



**One, Holy, Catholic, Apostolic
and Palmarian Church**

HOLY APOSTOLIC SEE

Sacred History

or

Holy Palmarian Bible

Superior Grade

**according to the Infallible Magisterium
of the Church**

Volume One

Given in El Palmar de Troya, Apostolic See, on the 8th of September,
in thanksgiving to the Most Blessed Trinity, and in honour of the Nativity
of the Most Holy Virgin Mary, in the Year of Our Lord Jesus Christ MMXII
and second of the Pontificate of the Pope happily reigning.

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Prologue

1. Sacred History or the Holy Palmarian Bible is the narration of events in the history of the People of God, or Holy Church, contained in the Old and New Testaments.

2. The Old Testament comprises the Sacred Books written before the First Coming of Our Lord Jesus Christ to Earth as Messiah and Saviour, and they announce and prepare humanity for the great Mystery of the Saving Work of Reparation and Redemption.

The Books of the Old Testament are classified as historical, moral and prophetic.

In the historical Books the history of the People of God is related: Genesis, Exodus, Leviticus, Numbers, Deuteronomy (the Books which form the Pentateuch); Joshua, Judges, Ruth, Kings, Paralipomenon or Chronicles, Tobias, Judith, Esther, Esdras, Nehemias and the Machabees.

In the moral Books wise maxims are contained: Job, Psalms, Proverbs, Wisdom, Song of Songs, Ecclesiastes and Ecclesiasticus.

In the prophetic Books the announcements of the prophets are contained: Isaias, Jeremias, Ezechiel and Daniel (the four Prophets called Major); Abdias, Jonas, Micheas, Amos, Joel, Nahum, Baruch, Oseas, Habacuc, Sophonias, Aggeus and Zacharias (the twelve Prophets called Minor); and Most Holy Malachias, who is the Holy Spirit and who closes this prophetic cycle of the Old Testament.

3. The New Testament comprises the Sacred Books written after the Ascension of Our Lord, relating the Life, Doctrine and miracles of Our Lord Jesus Christ, Reparator and Redeemer, as well as other events of apostolic times, and prophetic announcements.

The Books of the New Testament are classified as historical, moral and prophetic.

The historical Books are: the Holy Gospel of Our Lord Jesus Christ, made up from the four books of the Evangelists: Saint Matthew, Saint Mark, Saint Luke and Saint John; and the Acts of the Apostles.

The moral Books are the Epistles or Apostolic Letters.

And the prophetic Book is the Apocalypse.

4. While it is true that the Intratrinitary Life of God the Father, God the Son and God the Holy Spirit, belongs to eternity, and therefore does not enter History, nevertheless, we have deemed it most opportune to begin Sacred History or the Holy Palmarian Bible with an extract from the Treatise on the Most Holy Trinity composed by the Holy, Great, Dogmatic Second Palmarian Council, since the Triune God is the Origin and Cause of Sacred History, which began with Universal Creation, Work of the Three Divine Persons. In this way we shall esteem more highly the greatness of the Creator in His relations with the creatures fashioned by His Hands. In the history of God's people is projected the Divine Intratrinitary Life itself.

First Part The Most Holy Trinity

Book I God, One in Essence

Chapter I God's existence

1. The first thing all men should believe is that there is one only true God, Most Pure Spirit, existing of Himself, and who includes in Himself all qualities and perfections in infinite degree. God is the Eternal Being, Immutable, infinitely Perfect and Omnipresent. God is the Lord, infinitely Holy, Wise, Just, Veracious, Merciful, Powerful, the Beginning and End of all things.

2. No creature by its own natural capacity can attain the vision of God's Essence. Therefore man, with finite intelligence, by himself alone cannot comprehend God. For it is only possible to see Him in beatific vision; that is, when the human soul is illuminated by the Soul of Christ or *Lumen Glóriæ*. Moreover, though the angels and Blessed in Heaven see God face to face, they do so in limited fashion, since no creature can encompass God infinitely; only God can contemplate Himself infinitely. By his own natural capacity, therefore, man can only see the image, imprint or trace of God by way of creatures.

