirit who gives life and this essence gives Life to the free and independent persons created by God.

Imagine abstract Love. “Love” as a concept in and of itself cannot be measured since the word itself refers to any love. Now imagine that this abstract, generic or general love has a person or personality who can talk to you. This would be God the Father, infinite love, immeasurable, unimaginably intense, unlimited in all directions. In fact, He has no dimensions, but He does have a person, which makes Him no longer abstract for us; His person is concrete for us. And what would the person or personality of abstract Love be? It would only speak and think of love, it could not bring itself to hate; it is pure mercy and cannot be mixed with hatred, because if it did it would stop being Love and would be something else. And what is the person of Jesus? It is the perfect person of love among us: he sacrificed himself for us, dying in torture as a man to save us, forgiving his torturers and killers. Being a mighty lion, he made himself a sacrificial lamb, and all for love, to save us. Is that not that the perfect person of Love? Is he not clearly the Son of infinite love? The Son of Almighty God who remains in him?

I believe that God the Father is the original Will of the Essence or Holy Spirit. I believe that, before the beginning of the beginning, there was only God the Father (person or will) and His own essence or Holy Spirit. I believe Jesus Christ did not exist as a person, but that he existed, of course, in the essence of God, because later when God the Father created the person Jesus Christ, his inner essence is that of God himself, pure Holy Spirit. God the Father created the person of Jesus Christ with his own essence out of love and mercy. Our subsequent creation (because He was pleased with Jesus Christ) is an act of love that gives us or creates our freedom and He gives Himself in Spirit for each creation (although our persons cannot maintain His infinite Being, as Jesus Christ does). I believe the essence or Spirit is Life itself and that it is free (person), because it leaves when the shape of the person that it inhabits changes to accept sin; somehow it becomes one with the person in which it resides. The “person” of the Holy Spirit is different from the Other Two, I can’t exactly explain why, but it is. It's as if it were a wonderful spice that gives Life and melds its “person” with the one which it inhabits. It seems like it Is by itself, but its specific person “is” with the person it inhabits, thereby making all who possess it enter in communion.
• **Jesus Christ**

As the story goes, it is the greatest desire Alive, Free and Independent of God, that because nothing has been separated from the Father, He is still God. Jesus Christ even though He is the Son is God and the Father is in Him and He is in the Father.

And why is it Son? Because his person is created by the Father. And even so, is he still God? Yes, because it maintains the exact Essence of God within. That Essence is the Holy Spirit, but not blurred as a liquid can be in different densities or even in vapor, but dense, as dense and pure as that of the source itself, for Christ is where the Father is. Christ was the first created, and He was to contain the density of the Father, and He made fit the new created person nature + Essence in some intensity. However, the next ones who were created were distanced from the source, they do not maintain the Essence of God in their interior in the same intensity; even so, these angels (we too were) were created in the image and likeness of God. Only he who justified the creation of the angel nature could justify a new man 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 that made his own creation possible. If a Christian understands that Jesus Christ has the nature of God and man, he should understand that he had previously had the nature of creation (person) and the nature of God (Essence or Spirit in the intensity of God).

As has already been said, by his proof of infinite love as Man to God and as God to man, he establishes the new Nature Man as capable of receiving the Holy Spirit, beyond all Justice. And before that, in the beginning (even before that), by his trial after pleasing God the Father as the first and only desire of the Living God, he also makes possible the creation of angels (new desires that in their freedom separate from God and cease to contain Him exactly, even though they continue to please Him) and the rest of the powers of heaven as capable of receiving the essence of God the Father. Jesus Christ desire or person is God's creation, but maintains the same unaltered essence of God the Father. It is freedom capable of containing infinite Love, into which not a shred of evil can enter, for otherwise it would cease to contain that essence of infinite love. Then, it is created desire (then man) and God essence. (3- Jesus Christ the key to the world, p. 38).

• **The Holy Spirit is Spirit**

That is, It is something that transcends from something more dense. Let's say that It is the Spirit of something infinite (Living Vapor from Living Water perhaps). To get an idea, imagine that a wish we had came to life. The difference
The Holy Spirit is independent and free and gives us life. Therefore, without It we are dead, but when It is within us, we are the mold which gives It a certain shape; I say a certain shape because we cannot sin with It, for It will leave and then once again we are dead. While It is with us, It molds and becomes one with us, and we become one with It, so that in It we enter a sort of “communion” with others who also possess It, like a small-scale (infinitesimal-scale rather) of what happens with God the Trinity, one God in three persons. The fact that It gives us life and somehow allows Itself to mold within us or carried by us, giving us Gifts and a new way of being or Living to each of us specifically, to each individual person, tells us that It is free and independent.

So when we have It within us, it’s like having God in us, but obviously not Infinite God because we would burst. What happened in heaven, as I have said, happens again: that being God's wishes and being made of His essence, were alive and were free and independent until we emptied ourselves of Him and died.

The “logical” explanation that God the Father, Son and Holy Spirit are one God and three persons can only be seen when we feel we in communion (grace) with God, because only then do we feel one with others, we can see others as our brother. Thinking that we were made with a pinch of the essence of God explains this feeling and could be the key to understanding the Holy Trinity; it would explain why, being different persons, we can really feel in communion. Perhaps the same happens with the three persons, but in an extreme or infinite union, because They are 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 being yourself, you can feel God inside, allowing you forgive others and be happy even while suffering in the world. And you are still you! While by yourself, this isn’t possible. It therefore appears that you have the essence of God wrapped in your own person. What does that remind you of?

If we think of our nature as men in the world, we see that from two hunks of meat with eyes, a free and independent being comes out, and we act like it’s no big deal. The miracle of life itself (also seen from the world) seems to be part of that mystery of the Holy Spirit in us. How does another free and independent person suddenly arrive? The world has gotten used to seeing this and no one (atheists) wonders why. It is true that on the surface, something similar happens in animals which can cloud our understanding, but it’s not the same because they are not free but guided by their instincts; all you have to do is look at the mating of praying mantis or many other insects and animals like salmon, which struggle up the river exhausting themselves to death to spawn. A computer program in a robot could
simulate the activity of an animal and very vaguely that of “homo sapiens” but not that of man. Take the mosquito: in its tiny head are the instincts, instructions or “program” that makes it find what it needs to live.

As for us, to get an idea, the Holy Spirit is to the soul what the brain to the body, in the sense that It gives us Life, Being: a man in a vegetative state can continue living in his body, and it could be that he is fighting to communicate with the outside, or not; he could wake up, or not. A soul without the Holy Spirit writhes looking for It, although our freedom could ignore this and block the path to the Spirit, or not.

To get a better idea, think of our soul as one of those balloon animals that have different pretty shapes. Let us start from there and analyze this premise from heaven and earth.

We can change the shape of this balloon (our soul) as we like with our freedom.

In heaven, when God created us, he took a bit of His Essence and wrapped it in our freedom (made us independent of Him, as His wish but free. In the first moment, we were freedom, pure and created, and we were Him, but immediately our freedom started to work and set us apart from Him. That freedom, and subsequent decisions that shape the balloon, are like our soul: the plastic surrounding the air, the essence of God). Our nozzle (where the balloon is inflated) is open and in continuous contact with Him as if it were the source that continually fills us with that wonderful air that is Him. And although we are joined to Him with our nozzle open, we can be different because of the different shapes of the balloon when inflated.

But there comes a time when we want to be what He is, we want to be by ourselves, and we can’t do that without separating from Him. So in our freedom, we tie a knot in the balloon and we leave. Imagine our surprise when we see that in doing this, the shape of our balloon was also changed; we made an ugly shape and holes formed in our soul, in the plastic, where the air leaked out, because any act of un-love has this effect. Deflated and unable to fill ourselves because we were not joined to God, and having freely tied our knot, we die in heaven with God, who joins us to bodies to give us the possibility of filling ourselves again before we fall along with Lucifer.

He does this because He knows that as deflated balloons on the ground we can never be filled, or even exercise our freedom to change that ugly shape that our balloon has taken, because freedom can only be exercised by moving between options.
In this example, Lucifer would have been one of us who not only wanted to be by himself, but wanted to be as great as God and inflated himself so much, with so much air that he exploded and caught fire, leaving only a scorched pile of plastic scraps, no balloon, no shape.

**On earth** we arrived as a new creation, consisting of an empty balloon and body, and without knowing anything about how or what shape to change our empty balloon, God gives us some laws or rules of aesthetics to make a design for our balloons without holes. And so we went, pulling and tugging, until Jesus Christ who, with his “oil”, makes (all of) our knots slip and come untied, finally enabling us to fill ourselves with air (Spirit of God) again. Before Jesus came, they could only make that pretty shape without holes and wait. He as a balloon, person, makes the Spirit fall in love again with the nature of “man” and, for us, he is that nozzle adapter that enables us to receive the gas, the Spirit of God. And so, he validates the potential of all men to return to God, not just Christians.

And what is that wonderful air doing down here in us? Well, when we have it, our balloon is plump, happy and floating upwards, and actually can be as full as in heaven and enjoy things just as much as there. But now the body that has prevented us from falling, which has saved us and has allowed us to fill ourselves, also prevents us from rising back up to Him. When we have the balloon inside us (soul) filled, we see that by pulling our body up, the stones and glass found on the ground hardly hurt us when we step on them, for 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.

Because of all this, it is essential to be filled with God at time the body dies, because this is like a lifeboat (with a special gasoline) that God has sent us to reach Him. The Spirit that we possess, once the gasoline runs out, is the push that carries us to Him, or brings us close so that we can be reached by one of His ropes of mercy, or without that push, we end up far away, sunken into the depths. There’s no point in rowing the lifeboat near the Ship, almost finishing the transfer and then drifting far away to die anyway.

Another way to understand it would be to think about the primordial wish of God; He creates the freedom of Jesus Christ and his person, but in reality it is that created freedom which ultimately shapes the person of Christ. The person of Jesus Christ therefore contains the essence of God “intact”; that is, the Spirit does not have to adapt to live and abide in Christ, which is why Christ is God’s essence and created person. But now think of us as a tiny sample (in the image and likeness) of what we are talking about: When we have the Holy Spirit in us, we are able to
forgive and have mercy that we would otherwise never have, because if we are not in grace, we let out a bark at the very least. We realize that, even with a thousand sufferings, if the Spirit is with us, we are happy. And how are we able to remain ourselves? Because the Holy Spirit is one with us and our person becomes one with It, (although on earth one is clearly distinguishable from the other). Our way of being changed (in fact it Is, when before it was not). Somehow our freedom has drawn the container into which the Spirit may enter, but when It dwells in us, It presses from within so that the nice shape isn’t ruined, even influencing the nice shape (the Spirit, when within us, will try to stay until we are not compatible with It). Something similar happens but in reverse in the example of the balloons with the external pressure exerted by Lucifer, that dirty air without a body.

The Spirit in God’s wishes would never have left if it weren’t for their becoming incompatible with It in their freedom. Thus, the Spirit is for the angel what biological life is to the body. Life will fight to remain in the body as much as it can, until the body is incompatible with it; then, the body is full of death or empty of life. But what are we? That dead body? No. For the world we “are” when the body is alive and then we are said to no longer exist. Something similar happens with person and Spirit in the wishes (including the primordial nature of Jesus Christ -1st wish- since Jesus would not have been God if He had not kept the Essence "perfectly unchanged"). A wish or angel cannot be an angel without the Spirit of God. If he doesn’t have It, he drops dead; when he empties himself (but doesn’t hate), God in His mercy makes him a man; that is, gives him machine assisted breathing that keeps him in a “vegetative” but conscious state, giving him the chance to recover the Spirit. So we “can” sin and repent because we are retained by the body.

It is true that, ultimately, freedom rules because God wants it that way, but when the Spirit is in us, we are one with It. So much so, that without It we are incomplete and “are” not. So, without the Spirit, I'm Juan Zero, and with the Spirit I'm JUAN (and I am this way, with capital letters, because the Spirit gives me strength, and the Spirit is in me because It wants to and because I want It to). And my mother, may she rest in peace, is the mother of JUAN, except when I don’t have the Spirit (and even still, she is the mother of all my being, we make no distinction between soul and body). So having the Spirit of God in you makes you a child of God again and, because it is Christ who makes us capable of housing the Holy Spirit, is it by linking with Jesus Christ or through him, and always thanks to him, that we can again become children of God.

So by the Spirit we will or will not be drawn to God or fall inert towards Lucifer. With the Spirit, we are “something” different from what we are without the Spirit, and we are part of “something” than we are not part of without It. Hence the parables about this. For example:
"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. 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."

We also see the Holy Spirit or essence of God through what It does. It conceived Christ in Mary. Somehow it's as if she carried not only Christ the man, but also the very essence of Christ-God. If we think of the Father, Son and Holy Spirit as the same God, isn't it as if it is actually the same essence of God that they share? Moreover, if, as I say, we think that when we are in God's grace, we are part of Him, full of life and happiness, wouldn't it be possible to think that it is the essence of God that made God’s wishes (angels), alive, free and independent? That later, in their freedom, some angels parted slightly from God, changing the color of the essence, others emptied themselves and fell, and still others who in their freedom tried to destroy it and ended up destroyed themselves?

That being the case, wouldn’t it be easier to understand a previously incomprehensible (for his stupidity) devil rising up against Almighty God? Wouldn’t he want to join together the essence of each of the angels to gather so much essence of God that he could rise up against Him? Because no matter how many millions of soldiers one could gather, nothing could stand against Almighty God, but perhaps he thought that by gathering the essence of Almighty God, or God Himself, he could fight against Him. This brings us back to speaking of a mother essence (Holy Spirit – output of God the Infinite Father), free and independent, which gives life. What Lucifer did not know is that, although the Spirit lives in us by adapting Itself, It cannot stay if, in our freedom, we choose un-love, we turn away from God. Thus many were seen as 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. It is curious that Protestants believe that, by work of the Spirit, God became man in Christ, being the son of God, and do not believe that through the Spirit we take the body of Christ in the Eucharist or that his body has not been conceived by man (that Mary is immaculate). They believe that the son of God in person (formed by his Freedom) and essence (essence of God), becomes man (physical nature) in Jesus Christ to be tortured and crucified for our salvation, and 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, but can’t be contained in the Bread of the Eucharist by the work of the Holy Spirit. Maybe they don’t wonder what Jesus Christ was before he was a man. For Christ would not have body, but his person and essence, and what else? And he contained himself in something physical, a body. Denying the Eucharist and thinking it impossible is to deny the possibility that the Son of God became man.

Christ has made us capable through the passion to receive the Spirit again by putting man in contact with God the Father. In communion it is the same: in touching the body of Christ, we touch God the Son and link to 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 - free and independent person that comes or goes like a bird according the state of our souls – in communion with God Trinity, a single God). So Jesus Christ forms a bridge or adapter, as already mentioned in the example of a transformer from infinity => man. Not only that, when we “connect” to Jesus Christ (God), it is like plugging into a network in which all who have some of the Holy Spirit are connected, are joined in communion. It may be the case that someone with sin plugs in, in which case the “terminals” in their plug are dirty and the Spirit will not reach them (it is a grave sin to put something dirty in Jesus Christ or vice versa) or with some “difficulty” if they are forgivable. Either way, the Spirit is a Gift. There are no magic formulas to receive It; only by asking God insistently. As we are told in the parable:


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 asking for It and He will send It to us. But as it is certain that the Holy Spirit does not stay in a dirty soul, it’s good to try to keep the house clean in case It arrives. Besides, after all, God usually rewards these efforts with some of the Spirit (perhaps by mercy, by pity or to reward us so we keep to the path).
Finally, let's look at this Passage:

**Gospel of Matthew 12:31-32**

And so I tell you, every human sin and blasphemy will be forgiven, but blasphemy against the Spirit will not be forgiven.

And anyone who says a word against the Son of man will be forgiven; but no one who speaks against the Holy Spirit will be forgiven either in this world or in the next.

By blaspheming the Spirit, are we not hating it? And what did Lucifer and his followers do but hate their essence? We emptied ourselves because of doubt, but they hated it. Wouldn’t it be, then, like choosing betrayal just as they did, they who had no body because they hated God’s wish? What we did not do in heaven, we now do here and finish it off. Blasphemy against Jesus Christ would be blaspheming against his person, which is creation and shares its nature with us; it wasn’t blasphemy against his essence because we can’t even comprehend that of the Holy Trinity. A person can forgive us, but if our freedom was created to maintain the Spirit in a nice shape and we hate the Spirit, what is the point of our freedom? And without freedom, we can no longer save ourselves. How can we hate the very essence that gives us existence? Hating It is hating that which sustains everything, hating love itself. We become hatred. The Spirit gives Life, hating It is the origin of death.

Before ending with an image of the "water" element to help us understand the Holy Trinity, I would like to see the function of our body in all this.

After betrayal, the body retains us empty and prevents that we fall, helping us to "shape", not to fill, our souls with our decisions freely. We have already seen this.

But after the passion of Christ, the soul can again receive the Holy Spirit, it can be already filled, and now this body that has had "fastener" and protective functions against the demon, in some way, it is an obstacle to fill us with the Holy Spirit. That is why, for the Saints, the renunciation of the world and the body helps them to approach God. In certain situations, and in certain places, it gives the feeling that the Holy Spirit surrounds us (as it happened in heaven), and our body prevents the access to our soul.

What I mean is that, although the body has "saved us" (Christ is who makes the body capable and He is who really save us), the body is what most differentiates us from what we were (very important question). However, I believe that up there we were filled with the Holy Spirit as 'water' and here we do it just as 'steam', those who are so lucky; constituting the most serious difference. For our nature, because degenerate into what we are now. Perhaps for those who reach heaven, this steam can be condensed and they could live that complete happiness. Unknow.

Perhaps after all, vibrant sword (Gen 3.24) does not refer at the time, but the body of the nature man, with a beating heart.
There was once a gigantic ocean, so big that it was infinite. The ocean spoke; and it was not the water within, but the thin layer of its surface that you could ask. And yet, however, that superficial layer that some came to call 'surface tension' showed the shape of water, and water had the shape of its surface, of course; in communion.

One day that ocean wished it had a resemblance to the one I could speak of, and so he said: I will create a wave that will make a free shape to the water and still remain on my surface. And he did so: from the surface of the ocean came a great bubble that immediately returned to the water forming a great wave; he called it, the One, The First. Although it was drawn on the same surface, it was indeed free and drew its shape by water, the same water that the surface and the wave itself contained.

And that pleased the water and its surface, so he wished he had more similarities. And he did, but these new bubbles in his freedom differed, they were not pure like the surface of the ocean, and as if they were bubbles with soap, when falling, although they formed a small wave, it did not contain pure water, but water with soap. Still, these new waves pleased the ocean.

GOD the Father is the Surface of Water. The original will of the Essence. GOD Son, the first wave. He contains the same Essence of God, with his free person (whose freedom, wave, will end up being the same as that of the Father).

GOD Holy Spirit is water, the Essence. His Person is formed by his characteristics: LOVE that does not coexist with sin. And it is he who (screened in us as "steam") gives us the Life of Truth.

WE WERE and are still angels: Those other bubbles that were not able to contain infinite love. As soon as we exercise our freedom, we are no longer able to contain God exactly.

ONE GOD, THREE PERSONS. But, we were all created in the image and likeness of the Father. All, created persons, brothers in creation (person), only Jesus is God in the Essence (in addition, He is the beloved Son and firstborn, only because He is also the One who is). After emptying ourselves and ceasing to Be, we can only be adopted Sons in Christ (those who in the Nature of man keep something of the Holy Spirit), since He, again united in our nature, legitimizes it. All in some way or another contain God Essence, the giver of Life, otherwise they would be dead. All but those who are empty in the nature of man, who for a time subject to the walking dead.
• **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 baptise 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 baptise 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 a 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. 130), 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 tin solder that fixes the shell of a tank to fill it after liquid tin. 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 acts within the soul, for beyond, it is not we, the outer Seal of the Holy Spirit never touches it; and in this case neither the Inner (Gift x faith + love or baptism), because it goes away.

**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, when you come out of spiritual exercises, do you come out 'floating' a spanking on 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 only true for the Spirit who, as an outward Seal, arranged us in the passion of Christ; we do not lose him even though we sin; he 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 baptized, 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 always speak of sin as an act of unlove, not of rule or law).

**1 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.

**Galatians 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? 

**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. True, then he who possesses it is the 'gatherer' 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 receiving the Holy Spirit. This normalizes religions, since they all receive the baptism of Christ (the passion that saves man's nature). Thus, it is the acts of faith + love and mercy of other religions that also bring about the Holy Spirit in their faithful. In any case, it seems clear that the Spirit can indeed leave us, it is not sealed, but it is by the Spirit in Christ's passion that our original fissure or sin which prevented us from retaining it is closed and sealed. This, moreover, as I put it in the rehearsal, is in many parables, since we are in this world to' trade' with the Spirit. To buy is to divest yourself of the world by faith and love, and to sell is to cling to the world in an act of selfishness or love for yourself. Let us remember that it is love that we' buy’ or fill ourselves with, and that love + faith can be transformed into the Holy Spirit by Gift, as a foretaste of heaven. This in the parables is represented by gold or money almost always, or oil to generate or buy (See next item and Conclusion p.325).

• **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. In short, God cannot assign the sin of others, other than us, because if He did it would be unjust (love) and He cannot not be. He can't be denied. Moreover, the Eve 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 Eve (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 sky 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
human 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, by fulfilling all justice, 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 we have our instincts. And yet, in their freedom, some fell down (they rose up and hated), others covet (Eve) and others doubted for the love of the Eve. Since God's Grace was at extreme levels (if we compare them with those received in our nature) in these angels, without need or lack, the only reason for the loss of Grace was their freedom to choose the lie. Looking at angels allows us to remove many environment 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 valley of tears needlessly, which would be an act of unlove, and thus deny God. It is true that God acts in certain people throughout history by revealing himself or initially lacking that free will; as an example are the tomb conversions (St. Paul) or how He obsessed Pharaoh to draw our history from heaven with the ten plagues of Egypt. But he does it rarely and for a reason that I will now explain.