3. Man, using his reason, by the Natural Law impressed on his soul, necessarily knows that God exists. All men, through the Divine or Eternal Law impressed on the soul, called also Natural Law, necessarily know of the existence of a superior Being, good, powerful and remunerative, who is God. Therefore, by the Natural Law impressed on the soul, man with the use of reason knows without the slightest doubt that God exists.

4. By means of his reason, man can also arrive at knowing of the existence of God through created things, because by their magnificence and beauty it is possible to attain to the knowledge that the Creator exists. Creatures are sure and faithful evidence of a Supreme Being who exists of Himself. God is: the Creator from whom proceeds all that exists; the Prime Mover, eternal and unmoved, Who moves all things; the Necessary Being who exists eternally of Himself, without Whom nothing would exist; the infinitely perfect Being who makes all other beings partakers in His perfections; the Supreme Ordainer or Provident Being, Who controls and orders the universe with admirable wisdom; the infinite Good who alone can completely fulfil the natural aspiration of man to happiness; the Almighty Being who dominates everything by His infinite power.

5. Man can also know of the existence of God through the Infallible Magisterium of the Church and Holy Scripture, since the existence of God is a truth of faith taught by the Church in Her infallible doctrine and contained in Holy Scripture. However, in order that man may believe the Mysteries of Faith taught by the Church, his reason must be illuminated by the supernatural light of Faith. It is well to highlight the teachings and miracles of the Onlybegotten of God, Our Lord Jesus Christ, that prove with irrefutable evidence the existence of a Triune God.

Chapter II God's Nature and Divine Attributes

1. God is Most Pure Spirit, Being of utmost Simplicity, without any composition.

2. The Nature, Essence or Substance of God is constituted thus: the Self-subsistent Being. God exists of Himself, for He possesses His Being of Himself and not from any other; "*I am who am*", that is: I am He who exists of Himself. The Self-subsistent Being is the first attribute that we know of God, by which we distinguish Him from all other beings, and which is the fount of all the other attributes. Consequently, as God is the Self-subsistent Being, He has all perfections or attributes in infinite degree; since every divine attribute is an infinite perfection that God necessarily possesses.

3. In God, there being no composition, each and every one of His attributes is His own Essence or Divine Nature, without there being a real distinction between essence and attributes, or between the attributes themselves. But our natural incapacity to grasp the infinite and utterly simple nature of God obliges us, in order to know Him better, to establish distinctions between the different divine attributes, and between them and the Divine Essence. The names by which we express the divine perfections indicate different aspects of one and the same thing, the Divine Essence. In Heaven, when we contemplate God's Essence, we will see Him just as He is in Himself.

4. Therefore, in each attribute of God all the other attributes are essentially contained, that is, in each of them are the infinite perfections of all the others; since each attribute manifests all the infinite perfections of God, being every one of them the selfsame Essence or Divine Substance. For example, in God His Justice is essentially Goodness, and His Goodness is essentially Justice; His Omnipotence is essentially Wisdom, and His Wisdom is essentially Omnipotence, and so forth. Thus, when God manifests His Infinite Justice, He is at the same time manifesting thereby His Infinite Goodness, His Infinite Power, His Infinite Love, in short, all His infinite attributes, which are really One, His Most Divine Essence.

5. Besides, each of God's ideas is also His Divine Essence; because in God, the understanding, what is understood, the intelligible object and the act of understanding, are all one and the same. The fact that God knows, does not imply that something has been added to His substance. The divine ideas are the model and cause of every created being, inasmuch as the created being is nothing other than a reproduction of the idea or original model existing eternally in

God. Prior to Universal Creation there existed only the Triune God. Thus, already, before God created anything, in His mind, identified with His very Essence, existed the idea of every possible being.

Chapter III Classes of divine Attributes

1. The attributes of God are infinite in "number and therefore impossible to enumerate. Here are the attributes better known to us:

2. **Uniqueness of God:** There is only one true God, as there can only be one Being who exists eternally of Himself, whose existence is necessary and Who is infinite in all perfections. Consequently the Divine Essence is of itself unique and individual, and absolutely excludes the possibility of any other similar being.