God is timeless. As we who, by watching a movie can push forward or backward reproduction, He can go anywhere in Time. The difference is that we can't change the movie. He can put events in our history so that we can freely choose to change course. This that all of you will have ever felt it (God in your events) would have no reason to be 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; without forgetting that many of these events are painful for our good and salvation; in this way, to put ourselves in a world with sufferings knowing that we are predestined, is to force us to make a useless and painful journey, incompatible as it also said with God's Love (denial of Himself). So, it's not the same to make choices than 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 an entire city of characters in a game. The computer has a clock, and each statement or command of the microprocessor is made after the previous one. 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 restart it by continuing as if it had not stopped. The same would happen with network games with men wearing the characters, the programmer could change the environment, but it is the players who decide how to play. If a programmer can organize and intertwine stories from a small virtual city, what can't God do?

But, even if it can go forward and backward, intermediate development must always take place and this is done through our guarded freedom; that is, He changes situations for us so that we can choose better, if we go towards condemnation (this
is where the variable Adams also comes in: inscribed in the book of life or Eve: deaf and foolish). Thus, He knows what our end will be before us, but because He has seen our free development and has acted in Him or not. Otherwise, it might be possible to think: well, if He knows that I am going to condemn myself before the end of my life or save, that He will take me out of the way and thus save me from suffering. No. It is a development in which we interact with others. The world has been created so that we may be filled with love and so that we may return to Him, what can fill us with love is precisely the development of life and coexistence in the world. And why does a young man who's about to be condemned die? Perhaps God has already seen that for many events in his life he will not choose freely or use his death to act in the history of another. It is not the case that it is worse than saying it, but at ninety years of age it is saved. He has needed to live all the development of his life for that moment and God who knows the future, has waited patiently. Hence the bad bug never dies, as they say. So then, God can compel Pharaoh into plagues knowing that they would never become righteous in the development of their life. It leads to the condemnation of those who were already to be condemned, and uses them as a tool for the history of Salvation. Perhaps the case of tomb conversions is different, therefore, insofar as it is a choice that breaks the freedom, because if God shows himself there is no other choice but to believe in Him. I blame this on God's knowledge of St. Paul (in this case) already in heaven. That is, 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 regards us. Let it be clear that, as St. Augustine said, we do not have two natures, one good and one bad. In the distance from God, there is the body that pulls us and our desires, 'dividing' our will to come closer to Him, if there were any; moreover, the devil, outside of us, who uses the world and our own body to tempt us.

2. The **interior Holy Spirit can be lost**, but not the exterior Seal which, in the baptism of the Cross of Christ, sealed our soul, pierced by our sin from heaven, making us capable of containing our own Holy Spirit within us: when we possess it in some measure or intensity, it is said that we are in God's grace. As always, it is not a switch; in the same way that Angels do not have the Holy Spirit in the intensity of the archangels nor do they have in the intensity of God ('you do not know what you are asking for'), in us it also adapts until it can no longer live with evil, it cannot not be and because of our mortal sin or consciously chosen unlove it leaves us and we empty ourselves interiorly. 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 Spirit Himself who, by becoming one with us elevates us from the world we
are no longer so dependent on. The reality of feeling ourselves well inwardly and 'anaesthetized' from the sufferings of the world predisposes us to delve into that state of Grace, so we can say that the Spirit calls the Spirit, because by emptying us more of ourselves we leave more room for him or less need of adaptation. In this way, what at the beginning went through a state of Grace can be gradually transformed (in some cases suddenly) into a real state of ecstasy and even the levitation of some saints. But we can't forget that, even if it travels in us, it is our freedom that carries the helm, because our physical body throws a lot for the world and the devil uses it. A weakness is enough, so that this intensity decreases because we have filled ourselves again and leave less room. A mortal sin or act of conscious unlove is enough to make it disappear. It is convenient to read the rest of this section and see *Baptism* p. 254. and *The Holy Spirit by our means?* p.268. 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 *Righteousness and Redemption in Jesus Christ* p. 155, to really understand the ways of God.

3º **Man without Grace** is capable of fighting sin himself in the most basic forms (referring to natural law). In fact, this relationship with these natural' rules' that reside within man as a sign of our already lost celestial nature, constitute a good part of people's way of being, with or without religion. This together with the 6th point allows man to orient himself towards the Spirit.

4º **The Love of God would never allow gratuitous suffering, without reason.** If our freedom were useless and all of us were hopelessly predestined, why initiate the world? Or why follow the history of the world, once past the passion that justifies or validates our nature?

5º **The reason why we are in this world**, which has been revealed in this essay. Let us emphasize: Justice, the pretext of the devil by which God cannot save us without saving him; since we all empty ourselves of God by unlove there above, not only demons or fallen angels. This righteousness is the reason why Jesus makes everything new in our human nature, so that we can escape from the righteousness that condemned us in the antique heavenly nature, because it united us irremediably to the destiny of fallen angels (He resets everything for us). As an example of this justice he put a father who by one thought can create three lungs, but decides to create only one for one of his three children who lack the lungs. This injustice would cease to be injustice, if God the Father can only donate one of his lungs; to his only son Jesus Christ. In other words, it does not act by mandate or arbitrarily. Being moreover correct that God cannot redeem demons because the Holy Spirit who is the one who, like the sap of a tree, we all shared, cannot deny
Himself, cannot cease to Be and live in an evil person; for the Holy Spirit somehow becomes one with him when he dwells in him.

Well, and in this environment of righteousness, by which God the Father surrenders his son to save us and thus not be unjust, for He cannot 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? I wouldn't accuse the demon saying: 'They left because they chose to leave and now you bring them back forced... What an unjust tyranny! They have not regretted what they did, for they would do it again in the same circumstances, for they are listening to me. Or did you not make the world to test them in conditions similar to those of heaven? They're not yours, but mine.' For if God, under the pretext of justice and in the fulfillment of justice, is able to deliver his beloved Son to save us, how can we not be given the freedom to choose him, since to take us back without our freedom deciding would also be wielded as injustice, because of the decision that we previously made in heaven? And if grace or the interior Holy Spirit were to compel us, even in our own pleasure, to follow God, and if our freedom were below it, would not God act as a hypnotist who takes away an army of complacent slaves? Would that really be fair? Would it be love? Would it be the work of good to hypnotize your ex-girlfriend who freely left you, so that she becomes submissive and happy to be your girlfriend again? Even knowing what is best for us, God cannot act unjustly. He can't 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 or white. It can be so intensely felt that you are overwhelmed and at this moment 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 by mortal sin, but it also wears itself out by the sinful, it loses intensity; almost always by small matters of dislike. Being real what it said: that the inner Holy Spirit or God's state of grace, is going to remain in us as long as it can, just as the biological life to the body. Thus he who wants to keep Grace in a state of holiness ('great intensity of the Spirit' if he has been granted) must lead a constant life in the time of love and self-giving, which is very difficult, even if the Spirit Himself helps you. How many times have we bravely repelled the devil's temptations and then fallen? It is difficult to maintain grace in the development of the world. Regarding losing grace, I have already spoken in the previous point **Baptism p. 254**.

**6º We do deserve grace.** Luther's argument is that we are nothing compared to God. Well, to present this so it seems evident, 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", or talents. I like to express it as we receive steam from Living Water instead of Living Water. But just as water vapor is still water, the Holy Spirit in the form of Steam or in our 'digestible' form is still Spirit, it is 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. Okay, for ourselves we would never have deserved it after our sin in heaven, but did angels deserve to be created? Not by themselves. They deserved it because of God's graciousness, Jesus. And what comes first, being or deserving? how will someone who is not created deserve anything? Maybe after seeing what it's like, we could say: look, yes, this one deserves such a thing. For in the same way, Christ has made man worthy of the Holy Spirit. Am I worthy of Him? Hardly ever, He comes and goes and why? Why does He change? Not because I change, even though my body doesn't. Man nature is deserving, but it cannot be generalized to all people. Doesn't the brother of the one who is getting married deserve to be in the front row of the celebration, even though the church is crowded? Yes, and is it by itself? no; it's for his brother (a rather silly example this one). Thanks to passion, we have earned it, that is, we deserve it. On the other hand, I have already demonstrated that the words of the genesis are real: in heaven we were made in the image and likeness of God the Father, for we were angels. Thus, the justification of Christ is the starting point (or restart would be more correct to say), which connects us again with the Spirit, but the development of our freedom is equally indispensable, since it was our freedom that emptied us into heaven. If not, I insist, after the passion we would already be saved, why continue? And why does Jesus go down to the righteous after the passion? Before the passion had not been sent to the paraclete, how then did those become righteous? (see Psalm 68, p.130) 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 always there, which validates us as possible receivers of the Spirit. The Passion, which is not a unique act but a covenant by which we, 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 it is not the same for angels who emptied themselves and ceased to be by one 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, because it was more), and we have been told that we cannot sin against the Spirit either, for it is a sin that has no forgiveness.

The other great justification par excellence is ignorance, since ignorance of the law often does exempt us from it and vice versa. Since the foundation of the law is love, he who loves even without fulfilling the law will be fulfilling the spirit of the law. And in the same way that someone who does not know the law, for love can be saved, for the one who knows it, it can become an impediment that condemns in the conscience; and our conscience can separate us from Grace. We
do not initiate this separation from grace but from ourselves, for the Holy Spirit respects our freedom not to accept it. Again it is given that God does not condemn us, but that we freely separate ourselves from Him. For if someone does not consider himself worthy to ask 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, it is you who discards him. Beyond that is the last judgment of God, 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 does the devil, after tempting us and telling us to do that which is 'not evil', after doing it and sinning, tell us how bad we are? Because it makes present to us the unlove in which we have fallen. It presents us with the knowledge that through lies had clouded us, so that there is no justification for ignorance. It makes us present to us how unworthy we are of God and not necessarily with grave sins, scruples also perform this work. And the law, the devil's favorite weapon, is it bad? No. It is the means that God has used so that we can separate ourselves from the world; it is a necessary part of man's faith. For faith is not an empty belief, but a way of life in which our freedom is involved; here is the proof that enables the development of love, inasmuch as we freely renounce ourselves for the love of God or neighbor. I'm not just talking about Christianity. God provides a way of salvation for all, and makes Himself present in one way or another in every culture. So much so that even without any religion, man has inherent correct ways of living with his neighbor on which the principal 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 think they're addressed to those who know and deny it. We cannot include here other religions that have taught a doctrine in which Christ is not recognized as the Son of God. In such a way this is so, that these religions do believe in God the Father and by doing so they are also believing in the divine nature of Christ and, even if they do not know it, they have received the baptism of Christ on the cross, which makes man's nature apt to receive the Holy Spirit, in confirmation that he is the savior of mankind.
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 the Essence of Jesus, the Holy Spirit, God. In the same analogy, not believing in the person of Jesus does not condemn these religions (for not having been shown to them), but, would make them not believing in God (if they have received the knowledge of God in their religion) and all this, even though it was the person of Jesus who has opened the door of God to them as well. Likewise, it is fulfilled then for them that if they do not believe in God (with the name by which they call Him) they are already judged, why? For they are of the deaf or foolish, that is, they are of the Eves who brought down the Adams and here they have only ears for Lucifer. 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, just as the reverse happened in heaven). And this is so because, at least, all the Adams have been 'shown' God in one way or another in the world; if they do not believe, they have not followed their salvation history and are also condemned. And God doesn't love Eve? Yes, but He Is (is just). That is why it is so important for the Adams to evangelize the Eve, even to keep silent about someone else's sins, is like committing them according to the scriptures; for there are salvations that must be given promoted by the Adams.

In short, being in God's grace activates certain characteristics for us, since these are ours and the supernatural is the Spirit. Thus, the Holy Spirit becomes intimately one with us while in our soul, like the electricity that moves a fan or like the sap of a tree. But in our freedom (by the action or counsel or deception of the devil) it is unplugging us and then the Spirit stops flowing and the motor (gifts and fruits) stops rolling. But even without that motor or Spirit or interior Life, by knowing the law, and knowing that it is dying for others or love, which gives us life, we will practice it even in our tithe forces to see if we find the plug again.

Thus, to the question of whether we should act in good, without coveting the Holy Spirit or without wishing it, of course, for the one who does not receive it must act in love. But I believe that consciously denying the Holy Spirit's desire is a mistake; in fact, in the Bible we are advised to insistently ask for it (which is an act of faith in itself). Not wanting to do so is wanting to be a stopped fan, when we know that the air produced by the fan is beneficial for 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 want to fill yourself more with Him or take Him for Being more, as it happened in heaven. So, for those who don't have it, patience; if you've already felt it, you know what you're missing and will always look for it, which in itself is good, what counts is the end. The Gift of the Holy Spirit is the anticipated transformation of love + faith, in reality it is like a currency exchange; 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 to Euros or to the Spirit. Does this mean that there is injustice for those who do not turn that love into the Holy Spirit? No; for it will be transformed at the right time (the treasure of heaven). In fact, anticipating it is a gift. Jesus has made us worthy of the Holy Spirit, but we cannot demand or cry out to righteousness if we do not obtain it here on earth, because the one God gives here below, I insist, is an advance. The reason why you give to some people and not to others? Beyond the distinction of Adam and Ève, and what each one of us did in heaven, which we do not remember, perhaps God advances the Spirit to reward the way we are going, a backbone of needing it, or perhaps to 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. 254 and here, and seeing all the parables that tell us to earn more gold, oil... in reference to the Holy Spirit (see Conclusion p. 325). Knowing our origin and the real reason for the creation of the world (Justice and Redemption in Christ p. 155). By uniting everything and verifying that it fits perfectly also according to logic, doesn't it seem clear that the presence of the Holy Spirit within us is variable and can be lost? If by common sense we arrive here, let us not discard it because there are theological concepts already fixed. Think that, knowing our real origin, everything is clarified according to our reasoning and vice versa, without knowing our origin everything is complicated.
**The Holy Spirit by our means?**

We all know that the Holy Spirit is a Gift or 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 may perhaps give us the Holy Spirit, but it says that He will give it to us. And isn't the petition itself an action or an effort? Chances are we don't know how to ask. Again all this is in relation to our freedom.

In my opinion, as always it is not an empty request:"I ask you to give me the Spirit...". Like the one who asks for something without knowing what he is asking or even without asking for it heartily because he has become accustomed to asking for it. Let's take the case of the poor guy who puts himself in the corner every morning and gives him the money he's got loose. Regardless of whether he has that money left over or not, he can do it out of habit, or morality, or else he can do it because he has looked at that man, and although the devil tells him on one side that he doesn't need it, he has thought that the poor man, whatever his need is, 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 has truly been given. When we do it by inertia, it is true that there is something and that we keep treasure for heaven, but it is not the same thing. Thus everything is subject to love. If you say something nice to your wife because you think she'll like it, she's fine; if you tell her that many times it can become a routine and she'll still be fine, even if it doesn't determine that love is there. If you are able to pick up the house, for example, so that she doesn't do it because you thought she would like it, you are showing a greater love than the other. Christ says that he who is most forgiven shows more love. This is for the same principle. The worse our evil act, in which our will and'
effort' of our natural part has intervened, and we are forgiven, the greater is the love we generate towards the one who forgives us. There is a debt of our refusal of the lovelessness that forgives us and we tend to compensate, to repay that amount of love that has been given to us. In other words, the worse it is that they have done to you, the greater the love needed to forgive them. Just as dying for another is a sign of full 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 Jesus Christ, wasn't it love before the passion? Yeah. Yeah. However, it is at the moment of passion in which the act of extreme love took place that, in His Nature Man, made our nature capable of the Holy Spirit within us. Since the size of sacrifice or effort, it does matter in relation to love. Thus the body that pulls downward toward our comfort was not only a test of love for Christ, but a test for us. So the more effort we make for another, the more we will rise from the world and the more love we will have, for it is not the same to take a jump of one centimetre with a weight of ten kilos, than a jump of one metre with the same weight. Likewise, the same jump with a heavier body (diseases, circumstances), has more merit than with one of less weight; something similar happens with the old lady who gives the two coins that she has to eat, in front of the rich one who puts what is left over. So not only action is important, but the will or reason why we do it and the effort required.

Therefore, doing is very important, since the act is subsequent to our free decision and this one, suffers greater' tension' the greater the proof of renunciation to us, since the decision is weighed according to the effort that supposes for our being and if we speak of the world, of the benefit obtained also. 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 with regard to the presence of the Holy Spirit. And this is also because it is not just a yes or no, but an effort for our body on which the devil and his temptations constantly act; this is the tension I am referring to. In the same way, it is not the same to say a prayer that is said without thinking, or thinking about your things, (although it also serves), as a prayer that thinks what you say, because it requires dedication, concentration and in the end effort, no matter how little it may be. It is not the same thing to go on a pilgrimage of hundreds of kilometers, to go to the church in your neighborhood, to give examples. And another component that we have seen is love, which we have also said is greater as the effort is greater, or that it develops better in the effort, hence God's need for us. But there is a third fundamental component of the Spirit which is faith, and it is so important that it is often enough on its own... isn't 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 doesn't have freedom, even if you love him, he can hate you because you forbid him (the case
of some teenagers), and that love would no longer be given. If we acted out of fear, we would not be free and love would not really be given. This is the reason why God made Himself disappear for us. What I mean is that the three: love, freedom and faith are intertwined.

Now let us think that what was said in Luke 11:5, the word from the beginning of the point, is true. If the Spirit does not reach us, it is because we are not asking for it well. I believe that we must winke to the Spirit so that He may enter within us, and what the Spirit likes is love; for in the end, although the Spirit adapts in intensity, He is immutable in what He Is, Love, and so, we are the ones who have to become like Him so that He may come to us. And since it was our freedom that drove him to heaven, it is our freedom, an essential tool to recover him. These two ingredients are fulfilled in acts of love for others as we have seen. Of course, it is a Gift, in the sense that it is a foretaste that changes our love + faith by Spirit, and that we really don't need it to be saved whenever we maintain that love, because in the end it is certain that we will be changed by the Holy Spirit in heaven if we get there driven by him (or by the Spirit if we have already been given); but it says it very clearly in the word: night is our life in the world, to ask for the Spirit now is to make us inopportune like that neighbor, to want something out of time, for the Spirit will certainly give us after death if we reach heaven. The three loaves symbolize God, of course; but it says that he asks for a friend.

Why is it putting this on? We know that when we have the Spirit, we enlighten even without realizing others. And I think this is important too; it is not just about wanting the Spirit for ourselves, but also for others. Thus, it is not only to do things for others, but also to do them in the will to please God, to please the Spirit. Somehow it is like doing something for someone you may not even know, thinking: I want to be like you, Lord. I want you to be in me, and in that will make you 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 time we know that He does become one with us. Moreover, doing so with that will constitutes an act of faith in itself, the third fundamental component. For me that's the way to ask, it's not an empty request. And since it is not empty, it cannot be asked for with carelessness or boredom or habit. This is the great danger that we adults run, get used to it; because when we ask or do the things of the runabout, almost all the value is lost, it is like taking away veracity from what we ask or desire. As if to remove the confirmation of our will; your freedom does not act in all its dimension, since you do it as always, do not ask yourself if you are going to do it or not, much less the reasons why we do it. In this we especially have to become like children, because they see everything as something new. That illusion can be given in us also if we make these acts or sacrifices in the real expectation of receiving the Spirit. Doing so is when faith is also given, otherwise, by custom, faith is obscured.
I propose you, one day, to start a good morning with this intention; to offer yourself for everything we live with or in the workplace. Thinking not only of relieving another from the task or to help, but seeking to draw in the Holy Spirit. In the knowledge that we are continually observed by the inhabitants of heaven. This will be a clear way of saying to the Spirit, "Hey, I love you and I'm going to haunt you every day until you consent to be with me. It will be like winking at Him and showing ourselves receptive to Him who, like us, wants to make a dwelling place within us. In the end it is a relationship between lovers, with their flirtations and stories of boyfriends. To see this, nothing beats proving it. I don't know if it would work for the Evas, though, if an Eve reads this book, for me who has no other choice but to believe, I think the time is almost over when they weren't listening.

Maybe everything's finally easier than we thought. It's easier to believe when everything makes sense, although it may be less meritorious. It is easier to know the righteousness of God, when you know that it was our (personal) sin that expelled us and that it is the devil who is calling for that righteousness on the pretext that we suffer the same fate as he, be it condemnation or salvation, so that God makes everything new in human nature by giving himself as one of us to love to the infinite, to make our nature a seat capable of infinite love and thus to save us without sin. And how could it not be so? God cannot cohabit with hatred or 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 unable to dwell in evil; 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 avoiding that when we choose evil, this touch of the Spirit. So the seal remains, but not the inner Holy Spirit who flees from evil like a young stag. Or is it not evident that we come out of 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 kept our freedom or person? Thus, it is easier to understand that this state of Grace, which can be felt and you can lose, is really something of that interior 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 thinking also of Him (Freedom + Love + Faith).

As another example confirming the impossibility of the Spirit's cohabitation with evil are these words spoken in the mountain sermon:

Mark 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

... Mark 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. Speak from the Being. The Spirit does not cohabit with evil.

In fact, to say that the Holy Spirit lives within a stubborn sinner is as much as to say that he lives in a pigsty. Would that not speak evil of the Holy Spirit? (it is true that Christ makes our nature worthy, but our freedom can turn our interior into 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 those baptized who worship Satan or his idols? And has there even been no baptized people possessed? And then, did the Spirit join the demon? No. That's blasphemy and the worst kind.

The Spirit when He is within us becomes one with us, so much so that we have no dialogue with Him; in some way He influences us and even puts words in our mouths, but we do not speak to Him as to one more. Thus, the Spirit transcends our knowledge in an indeterminate or non-specific way, and impossible to unravel. Hence the error of Lutherans who said that Grace was decisive, and so it would be if it were not for the devil, his temptations, our body and our freedom. The' dialogue' that we can have with our conscience is with us both in a state of grace and without it, so I suppose that the guardian angel will be walking around in it as well, but we do not dialogue with the Spirit; He fuses with us by changing our inertia towards sin into a different one. He acts on that force which he pulls into the world, but not on our freedom which is the one at the helm. And I insist, He cannot unite with evil. If we sin (unlove) in our freedom because we fall into deception, He goes away and stays 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.

It says so clearly here, Jesus Christ. The fact that the Spirit dwelt in a great sinner would be a sign that He would be subject to evil. What is impossible, the Spirit does not succumb, it is our freedom that loses and therefore the Spirit goes away. Which in itself is a defeat, but the Spirit will never be taken prisoner, nor will He go down to hell.

And as a clear example, the definition of God:"I Am Who I Am". He can't not be.

I insist so much on this question because it is crucial to know what relationship we have with the Holy Spirit. And in my opinion, a lot of theology has made its way from this erroneous beginning: that the Holy Spirit is sealed within us, whatever we do after baptism. From then on, they go around to get to the truth. I say that the Holy Spirit, invariable in size and permanence, is the outer seal which, through the Baptism of Christ on the Cross, made every man fit. By faith and laying
on of hands, or oil, the Holy Spirit is transmitted within us in Baptism; this is the one that can be lost (other faiths can also receive the inner Spirit by their faith + love, being that they were also sealed with the outer Holy Spirit by passion). For saying that the Spirit can be lost I have been called heretic, but I am calm, because none of my conclusions differ in the important thing of the Catholic faith; moreover, they give it all the sense. In the end it's going to be true what they say in the 'Oakland Razor' movies. Yeah, it's sad to say, but I know this principle from the movies. Now I have seen that it belongs to William of Oakland, a Franciscan, philosopher and English scholastic, who, according to Wikipedia, said among many things: "we must not multiply the entities without necessity". I don't think it refers to what I stand for: that grace consists in having something of the interior Holy Spirit and it is not a different 'I don't know what' that predisposes us to Him. In any case, this affirmation can be applied here because grace, already something of the Interior Holy Spirit, is nothing else. An atheist cannot be in grace (to have the Holy Spirit) because he lacks faith in GOD (creator), but if he has love, he can save himself because in the end, love will be a currency of change, it will become the Holy Spirit.
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.
10- Other matters and passages of the Bible

**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."

Might he be referring to Time?

**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.

Fiery flashing sword? Doesn’t this refer to time, tick tock tick tock? Or perhaps the body in Nature of man (vibrant heart).

**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 discussed above, Jesus is the Son of God who, as God’s immeasurable wish and yet remaining independent and free, does not separate one iota from the Father, so he is still Him. After our betrayal and death in heaven, God the Father devises a plan to recover those of us who freely accept Him again, and that plan goes through His Son, who leaves the Kingdom, Peace, Harmony, everything, to go into the swamp: our world, surrounded by fallen demons and empty wishes. He is a true Hero who willingly offers himself to save us. As a messenger of Peace, he sacrifices himself to fix our original sin and, because of this, all our sins; perhaps our lust, rage, etc. are a reflection of our original sin in heaven. Of course, we all have pride, which is the root of sin, but what if the rest are simply shadows of what
we did there? Isn’t it true that we always confess the same sins, as if our soul had a tendency towards them or was marked from before? Either way, in his sacrifice of Love, fixing our “containers” and making them able to retain the Holy Spirit, fixing the original sin of heaven, our sins here are also forgiven. But we must seek Him out, for He will always respect our freedom to deny Him; otherwise, we would be His slaves.

Thus, 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 to those who received it**” or those who, through Christ, can Be again, become children of God and it’s because they were fathered by God, no less, or were born of Him (in other translations), according to John 1:13. Which seems to agree with everything presented here. We really came from His essence and, after choosing death as essence or wish, we can return to life as men through Jesus. By regaining the essence or the Holy Spirit, we return what we were, fathered by God, created from His wish, made with His essence.

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.”

This seems to say that it isn’t because we are men (the nature – blood) or because of our wish that we are children of God. Man, although a creation of God, has not been fathered by Him. Then it says because they were fathered by God (or born of Him). So, as men we aren’t children of God, and yet it does say we can make it so that God has fathered us or we were born of Him (past tense). It seems clear that it speaks of a different “being” of ours which we can recover. When we stopped being His wishes, we stopped being His children… but in Christ, we can be born again, we can Be again.

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 once, not that He had “thought” of us; it speaks of creation, which would put us, in the case of our life before the world, as desires of God. How else could it be understood?

- What’s all this about purgatory?

When we die, our soul is freed from the cage and, depending on how we have filled ourselves in our freedom with the Spirit, we are drawn to or away from God. Those who are farthest away are the demons who are repelled by God, (God the Father is beyond the edge of the Universe, surrounding it), but even so the demons can make raids into some levels of purgatory (distances to the central axis of the Universe). So, depending on where the soul lands in purgatory, there will be more or less real suffering, not just waiting.

If, as I say, it is the Spirit which carries the soul upward like the air in a balloon, then the time of “purgation” would be the time it takes the soul to reach the edge of the universe, with cases of balloons that rise very fast, others that fall and still others that are inert, getting stuck even within range of the demons. This is why our prayers are so important for them, because they are like little gusts of air that lift them up a little (maybe they even become a bit of air inside – Holy Spirit – by the mercy of God, who knows?).
Childish? Usually the logic is quite simple

- **Mechanical apparatus whose function is to hold the wish (soul) while allowing it to move through the world so that the wish it is carrying can be filled with the Spirit (essence) of God.**

- **Man with his wish (soul), empty of the essence (Spirit) of God. He seems alive but he isn’t. He is dead even though he moves through the world. Anything that happens in the world causes him to suffer. He could come to live in hell on earth.**

- **Man with his wish (soul) filled with the essence (Spirit) of God. He is Truly Alive and he already enjoys Heaven on earth. No suffering can “kill” him.**

- **Man guided by the idols of the world (money, sex, etc.). In extreme cases, he may let himself be carried by a demon. He finds satisfaction in seeing harm come to others in the face of his good luck. If the world abandons him, he will live in hell here, and if not, after.**

- **GHOST: The rare case in which there is just enough essence to stay afloat without rising or falling (which also happens sometimes with balloons filled with air).**

- **Another soul with a little Spirit rises slowly. In the lowest areas, it is within reach of the demons.**

- **Demon repelled by God. However, it can “jump”, but the closer it gets to God, the harder it is.**

- **Soul with no Spirit at all falls like lead to the bottom where it will be in continuous contact with the torturous demons for eternity.**

- **Another soul with very little Spirit can’t stay afloat and stays below within reach of many demons.**

- **Wish (soul) empty of the essence (Spirit) of God. Adam or Eve, according to this, it’s not open to His word. If it stays like this, when the body it is joined to dies, it will fall alone with Lucifer.**

- **Wish (soul) filled with the essence (Spirit) of God. When it leaves the body, it will rise to the ends of the cosmos, towards God. The more Spirit it has, the sooner it will arrive.**

- **Man transfigured in heaven (for those who arrive). He will no longer be three parts: body + soul + Spirit, but a fusion of the three.**
The Devil

If our freedom is what forms our person and draws the shape in which the Holy Spirit can or cannot be adapted, we can say that the fallen angels, beginning with Lucifer, are those who hated God so intensely that they burned that freedom (transformed it) created by God. Their shape has become deformed to the point that it can no longer be rebuilt or remodeled. Their freedom no longer exists as before, but the person is now locked into a monstrous form. Something malleable or “dynamic” (free) has become hard and immovable. It’s like a metal bubble, hot and alive, that explodes and cools into the lifeless, grotesque shape left by the explosion. For those who are blinded by hatred, often there is nothing in life but the object of their hatred. Well, that hatred of God is the object that was “programmed” into them when their freedom was destroyed. And so, here among us, they still hate God and us, and they try to do everything possible so that, by deceiving our freedom, they prevent the Holy Spirit from living in us, because they can do nothing against the Spirit directly (see 6.5 Justice and Redemption in Jesus Christ p.155). They’re also jealous of our own freedom. Blaspheming the Spirit is to hate God and His essence, so it is to find the original death, to partake of the hatred that they had in heaven and afterwards. This is why it’s unforgivable; had we done it in heaven, He wouldn’t even have given us a body. Given this fact and considering the nature of the fallen angels or demons, I would venture that our freedom or person, that creation, also had something of God, like atoms or stem cells that, being hated by them, vanished, leaving them amorphous and without freedom forever. And this “something” of God is what makes us immortal, unfortunately for some, even being empty of His Spirit. Perhaps doubting (not hating) Him just unraveled (tragically) that something from our soul, our container, and emptied it in heaven. Hell is not a punishment from God; it’s the ultimate consequence of emptying oneself of God. Earth is a grace of God in an attempt to recover us. Hell also lives in the world sooner or later if you don’t have the Holy Spirit, or at least the hope of having it.

I think, however, that the devil was not a wish like the others, but larger. Lesser than the first wish who remained in God, but greater than all of us. God’s infinite love was equal for all His wishes no matter what their size; perhaps this is what made him envy us. Perhaps he simply believed he was superior to all of us, even God.

As for our freedom, person or soul, we must also be aware of the spiritual dangers that beset us. There are certain activities that leave the mind blank and
open our being to the unknown. You have to know how to meditate, if you choose to do so; although we would never “invite” any demon in, if we don’t have the Holy Spirit, it could happen that we accept one of them. Beware, because demonic possessions are real.

Jesus said: ‘Do not be afraid of those who kill the body but cannot kill the soul; fear him rather who can destroy both body and soul in hell.’ (Matthew 10:28)

Ultimately, as far as bodies are concerned (and everything else), nothing happens in the world without God allowing it (even the hairs on your head are numbered), but our freedom, which He always respects, can accept the devil and condemn us to eternal suffering.

- Why is the world like this?

Regardless of the fact that the universe is what it is, its gravitations, physics and science, let’s consider the environment in which we live. Perhaps God has made it this way so that we can catch a glimpse of His hand.

Consider the sun, a star that gives us light and heat. It gives us life and around it we spin, held by gravity. You can’t go near it without being incinerated, or even look closely because you’ll go blind. Doesn’t this remind us of God the Father and the Light and energy that He emits? It gives us the heat essential for life. It separates us from darkness, and, emanating from what we cannot touch or look at, it does reach us; we can feel it, but cannot touch it. What we see of it is the effect it has on things, colors. Doesn’t this remind us of the Holy Spirit? We feel It in ourselves and we recognize It in others, realizing that those who do not have it are dead in their lives and that those who are filled with It are Alive with a capital A. Again, It can’t be touched. Colors could be like the gifts given by the Spirit, different for different people; it would be the effect that the untouchable light causes in things according to the amount that the thing has.

In the sky is air, oxygen that gives us life. Birds whose flight is symbolic of freedom.

Underground, away from the light, is darkness, lack of air, death. Insects and bugs that aren’t very “nice” to the human eye.

The force of gravity continually pushes us down, towards the center of the earth, reminding us where the weight of our body inevitably gravitates. Reminding us
perhaps, of where a man’s empty soul naturally gravitates after our terrible betrayal.

Water, the source of life which, while being the same essence lives with us in three forms: water, ice and steam. Who does this remind us of?

And the countless stars. A saint (whose name I can’t remember) said that God put them there to one day tell Abraham: “I will make your descendants as numerous as the stars in the sky.”

The photograph of the universe through the Planck telescope (ESA, European Space Agency 2010) made by capturing cosmic radiation puts us in the strip farthest from the limits of the Universe; not in the center, since the universe is not a sphere, but an oval (ellipsoidal). Coincidence?

And men?

They feel love for their children whether good or bad.

As children, men are innocent, almost like angels. Aren’t they? Of course they are. However, we gradually turn into what we are: “men”. Perhaps on some occasion you might have said of some miscreant: “he too was a child” and then looked at him with new eyes. Well, maybe we were angels, and we have become men.

And if so, doesn’t it seem that our life has also been made this way to reproduce what happened in heaven? Our children are born of our flesh. They come out as children (innocent like angels). In their childhood, their father is the greatest. They have blind trust in him. And when they become men, things change. As men, their gaze is directed toward themselves and the son could even come to despise his father, and he comes to hate him because he enacts rules (like some teenagers for example), even though they are for his own good.

And sleeping and then waking seems like an allusion to death and resurrection. It seems that, every day, we die for a while and then are resurrected.

Dark matter, so named by scientists, which can’t be detected but has so much influence on the gravitations of galaxies – doesn’t this remind us of evil and Lucifer, who was banished but is the prince of the world?

Gold, a material desired by men, was perhaps like the Holy Spirit, coveted by the traitors. Gold is the perdition of many here, and giving it up for love of neighbor can mean salvation.

Herbivores eat the plants provided by God, and carnivores live by feeding on others. In nature, everything is provided by Him, and doesn’t this seem to be a reflection of ourselves or of what might have happened in heaven? On earth, too: Adams who listen to God and the deaf who only depend on the world, its idols and its prince.

And the fight of viruses with antibodies, leukocytes, etc. – doesn’t it seem to symbolize the battle in which we are immersed, that which the world now wants to deny with relativism or pluralism? Doesn’t it seem to remind us that good and evil are constantly fighting? When we are infected with viruses or bacteria, we don’t realize it and we continue incubating them, symptoms begin, malaise, fever,
we become “out of service” for a few days and some may even kill us. Something similar happens with the devil, many of the things we do, we do at his “invitation”; that bad conscience we take as our own (and in doing so, accept it) persuades us to act on it (like when the virus takes control of the cell and uses it for its own purposes: to multiply...) and then come the symptoms, which are being emptied of life. Some live in a chronic state of emptiness that we could equate to chronic diseases.

Doesn’t human procreation itself seem like an allusion to all this? Omitting the sexes: from a person (from two) comes a new creation (by the grace of God who holds us as men to try to fill us with life again). Men’s physical inheritance would refer to an inheritance of heaven in how much or how we believed Lucifer. That is, if we doubted because of Lucifer’s words themselves (Eves) or doubted because of our love for the one who told us (Adams), if we will have our ears closed on earth to the word of God or not. It would refer to the inheritance of what each of us was in heaven; now being an inheritance of which we have no knowledge or memory, because we are now a new creation. But I find it extremely difficult to believe, because of how God is, that we could have an inheritance of sin from strangers (Adam and Eve), because this would be unjust when God has given freedom and independence to each of us, even over our parents, let alone our ancestors.

And how is the epitome of Justice going to commit an injustice? If so, we would also be subject to the sins of our fathers (not just to Adam and Eve), and those of our great-great-grandfather who might have reviled the Holy Spirit and was never forgiven for his sin. I don’t think He is unjust. Furthermore, having the inheritance coming from ourselves (what we were), everything fits with the Bible and 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 all of us, including her, have a reflection in Heaven (she as an immaculate angel made into a woman, we as empty traitors of God).

And to say that two men (Adam and Eve) were able to change human nature (because they would have changed everyone), that they were able to change the creation of God, man, wouldn’t that be the same as making them gods? No; it’s only through God in Jesus Christ that the nature of man can change and even so He does it while respecting our freedom. In each of us there really is sin; it’s not something they put in us. Poor us! Without eating it or drinking it, we have found it in our stomachs. No. Our pride is our truth, not acquired by our nature (up there without needs perhaps other sins weren’t given).

And without omitting the sexes, perhaps we are, after all, men and women because of some other characteristic that we had in heaven; perhaps we not only had our original sin and its severity or degree (measured in those who now have their ears open and those who do not), but also other characteristics that are reflected in differences that we all live here in the world.
What is clear is that, as much as some may insist to the contrary, men and women are not equal. I won’t talk about the body itself, which would be enough, and I’m not going to talk about observational skills, attention to detail, spatial reasoning, etc., etc., etc., etc. I’ll leave it at that because it’s obvious. Saying 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 that we are God’s wishes made us empty. 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 God has given us. Not accepting it, as always, is part of our pride, rising up against God. We are also different in intelligence, height and many other characteristics, and there they are; perhaps we didn’t change them because we can’t. In the end, we would change ourselves completely if we did not accept ourselves.

The truth is that we will never get rid of our bodies because we are now this creation, by God’s mercy who has found this way to save us. What else do we see in the world in this respect? That everything we see, if possible, is already good. If man were able to turn the human body into that of an animal, soon people would come out saying they feel like a “dog” or “elephant” or “lion” to have surgery and change.

It’s not like that. There is a truth; not everything is relative. We are what we are, which isn’t to say that God doesn’t love homosexuals for example; He loves us all. The church also welcomes them, but will always tell us where sin is. It doesn’t point to homosexuals themselves but to sin that can be done in a homosexual relationship, just like it could be in a relationship outside of marriage (= man + woman). Changing the sex of our bodies, I believe, would be like trying to change what we were from here, or in any case would be like trying to change our being from the origin of conception, at the merging of DNA (father + mother). I think, in a way, something similar happened in heaven when, some having more “wish” or “essence” than others, we wanted to be what we weren’t (because of envy, pride, etc.), or we simply wanted to be by ourselves, without being united God, and try to change from the root, from within, from our being, from the very essence of God. Finally, we stopped being what we were: God’s wishes; we lost that root, our Being. Perhaps the Tree of Life was the essence or Spirit of God. There, we should have been filled with Him according to our size (different for each of us), and we wanted to be more, more essence of God, greater – to eat from the tree. We doubted what we were and wanted to be something else for ourselves, or perhaps a size other than what God wished, and we stopped being His wish.

Essentially, for our salvation, the world is a representation of what happened before, and now we are again doing what we shouldn’t have done there. Here, everything is different in name and scale, but our life is still on the line. For the purposes of human-worldly knowledge, the tree of life is DNA and consequently its fruit is our own body, “being” for the world. Now we aren’t satisfied with what we are, with what God has given us, nor with the children He gives us, since we
go to the very root of man to change it. We tinker with DNA and can now (or could) choose sex, eye color, remove diseases (by killing those who come with them, etc.), it’s all the same: changing the root. We don’t accept what we are; we make ourselves into something else and stop being God’s design, like when we stopped being His wishes in heaven. I’m not talking about not curing diseases; He gave us logic and science so we could use them, as He gave us many “trees” in paradise, but there are things you simply don’t touch. The fact is that again we are delving into the root of man’s being (now) and if we stick with what happened in Eden, we may be close to being exiled from our opportunity to live (relive) in the Spirit as well; it might not be long before God breaks the time arc.

Let’s consider then that in His mercy, He has given us the opportunity to redo the shape of our “soul”, not of our Being, as this is given by the Spirit. And so, starting from scratch, we can use our freedom to shape the soul in order to make a place where God’s Essence, the Holy Spirit, pure Love, can live; that which we lost and which makes us Be again. Jesus has already done the most difficult part, putting the patch on our bag (soul). Now that we are able to contain God, it is our freedom that must open the bag to see if He wants to fill us again.

Another representation of up there is our family, because God has made them for us so we can love and give ourselves more easily. In our chosen mediocrity (betrayal = sin = man), we’re not able to love our neighbor by ourselves, so He gives us others who are closer to us, who come from us (children), and we take them as ours. Our empty lack of being only looks at itself, but really we were made in the image of God, and that which we lost we have recovered through Jesus Christ, and as the image of God, we can only be through love. I think up there, everyone will have a shared love because they will live in Love, in God, or at least with Him. They will live in full communion. What better representation of God’s love for us than the love a father has for his son, even if he strays far away? So, family is the nucleus from which love branches out. It’s where we learn to love, where feelings of empathy for others begin. And that is where we should teach our children what they won’t learn in the world today: to love. In the family, naturally, we can see that the one we live with and with whom we may also have conflicts (sharing, envy...) is the one we can love; it’s our small refuge where we can practice the Word of God so later we can do it in the world. As such, it is the best place to teach and understand the Word of God, which is often incomprehensible to man, and more so if we are to follow it with strangers or our enemies. And if we have felt that our own brother has been our enemy and we have forgiven him, we know we can do it with others (love your enemy). Furthermore, between husband and wife, that important fidelity is nurtured, tested and valued, and also reflects that which we owe God. This is why family is crucial; this is why it is under attack by the world and its prince, and why it is vitally important to safeguard it. And so, as the nucleus of beginnings and learning on the path to God, it is cared for and protected by Him. Not being open to life is to stop trusting God and instead obeying the world and its prince. I know that many will be shocked by this, but I remember
that, in the past, we had large families (my own included) and we didn’t go hungry. Now we have become superficial, secularized, and as a result have lost those values; what so many people complain about, saying “how could this happen?” By turning our backs to God, how else? But, there were twelve apostles 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.

Returning to other examples of God, perhaps even black holes, whose scientific definition contains “infinite density” and “stopped time”, were put here by God so we can get a glimpse of what He might be like.

Could it be that there is a scientific explanation for everything in order to respect our freedom? Everything can be demonstrated by science in addition to by the hand of God. Everything except the origin of the universe, which can never be demonstrated by science, nor can it prove the existence of God in the eyes of an atheist.

And many passages in the Bible, viewed from this perspective of our origins in heaven, besides their original value, would have another that would speak of us and our real past in heaven. Another example:

**Ezekiel 16:1-8**

The word of Yahweh was addressed to me as follows,

'Son of man, confront Jerusalem with her loathsome practices!

Say, "The Lord Yahweh says this: By origin and birth you belong to the land of Canaan. Your father was an Amorite and your mother a Hittite.

At birth, the very day you were born, there was no one to cut your navel-string, or wash you in water to clean you, or rub you with salt, or wrap you in swaddling clothes. No one looked at you with pity enough to do any of these things out of sympathy for you. You were exposed in the open fields in your own dirt on the day you were born.

"I saw you kicking on the ground in your blood as I was passing, and I said to you as you lay in your blood: Live! and I made you grow like the grass of the fields. You developed, you grew, you reached marriageable age. Your breasts became firm and your hair grew richly, but you were stark naked.

Then I saw you as I was passing. Your time had come, the time for love. I spread the edge of my cloak over you and covered your nakedness; I gave you my oath, I made a covenant with you -- declares the Lord Yahweh -- and you became mine.

Here, let’s imagine that we are right at the moment of betrayal in the story. We have emptied ourselves of the essence of God and only our molds remain, which in our freedom have shaped the essence, torn and dead without God, still in heaven. Jerusalem is the “Adams” who doubted because of their empathy for the “Eves”. It says: **By origin and birth you belong to the land of Canaan.** In this instant, we emptied ourselves of God, we stopped being what we were and became something else, empty molds. **Your father was an Amorite and your mother a Hittite.** Lucifer (Amorite) deceives the Eves (Hittite) and the two of them “show, persuade” the Adams. **At birth, the very day you were born, there was no one to cut your navel-string.** At that moment, when we lost His essence and stopped being His wish, we were still in heaven near Him. **Or wash you in water to clean**
you... and everything thereafter may refer to us no longer having, nor deserving, nor being able to contain the Holy Spirit (water = baptism, life), the essence of God, because we already had the doubt that broke the spout that held It: “You were exposed in the open fields in your own dirt”. We were already exposed, separated from God, as souls emptied of God, without the Holy Spirit; that is, something dirty. We turned from what we were into something dirty. Then it says, “I saw you kicking on the ground in your blood as I was passing, and I said to you as you lay in your blood: Live! and I made you grow like the grass of the fields.” And this is when He makes us men on earth (grow like the grass of the fields). “You reached marriageable age. Your breasts became firm and your hair grew richly, but you were stark naked.” There comes a time when man, now mature, is ready for God, but he is naked; he doesn’t have the Holy Spirit, nor can he receive it if not for God’s intervention. “I spread the edge of my cloak over you and covered your nakedness.” He gives us an extension of Himself that at the same time is something physical: “edge” speaks of a limit (God/man, Infinite/finite, of Jesus Christ) and “cloak” speaks of Himself, of the Spirit, because that is what covers the “nakedness”, or lack of spirit.