3. **The Simplicity of God:** God is an utterly simple Being, Most Pure Spirit totally devoid of all structure. In God then, there is no corporal element, and moreover, His attributes cannot really be distinguished from His Essence nor from each other, since their different names indicate sundry aspects of one and the same thing, the Divine Essence. God is He who is.

4. **The Infinity of God:** God is absolutely infinite because there is no limit either to His nature or to His perfections. God is the most perfect of all beings; He has in Himself all perfections in infinite degree. God then, is not limited by anybody or anything.

5. **The Infinite Truth of God:** With regard to His own Being, God is the infinitely true Being, Truth itself in essence, Truth in Himself. With regard to His Word, God is also Truth itself, since He is infinitely veracious, whether revealing truths or making promises. The veracity of God implies, then, that He can neither deceive nor be deceived; and is therefore a witness worthy of the most absolute Faith.

6. **The Goodness or Infinite Holiness of God:** God is infinitely good by being infinite in all perfections. God is the essence of Goodness, or Goodness itself, the supreme Good. God is infinitely Holy since He possesses all the virtues in infinite perfection: God is Holiness itself. Holiness in God is to love Himself. He is the origin or fount of all holiness. God loves good and hates evil. God is infinitely good towards His creatures since His will is always inclined to do good to all. God is the origin of all goodness to be found in creatures, in that He is the model of all goodness, Whom they imitate, and in whose goodness they participate. God continually pours out immense benefits upon His creatures, both in the natural and supernatural order; and this He does out of pure goodness and mercy, without there being anything in creatures to make them deserving of such benefits; and what is more, God pours them out in spite of the wickedness and ingratitude of men.

7. **The Infinite Perfection of God:** God is infinitely perfect since He possesses all perfections in infinite degree; in His Being there is no imperfection, and outside His Being, a greater or equal perfection is impossible. In God are contained the perfections of all creatures, since they possess them because He makes them partakers of His divine perfections on creating them. Thus, the perfections that creatures have in limited degree are found in the Divine Essence in infinite degree. In all creatures there is a likeness or imprint of God which is the participation of the creature in the infinite Being of God.

8. **The Infinite Beauty of God:** God is infinitely beautiful, He is beauty and loveliness itself; He is the Author of beauty. God combines in infinite degree beauty's requisites: He is infinitely perfect, is possessed of infinite proportion and harmony, and is the clearest and most luminous Being imaginable, being Infinite Clarity and Luminosity.

9. **The Immensity and Omnipresence of God:** Immensity is the Omnipresence of God within Himself and outside of Himself. Before He created any place or thing, God was present only within Himself, since outside of Himself no other presence of His was possible, for nothing existed. But after Universal Creation, God is present as well in created things, though in different ways, since the real and true presence of God with His Essence or Substance must be distinguished from the presence of God manifested in creatures' perfections. God is really and truly present with His Essence: in the Most Sacred Humanity of Christ; in the Most Blessed Virgin Mary; in the angels and other Blessed of Heaven; in the Souls in Purgatory; in the members of the Church Militant in the state of Grace; in the Sacrament of the Eucharist; in the Singular Sacrament of the Drop of Mary's Blood; in the Singular Sacrament of the Particle of Christ's Heart, as also in other Sacraments and Mysteries. God can be substantially present wherever He wills. We should not therefore confuse God's real, substantial or essential presence just explained, with the presence of God manifested in creatures; since He manifests Himself in manifold ways in created things through the likeness of these to the Creator, as they all bear His divine seal by being His image, imprint or trace. Creatures, then, proclaim the Power, Goodness, Beauty, and so forth, of the Almighty, since He is reflected in them. The presence of God is engraved in all creatures since they all bear the Creator's seal. God's presence is also manifested in the entire created Universe being necessarily under the attentive gaze and strict control of the Creator, since He sees, hears and knows all, even the most hidden thoughts. God also makes His presence known in the Universe by way of manifold divine activities, especially through His activity as Creator and Conservator; for He not only creates things but also lovingly conserves them by His Divine Providence. God's presence is also manifested in Hell itself, since although God is not really and truly present in Hell, He manifests His presence there in different ways: by means of His preserving activity; since though God infinitely hates Satan and all the other damned, He nevertheless wills their existence as beings He has created, and in this sense the Almighty makes use of His divine providence towards those accursed. The divine will for the existence of the damned does not imply in the least any love of God toward them. Another way, frightening and terrible, by which God manifests His presence in Hell, is by way of His infinite justice, since their eternal chastisement reveals that the damned are subject to the Holy Wrath of God and plunged into the greatest of all misfortunes for an eternity of eternities.