Of course there are many other similarities in the Bible, if we just think a little. And seeing them, doesn’t it appear that it’s really the hand of God who wants to show us all of this, yet with enough subtlety to respect our freedom?

And going a little further: if, as I propose, we are here in conditions similar to those we had in heaven, to be tested in similar circumstances to those in which we failed before, wouldn’t we expect to find this “duality” between heaven and earth? That is, if they are similar circumstances, then in heaven it was also this way in one way or another (at least at the moment of betrayal). The part about Lucifer seems clear. There, he tempted us, and we died in his temptation. And he is here, too; when we fall into his temptation, we lose our inner Life. But this is true of many of the things said here. It would make sense for God to have created similar conditions to use the world as a simulation or a model where we can revive ourselves freely. He gives us temptation, but also the authority that starts with parents and later continues with His Word. The same ingredients as those in heaven, like a second-chance exam the professor gives us again to try to save us.

No doubt the clearest example of this heaven/world duality is our soul/body composition (plus Holy Spirit or essence for those who have it). Perhaps atheists want to deny the soul’s existence, but even many of them have had experiences with it. Off the top of my head, there are several that you hear about in the most diverse environments (almost all of them pagans): astral projection, spiritism (Ouija), ghosts, out of body experience (leaving the body and seeing it work from outside; there are cases that describe surgeons having such experiences during procedures), aura (in parapsychology they say they can record it with machines), etc.
The part about being alive before being born (in the womb of our mother) could also be a reference, although _a posteriori_, to 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 see it impossible to walk or eat with your mouth and your umbilical cord would be too short, so how can you leave that dark world in which you move without dying?
You wouldn't have seen anyone come back after birth (if you had siblings) like that, you would think that there's nothing there and besides that nobody accompanies you in that darkness; for sure, you wouldn't perceive a superior being or being a mother, maybe you could sense it because you would never have seen it, even if it was in front of your nose, then maybe you would come to the conclusion that it doesn't exist.

Well, for us this is something already proven and simple to understand, maybe it is just one more similarity between the world and heaven, or a clue set by God for us, who hides so that we choose in freedom.
And seeing this, 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 around us there are furious battles between angels and demons in which heroic beings fight using their most powerful weapons so that, in the end, we are the ones who, in our weakness, choose who wins - who has persuaded us to do good or evil. Perhaps that is the “glory” that we owe to God in this test.

Sometimes we see movies in which a protagonist-hero overcomes evil in all possible ways, and we say: Awesome! How cool! I wish it were me! All right, it sounds corny, and maybe that’s not the way it is, but deep down we admire him. And worst of all, we don’t realize that we are in that epic battle against the worst and most ferocious of beasts, and observed by a great people that celebrate our deeds and mourn our defeats. So much is at stake. What if we could save someone like those movie heroes? And not only save him from death, but eternal death and suffering. It’s true that the world makes it very difficult, but we at least have to try. And either way, we have to be the judge of our decisions, in our freedom, in which that raging battle is almost always fought, if the good guys have not abandoned our castle.

They used to say that the prince of the world (Lucifer) is like someone who was fishing and saw that, one by one, the fish were biting very slowly, so he decided to poison the water and catch them all. Well, he has done just that. Now the atmosphere is more inviting than ever to idolatry, to the point where true Christians are looked down on. They are insulted, are despised in the media... But hey, without a cross there is no Christian, because if not, there would be no battle and...
that is what we are called to. Maybe it’s because if we didn’t fight up there, now we have to be tested in the fight. Maybe that’s why the Lord allows it. We are called to follow our teacher, Jesus Christ, and he already knows what happened.

Perhaps seeing the world as a wonderful work made for our salvation, and seeing it as a reflection of what heaven once was, can also help us to see God in others. Many see this great creation and don’t wonder about its author. To think that a monkey can paint like Velasquez is absurd; maybe it can paint something abstract by chance. To think of randomness as the architect of the world is more or less mixing up all the letters of Don Quixote and throwing them to the ground hoping that they form the novel (or any other with those letters). And why a novel? Because life with God has meaning, a before and after, like a novel has its plot. Now they say they are finding life (=bacteria) on various planets. Well, that may be like throwing all the letters of Don Quixote and forming a sentence by chance. But there’s a big difference between a bacterium and a higher being. I commented that it doesn’t matter for our Faith whether God put our souls into bodies evolved from monkeys or if he put monkeys here so we have another choice to believe, thus respecting our freedom. The truth is that so many billions and billions of bacteria and there is only a human being that descends from homo sapiens in Africa (scientists say now), and no other "types" of men; so difficult is the higher evolution.
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 metaphorically by the word of God (widely used to teach children). And in a way, looking at everything from heaven it would also be this way, because in reality it would be another way to inherit it, but we would have inherited it from the past, from ourselves if we are lost wishes of God. That is, as men now, we are a new creation, but within us is the empty soul or person of what was perhaps an angel. But we are no longer just that soul; we are now soul with body, a new creation (because we have forgotten, or do not know where our DNA, body – what we inherited in the world – came from). That is, seen from heaven, original sin would be inherited from the Adams and Eves (those who were deceived because of their love for the Eves and those who believed Lucifer). From ourselves. Seen from here, from the world, original sin is inherited from generation to generation from Adam and Eve; and for us men, it never could have been explained otherwise because of our understanding. It would be very pretentious to think that God speaks to us as equals. Even teachers give their students examples; imagine an infinite
wisdom that tells us the remote secrets of the unfathomable. In fact, this “dual” theory comes from searching, researching, and imagining forms and paths, but this way everything makes perfect sense. And how would God teach us something different from those who lived 3000 years ago? He, as I say, teaches us according to our understanding; and after all, perhaps He didn’t want to explain in greater detail, because freedom is exercised unconditionally. He gives us the ingredients to live the test without memories, because like in the story, if we knew, we might choose Him out of fear. If we remembered, 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 would argue 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 Protestants 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.

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 wish(es) of God formed by God’s essence surrounded by freedom created by Him. That freedom, which is the package containing the essence, has a shape that pleases God but does not allow the essence of God to live in its original state; instead, it has to “adapt” to that freedom. This does not happen in Jesus Christ, His first wish that shares the same essence of God, for it lives in Him as is. Although Christ shares the nature of wish, He still maintains the intact essence of God.
B) **Adam in heaven**, when he (we) is (are) emptied of the Spirit of God, 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 (different from the original wish), through an extreme act of love. And for that, like a second 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 (1\textsuperscript{st} 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 (those who did not doubt are still in heaven, they are still angels, not men).

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!

Again, there is no comparison between the gift and the offence of one man (X). One single offence brought condemnation, but now, after many offences, have come the free gift and so acquittal!
It was by one man's (X) offence that death came to reign over all, but how much greater the reign in life of those who receive the fullness of grace and the gift of saving justice, through the one man, Jesus Christ.
One man's (X) offence brought condemnation on all humanity (B & C); and one man's good act has brought justification and life to all humanity. Just as by one man's (X) disobedience many were made sinners, so by one man's obedience are many to be made upright.

Then for the crime (uprising) of Lucifer, we doubt each and every one of us who have arrived here; We all die, we cease to be and we pierce our being. In reality, because in that one it was initiated into iniquity that was later 'infected'. In the obedience of one, Jesus, we see our recreation, the validation of the new nature, in which we are all born 'arranged'. By the grace of Jesus Christ our packaging is being arranged. Then I could say that only by once doubting God (‘one sin’) do we end up condemned (empty of being), yet, already made men, Jesus Christ heals or
fixes our pierced souls definitively; that is, even though we sin many times our soul is not pierced again, it is emptied, but in Jesus Christ we can find forgiveness and fill ourselves again, because, besides, we are contained by the body that holds us also empty. One's obedience makes valid the human nature that in our mediocrity contains us and allows us to receive the Spirit.

**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 then that before the law, sin was not “criminalized”; it didn’t count because we didn’t know what was right and wrong, but in the world we were still dead because we could not hold the Holy Spirit. With the law, now our offenses count, but what if this also refers to up in heaven, where there was no possibility of sin because there were no needs, except in one way: doubting or denying God (and emptying ourselves of Him) in our pride? Wouldn’t this be part of the law of our new, impure nature? As men we now have many ways to sin, and inevitably comes the law. It seems that the law is to man what loyalty is to the Angels. Angels are angels as long as they don’t hate or doubt God’s wish, His essence, His Spirit, as Lucifer did. But in Christ we can now receive the Spirit, and grace abounds. If, as I say, we fell because of one sin, as “men” able (to receive the Spirit) through Christ, many sins can be forgiven and we can live again. And it happens if we are able to be filled with the Spirit or Essence of God; the law is followed effortlessly and we become children of God again, as if we were a small project of an angel, of those who live in the essence of God (something that we will never be again). And even for those who died before the Passion, the law was also constituted as proof, and valid proof, to successfully cross the world, that is, to get hooked to heaven once our packaging was fixed (see Jacob's Staircase p.102).

It could be, then, that sin entered Eden through the fallen angel (the serpent), since he is the one who organized the whole plot to deceive. And he spread it among those of us who listened to him, and we doubted and emptied ourselves in our freedom. As already mentioned, in the passages of Adam and Eve, it seems to speak of the rebellion of the fallen angels, because otherwise, how would Lucifer (the serpent) be in heaven if he had already been exiled?

Again not, it’s not to change what is written, but to identify the characters. Because otherwise, it would ignore that Eve was the first to bite the apple. Being a woman, did Eve not commit a sin? That sin didn’t count, sin did not enter through her? Maybe she was “good” because she was a woman? Or maybe it isn’t worth
mentioning her because she is a woman? No. Speaking from salvation, love and justice of God is vital. Woman is regarded equally as man, including when it comes to sin. And this being so, wouldn’t it be possible that with “man” in the first and last verses, it refers to one like us; that is, a wish of God (Lucifer) in heaven through whom sin entered? It’s curious that the name “Adam” is only used in verse 14. In the rest, it always refers to sin entering through “one” or “one man”. And when it mentions Adam, a meaning can be seen that is different from the others (from the “duality”) and that is consistent with everything said. It’s true that the Adams doubted and emptied themselves or “disobeyed”, but Lucifer is the one who really started the sin, with the rebellion or the apple. It is also true that Adam (wish) prefigures Jesus (first original wish whose essence remains in God).

Okay, so it’s not about twisting the scriptures to get what we want out of them; we’re just looking for logic or meaning. This nuance of Eve in the scripture of St. Paul is there for a reason, and I think it simply responds to the fact that we are taught everything in our origin as man, because of our limited understanding and to safeguard our freedom.

Let’s also look at the 1st Letter to Corinthians in this regard:

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;

This, as before, puts the origin in man. As I said, it’s curious that it never says in the Bible, that all die by Adam, but “all die by one man”.

However, in the next verse it says “all die in Adam”. In him? Or in his contents? The only translation I have seen that is somewhat different is the Amplified Classic Edition (AMPC), and it is even clearer:

1 Corinthians 15:22
For just as [because of their union of nature] in Adam \(B\ empty wish or C\) all people die, so also [by virtue of their union of nature] shall all in Christ be made alive.

That is, we are all in Adam in our nature. Looking at its meaning from heaven, it would be that we become men because of finding death, or all of mankind is subject to sin because of our sin.

1 Corinthians 15:42-44
It is the same too with the resurrection of the dead: what is sown is perishable, but what is raised is imperishable;
what is sown is contemptible but what is raised is glorious; what is sown is weak, but what is raised is powerful;
what is sown is a natural body, and what is raised is a spiritual body. If there is a natural body, there is a spiritual body too.
We arrived as dead men “sowing contempt” and he who is filled with the Spirit is resurrected, “raising glory”.

Natural body (empty) => Spiritual Body (with Spirit).

We could also apply it to the born (B and C) after the passion, they arrive dead on earth (they were angels, but their soul is broken; sown in the EARTH) and as men, in the new nature, their soul is recomposed 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.

Imagine yourself in heaven again: Adam before becoming man is wish of God, filled with the Spirit of God (which differ in their freedom from Him, but still please Him) = living Soul. Christ is also God’s wish who remains in Him because he doesn’t change it at all and who shares the Spirit of God. The wishes who fall are the first to arrive; the last to come is the wish that remains in God and shares His Spirit. He brings us back to life.

1 Corinthians 15:46-48
But first came the natural body, not the spiritual one; that came only afterwards.

The first man, being made of earth, is earthly by nature (C); the second man is from heaven (A in God, Christ).

The earthly man (C) is the pattern for earthly people, the heavenly man for heavenly ones (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
because this perishable nature of ours must put on imperishability, this mortal nature must put on immortality.

And after this perishable nature has put on imperishability and this mortal nature has put on immortality, then will the words of scripture come true:
Death is swallowed up in victory.

We, as desires of God, have to “put on” or fill ourselves with the Spirit of God. I know it’s not just a question of concepts, but of perceiving something else, a new meaning that doesn’t change the old one, but which makes us understand everything better and also find more consistency 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 this seem to refer to the essence of God, the Spirit which, through faith (= belief in God, in the essence of God, which is the opposite of what happened to us when we emptied ourselves), we can regain thanks to Jesus Christ? She believed, and the strength, the spirit or essence went from Jesus Christ to her, and the Spirit healed her. Perhaps It only heals her and It isn’t contained within her, because the extreme act of love had not been completed yet, which makes “man” once again able to be God’s “wish”. Anyway, these are merely hypotheses.

And considering the extreme justice of God, setting aside His infinite love for now, how would we explain that He creates us free and independent, (for we are, since in God we are free until we die), but tied to the condemnation of original sin? Isn’t sin the worst form of slavery? As a father, with the power to prevent it, how am I going to wish to have a child so that they can live a test that, if they fail, will condemn them to eternal hell? Even if I had a child who stabbed me with a knife and robbed me, who was sent to jail, how can I send my grandson to jail for that? For being the son of my son? No. Rather, it seems that the bodies that we have been attached to are that life support machine, or that treatment, or that wheelchair, which temporarily allows us to resist in case we find healing in our freedom: Faith in God; being children of God, what we lost for doubting Him, for doubting our own essence, for ceasing to be His wish.

Now think not only of God’s justice, but His Love and Mercy. If our origin were the world (not before, as angels in heaven), wouldn’t it also be strange that God, almighty and infinitely merciful, would create each of us with the original sin committed by Adam and Eve? That is, having the power to create angels, which are also created by Him, why create us with a nature that has original sin? Wouldn’t it make more sense that He already created us as angels? Wouldn’t it be logical that this sin corresponds to each of us personally, inherited from what once were: doubting angels or lost wishes? Originally created without that original sin and fallen in our freedom, and in His mercy, God wants to recover us now as men, in our freedom, for we are no longer pure (by our choice).
We have already seen parts of the Epistle to the Romans in which the words "man", "woman", "Adam", "Eve", "one"... are distinguished to differentiate us from what "we" speaks: when we were in heaven or after the betrayal or already on earth. In addition, as you will see, this letter also uses the symbols "Bird = Adam; cattle or quadrupeds = Eves and reptiles = Demons". In the first few verses, a very descriptive "corruptible man" is established as described above.

Let us now look at Romans 1:18-28 21st Century King James Version.

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 things in this letter of St. Paul that, seen from our world, do not make much sense:

Having known God, they changed the glory of God into a corruptible representation in the form of a corruptible man: birds, quadrupeds, reptiles? Was homosexuality really the trigger (or an indispensable step) for all the evils of the
world (injustice, perversity, greed, evil...)? Doesn't homosexuality rather seem like a result of our tendency not to accept God's will and not the other way around? Was it the reason or the previous step that men were with men, that women were first with women?

Let's look at everything from the origin in heaven (the dual position of which I speak in the essays):

1.21. "having known God." We were in heaven, face to face with Him; iniquity entered into us (via Satan=>falls and Eves; or via Eves => Adams), we desire more Essence of God, to separate ourselves from Him and to be by ourselves. The Adams fall for love of the Evas.

1.23 We empty ourselves of God and end up on earth thanks to God who wants to save us; especially the Adams who were emptied out of love. What is that representation or symbolism that appears several times in the Bible (Noah, plagues, etc.)? Birds = Adams, can be separated 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 Adam found perdition for the Eves; they are also helpless victims of the reptiles because they have only ears for them), Reptiles = Demons that cannot separate anything from the world, they do not even have the body to exercise their freedom and be able to fill themselves with the Holy Spirit; also live with us whispering in our ears.

1.24-25 In this empty state of God before we become man, our persons become hollow and deformed like swollen worms. "dishonor their own bodies among themselves" can refer to this fact or to the previous fact: to try to fill ourselves 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. They "worshipped the Creature instead of the Creator" those who listened to Satan, 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 Adam's, likewise, for love or 'worship of the Eves' end up separating themselves from God ("They served the creature instead of the creator").

1.26 "Their women reversed natural relationships for other unnatural ones. The natural relationship was the one that 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' wish to take from that essence for themselves, to gain weight above their capacity and retain that Spirit or Water of Life which is the one who also gives Life to the angels in heaven. This is no longer what God established, it is unnatural.
1.27 "Men likewise, abandoning the natural use of women, burned in desires for one another, committing the infamy of man to man. Likewise, abandoning a woman's natural use may refer to loving or following her (Adam to Eve) over God's love. Let us remember: Adams also break the "normal use" by turning their backs on God for the love of Eve. Man against man, in the context of heaven can refer to several things: One that the angel who emptied himself out of love for an Eve (=Adam) is also an "activist" when it comes to convincing other Adams. Another reason for the Adam and Eve to unite around this idea against nature in common that turned their backs on God, and certainly others that I can't think of because they speak from our reality. Receiving in themselves the well-deserved payment of their loss "means that the Adam's 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 to "be" more, not for the love of others.

1.28-32 Here are all the consequences of having ignored God by knowing Him. Our sins as men on earth because in heaven there were far fewer sins, to highlight pride, wanting to be above others and separated from God. On the other hand, he says that deserving of death are not only those who commit them but those who approve them, does he not seem to make a distinction between the Eves, who wished for it and the Adams who approved it out of love?

One might think in 1.21, looking at it from the world, that birds, quadrupeds and reptiles are idols to whom man praised, but then who do you mean when you say:"having known God..."? The Jews? Well, they made a golden calf their idol, but because the rest (birds, reptiles). No, everything must make sense, and the interpretation from heaven, as always, fits without gaps. Moreover, in the second chapter it begins:"Therefore, you have no excuse whoever you are, you who judge, for judging others, you condemn yourself, since you do those same things you judge...". Doesn't he seem to be saying, so... for the reasons I've told you, these are your sins...? Being that truly, those were our sins when each of us Adams and Eves betrayed God (I do not name the fallen by request anymore).
Why doesn’t the Virgin have original sin?

Wouldn’t all this give us a more meaningful understanding of this mystery? She was a faithful wish (not a traitor) of God who in her freedom distinguished herself as an Angel. 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. We know that that’s how God works, exalting the humble.

There are several readings that seem to speak of her virginity. It may not be recognized as such, but the Bible doesn’t waste any words and everything is put there for a reason.

	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 does not want anything touched by any of us, the traitors, to “nourish” His child.

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?

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’s be clear, however, that in heaven the Virgin was a wish who in her freedom went away from God enough to be different, not only in her person like everyone (by their creation) but also in Essence; that is, she is not like God (Father, Son or Spirit).

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, without identity or origin, 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 Protestant). 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. 44, 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. 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, you will be tempted. They want to break your nozzle, for you will go with it intact and full of my essence because none of you has spilled it. But it may be that you become like those who you will 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, then I will say that it is not a vaccine that you will protect, but me through my son. He alone can fix the crooked. Only his infinite love can fix those molds that cannot hold me. In the explosion of his love, passion, all the molds will be fixed at once and the nozzles will be released, finally able to retain my essence in them. Everything else depends on their freedom, if they want to open it or not.

-Your Majesty, I am not worthy of such an honor. I’m not even worthy of...

-Silence. No one among these empty bags is worthy. But you have remained faithful to me. So go, for I make you worthy, and as you have decided to do it, I will fill you with glory when you return to me by staying as my wish. 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 want from me?” 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.

Before everything, in heaven, God’s first wish was Jesus Christ; obviously, the Virgin Mary comes later. From the very beginning, she is not the creator or bearer of Jesus’ person, or his essence. But in the world or Universe, she is in communion with the essence of God (although altered – she is not God-). Furthermore, she as a woman, in the nature of man, is the mother of Jesus’ nature of man, who is God’s essence. Since in the world (universe), as I said, we are parents of our children, even though we have not given them their soul, let alone the Holy Spirit or essence of God they obtain, we say that Mary is the mother of God, and this will be so for the entire Universe. Also because finally, we don’t make a distinction between person and essence in Jesus Christ, although there may be one; so, Jesus Christ is God, although there is only one God and in mentioning his name, we actually are talking about the person. On the other hand I do not know if, in heaven, Jesus Christ keeps the nature of man or returns to that of the primordial wish of God. I don’t know because I don’t know theology; I don’t know what the Church says about Jesus in this regard. However he is in heaven, Mary would continue to be mother of his nature as a man even outside the universe, in heaven itself.

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.
1. God, infinite, beyond time, doesn’t need anything.

2. He has a Wish. He is so powerful that His wishes have Life and are free and independent, for they are made of His own Essence.

3. His Wish pleases Him because, even being free and independent, he doesn’t separate from Him at all and keeps being Him.
Because His first Wish pleased Him so much, He sees that it is good to have wishes.

Because of the first proven wish, He makes others, smaller but in the image and likeness of the first, in the image and likeness of Himself.

The new wishes, in their Freedom, separate from God but still please Him. Upon separating, they are no longer Him and cannot wish as He can. They become Angels.
There is one who wants to wish for himself. But he can’t, because he is not God, and he hates Him. And in hating his essence, he becomes hate. He decides to convince the others to gather enough of God’s essence to overthrow Him.

Many are not convinced, and continue being Angels.

Others are convinced, they hate God and their own essence. Fallen angels.

Still others are not convinced but they do doubt and are emptied of the wish of God, of His essence (Eves). They do not rise up out of fear.

Some of those who were not convinced by Lucifer now doubt because of empathy, because of their love for the Eves; these are the Adams. They are also emptied.

Those who doubted God stopped being, because they were God’s essence, which gave them life, and they fall. The separate like wood from a magnet.

By hating God’s essence, the fallen angels are repelled by God like opposite magnets.
If you save the Adams, you'll have to save us too. Or aren't you the Just One? They, too, emptied out because they disloved you.

**Lucifer**

Ha, ha, ha They whom you love so much come with me too.

But it wouldn't be unjust if I were to make a new nature to hold them and then, donating myself, make it worthy of my essence, of the Holy Spirit.
But God pities the ones who doubted because of their love for the Eves and He decides to give them another chance, and because He grants this to the Adams, He also grants it to the Eves, whose offense was worse. God loves all, but His love will never break the freedom of His beloved.

He joins them to bodies which, like cages, keep them from continuing to fall towards the fallen angels, to hell. He subjects them to time and space.
Christ demonstrates that his person is able to retain God’s infinite Love in the new nature of man, just as he demonstrated in heaven, with his celestial nature, when God the Father took from his Essence, created his person or freedom, and Christ maintained the infinite essence of God and God remained in his person (Christ). Because of celestial Christ, a satisfactory test, the other celestial creatures were created. Now with many of us degenerate, God wants to recover us as men, a “tethered” nature, tempted by and familiar with evil. And Christ has made it possible, making all men capable. He tests and validates the new nature as able to receive God. And if before we were made in the image and likeness of God the Father (wishes), now we will be that of God the Son (men=proven body + wish); because of the Son (proof of the body + infinite wish), we can reach the Father (Infinite wish).

The son reconciles heaven and earth, not just heaven with earth.

But after doubting, the mold which shaped God’s essence was deformed, unable to contain Him again.

It is God’s first wish, because of whom the others were created, who must heal the incurable doubt of love from the betrayal, in an act of infinite love of man to God and God to man. Making the new creation “man” able to hold God, as he had already made all wishes (angels) able in pleasing God as His True Son.
Christ is the first of the created, the complacent one who contains the Spirit in the Intensity of God. He is the firstborn of allcreate (Eves), birds (Adam), reptiles (fallen) and faithful angels. It must be God in Him who validates the new Nature of man to fulfill all righteousness. The new nature is not bound to the justice of the old nature. 'Just' was to be tested in extreme love, just as the old one was extended because the complacent kept the Infinite Essence of God intact: LOVE.
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.
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.

Justice and Love are two parts of the same thing. Love cannot be Unjust. He who Is, can’t not Be.

Fools!

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.

Perhaps I can save the Adams, who emptied themselves of me out of love for the Eves.

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 my wishes. 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.

They will all live together, and the new Nature with its body, besides holding them, will protect them from the fallen angels.
It will not be an injustice because it will be me, in my Son, who later makes them suitable as something new. I won't be diminishing the others; I will be offering something new that comes from me. For justice to be served, my Son (and I in him) will become like them and live with them. Furthermore, they will be tested by the fallen angels just as they were here, and my firstborn as well; that is Justice. He will fight for them, to make the New Nature Worthy in his Love.

To all: fallen, Eves and Adams, I will give them time, and then I will settle it.

The fallen will not have the new nature, for with their hate they burned their freedom and are disfigured. But I will give them that time before their chosen extinction: the time while the others are tested. This is their justice, for I have given time to everyone.

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.

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.

**THIS IS THE JUSTICE:**

**AS CELESTIAL WISHES, NONE OF THEM WILL RECEIVE ANYTHING.**

**AS A NEW NATURE, THOSE WHO MAINTAIN THEIR FREEDOM WILL BE ABLE TO RECEIVE ME THANKS TO THE RESCUE PAID FOR BY ME IN MY SON.**

**IT WILL BE SO BECAUSE I AM THE ONE WHO IS. I AM LOVE, AND LOVE IN JUSTICE AS WELL.**

**I AM THE ORIGINAL WILL OF MY ESSENCE, WHO, BECAUSE I AM LOVE, WISHES TO GIVE LIFE TO THOSE WHO ALLOW IT, AND FLEES LIKE A FAWN FROM SIN OR UNLOVE.**

**THUS, THE RESCUE ISN'T ONLY FOR JUSTICE, BUT ALSO TO OPEN THE NEW NATURE TO MY DELICATE AND PRECIOUS ESSENCE.**

**MY JUSTICE, THEN, IS LOVE, AND IS SERVED WITH THE WORST CONDEMNATION: NOT POSSESSING EVEN A WISP OF MY ESSENCE. AND ON EARTH, MY JUSTICE WILL MOVE MOUNTAINS AND WILL DESTROY ARMIES TO STRAIGHTEN PATHS OF DEATH ACCORDING TO MY LOVE AND WILL.**
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.
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 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 (deaf) 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.
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.
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.
**Childish? Usually the logic is quite simple**

**When the Body Dies**

- **Infinite God**
  - God attracts His Spirit like a magnet and repels hatred like the opposite pole.

**States of ‘Man’**

- **Mechanical apparatus whose function is to hold the wish (soul) while allowing it to move through the world so that the wish it is carrying can be filled with the Spirit (essence) of God.**

- **Man with his wish (soul), empty of the essence (Spirit) of God. He seems alive but he isn’t. He is dead even though he moves through the world. Anything bad that happens in the world causes him to suffer. He could come to live in hell on earth.**

- **Man with his wish (soul) filled with the essence (Spirit) of God. He is Truly Alive and he already enjoys Heaven on earth. No suffering can “kill” him.**

- **Man guided by the idols of the world (money, sex, etc.). In extreme cases, he may let himself be carried by a demon. He finds satisfaction in seeing harm come to others in the face of his good luck. If the world abandons him, he will live in hell here, and if not, after.**

- **Wish (soul) empty of the essence (Spirit) of God. Adam or Eve, according to this; it’s not open to His word: If it stays like this, when the body it is joined to dies, it will fall along with Lucifer.**

- **Wish (soul) filled with the essence (Spirit) of God. When it leaves the body, it will rise to the ends of the cosmos, towards God. The more Spirit it has, the sooner it will arrive.**

- **Man transfigured in heaven (for those who arrive). He will no longer be three parts; body-soul-Spirit, but a fusion of the three.**
Just as biological life endures all that it can until our physical body is not compatible with it, so God remains in us by helping us not to sin and endures until we sin. You, I and others can feel God within ourselves so that He makes us "great within" and able to forgive and be merciful or live a disease without suffering in despair. This is to be in' grace of God' for Christians or to feel the sakina for Muslims, others call it nirvana... In this way, the Holy Spirit adapts to our person by becoming one with us (with you and with him) until our freedom decides to sin and abandons us (God is the one who is, cannot but be, cannot unite with sin). How can you possibly be able to live with God within yourself and so many others at once, if we know that there is only one God? This is the beginning of the Holy Trinity of which we are all part (less and less) once. A sap that goes through the trunk, continues through its large trunk branch from which come out other smaller branches until it reaches the leaves (men in grace). The fact that you may ever feel more or less filled with 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 enables the different ways of salvation or religions (right paths in the right direction). The seven religions 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 a symbol of angels in many places in the Bible, but I go even further: Is it by chance that there are also 7 types of stars in heaven? It is no coincidence that in the promised land, symbol of heaven, there were 7 nations living? (without thinking about those 7 deadly sins that here below represent). I believe rather 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 of all and it is no coincidence that you were born among Christians or among Muslims. In the end, love is what saves. Perhaps a luminous Giant star may need to recover less light than a very luminous Supergiant in order to become what it once was. Just like a weather balloon (weather probe) needs more gas than a small balloon to fly, and both are balloons and both fly. And will I put a thick hose on it to inflate the gas into a small balloon? will I put the same one on it as the balloon probe? No, because I'll break it before I fill it up. Perhaps this is the key to the seven churches or religions. A question of

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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?
capacity, but we all have in common Gas, the same God, love and mercy. This is referred to in the parable of the talents, 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 that we have to fill here (by doubling in the parable), since our soul is the same as there (the one that 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 the Lord is going to demand something from you that he hasn't given you? No, He gives everything, and He only requests that we recover the Life we had (for our good). It is true that Christ validates our nature and then we can fill ourselves again with God (after emptying ourselves, original sin, we could no longer), but we must fill ourselves, that is our choice to choose, our freedom. That is why the unfaithful servant buries his talent on GROUND. 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 (land). The bank may represent the churches (religions) or the commandments and norms set for the churches, because the fact of fulfilling them does not assure that we have love in our hearts, but no doubt, by fulfilling them, we will do works of love. (When I speak of sizes, adapting, more or less, storing, buying... as far as the Holy Spirit is concerned, I always speak of changes...
in the intensity of the Spirit, which cannot change in what Is, but can change in intensity, and even not be found. As an example, I gave the water vapour, which is still water, and can be shown 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 Righteousness and redemption in Jesus Christ p. 155. 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. 180).

**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 minas, 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 mina has made ten minas 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 mina has made five minas.’ 19 And he said to him, ‘And you are to be over five cities.’ 20 Then another came, saying, ‘Lord, here is your mina, 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 mina from him, and give it to the one who has the ten minas.’ 25 And they said to him, ‘Lord, he has ten minas!’ 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.  

As for the parable of Luke's mines (Luke 19:12-27), which seems parallel, God gives a mine [latin: mna=mine], referring to the opportunity (one) to fill us up. This is the moment when he decides (Jesus) to go for the royal investiture, already in the decision, which causes the creation of the universe, our second chance. It was in heaven that God arranged 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. The faraway country to which the nobleman (Jesus) goes is our earth. The royal investiture is our validation - man - as kings, as able to contain God. Again, the word 'mine' has two meanings: one as 'potency' to be exploited (you can extract gold from the GROUND - earth; the first), and another as coins (1 mine = 3 months' salary). 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 the Holy Spirit, the Kingdom of Heaven (cities). The one who returns the 'empty' opportunity, without multiplying or producing, is the unfaithful servant, who keeps the soul, later on capable but emptied, on a handkerchief (our skin). 'Mine' also, in the first sense, symbolizes a dark place in which we submerge ourselves, to extract with difficulty that precious mineral; and what is the earth for
a good man if not that? A place surrounded by temptations and needs 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 sky; 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 fill us). The difference with the mines is that in the talents we are specified a concrete measure for each one of us, in the mine it highlights the opportunity won by Christ for us in the passion, the rest is practically the same, because our 'work' is to get that gold or love or Spirit. It is indeed to have the Holy Spirit on earth already, it is a Gift, it is a foretaste, it is to be changed your love + faith by the Holy Spirit before time. In reality, thanks to this nuance or difference between the two readings, I believe that rather than parallel, both complement each other. Then he says, 'It 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 be equally useful for us on earth, when it speaks 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."

It is clear to us, but can it not be applied to what happened to us in heaven? There the Holy Spirit was everywhere; we want to be more, and to be for ourselves without God, and we took what we wanted. This is represented here as demolishing our perfectly designed form by God, to make it bigger as our freedom after the lie dictated. And it is this freedom or person who boasts, saying: "Soul, you have many goods... But then we lost our own soul, it was broken. The last verse is the one that unites the two 'worlds': 21 So is he who treasures...

Indeed, as has been said, this broken soul could not be repaired in the same nature that it had, for Satan (who hated, not only desired, he not only desired), crying out to justice, asked God for the same fate as ours for having emptied us as he did. The only way was to create a new nature capable of maintaining the Holy Spirit and to do so as a gift of Himself, of God, that is, without debts that could be claimed by that righteousness. And how do you prove this new nature? How do we test a new material to see if it is suitable for containing food? What tests would health ministry officials not test a plastic container when it was first used to test its
suitability to hold milk? They would twist it, heat it, beat it, subject it to ultraviolet rays, hustle and bustle.... and all to see if the milk was kept as it should be; to see that the plastic did not shed or decompose and clouded the milk. Well, what is given is Christ, the painful test was the passion, the test: Love, because as a man he had to be tested and could not keep the Holy Spirit at the moment of the cross. Thus, love is, for man, like a layer that envelops our inner packaging and is capable of accommodating the Holy Spirit, separating him from our worldly body. It is not for nothing that we forget ourselves for love of others, that 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 Holy Spirit for ourselves was an act of greed and lack of love, the love that we can live in the world, is the opposite, to renounce ourselves for others. Everything is made by God with a perfect measure to save us and our body, from passion has the "Certificate of Quality" that makes us valid, capable and worthy (in Christ) of receiving the Holy Spirit, because there was One who tested the packaging, and not just any One, but the only One who could free us from the justice claimed, the one who speaks from the very place where God the Father is.

I will not say who is the one who loves most, I could say that Christians, but much love must profess one who does not even kill an insect like a Tibetan Buddhist, I do not know... So that light for the stars, which I mentioned earlier, would be the essence of God or the Holy Spirit for us, and the shape that shapes the star, would be our person. Since light is the same thing, each star will shine more or less as to its shape (size, temperature). It is true that there is only one source of the Holy Spirit, where there are the only ones who can contain it in its maximum intensity, the Father and the Son (the first person created by which others became, of those created the only one who keeps the Essence of God exact); we are irradiated by it, but somehow the Holy Spirit is reflected in our person becoming one with us, giving us Life and allowing us to enlighten others. And it is reflected more or less by how we are (we remember that white returns everything, donates itself; black absorbs and does not shine; the brown dwarf being made of the same materials as others, it does not shine).

Following a little further: let's place ourselves here, in our human nature. I affirm that there are 7 churches (religions) for seven nations all around God. In addition, they correspond to 7 "types" or "peoples" also from heaven as the official types of stars stage. But here below we all arrive empty and dead, and thanks to Jesus Christ, all men and women of all Churches, religions or peoples can be filled with Life again. It is a coincidence that there are 7 dead planets around the sun, one more alive (our own), and another one quasi-planet, the farthest from the SUN, which does not become so (Pluto)? If the stars symbolize angels and us earlier in heaven, do they not seem to symbolize the planets to those 7 peoples of God here.
on earth? Around the Sun (God), some closer than others, but around it. Christ, among us (planets here), took the form of sin as we do, but he 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 time of the cross to prove man nature. As before with the stars, it seems to differentiate these seven previous and current types.

And knowing that the sun is a star, joined to this symbolism in which the sun is God, does it not seem to tell us that we were indeed made in His image and likeness and that somehow, we kept God Essence (the Holy Spirit) to a greater or lesser extent?

As a curiosity, the earth is not the closest planet to the sun, and was not Christ introduced into a hard-hearted people? I believe that neither Jews before, nor even Christians now are the ones we love most, because it is very difficult to love like Jesus. But I know that Jesus Christ will be recognized by all nations as the savior of mankind and not only for those who hear of all religions, but also for fools. Yahweh says so and has written it down. I also believe that this knowledge will soon spread, at the latest, in eight years' time. Once known, it will have no reason to be the world, for there will no longer be freedom of choice and our time will be over. This is not the ultimate reason, but the opposite: our time is over and the Lord allows the occult to be revealed (saying that our time is over, that 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 saved myself? said that one. Well, this has been available to everyone in the scriptures for thousands of years. There is no injustice; furthermore, I insist, the fact of knowing it does not imprint love on our hearts, which is what saves us. Now the mountains will be smoothed and the valleys will be filled so that we can all see each other without obstacles in fraternity; much is of course, especially for the deaf, but we will always have to love.

Another "coincidence" is that today officially (according to the model followed by most of the world: English speaking, America, China, India, Pakistan, Great part of Western Europe) there are eight continents because it has been discovered (2017) "Zealandia" which is sunk (7 afloat, one sunken, again). The quasi-planet Pluto, the stars that do not shine, the sunken continent, seem to represent demons, also among us, but who only hate. Perhaps God has put it this way to support this logical reasoning today, because it seems like a practical joke: other nations or religions have 'more lax rules' and also their faithful servants will be saved. Okay, so I'm switching to this one that's easier => No. We all have our size. God provides what is necessary for our salvation, and always within love.
Let's see now the rainbow: 7 colours! And, in addition, 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 'languages' of men were intertwined (it is convenient to read the writings in this regard to understand the analogy Noah and Babel p. 133). Let's imagine we were 7 intensities or sizes in the sky. If so, we would all share a single light, but of different intensities. How can we transfer this variety to humanity, since what God provides is what is necessary for our salvation: to fill us with love in our volume or size? (happening, moreover, that our conscience condemns us). I affirm that it has been with religions, which encompass these nations. And I believe that God has put all these signs to make it clear. As a curiosity, which I have already mentioned, each color is different in the light that it gives off or returns (love in religions), and besides these 7, we have the black that absorbs everything and the white that gives, or donates completely. Another curiosity is that in the rainbow, color is seen with more force as the drops of rainwater are greater (the more love you have when you have the Holy Spirit or Living Water). Sometimes you see a double rainbow, smaller and less intense, inverted in the order of colors, and between them appears the color white and black (Wikipedia), as if they refer to the 7 from heaven, God, and the 7 from here with demons.

Continuing: the book of the seven seals opened by Jesus Christ (Revelation), in a second, more general sense that does not speak of the battle, represents us created and our life. Seals are the peoples of God. Since Jesus Christ is the Savior of the 7 nations or churches. He opens the book of life in which we are these 7 peoples: In heaven, before betrayal, because by the complacency of God in Him, all others were created; and then in the land where many members of those 7 peoples fell, and we were 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 nature is made fit (again the book of life is opened for us traitors, and furthermore God provides what is necessary for the salvation of every "capacity": Love in our measure). If you find it difficult to think that God could make 7 different types of 'angels' because of their intensity, think about whether you want seven different 'ages' or seven levels of formation. Isn't it true that you don't test the same as a second grader as a sixth grader? Maybe we all had a development, ergo a capacity, and in that development we fell. So, the test of the world must be according to our ability at the time of betrayal, for it was that knowledge that was betrayed; that which we harbored. The betrayal being greater than the one that had more (greater size). This also happens here with children, who are often not to blame for ignoring. In fact, ignorance for conscience is often exculpatory.
Well, God also speaks with the numbers, but beyond this "casual", God's demonstration is proved by confirming the Apocalypse those groups in which the heavenly creatures are included by how they were left after the betrayal: faithful angels, angels Adam, angels Eve, fallen angels, who in their passages come to call them as "living full of eyes". And as I said, not because of that fact in itself, which is already wonderful for our knowledge of what we were or because it gives meaning to everything, but because no one else could draw a script hidden for thousands of years.

Anyway, most amazing of all, it is not to be able to prove that God exists, not at least for me, for I have always believed in Him. The most amazing thing is to palpate that everything around us fits in millimeter by millimeter for our salvation and responds to a clear logic. In the knowledge that Jesus Christ is the Universal Savior of man (of Nature Mankind), by what we did up there personally, and knowing that, thanks to Him, anyone who loves can be filled with the Holy Spirit, everything fits logically down here, for we have always known from God that He is Love and Mercy. Something else doesn't match him.

And what else have we seen but this in the Old Testament or in the Torah and even in the Quran? Our father Abraham, with concubine and all, Moses, and others who by their deeds today we might call crooked, don't Catholics think they are righteous? Is it not true that we contemplate them at the precise moment in the history of Salvation that they lived, and do we know how to discern this difference? Being that a six-month-old baby does not eat a steak, nor does an eight-year-old eat a 3500-calorie menu, but rather an adult and lumberjack; these, who lived like this, were just, even though they did not know Love for Love, Love for itself independent of what we received, that is, they were not required to love at any price, among other things because without the Holy Spirit it was impossible. What if we know that faith justified them and that the justice of a man results from what he learned as such, which in turn is determined not only by the good "natural" but also by culture and customs; is it not also true that just men emerge from other religions and cultures? What if we recognize as Catholics that these appointed prophets and those who rightly followed their standards went to heaven, how can we close heaven to other righteous people? For the reason it would not make sense either, nor for our knowledge of God, for He provides what is necessary for our salvation. A separate case is that of the one who hates even under the pretext of his sacred scriptures, they are deceived, and in those, his scriptures, they are already warned of the eternal condemnation that comes with hatred.

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: God and only Son in His interior, and our brother in creation (that is how it was, for the angels were created, but not so He, who was the first created in the person, and the only one with the Father who contains the Holy Spirit in its highest intensity, that of God; for this very reason He pleased and for Him all the rest was created, including us). Moreover, in the second instance, He is the Savior of Nature Man, 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.

**Bottom line, then:**

Nature Man is created as a tool for the handicapped, but a spiritual handicap (which are the real handicaps). It was originally a holding Nature of the Soul unable to receive the Holy Spirit.

Justice, as we have seen, is the reason why God does not recover us in the same way as 'We Were'. If he had done so, he would also have had to save the (fallen) demons, for they demanded the same fate as us because we were all empty of the Spirit.

If in heaven, our person, or freedom, full of God, chose lovelessness, it must be the first created person (Jesus), empty of God, (like us in what we were to be after the fall), who chooses love (surrounded, moreover, by the same temptations that made us fall). This is because in heaven all angels were (and we were) created by God's complacency in Jesus Christ (the first-born, only 'pure blood' son). Jesus

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Christ being the 'complacent' reason or spark generating the creation of all the angels (also us), He must be the spark generating the new Nature complacent Man.

We can compare God to the one who had three children; a strong man, the pride of his Father, a normal man and a weak man; the latter two were conceived because of the satisfaction that the Father felt for the First. The wimp, disobeying the Father, ate an appetizing food infected by a virus; he became ill and breathless.

Two options were put forward for the family: to let the feeble one die along with the virus he was carrying, or to leave him forever away from the family and along with the contagious virus, in a breathing machine, wrapped in a life of suffering. The only way to get rid of the virus rooted in the diseased lungs was to eliminate them and replace them with healthy ones.