10. **The Immutability of God:** God in essence is absolutely immutable and remains always the same, since in Him no change, mutation or variation is possible. God, Who contains within His Eternal Being the fullness of all perfection, can acquire nothing more for Himself. Neither does the eternal presence of God in Himself admit any type of local mutation. Moreover, God's decrees, being His selfsame essence, are as immutable and eternal as He Himself; thus the execution of any of those decrees outside of Himself does not imply a new action of God but the materialization of what is already eternally decreed, since the execution is something outside of God, that is, something which pertains to time. For example, God eternally decreed Universal Creation, and in this same decree determined when it was to be executed, in such a way that by virtue of this decree, without any other action by God, the Universe was created at the moment it had been eternally decreed. However, God, though in Himself absolutely immutable, nevertheless, when acting outside of Himself, submits freely and sovereignly to change; for example, God knows from all eternity the destiny of each soul, that is, her salvation or damnation; but on creating each soul, in His creative act, freely and sovereignly, He is unaware of the final destiny of the soul, because it would be repellent to God to create a soul knowing that she would later damn herself through bad use of her freedom. Therefore, God in Himself remains immutable, and at the same time, in the creative act, is mutable. God, outside of Himself, also submits, freely and sovereignly, to other mutations; God, really present in the Eucharist, ceases to be so when the accidents corrupt.

11. **The Eternity of God:** God is eternal as He has neither beginning nor end, nor past nor future. God is an eternal present. Eternity is nothing other than God Himself. God is His own eternity. In God, Essence and Eternity are the same. The Eternity of God is a consequence of His absolute immutability. Eternity is Infinite Life, proper and exclusive to God.

12. **The Infinite Life of God:** God is a living Being with an infinitely perfect life. God is Life itself in essence, since He subsists of Himself. God is the eternally Living Being as He has neither beginning nor end. The life of God is essentially intellectual since in Him there are two operations: one of the understanding and another of the will, with a single and eternal action: At the same time that the Father eternally begets the Son via the understanding, the Father and Son eternally give procession to the Holy Spirit via the will. God is life to all things, because, as Creator He is the origin of all that is created, being the source of life equally in the natural as in the supernatural order. God gives life to all living beings.