Father put him on a breathing machine that allowed him to survive, though not to breathe on his own. For the love of the Father and the Son, the latter (compatible as a son) donates one of his lungs. It is known that the strongman, although he did not eat it, was not infected by interacting with the wimp, is resistant to the virus, but during the operation, his body must come into contact with the blood of the sick body. Thus, for the procedure to go well, your healthy lungs must function phenomenally, they must breathe at 100%, also during the operation, and so when they leave the machine, both can breathe the Air again. The main danger of the operation is not only that the fortress must enter the machine because of the need to transplant to the 'open lung', but also that the virus continues to hover in the wimp's blood for a while, trying to enter the healthy lung, since this is the organ where it places its reservoirs. After a while the virus will die, so after the operation the wimp will still have to be helped by the machine during that time, until his body, accustomed to his old lung, accepts the new one (does not reject it) and leaves the machine with the virus definitively. During the transplant, the strongman was also on the ventilator, including three hours when his lungs were not breathing.

[The Father: God the Father, The Strong One: Jesus, The Machine: Nature Man (Body), The Air: Holy Spirit, The Virus: Satan, The Sick Lung: Our soul broken or unable to hold the Spirit, The Lung Healthy in Us: Our Soul Redeemed or Capable, The normal child: they are the angels who go to see and take care of the sick person in the hospital, The Weak One is You and I]

The only way God had of saving us (in righteousness, or without decrees) was by taking our human nature. There was no other way, that's why Christ has two natures, the human and the Divine. And in the still life of man, he had to show, even stripped of God (on the cross, for 3 hours), the person capable of the Divine nature: of infinite Love; and that by himself, that is, only as man.

Thus, the real "death" of Christ in the person of God (or the separation of person and Essence from God, which is most important to us all) occurred when the Holy Spirit (the garments before the cross) were taken away from him and his real
resurrection in the person of God, It was a second before (or at the very moment) the death of the body, for He died forgiving and loving, which made him worthy, also as a man, of keeping the Holy Spirit in the same intensity of God, and in Him our man nature was completely proved. This time not only out of complacency, but also out of evidence.

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; The Lord of hosts is his name. 2 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 shouldst 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 hearest them not; lest thou shouldest say, Behold, I knew them. 8 Yea, thou hearest 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 was 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, I will do it: for how should my name be polluted? and I will not give my glory unto another. 12 Hearken 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.
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. 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 shouldst go. 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: 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. 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.

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.

There is no peace, saith the Lord, unto the wicked.

I leave you another interesting reading which is very long and I do not analyze it here, but which shows our wandering from heaven: Ezekiel 20:1-44. I suggest you study it thinking that in Ezekiel 20:25 we come to earth in human nature (nature with more 'diversity' of sins and worse 'tendencies' or instincts). Well, there'll be a lot more readings, I'm sure. The key to investigating is already there. Everything was written, even Christ said: this is what happens... so that the written things may be fulfilled. As I mentioned a little earlier, it is also written that the mountains will be smoothed out and the valleys filled. It happened at the first coming of the Lord, and it will happen again before his new arrival. Will the different religions be mountains and valleys? Or perhaps it refers to those who listen to the different faiths such as those mountains and the Eve to the valleys? Will the knowledge described here be the one that equals us? Will this be the knowledge of the Lord that fills the earth and will make the wolf and the lamb live together? (Isaiah 11:1-11). And this being so, will it not be the preamble of our Lord's imminent coming? To happen, it will happen then it is written. Only He knows when, really.

I hope then that I have helped you to open your eyes a bit to the "fools" (pardon me), who are the so-called fools in the Bible or Eve. Know that you are not inscribed in the book of Life and that, if not by logic or by the "world", you will not reach God. But as if you can come convinced by some Adam, since they reached the perdition for you and so, in righteousness, the Lord has arranged it, I would like to think that by reasoning here embodied you will be able to reach Him. Perhaps the prophesied moment has arrived in which we all listen together.

If you are Muslim and have found God in the mosque, keep going there, but don’t forget that He is Love and to act in your life with love for others. The same goes if you are Jewish, in your synagogue. I believe Christians need more than a

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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.
Sunday Mass to fight in the environment in which we live. If you lived in a smoky place where you practically can’t breathe, you would go out for air more often than if you lived in a clean house. God now allows such an environment, perhaps to test all believers. There are groups of the Catholic Church that help people to get closer to God, such as the Neocatechumenal Way (itinerary of Christian initiation), Communion and Liberation, and others. Perhaps you know someone with a holier than thou attitude, who goes to church a lot, but they’re as bad as they come. Maybe they’ll push you away. But hospitals are for the sick. The first thing is to realize that you’re bleeding, because if not, you are in danger of bleeding out (dead) without realizing it. Of course, as sinners, we go to the Church, and this is where our disease is first diagnosed, where they show us our sin. Then, they give us medicine and the means to heal ourselves. As always, whether we implement those remedies depends on us, on our freedom. I invite you to reach out to Catholic groups who try to live their Faith more intensely, to the pastorals of the Churches, the catechesis... Praying together is a blessing. Sharing your experience of God with others is a blessing. Have strength! God Loves you! Become Love, the Love of God! Jesus Christ has risen as a man and never died as a man able to contain God’s essence! He has remained in God! And in doing so, in going through the world as a man and maintaining the nature of God, he has made all men potential wishes of God. He has tested our nature, making us worthy to receive the divine Love, the Holy Spirit!

All I know is that Faith (and Life- the Spirit) is a Gift from God, but you have to want it, open your being like a bride receiving her groom. Nothing is more descriptive; it’s why we are always referred to in the scriptures as females or feminine (bride) and Christ person and essence (God) as the groom.

As I said, I hope this book has been of some use to you. If so, I ask that you pray for me; now, quick! Before you forget! Heh heh. Know that God gives us prayer as an important defense. In that part that surrounds us and we do not see, are the demons attacking us and the guardian angels fighting for us. In fact, it is our will that decides, but even in wanting to keep close to God, we receive very strong attacks. Prayer is also to move away from the world, to give our time to God. As always there is justice here too.

By the way, if you pray the Our Father, I suggest that you put your mind up, far, far away... Beyond the planets, beyond the galaxies. Imagine that the universe is a large spherical dome and God the Father is there, outside of time. Ever since I have been doing it this way, I get the impression that my prayers arrive “certified

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1 NOTE: Be careful that there are groups that are not Catholic, nor of another specific religion, that really are sects. On the contrary, there are Catholic groups labeled as sects on the Internet, or by the media, which are not. As you approach any movement, make sure they are approved by the Catholic Church. As an example, the statutes of the Neocatechumenal Way have been approved by the Holy See and yet they have bad publicity; why? Because we are really in a battle and the demon doesn’t care that we come close to God. You have nothing more to do with how the media treats Christians and the Catholic Church.
mail”! Heh heh. No, but seriously, try it. You just have to concentrate a little and see. It is true that God is among us in the Holy Spirit and God the Son in the Eucharist by work of the Spirit Itself, and we can even see Its reflection in many occasions in our life…but as the “Our Father” is directed to the Father… well, you get my point. And pray it that way, with concentration and intensity, one, two or three times, or as many times as you like; it will be like banging on His door to ask for the Spirit (as the Gospel says).

Whoever has ears to hear (Adams), those who do not (Eves) use this book to understand.

**I'll leave you with one question:**

If you were Love, unable to be unjust, and unable to mingle with hatred, and knowing all that is said about us, the traitors to God. Wouldn't you have acted like Him to save us? And if in your battered heart you find a trail of heat that leads you to understand this possibility....

**Why don't you believe it?**

*Peace*

*September 4, 2019*
Appendix I  
Letter to a Christian

About the Child in Our Nature

Let's see what we find in our environment about our children. Biologically they are a creation originated by cellular mitosis and other processes. From nothing or almost nothing, the whole body emerges. The soul, however, is not created by any physical process.

After the rest of the book, I believe it has been proven that our life in the world is the result of our attempt of salvation by God, who must act in justice, without denying Himself. Thus, Jesus Christ validates man nature as a new Nature fit to receive the Holy Spirit, being that this new Nature consists in the world of a body "carrier" of the soul, already existing in heaven, which from the passion is able to possess the Holy Spirit in some measure, that capacity that we lost there after our betrayal. I am not going to repeat the reasons for this necessary renewal for 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 everything is 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 ourselves.

First, to determine that when Genesis speaks of God making us in His image and likeness, it speaks primarily of our original heavenly nature. Although, since our nature is man containing part of this first creation (the soul, although without the Spirit in the same form), we maintain a certain similarity, but much more diluted by what has been removed and added (more repertoire of sins to choose from), or much less similar in order to understand ourselves. It is important that this similarity continues because God has made the world also similar in the same measure. If it is proof of salvation for us, it must necessarily be similar to our heavenly experiences; this is the essence of examinations, preparing or proving, or proving to whomever requests it, that the examinee is ready for real life in the status he intends to attain.

Thus, in this world, God has taught us what children are, and not only that, but He has called Jesus His Son, since He is, but He has made it known to us according to our knowledge of the word son, which, as I said at the beginning of this point, carries connotations of:

Creation, posteriority, subordination (or submission to authority).

And these, I believe, can be applied to the person of Christ, who being part created by God the Father is able to contain the Infinite Love or Holy Spirit in the maximum intensity, becoming the person of God.
It is important to have read the points about the Holy Spirit 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 Holy Spirit within you since some say that they do not feel it, and even deny that it can be felt (something flatly false, but be it...). The fact of speaking of the Holy Spirit and not only of us "changed", already differentiates the Spirit itself (it is important to take into account what has been said about the degrees or intensity of the Spirit).

This being so, it is normal that one recognizes the merits of the Holy Spirit in us and does not attribute them to his own person (only you cannot, with the Spirit yes...). In fact, to do it any other way would perhaps mean being proud and not possessing that person capable of sustaining one's own Holy Spirit. And how could Christ not speak thus: "No one is good but God alone"? The person of Christ speaks of God's "fused" but differentiated nature in Him.

In our world, the relationship we have with the Holy Spirit reminds me of symbiosis (endosymbiosis) and since the Holy Spirit is Love and this is realized in donation, I would dare to say that it is similar to a mutualistic symbiosis in which both "specimens" benefit. But not all of our Love comes from the Holy Spirit. In this symbiotic relationship, a fund of love is needed for the Spirit to dwell. In an even more direct example than this type of relationship, the one who receives a blood transfusion must have life before receiving it, because if not, that blood is of no use, it does not give life. However, the weak person who receives it is reactivated and filled with life. So, that would be us, that set of veins, or person through whom blood circulates (between options, freedom). Blood gives us Life and the bad life of the world and its wounds make us lose it. As I said, the Holy Spirit seals our soul externally by arranging that rupture that prevented us from receiving it; this seal we all received in the baptism of the cross of Christ. The inner Holy Spirit, however, can be lost and we can walk around dead in the routine of the world. All this I have already spoken of in the point of 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. As a first recommended measure is not to walk along tortuous roads, but even so, we communicate or coexist with others, moments more exploited by the tempters. In the same way, viruses try to enter through the mouth, nose... and try to go unnoticed before our defenses, just as the demon negotiates with our conscience, stretching more and more the elastic gum to enter and kill; because once inside, if sin is capital or of lack of love, we fall dead, without the Inner Holy Spirit. Thanks to the fact that this nature subjects us and to the fact that Christ has made it perennially fit, we can resurface becoming what was a death in only illness, if we go to the doctor to be healed. For that seal outward to our soul, which was produced in the baptism of the cross of Christ, allows us to contain the Holy Spirit, but never to subdue or enslave Him, for the Spirit is Free as the particular person of God.
In the same way that God the Father cannot live with evil, nor with the devil, since God is pure in the most absolute purity, radiant white without only a yellow dot, much less a black dot; in the same way that Christ refused to listen and speak with demons in the Bible (not with sinners). In the same way the inward Holy Spirit cannot live with evil or unlove. Does not this speak to us of what has happened to us? God's only way to save us in righteousness was with the sacrifice of His innocent Son... God has no gray in love. There is no room for half-measures. We, in our impurity and injustice, might have tried to study some intermediate solution that would leave some punished (demons) and others less punished (Adam, Eve), but God cannot be unjust, without forgetting that the Kingdom of God is the Holy Spirit Himself. That Life also in heaven is the Holy Spirit and can NOT be mixed, dirty, cloudy, in any way. There was no other solution because God is who He is. It can't be almost, almost God.

On the other hand, the fact that our new nature has an "added" body, tells us that Christ, the firstborn, first created person, God the Essence, before our betrayal, in heaven, had a different nature from that of man (which is the 'wrapper' we know here of Him), in addition to that of God. That is to say, together with the Essence of God, the soul that configures or understands, among other things, our person, freedom, "independence"... Jesus Christ also had it; it being He in His creation before all times who made that nature fit to receive the Essence of God (soul - capable-: freedom + independence + person, or angel, or whatever we want to call it). This does not detract from his Divinity, nor his unique character, nor the fact that he was a man among all men, being also the only one who could make us valid as such men for God.

As for the similarities of the world, the created and the Creator; and in relation to Jesus Christ it must be said that indeed, Christ was the only one who could make the human nature valid, because He was the one who made the "angelic or heavenly" nature valid (let's call it), in all the created in heaven, so that no injustice could be attributed to the creation of a new Nature made ad hoc for us, because it was the tester, or the "established or founding" norm, the very firstborn principle of all the created, who fulfilled it. Otherwise, it would have been God Himself who recreated it by His own order, without needing to prove extreme love, but then He would have committed injustice in reference to the fallen angels who also betrayed, but were not given man nature.

In these circumstances, Jesus Christ, whose person is made in the image and likeness of God (free and to Love) and who will also maintain the same Essence of God, does not obscure anything such likeness nor does he become inferior when he becomes man; for the only difference is that being the same, he bears a heavy body weighed down with needs and temptations, demonstrating that his person can love to the extreme by carrying the body. Neither the Person, nor the soul in general, nor the Essence afterwards, are inferior; perhaps by adding the body as a whole, yes, but only by the characteristics of the body itself, which limits it in "movements" or in what it did before in heaven. Thus, a man who loses a leg in an accident is still the same man, with the same dignity and soul, although inferior in
terms of mobility or the things he can now do with his body. And why the Baptism of Christ -Mat 3:16s-? Why as a man, in the beginning, did not maintain absolutely the Essence of God or the Holy Spirit, but it comes to him in that baptism? Why should all righteousness be fulfilled with his baptism -Mat 3:15-? Because at the origin of everything, Christ was not created as a Person + Essence apart, that would be to make another God, the heresy of which some blame us. Christ was created as a person (son), and that person was the one who pleased God the Father, and by being pure Love like the Father, He contained the Essence of God, in His nature of God. To say that here, as a man, he has the nature of man and of God is the same as affirming that Jesus has created and Divine nature also in heaven. Everything is done here below in a similar way for our justification. That is why, likewise, He begins His journey as a man with the Holy Spirit set apart (not lost) and later on the cross He will be put aside again (take off the garments). It is the founding principle, the complacent person, who alone proves the validity of man; the Essence of God is not proved.

We men are also different in our person, with respect to what we were and especially to the passion, because we sinned, betrayed and broke our soul being unable to receive the Holy Spirit in our lost nature "capable soul or angel..." and here, as I said, we are very watery likeness. Very interesting is the case of Mary, because by not betraying her in heaven and not having the original sin, she also maintains the similarity in the person, just as she was in heaven, is not "diluted", so it becomes what it was (when it was angelic or heavenly nature) but carrying here with a body too. 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; then, why make 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 the will of God, are the angels. Seeing how Christ was left on the cross we can make the mistake of thinking that God unloaded everything on his Son, but it is not so, God did exactly what he had to do to save us. Not a whiplash was left over, not even a spittle. God had measured our sins that took us out of heaven as well as those here, or perhaps He simply had measured the love necessary to create in fiery smelting the nature man capable of God. Why make your son grow under the authority of a traitor to you? You would not have done it, neither would God. Mary's virginity as a woman is a direct consequence of her purity of origin, in heaven. Conversely, not having been a traitor was a sine qua non condition for being immaculate on earth, as well as for being the bearer of the first-born Son.

It is necessary that we bring Christ to our understanding and even to us when dealing with Him or dealing about Him. The way is not to take away Divinity from Him, since He is God in Essence, then He is a person of God, but to bear 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 a heresy for those who know, perhaps because we do not really understand that Essence of God, God Himself. Perhaps we go too far and keep too many distances also in the conceptual. However, we can say that you and I are or can be bearers of God, and doesn't this
also sound like a heretic? If we consider who God is, (who is like Him?), how can you or how can I even deserve to have Him stay inside us? The question lies, as I insist in this essay, in the measure, or the 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 colors can be by changing the quantity of one of its components: red, green or blue.).

Let's talk, to better understand ourselves, about what our people were before the betrayal in heaven, or if you want, if you don't accept this, let's talk about angels. The person of an angel is not the person of God, it does not contain God in its maximum intensity, however, it does contain God in much greater intensity than any of us. Likewise, the person of an angel is clean, straight, pure... yet he 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 likeness, because we all share something of God in heaven. The fact that there is a distinction between angels and archangels and powers also speaks to us of this quantification. As the leaves of a tree are alike and different, as there are larger or greener to flow differently the sap between them. There, our freedom gave form to our person, but, even free, we were united to God in the Essence, in the sap as the leaves of the tree. It is the Spirit contained or capable that determines and establishes the steps, for although there are many angels of different sizes there is a size in which they are already archangels; something similar happens with leaves and branches, perhaps an archangel is like a branch because through it circles more sap and this sustains other leaves, perhaps Christ is as the only branch trunk continuation of the trunk itself, but in all of us the sap, God Essence circulated in one way or another (Jacob's ladder already told us of the hierarchy). Thus, we were all children, a condition that we lost when we separated and God or the sap stopped flowing, we stopped being part of the tree. But God has grafted into the trunk branch of Christ, cutting it painfully, a different cuttings to the tree itself, with the intention that the tree's own sap, its Holy Spirit, also circulates through it. This is the way he has found to save those of us who broke off (whole branches because great fell), and when we (those who arrive) are in heaven, though 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 children again (moreover, since an adopted son does not share the blood of the father); but before our betrayal we were children in full title; not like the firstborn, 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 although being very inferior to Him in everything, it was not something far and distant from us, it was part, as He said, of our own tree. It is very important to know how to discern that Jesus, person, was creation of God the Father; that He maintains the exact Essence of God for what is person of God. It is important to know how to discern that death on the cross of Christ, his most loving sacrifice as a man until the end, already saves us from our betrayal by making man nature
valid, and it is important to know that the saving resurrection of Christ 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 (in that cross of contempt, humiliation, torture, pain,... but especially in that cross of Love and resurrection, especially of our resurrection as beings capable of God). The subsequent resurrection as a man on the third day, comes to support us in our future life in the world, knowing that what has been 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 not death as a person. It is that created person, with his freedom, surrounded by a body and its chains and temptations, that is tested in the extreme love of the cross. It is not God the Essence that is tested but the person able to contain God the Infinite Essence, in the nature of man. It is a new origin.

It is to remake what happened before all times, 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 in the origin: the temptation of the evil one, because this one, the demon, argues to God that, if He recreated us in a way similar to that of heaven, as men or as it were, we would fall back into his temptations as we did. Thus, Christ tests our nature in love, and tempted and burned by the demons that surround Him while they crucify Him, so we must exercise our freedom in validated nature, man surrounded by temptations as our master, to exercise and prove our freedom that once fell before the devil. What was created in the origin was that freedom different from God, as an independent life able to contain God's Essence. In the complacency of that original proof of Jesus, in which the demon that was not even created yet did not intervene, the angel nature was validated (let's say) or what is the creature "person" capable of God in some intensity.

Thus, in heaven, we were all brothers of the firstborn, of the person of Christ, that is, of his created part. We were all bathed in some way or intensity by 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 man's nature prior to the passion has little to do with that which follows. The first True man is born on the cross (and that is the most important baptism for all mankind), in Jesus tested without the Spirit, an instant later the others are "actualized"; at that time we are all 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: "only God 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 (which is later Validator) and that Spirit of God, is also image or likeness of what was in an origin in heaven (created person or soul, 'contender' of: God Infinite Essence). Christ does not change together and substantially in what He was in heaven, and man's validation is done in a manner similar to the validation of heavenly creatures; for it was the infinite love of Christ's created person that pleased the Father and made the rest of creation possible. It is so important for us to understand the word alike, 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 to one another. All we have to do is look at a light, the resemblance of God to Himself: the light spreads from its focus and loses its intensity, the source being that when it is very powerful we cannot even look at its maximum expression. That illumination, closeness of God the Father, or differentiation of the capacity of the Holy Spirit, which some are obstinate in denying, was the cause of greed on the part of Satan, the cause of our fall. For this capacity could not be increased by itself, for it was made the way it was made. Something he did not accept. He wanted to take more and more light and take it to himself; he did not realize that we cannot separate the light from its source, for light is the gift of the source itself. Like the one who tries to capture the light closing his two hollowed hands and sees looking through a little hole between his fingers that in them there is only darkness. Here and 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 gift or we are of the 'type' adan, the open ear, but not expand the size of the soul, for our greed even to desire to be like God (nonsensical but true, that's where our greed came). Satan's problem, our problem, was that, by wanting to monopolize for himself the Holy Spirit, he became opaque to Him, because He is pure, He does not admit greed or lack of love and, as I said, He comes from the very source, we cannot isolate Him or change His way of Being, only enjoy Him when we are transparent. If one becomes opaque by so much emphasizing the silhouette of one's own person in the world, by looking at oneself and reminding oneself instead of others, the Spirit no longer passes by and, moreover, generates shadow around one. Like the branch that, when it rots, makes its leaves rot as well, so Satan, the marvelous Angel as he was, which I believe, was a great archangel, took many followers with him. The Holy Spirit cannot dwell in evil or next to mortal sin (which for some reason are called this type of sin), I can repeat even more times, although it does not occur to me as to say it more clearly. Not to look at yourself is to blur your silhouette, is to make you, to a greater or lesser extent, transparent, enter into communion with God and others, so the devil always wants to isolate us, make us want to harden our silhouette, deceiving us to think that in the goods of the body is happiness, when it comes to be the opposite, and not exactly for our body, but by omission to the neighbor. That silhouette and looking at ourselves excessively, evidently, makes us stop looking at the other, and makes us opaque also to the Holy Spirit. It is curious how God puts the likenesses of Himself into the world. It seems like a child who wants to play with us by putting on messages and riddles, gradually revealing the answers 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 furthest away from a heart of stone with muffled feelings, which is what the world and its prince Satan push us with their sufferings if we do not lean on God. Like another similarity, I gave the example of electricity and the Holy Spirit with their gifts; which resemble the effect of the 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 ourselves. Again this also speaks to us of the intensity of the Spirit and our capacity; so that, if through a light bulb of the old ones, of 60 W, a power of 20 W passes through, it shines dimly. If the resistance or the filament is broken or even the lamp is unplugged, no current passes, the Spirit does not pass, we are not transparent to Him. On the other hand, the same electricity passes through the network, connecting all the appliances in the house, and even reaches the socket of that fused lamp. Here is our freedom, which in itself is given by our effort many times to choose the difficult (hence also the importance of the law, even if it is fulfilled and surpassed by Love). And the Holy Spirit continues to be a gift, for as light and warmth are for everyone, a general gift from their source, the sun, we particularly can freely put ourselves in the shade. In the case of religions, we also speak of current intensity, because if we put 240 V to that 120 Volt bulb we will melt it, or we will discourage that person who is not capable of so much. It does not change God in what is, nor electricity in what is, it changes the intensity as do the levels of teaching in a school according to the ages at which it is taught; we change. And it will not occur to me to put a 120 V lamp in a 240 V socket and not only that, but I will warn in the instructions that it cannot be done because otherwise the lamp will burst, that is, under penalty of death. As many verses of the Qur'an do with respect to Christianity. Are you saying that a 120 V lamp cannot illuminate in the same way as a 240 V lamp? No; a third grader who gets an "A" shines as much as a sixth grader who gets an "A"; American bulbs (120V) shine the same as European bulbs (240V), receive different voltage and both receive electricity, we are all called to mercy. The biggest problem is not in religion (Voltage) as long as we continue in the religion that God has Provided for each one, but in power (W), because if we live our religion without deepening or not living it, we will not shine. The knowledge is in knowing that there is only one God, that Christ person is creation of God the Father (as the Quran says; curious that this sacred book reveals some things and others hide them for his good) and our brother in the created part, but He contains the Spirit or the Essence of God, in its maximum intensity, is in the source, not like us, being thus person of God and there continues to be only one God. To know that He was the first created who pleased God and by whom everything else was created, does not go against any religion, for He is the foundation and validating principle of all of us, in heaven before the first death and on earth, after the passion. Thus, to live religion has as its foundation to love and to be merciful as a common denominator among the 7 great religions. The laws of these come to mark 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 heart. Useful to face up to God and make us transparent, to open our door to the Holy Spirit and may Love finally dwell in us and may emerge from within us towards others. The Holy Spirit is indeed a Gift, but it is not an arbitrary Gift except very rarely. Just as the Sun illuminates all those who come within its reach by 'giving us' its light and warmth, God sends His Holy Spirit to all those within His reach, and it remains a Gift. It is true that Eve, for
Justice's sake, has always had her ear closed, something that is going to end, but this is so for justice's sake as I say, not arbitrary. God is not capricious, He is just par 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 Eve have it more difficult and that it is very easy to sin even without realizing it, may confuse us. It is interesting to see what is written about the Holy Spirit in point 9, 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 intensity. In fact, in general, the Spirit usually comes in gradually when we are facing God, with the door open. But as with the sun it happens, when we put ourselves in the shade, we get cold (even more so if the ice surrounds us), and then we have to start again to warm up. With the Holy Spirit something similar happens. When we close the door a little, it goes away, more or less quickly. If we sin mortally (unlove), it goes away immediately. The opposite extreme is in tomb conversions like St. Paul's, in which God directly showed Himself to Him. This is very rare and surely obeys who Paul was in heaven before the betrayal up there.

The creation of Christ the person I imagine as creating a free person within yourself, independently of you, who although different from you, shares with you, in precise concordance and perfect communion, the reciprocal Love, and with your greatest blessing, your own being, and in fact is within yourself (very far from this example, in case someone comes up with it, would be the psychiatric cases of double personality, in which are developed, by traumas or repressions, often antagonistic facets of a single person; nothing to see). In the Bible and in life our imperious need to love is shown, so much so that, if we had no one, and could as God, we would create it. Why? Because in our real background, we are the likeness of God (here blurred).

It is true that God does not need anything, however, I cannot conceive of God only in one person, because He is love, and Love needs to be given, therefore, a receiver. Perhaps that was the spark of the Beginning of Creation, Christ Himself, and perhaps everything was done in a trinity-like manner not only here in a diluted manner, but also in heaven. In the first and most direct meaning of Adam and Eve, it is created so that this love can be given reciprocally between the two, even in the concept "son" that I named at the beginning of this point, the contribution of two is necessary and has also made us man and woman. I believe that just as the Holy Spirit, Infinite Love, merges into the Father and the Son; and in those three names we see three facets of one God, the following powers of heaven, angels and so on were created in a similar way, with another person with whom to share in a special way that Love or that Holy Spirit that comes from the same trinity, and so on, progressively, to the smallest souls. Returning to the example of the tree, the trunk is joined to the trunk branch and through them the sap flows towards the branches, and the pattern of the branches repeats itself, branches that open into more branches like small trees within the great tree. From some similarities we can intuit their reflection from heaven to earth and vice versa. The reason why the second meaning of the words Adam and Eve (hearers and deaf) is established in the first, because
it is this love of Adam towards his partner the cause of his fall because they were not 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; He who pierced us, who emanates from God the Trinity; He who was in the midst of us, who shared and gave us Life and Happiness; He who, being everything, allowed us to be according to our persons in heaven, until we wanted to separate. Late we saw that the Spirit cannot Live with Iniquity, because otherwise, even separated we could have continued to keep that Spirit alive. But it is not so. The Holy Spirit is One. It cannot be separated, although we live it with different intensity in each one, we cannot cut it up. This is why evil cannot live with Him. God could not give a little Spirit to the fallen to do tricks that would justify us.

Nevertheless, a question arises for me: Did God the Father together with the Holy Spirit need God the Son for that Love to be given? I can't say. I know that God the Trinity does not need anything, but this would be a different case. We can look at our surroundings. A Priest does not need a woman; the Holy Spirit sustains him, and the Spirit Himself in us or in him produces a Life that is the fruit of that Love. It may not be given to a woman, but it is given to others for that Love; and that gift is necessary and obligatory in regard to maintaining that Holy Spirit. Because, what is clear is that the Spirit is Love and the Spirit needs a receiver. As a likeness of heaven, we could pair the priest (without forgetting the distance between earth and heaven) with an archangel, who is the branch through which more sap circulates and on which many leaves depend and who, although apparently alone, is wrapped by those same leaves, and is part of the trunk in a special way. It is also true that priests, nuns and religious in general, do everything for God, who in Himself is also the receiver of that love. This being so, could anyone exist in heaven without his Eve? Sure; the truth is that, by force, both Adam and Eve not only lived their love among themselves, but equally intensely toward God the Father and Son in the communion of the Holy Spirit, of that empowered Super Love; (this is where we fail, where our betrayal came, for we desire the effect and well-being produced by that Spirit, we covet the effect like a drug, we do not love the Spirit for Himself, we do not accept what God gave us in our measure). But even so, this would not be the case of God the Father first of all, for the Priest also has God to love and be consciously loved, but who did God the Father have before the person of Christ? As for our nature in heaven, we will no longer have a partner, as Jesus says, perhaps because we will remember those we lost and found again in heaven, other previous heavenly relationships, or perhaps because it was that binary relationship that caused many Adams to fall through their Eves; if they followed the same in pairs as men in heaven, wouldn't some of them love their partner above God as it already happened? If we had loved one another and the Spirit in particular, even if one had risen up, we would not have
followed Him out for love, for many others equally loved would not have risen up. Well, all this is nothing more than lucubrations and divinations; what we know with certainty is that Love needs to be given in order to be realized. Without a receiver there is no word or action 'To Love'.

Let's see what John tells us:

**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. ...

**Jua 1:9** The true light that enlightens every man was coming into the world. ...

**Jua 1:14** 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), it is 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 the omega as our beginning and end, not His, since He has no such. This 'principle,' then, I believe refers to the principle of creation, not of God in Himself; moreover, it says that the Word was with God. It situates us to the Word with respect to an already existing 'point' of reference. If I say go next to the square, it is because it already existed before, or if I say it is next to the square, it is because the square is a reference point already known, usually because it existed before if we were talking about a 'beginning'. It could also be a photo of the Trinity: "the Word was with God, and the Word was God", but later it says (3 and 4) "What was done in it was life and life was the light of men" (Other translations say: "What existed in it was life..." and others: "In it was life...", which seems more like an adaptation, but in the latter case it would be more the version of the photo). For me, this is the moment when the person of Christ in heaven Validates or makes fit the nature 'person' + Essence of God or Holy Spirit (what was made in it..., what existed..., In it was...); nevertheless in this case it refers to the heavenly nature: angels and others, although in 1:9 it already refers to the nature man: "The Word was the true light that enlightens every man, coming into this world". Let us note that it says to every man, as I have been insisting, to the whole man nature. The true light is the Holy Spirit who, thanks to Jesus Christ, enlightens every man and makes him capable of the Light.

I say that it is important to know Christ as a person because, in addition, it can help us to better understand those who deny Him. The most resounding case is in the Muslims. And it is not a question of changing the truth, but of going to the origin or the real depth of Him; I know that it is pretentious on my part to affirm that what has been said here is the real depth, but, even if you keep the pertinent
distances, observe all that has been said from reason, from the scriptures we have studied and the Bible in general, and from your own experience of God. If you are one of those who knows, try to avoid the theology learned a little; I know it is barbaric what I say, but what we now know about our origin and the reason for our life here, makes us realize that many roads we took were shortcuts that also led us to God, and even by the way that God himself showed us; but today He has changed the very origin of that route, so by force it will change the trajectory, although not the end. It is easier for two people to find understanding about something concrete than something diffuse. The great impediment that Muslims place is that God cannot have children, and yet they too can feel God within them. One would not make a dwelling inside one's puppies or slaves, let alone God; one would be somewhat unworthy. We are something more than puppies, we are worthy of Him as men, now and again thanks to Jesus Christ. The opposite case we see in the devil, who, being garbage, dwells in some to turn them into slaves. Muslims affirm that Jesus was created by God, without human intervention, and as I maintain, doesn't that happen with the person of Jesus, the only begotten? (He is firstborn in his created person, only begotten in his conjunct being: person containing the Essence of God in absolute degree). They say that he did not die, and was it not because his person on the cross maintained infinite love and continued to maintain the Exact Essence of God, which validated our nature and saved us? (i.e. that he did not die in what He was, He remained as a capable container of God also as man). They do not think beyond what they have written, for even, according to what the Quran says, no man, not even Muhammad or even Abraham, stopped being born of a man or stopped dying; and yet they think no further about Jesus, who is different from any other also according to their faith. God does not change, we change. His Allah is our Yahweh, and He wanted to give them this way for their salvation and wanted it to be maintained. God is never going to demand more of us than we need to save us, because He is willing to save us. They have more flexible rules, but around mercy, because, moreover, false Muslim is the one who hates. God gave them safeguard verses to take care of that path, in the form of imperatives and calls to struggle, but as self-defense in a state of war or perhaps so that versed and erudite people would not attract them to Christianity, a path not made for them, never as a call to hatred. It is true that the demon out there has gotten into them by making many of them stop being Muslims, even if they believe they are. That intransigence and vehemence is reason enough for us to naturally distance ourselves from them, yet we must do what we can to understand them. Maybe it's as much as asking a mouse to understand the cat chasing it, because we're not the ones stalking them. Even so, I think we should twin in some way to prepare our hearts for what is to come. Let us think, that nobody would make the same way to make a bunch of cats go up a mountain next to a herd of cows; and no longer only because the cat could go jumping and would not need a flattened way, but because the cows would crush the cats and these would hurt and frighten the cows. We are all children of God and He wants to recover us in what we are: cats, cows or what from heaven already determined us in what we are here below.
It is really us who are different, it is not God and Allah, who is the same. We must think about it, understand it and believe it, because the fire is near that will make all animals, wild or not, run on the same path.

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 the only Christians capable of God. So much so that they judge even Pope Francis by his openness towards other religions, and not only towards these, 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 guide for Christians at this time. They say: Yes, he is the present pope, and with that they believe that they are already fulfilling by recognizing him as such. And even if in this way, they do not betray their habits, speaking in this way, they are betraying their faith, God, because they do not trust Him, they do not really have faith; and furthermore they scandalize the believers (great and small). They speak like authentic pagans. Why else will the Church endure to the end of the world? By the Holy Spirit. It is true that God provided some infamous Pope, 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; Almighty God has given us Francis to facilitate the union of all. An ultra-orthodox Pope would not have been compatible with what we now know of God who will soon be known by all humanity. Moreover, God speaks today more clearly than ever and intervenes in our history more than ever. Well, I have only spoken to some priest about this subject; I want to think that, although such pride and arrogance is among the lowest in the hierarchy of the Church, it will not reach many bishops or cardinals. Too many clues speak of the end of the world coming. Another clue is in itself the clarification of the prophecies revealed 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 78. 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
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**Person** | It consists of our freedom and made decisions. Our way of being ("be" with small letters).
**Love** | Referred always love as a feeling, not sexual. 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, because in no verse is it written that you hate; more than five hundred times Allah's mercy and compassion are mentioned.

The aleyas that call for the struggle in defense of Islam, were written to keep the right path in the right direction of the Muslim people, because Allah wanted to give this path for the salvation of many. At that time, there were wars that expelled people and killed for their faith. Today it is not like that. It is not Allah 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, of course), 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 straight lines 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. 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.

The Holy Quran tells us that Jesus Christ was not born of man, nor dead, when we know that no man, nor the prophet, not even Abraham, nor any other, stopped being born and dying. And we reason no more. Christ is different from all men, because He was the first person created in heaven able to live in God or live with Him within, if you will, and in so doing pleased Allah who initiated creation; in fact, He is the only created one who speaks to us from the very source. He was the first created before our first death, before any other, is the complacent one who propitiated our creation. In the world, after our betrayal in heaven (or having
broken the oath in Eden, which is the same thing, I explain in the book), and having emptied ourselves of Allah, Jesus is the one who proves Nature man by pleasing God (that is, he is capable of harboring the Holy Spirit, under the worst trial in the world; to love under torment being a man), so he does not die in what he is. Allah could only save us in a new Nature that escaped heavenly justice, otherwise we would be **united to the destiny of Iblis, our brother also in creation**, who also betrayed God, but also hated Him; he was not given a body, but is with us, haunting our ears, also for righteousness' sake, for in heaven we listen to him and let ourselves be deceived, here we are to choose God not him. Otherwise it would be to fall into the same sin or to break our covenant with God also in this nature. Since that day of the cross, in Jerusalem, all men, of every nation and religion, can harbor God, Allah, as long as one loves and is merciful like Him. Our Nature man becomes capable, we can Live with Allah within us. But that is not enough, Allah has set those paths guided by mercy for us to use our freedom when choosing Him, the 7 religions of which the Bible speaks (I have also explained it). He has set different but similar standards; different examinations for our different 'nations' (those classrooms in the school I was talking about). Different rules that test our freedom to choose you. God makes us free, He doesn't want slaves. So knowing this, **you must never cease to follow the rules that as a Muslim have been given to you, and be merciful as is our Father Allāh, God.** And it will be good for you to recognize Jesus at least as your elder brother who propitiated our salvation as men. The ancient Jews ignored him, Mohammed says; let us not be like them, for Christ is sent to all mankind, not only to them; of course. Well, I have already written how Christ, our elder brother in creation, justifies us in Man Nature. In the essay I have shown irrefutable proofs that were hidden in the Scriptures even for those who for centuries and millennia have devoted themselves to studying them.

Allah loves you, and desires to dwell in you; He desires you to be saved, but He is who He Is. He cannot commit injustice, He cannot deny Himself; this is why we are in this world. We all committed treason against Allah, but the greater was that of Iblis, who proudly hated Allah. That was our fall from the Gardens to the earth. But Allah has made us men so that as such we can choose this time to be faithful to Allah and thus save us. In righteousness, by one command, He could not save us without saving Iblis also, for we were all traitors. Thus, He has given us this new nature by disassociating us from who we were and from the former righteousness, but this man nature had to please Allah so that, again, as a new creation, He could keep His Essence (the Holy Spirit, God) within. The new Nature was to be tested with extreme love, by the same one who pleased Allah in the first creation, in heaven; by the same founding principle: he who on earth is not created by man, nor dead as he is; Jesus.

But Allah, although He has prepared different and valid ways for us, does not lie either in the Quran or in the Scriptures; for as I say, He is the One who Is. Thus, indeed Christ was created in the person, by God the Father, and when He says that it seemed that they crucified Him, but He did not die, He speaks of that same person capable of containing Allah in its maximum intensity, He did not die in what He was: capable of containing infinite love, Allah. This is the most important thing for us, because that, that proof of extreme love, validated our Man Nature completely as capable of containing God in some intensity. And it is true, when the prophet
speaks that he is not a son, in the sense that he is not another God; he is a son in creation and he is a son in that He is the only one capable of containing the Holy Spirit in its maximum intensity; the same Essence of God that you, in your capacity, may have felt in your interior. And Allah showed the most important thing to Mohammed, albeit in a veiled manner to keep our paths separate, for we are different from before our first death, though we are all brothers. And in spite of everything, He left it written to you: He is not born of man, nor does he die, making him different from every man, whether holy or prophet, both here and in the first creation, in heaven; and making him different for you only apparently from what He left written to us Christians. On the other hand, when it says (Sura 4, 157s): "... but they did not kill him or crucify him, but it seemed so to them... Allah raised him up to Himself", what does He really mean? That it seemed to the world that they were doing it, that is to say, it seemed so to the eye, but it was not so? As I have said before, it speaks of the Being of Jesus Christ, the Essence of God who keeps within himself that when he dies loving, he does not lose it, he does not die in what he is. From what I have seen, the prophet Mohammed has a direct way of speaking. Because even the prophets, even with the Holy Spirit inside or moved by Allah, retain their own style of expression. What I have seen in the Holy Quran is that it does not usually speak this way: it seemed to them that they did, but not... Moreover, it almost always speaks from the reality of the world for from there, from where we are all, to reach Allah. I believe rather that Mohammed moved by Allah wrote this Sura in this way making Christians and Muslims coincide, although keeping us separated apparently for our own good. As the Quran and the Bible do not always lie, they only adapt to our understanding. To think that it speaks of the NOT death of Being, is much more direct, realistic, and, moreover, coincidental than to think that it seemed that he was crucified as a man, but they did not. To finish studying this Sura, I would say that at least in Spanish (I don't know in Arabic), the words "elevated him to Himself" have a connotation of assimilation, as of 'entering into him', not only of elevating or bringing him in. Well, perhaps it is not the same in other languages, the Spanish translation, after all, is an interpretation of the Quran.

I do not speak for myself; in the essay you have seen what was hidden in the Scriptures for thousands of years and is now clearly revealed. Everything makes perfect sense. That broken oath or that forbidden apple that bit itself, represent the same thing. Thus, Eve represents those who were convinced by Iblis (who was the first infidel, Sura 2,34) in heaven. And Adam to those who let themselves be convinced by the love of Eve. In Adam, betrayal is not given for greed or haughtiness, but for love; even so, there is betrayal. The Adam's are those who have their ears open to Allah, God, both in your faith and in Christian and other faiths. The Eve are the deaf, the infidels referred to by Mohammed. Thus, the prophet does not contradict himself when he foretells a good end to those who do well and follow the Scriptures and the Gospel. For these are not the unfaithful, but those who have closed their ears to God in righteousness for having heard Iblis in heaven. Even if they wish they could not hear here, they can only hear Iblis as it happened in heaven. These are the infidels, those who say that they believe (before at least, now, not even that) but then it is a lie Sura 2,8-14. Surely there will be
some deaf person in your family, in almost all of them, according to the Scriptures. Although they cannot listen to Allah, they can see Him in believers when they observe their way of life. In the world, Eve can be converted through Adam, as the reverse happened in heaven (righteousness).

However, apart from these, it is also written in the Bible that all will be converted (the lion will graze with the lamb). Their ears will be opened. Your deaf and ours and those of other faiths, which in the end are the same, will come to hear; I suppose yours under the Muslim way and ours under the Christian way, for both ways, guided by love and mercy, come to Allah, to God. Of course, it does not mean that Christians will become Muslims or that Muslims will become Christians, that will never happen except in a few cases of converts from one side or the other (or from other religions). It means that the deaf will listen, and this is going to happen soon. And all this will happen because that which has been revealed is visible also for the sake of the world; which is the only thing that fools can understand. Or do you think everyone will convert to Islam? You know that won't happen, because Christians, like you, feel Allah, God within us. So, you think the solution is to kill non-Muslims? If that were Allah's wish, He would have made you the strongest nation in the world to fulfill His will; but, of the order of 100 times the United States, although not 100 times the United States could kill all Muslims if that was their intention, neither could they kill all Christians if they tried. You may think: Well, but if Allah wanted it to be done, and, yes, of course; He could do it Himself with just a blink of an eye. But He won't do it because it's not like some of you think. He is merciful, He loves us and He wants to save us all from love, that is, from freedom (not as slaves), for it would be very easy for Him to make us slaves. Moreover, let us not forget that He has set those parallel paths in the right direction to reach Him. And in that impossible idea, of the whole Muslim world, don't you see that even within those of you who call yourselves Muslims, there are many who don't live as such? It is not enough to say 'I am a Muslim', nor is it enough to say 'I am a Christian'. What is said of the deaf is also fulfilled in your nation. But Allah, God, is not hidden anything, then the prophecy would never be fulfilled. It is finally the healing of that deafness of each one of our nations that is prophesied; and it will not be done by any violence, on the contrary, because the world will be filled with knowledge of the Lord.

Well, as I said, your faith is good; you did not need one like me to confirm it to you, of course. But I do inform you that it is love and mercy that will bring you to the gardens; it is nothing else. I also tell you to open your minds to Jesus Christ. You must know that thanks to him the sin of betrayal from heaven was taken away from us. God through the person of Christ, who keeps the exact Essence of God within, or remains at the source of that Essence of God, if you see it better, saves us by validating Man Nature completely. To the Christians we were told: There is a great mystery, there is only one God in three persons; and when we think we are left with our mouth open. You have been told that Christ is not born of man, nor does He die, making Him different from all mankind; and thinking perhaps you have remained with your mouth open. Well, the fact that you and I can feel God in our innermost depths makes everything clear to us. It is not a heresy to say that you can feel Allah in you and another also and at the same time affirm that Allah is only one. But we could never contain Infinite Allah within us, we would burst.
However, we can keep the Holy Spirit, which is Allah, God, in some intensity; just as water vapor is water and they are not in the same form. Just as the Holy Spirit makes you different, He makes Himself one with you, He allows you to live with happiness the sufferings of the world, and yet, changed, you are still you, and there is only one God. Remember that Mohammed was revealed the sanctity and excellence of Jerusalem, so that he prayed looking there, then you changed the direction to Mecca. Everything makes sense. In Jerusalem there is the act of infinite love of the cross, that which validates all humanity, that cross in which the demons (infidels), who guided the Romans (infidels then) and Jews, believed to kill the person of Christ as capable of containing God. They thought they were crucifying this person and with him Allah's project to save us in man Nature. But it was not because Christ did not die as a person able to contain God. He died his body loving and forgiving, and in that love, he kept the infinite love of the Holy Spirit and made the rest of our bodies together with our souls (man nature) capable of the Holy Spirit. You must know that for us the Holy Spirit is not the Archangel Gabriel, but God Himself among us, or rather within us; He who gives you grace and transmits tranquility or Sakina overcoming the sufferings of the world.

If I tell you that I believe that your faith, well lived, also leads to Allah, and that Mohammed was sent by Him, it is because I really think so. It is not out of fear that some of the false Muslims may kill me for what I have discovered and I cannot remain silent. I know that the one who dies forgiving for love goes headlong to heaven, in the same way that the one who kills hates, and goes headlong to hell if there is no repentance. Many doors would open to me if I died for God's sake (in love, let's not get confused) because I'm no saint.

The Jews who had Christ crucified also thought they were doing well. That's what the devil does, who is a liar and only wants our condemnation. But there is one thing he cannot hide: his hatred. If there is hatred, we know for sure that it comes from him. The Jews forgot that God waits patiently because He wants to save us all, even though He is bound by the justice that is part of Him. He is the One who Is and cannot be denied. That is why fools could not hear except by living the experience of some Adam; just as these reached death for the Eve, in the world it happens the other way around, and it will continue to happen for a little while. Be careful and prepare your hearts for what is to come, for it is written that we will all unite in the Lord; at last the deaf will also listen. There is not much left for this, I believe that anyone can perceive this. And it will never be because everyone becomes Muslim or of another religion, because if one has felt God living his faith, he will never abandon it. This prophecy refers to the cure of deafness, of the Eve, of all those who cannot hear God in any of His ways; of the infidels to GOD (One, let us each call Him as we have been taught). Or do you not believe that the prophecies will be fulfilled? Yes, and they will be fulfilled according to the standards of the world, at least those that are made to be fulfilled before the next end of the world.

Finally, I will put some aleyas in which it is confirmed that Mohammed calls infidels to those who do not believe in Allah, God (the deaf), not those who believe in Allah, God, from the Christian religion; this is almost always so except in some case that highlights a quality badly lived of these. The Quran does not change or contradict itself, as some claim. We change men and our environment. Thus, as I
say, in different aleyas it affirms, that the scriptures and the Gospel are source of light and the Christians, Jews and sabeos? who believe in God and do good do not have to fear and will not be sad (Sura 5,69). In others, he calls infidels the Jews who did not believe in the Gospel, nor Jesus, as confirmation of what they had received in the Scriptures through the mouths of the prophets sent by God, whom they also killed, and thus break the covenant that God made with them (Sura 2,87-90). Also those who follow the idols of the world, those who take as god money, power, sex ... who make these idols their gods to whom to pay homage equal to Allah. He also calls infidels to the apostates of the Muslim faith, those who after knowing it refused it.

Continuing with self-defense, another proof of many that the prophet always speaks of self-defense we see in these Suras:

**Sura 2,82.** You will see that the most hostile to believers are the Jews and the associators, and that the most friends of believers are those who say: "We are Christians". There are priests and monks among them and they are not arrogant.

**Sura 5:12.** God made a covenant with the Sons of Israel. From among them we raised up twelve leaders. And God said, "I am with you. If you do the azalah, give the azaque, believe in My envoys and help them, if you make a generous loan to God, I will erase your evil deeds and introduce you into gardens through whose low streams flow. Whoever of you does not believe after that will have strayed from the right path. 13. For having violated their covenant we have cursed them and hardened their hearts. They alter the meaning of words; they forget part of what was reminded them. You will always discover in them some betrayal, except in a few. Erase their faults, forgive them! God loves those who do good.

Again, he does not proclaim the fight against the Israelites because they are Israelites; the fight is against those who attack the Muslim religion, which does not happen today.

There are others that are clear to mark the separation, the different ways that Allah has given us for our good.

**Sura 3,85.** If someone desires a religion different from Islam, he will not be accepted and in the next life he will be one of those who lose.

In the Gospel:

**Jua 3:16-18.** For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.

For God did not send his Son into the world to judge the world, but that the world might be saved through him.

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.

Well, in these I believe it refers to those who know the teachings of religion and have lived in their place of origin and reject it, will be "of those who lose" or "are already judged". Why is that? Because in that case they belong to the Eves or the Deaf. Allah has not chosen us for the country in which we are born. Nor has He brought us together all those who listen in Europe or in the Middle East and Africa, being as I said that in every family even the deaf and those who listen are mixed up. How is anyone who has not received the Christian faith going to believe in Jesus Christ? Or how can anyone who has not received the Quran even desire Islam? (no longer a different one, not even the same Islam). However, only a Muslim who knows Islam can desire a different one (speaking of Sura 3,85). Again it speaks of the deaf, apostates and so on: the infidels. God is just and everything makes sense.
I am not writing this to tell you, Olé! Well, we are now little friends. Because the infidels should not be attacked either. The prophet says that they will be paid for their actions after this life. As I said, the struggle of the Muslim is declared as a defense of the Muslim faith, of that which seeks to separate you from the faith. Today no one but the devil fights against the Muslim religion, only false Muslims join the demon to attack other religions, because deceived by him have become his hitmen, but whoever is deceived sooner or later will pay. Thus, today, the true Jihad, not the false Jihad of the false Muslim, is our active fight against the devil; our weapons are prayer, almsgiving, fasting, pilgrimages to holy places; this is the fight that we Christians also have against the devil, it could not be otherwise. For you, the weapons are the five pillars; for us it changes a little bit more. Our fasts are every Friday and during Lent (40 days). There are those who don't eat anything except at night and in the early hours of the morning, but the majority of practicing Christians fast from eating meat, as well as taking away something they like (television, computer, ...). We are not so different. Indeed, we are not called to be friends, but to something else: true brothers, and to share God within us. Brotherhood is a greater degree than friendship, for it is true that a brother does not need to have fun or entertain himself with another brother, or share friends; some do not even live in the same city. However, a brother is always there for the important. In fact, what can most separate brothers is that some belong to the deaf and others to those who listen; and this is the true brotherhood, the one I speak of, the one that encompasses those of us who listen to all religions guided by love and mercy, those of us who seek God, Allah.

In truth, what is really different from the Holy Qur'an is in the norms demanded of your community, which are different from ours. As I said, some norms are proofs for us, others help against the devil. Our freedom is tested in this world. The will that we have to follow God, our fidelity. The norms are different because we are different from the beginning, from heaven, and Allah tests us with what we can (perhaps also according to the intensity of our sin up there). In the same way that a school exam is different for a 7 year old than for a 9 year old; but what underlies it, mercy and love is at the heart of both religions. This is what is important, and this is what will allow us to live the Sakina. What the Qur'an of Jesus says, in the sense that I have already explained, does not contradict the truth about Him. And more like another differentiation to separate our paths for our own good. Another one of those notices to separate our ways that are the walls that contain the different classrooms of the school, are the norms that prevent one from making a mistake of class and going to another where, either one will not understand, or, by taking it as known, will not be filled with wisdom, with the Holy Spirit, because our person is tested in love, in the measure of our own person. But it is already close to ringing the school bell and we can still unite to play a little in the courtyard, each one conscious of what he knows but all in the same school, guided by the same director, taught in the same direction: love and mercy.

For the last time I say it: In this essay I have shown irrefutable proofs that demonstrate the existence of God, that the original sin was personal to each one of us in heaven and that Jesus Christ saves us from that sin in the validation of Man Nature. And they are not proofs of faith, which can be believed or not believed according to your religion, they are proofs for fools, proofs of the world and reason.
I have shown how in the Bible seven different parallel paths are distinguished in the right direction, one of them Islam, as I have been able to deduce. And I have shown how Christ redeems all Man Nature, for our sin that led us to the first death and brought each of us out of heaven, out of the garden. This redemption or validation is what allows us to house God, Allah within us. And we achieve it by following one of the 7 paths guided by love and mercy. Even one who does not follow any of these paths can be saved by loving, even though he cannot live or feel the Sakina or the Holy Spirit within him here on earth; he needs faith in God, who is your first pillar, or to live the Christian creed for me who am a Christian, for there is only one God. And not only to mention it but to believe it.

God has given us a great gift; it comes with an instruction book and a cork package to protect it. Some have opened the gift box, have seen the quick installation manual and have not delved into it, so they have not understood anything and have remained looking for a use for the cork packaging. Others, have taken the gift, but imprisoned by the cork packages of which they do not want to separate because seeing that the first ones take care of them with so much eagerness, they imagine they must be very important. Finally, there are those who have discarded the packaging and opened the gift.

Well, the packages to protect the gift are the aleyas that protected Islam, when it was arriving, it was being implanted in the nation to which it was sent. They were important for the time when the Muslim religion was in danger of not settling down, at the time of the wars for religion; at the time when those with fluent speech and great culture could attract many to a path that is very difficult for you to follow. Today, I insist, no one attacks Islam for reasons of faith. Allah does not change, men change. Those who have kept the packaging are the false Muslims who have kept the superficial and now useless. Those who have seen the Qur'an from the mercy and compassion of Allah, but keep those protective verses as if they were Allah's desire for us to hate and fight each other, cannot understand the rest of the Qur'an as a reflection and work of someone Merciful and compassionate; for the one interferes with the other. These, though well-intentioned, cannot really understand their own religion. Finally there are those who have discarded the packaging and opened the gift. They have found Love and mercy; they have found a machine with propellers to fly and reach Allah. Norms that help to be merciful to one's neighbor and to love; that are a test for freedom and striving (though gratifying) steps to reach Allah.

Everything moves like a millimetre-measured gear, all to the measure of reason. To believe that Christ (our brother in the created part), has saved us from our sin in Heaven, that is, from the first death which could have been definitive, must not be contrary to your faith, even as I believe that Mohammed was sent by God to your nation and I continue to be a Christian. You should read it if you haven't read "6. Justice and Redemption in Christ p.155".
Appendix III
Letter to a Jew

On the unbearable weight of choice.

It is easy to realize that you are the chosen people. There is no doubt about that. The problem a chosen person has is not discerning well what he has been chosen for. As a stiff-necked people, I do not speak to you of thoughts and philosophies, but with facts and proofs. You, so studious of the Torah, I hope you will look at them, even if they come from me.

I have shown you why we are here. What is the meaning of life no less. I have shown you how the world works, visible only from the recognition of its three main actors: adams (attentive), evas (deaf) and demons; actors who repeat themselves in the whole of humanity, together with the invisible condemned who accompany us.

I have revealed to you readings that not even in your dreams had you imagined that they concealed such secrets. The way in which your history, that of your people, has been used by the Lord to show the whole world, our own history from heaven. I have shown you clear prefigurations of Christ in the Torah, almost all of them discovered before in one way or another, but which now take on a clear meaning seen from our real origin in heaven.

As part of your history, I have shown you the Ladder of Jacob, drawn by God during your Exodus, united and bound by the cross of Christ.

I have deciphered prophecies that seemed indecipherable and secret numbers cursed, using the customs rooted in your people; 777-111=666: I speak of repeating three times to make the superlative or consider 7 as perfect. By the way, I haven't put it in its place, each of those numbers 6 also represents each of the recently mentioned actors of the world (adams, evas and demons).

The knowledge revealed in the book frees you from your responsibility as a chosen people, for although you take this choice as a privilege that dignifies you and makes you fatter still, it is, or was in reality, a responsibility that committed you to the rest of the world. However, I have shown you that 'Israel' almost always designates in the Bible the Adams together with the Eve; all of us. You are really 'israeL' with a lowercase letter.
In short, a clumsy like me has revealed to you: great and doctorate scholars of the Scriptures, the keys to arrive at what has been shown. I no longer say what has been shown, for as scholars you are, I suppose you will want to investigate it for yourselves. To discard if you want my conclusions, but to help you of my keys and I am sure that you will arrive at the same place.

The problem with being chosen is that it makes you think that you are better than you are, or in any case that you are different and even better than the others, because in that choice you do not see the responsibility or the mission, but how special you are because you have been chosen.

A long time in that condition, knowing you are chosen, has left you that stiff neck and certainly a little inclined upwards, so that you can only see others when you look down. Well, you will have to look even further down to enjoy the knowledge of these keys, for a Jew does not bring it to you; rather a clumsy as I said. In the essay is all exposed, little more you have to reason.

Your case is difficult, for you were ready to receive Christ, but you did not. As always, the one who has received some norms, your very many norms, and has lived them in love, will of course have been saved, and thanks to Jesus Christ as I have already demonstrated. Today, however, that everything has been clarified, black on white, what rules to follow? It is true that we Christians follow the 10 commandments, but lived from love, we also reject the eye for an eye, and in that love we blur the rules of protocol, say, those that you have drawn with blood to square and bevel. I would like to be able to say the same thing to you as to 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. It was for the next generations that they crucified Jesus, since they were taught that He was nobody. 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 for being Jews, followers of Yahweh, of God, and as such, heaven will have won. This is so, for those were not taught Jesus Christ so that, in practice, it was as if they had lived before Him, with the advantage, moreover, that He had already validated the man nature. But once demonstrated and known to you, you cannot go on the way you were going when God saw us prepared and sent His Word to you in the Savior of mankind and you ignored it as you did.

Little more to say to you, except that you investigate the proofs that I have presented to you. It is impossible to teach-to-read for those who already know how to read, so it is enough for you to read the usual in the light that has been lit. The rest will fall by its own weight, including your recognition of Christ, Savior of humanity.
Appendix IV

Letter to all pastors
About your order

Since, as I have said, your religions without the knowledge here revealed and lived from love, lead you to God, why write all this?

Perhaps you think that I like to go around mending to others what they know. Why all this? Who is this impertinent who seeks to change the most sacred, the established for thousands of years?

I am only a voice, but for your happiness or misfortune I am a voice that has reached you, so now the responsibility to continue with my assignment will be yours. If you have not noticed in this essay I have announced the forgiveness of sins also for Eve. I am not writing this to pat us on the back and tell us what good, how much we already know. I am writing this so that, for a moment, you will stop looking at the tile opposite, 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 for deafness, I have sent you light to see you among yourselves. Because only your real embrace, with a real recognition, will be the beginning of the healing of the deaf. This is the reason for everything written to your faiths. I am only one voice, you are shepherds of many.

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 rehearsal. I want nothing from you except this. I don't care if you answer my messages, if you ignore them, if you block my mail. I don't care if they take me for crazy, the glances, the whispers. It only matters to me to carry out the task entrusted to me, the one I am now doing for you. I 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 a fool like me to give you these new ones, and the message has come out, He will know what He has done by choosing you. For by your doing, even if it is wrong to say so, you do not even arouse a little admiration in me, for you refuse to do what you are called to do today, no matter how many letters I send you. Being a shepherd of many has great losses: fame, responsibility, lack of time... but it has a great benefit: to do God's will also in great things. Be careful not to be left alone with the bad, be careful not to be entertained looking at your tile. I'm aware that it's so empty that one believes to be a lot when it's nothing, like the one who is a lot and does nothing. Thus, I have given you, the great ones, these revelations. In the will of God I have put myself and from there all this essay and the messages, but you already have everything written, I am not needed for anything. As the shy and reserved goatherd who is obliged 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, and in it, the shame along with my image I have lost. Perhaps my insignificance is one more proof of the veracity of
what has been revealed, for I am nothing, nor do I have university studies, nor almost the means to propagate this; many spelling mistakes have passed me by, and many others have been corrected by Word; I am rich in illnesses and an easy victim of the tempter. How can something good come out of someone like this? God disposes it this way precisely so that you may see that it is He who does it. It is not my business, I could not.

So, you fools are if you thought that what was revealed did not go with you. You are fools if you don't see the coming of Our Lord, here I also announced it to you. Representatives of these three faiths (for the moment), you must meet among yourselves, study together all that has been said, spread by hand what has been revealed. I am only one voice. You are called to do so. A great and precious sack of talents I leave with you, a curse in reality for the one who does not make them surrender.

Do you not see that we are surrounded by the deaf? Have you not seen that the prophecies speak of these last years? Have you atrophied your senses so much to get used to the false prophets that you no longer believe nor the prophecies of your scriptures, which also coincide among them? It is the forgiveness of the sins of Eve that I announce to you (the gift of understanding for those who desire it), for salvation came through Christ, but today God wants to open their ears also to them. Continue to clean the tile while your enclosure collapses; for it is not God's will that you should be obstinate in adjusting your enclosure while there is so much suffering outside. Thus, no matter how much effort you put into polishing it, it will be worse, for the will of God is no longer there, for it is God who fixes and gives splendor. The denial or forgetfulness of the knowledge revealed here and of the mission entrusted will be detrimental to what you put so much effort into preserving, because one after the other, more and more leaks will open up over your heads. Accept God's will and the opposite will happen: God gives it to his friends while they sleep. The Lord has made many preparations for this moment. I have already shown it to you in the scriptures. Do not oppose the will of God and fulfill your charge.

I don't know what the next steps are, it's up to you. I suppose that some of you, perhaps the Christians, will take the initiative, but in the end, I think that you should study together, in inter-religious commissions, what has been revealed. I thought that the Lord had made the Neocatechumenal Way so close to the Jewish people, for it was their mission to spread among them the good news, and that they would ignite the spark. That, after the Jewish people, other peoples would recognize Christ. However, I know that those on the Way also wear earmuffs, like everyone else; perhaps they do not look so much at their tile because they have put it outside, but in the end, it is the same. No one, even among them, seems to realize what is to come. Communities that in fifty years have surpassed one million people, if not two or more (nothing among 7000 million, not even valid to salt 0.03%), now mainly feed off the children of members in the new evangelizations. Since they are families with many children, they are growing at the moment, but not in the same way. In the personal conviction, and not because they say so, that the Way has been illuminated and promoted by the Virgin for a given moment and mission, this stagnation turns out to be one more sign that everything is ready waiting for that
And even so, the Way is one more reality or movement of the church, even though they think that to be outside of it is little more or less than to be in death. The important thing is that the Holy Spirit sustains both these communities and the rest of the Church. Well, I don't think the Way has been summoned by what it is, but by what it will be or the important mission it will fulfill, and mainly by its missionary charism; its very slow progress, nothing would come by itself, speaking of the world, in the few years we have left, if the push does not arrive, that indeterminate something that will undoubtedly come (as I said, in 50 years they are 0.03% of 7,000 million; I also include the common Christians who form the majority of them, those who also want to lead them to a baptismal renewal). However, I believe, as I said in the essay, that not only the Christian religion has been set up by God for our salvation, but several others. So the real mission that they have, in my opinion, would be the Jewish people, and the Christians who twisted their way (Protestants and so on); as for the other religions, they must respect their rules and their faith, of course, but teach them that Christ is their savior too, even if they don't know it, that it is not incompatible with their religions, because these were really set up by God too. He does not change, we change ourselves and our capacity for understanding or rather our capacity for the Holy Spirit to receive, we are of different sizes like children of different grades in school with their different capacities. Mercy and Love do not change for any religion, and these, the religions, are only stairs placed by God for us to the measure of our feet, which facilitate us to reach that mercy guided by the election or adhesion to God, without impediments that condemn our conscience; because the conscience is also manipulated by the devil to make us desperate. However, rules or norms guide our conscience unquestionably, and they are especially necessary when the love of our heart is not yet flowing. Thus these rules or norms are of different heights of steps for different measures of each nation, and the mission of the Way, beyond that which they believe to have, I think will pass through here; for making this knowledge public in the sincere recognition of these faiths. It is difficult to make a Muslim see that by following the rules that lead to the mercy of the Holy Qur'an, when they are saved, they will do so thanks to Jesus Christ, even if they do not know it. Above all, it is difficult, when as Christians we do not believe it. I have already spoken about this, the Muslim religion is also true faith placed by God, our father. The warnings against the infidels were warnings for them against those who tried to lead them astray (God does not change, we do), for they could hardly walk on any other path than the Muslim one. God has made us a way for every nation. He loves us and is just. The devil, when God wanted to save us, asked to be saved himself, or else a proof of life in each of us which, in the end, would be in itself a proof of election to the Father; thus he appealed to the Father's Justice. A choice that lies in living our faith or not, that which God has prepared for us, desiring to help us, for first he made life possible within us by giving us his son, but he also prepares the easiest way for us so that each one can be filled according to the size of his soul. Like the fuel pumps of trucks, cars, boats and planes are different in their capacity, but not basically in the fuel (petrol, diesel, kerosene...).

I don't know what is concrete, but I do know that there is something very clear: only pastors can lead; thus, let the weight of the souls of the deaf who through your
negligence stop being saved fall on you, whether you are an imam, shepherd of a flock, great rabbi, bishop, queen of the Anglicans or Peter. If ignorance exempts, the truth has been revealed in this essay, there is no longer exemption for anyone, because from reason and in your heart, you know that what is written here is true. You have a mission and it is to understand and recognize each other in your true faiths, as brothers, not with empty chatter. Be worthy of that which you represent and do not be just the 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 it of you kindly, now, in this knowledge, your salvation depends on it, because this life is a test for all and you have been given more; you are teachers, as teachers you are examined. I cry out in the desert, but the same God who listens to me is the one around your heart. Nothing is hidden from Him.

Cáritas 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 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
WE WERE REALLY MADE IN THE IMAGE AND LIKENESS OF GOD
THE FATHER
Pfft... 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”?

Everything is Written. You just have to know when to look.

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 freely choose again.