13. **The Science or Infinite Intelligence of God:** God knows everything since He possesses Science or Wisdom in infinite and most perfect degree. His Science is the infinite knowledge of His own Essence. The science of God, as it is the knowledge of His selfsame Essence, has as object His own Infinite Being and therefore the ideas of all possible creatures, which ideas eternally pre-exist in God, these being the selfsame Divine Essence. God knows things of Himself, that is, of His own Divine Essence, in that He is Creator of all; since all that exists has been created by God in conformity with the idea that He has of each thing. Divine science is absolutely infallible and immutable: since, being infinite, He knows all and is therefore not subject to error or ignorance. Divine science sees or penetrates all things at the same time, and by a single and utterly simple act. God sees all in an eternal present. In God then, reasoning does not exist, instead utterly clear vision of all things. God knows all possible creatures: those that have existed, those that exist, those that will exist and those that could exist. All that has been created and all that God will go on creating eternally was already conceived in His divine Mind from all eternity. Nothing remains hidden to the Divinity, whose infinite intelligence encompasses all things. God knows perfectly all the judgments and argumentation which angelic and human understanding can formulate, since He knows all thoughts. God knows most perfectly the sins of His creatures, though not as evil but as the absence of good or virtue. Sin is originated by the creature and opposed to God's will, Who permits it reprovingly. In God then, there is no eternal idea of sin, since every idea in God is His own Essence, which would otherwise imply that evil were Divine Essence. In God, accordingly, there is no idea of the sin of creatures as evil in itself, but as the absence of good in them. By eternal decree, there is no idea in God of demons as demons, nor of the other reprobates as damned, nor does He hear the blasphemies of them all, nor does He perceive any of the horror there is in Hell, with the exception of that very same eternal fire produced by Him. God, by way of an eternal decree, in order to manifest His Infinite Justice, also sends direct chastisements to men. Such evils, consequence of a divine chastisement, are not caused by God but by the sins of men. There are evils which proceed directly from a good: deaths, illnesses, catastrophes and so forth, of humanity, are sometimes sent directly by God and at other times merely permitted by Him. The great chastisements eternally decreed by God upon humanity, and therefore directly ordered by Him, are manifestations of the Infinite Justice of God due to the perversity of men; thus God is not the cause of all the evils and misfortunes that such chastisements bring; the sole cause of those evils is sinful humanity itself: the universal Flood, the destruction of Sodom and Gomorrah, the chastisements of the last times, and so forth. The fire of Hell, produced by God by means of the Most Divine Soul of Christ, is the maximum manifestation of divine justice; this God is necessarily obliged to execute despite His most ardent desire for the salvation of all. Therefore the rebel angels and other damned are morally the only cause of the accumulation of all evils that exists in Hell.

14. **The Will of God:** The Will of God is infinitely perfect and utterly simple. God, with His Will, loves and delights in Himself infinitely, since in Himself He finds complete happiness; Infinite Good completely satisfies the divine Will. The Will of God is absolutely immutable, since what He wills or rejects He wills or rejects eternally, that is, always and for evermore; the Will of God is a single and eternal act or decree. Yet, the Divine Will being immutable, God can wish changes in things; that is, with the same act or decree He can wish one thing for one time and another for another time: thus God, with the same act wished the Law of Moses to be obligatory until Christ, and from then on the Evangelical Law. God manifests His Divine Will externally to creatures by some sign by which it is made known: by works (Universal Creation), by precepts (the ten Commandments), by counsels (the preaching of the Gospel), by prohibitions and permissions. God creates all things by His free Will, not from any requirement of His Nature; thus,

1st Part: The Most Holy Trinity – Book I: God One in Essence

if God had not willed to create things, creatures would have eternally remained in nothingness and would therefore have been in the divine Understanding as beings merely possible.

15. **The Infinite Happiness of God:** God, in Himself, is infinitely happy and blessed. God knows Himself most perfectly. His Divine Essence being the infinite accumulation of all perfections, the contemplation of this produces in God an infinite joy and happiness which creatures can never imagine. Therefore God, being infinitely perfect, cannot desire any good which He does not already possess in infinite degree. God is His own happiness and blessedness. God possesses essentially the eternal joy of all that is created and creatable; since all creatures, insofar as they are eternally in the idea which God has of them, also constitute God's happiness, since that idea is His own Essence. All the glory that creatures have given, give, and will give to God, He already possesses eternally, identified with His Divine Essence. The Happiness or Blessedness of God infinitely exceeds that of all creatures, since in God Happiness or Blessedness is by Essence; that of creatures is by participation in Divine Blessedness.

16. **The Infinite Love of God:** God loves Himself infinitely, for He encounters His full Happiness in Himself, since He is the infinitely delectable Being. Infinite Good satiates the Divine Will absolutely. God is His Own absolute and perfect happiness. God, however, loving Himself, necessarily loves the idea that He has of every possible thing, since every idea in God is His own Essence. Therefore, God does not desire, nor can desire, anything outside of Himself. Besides, as love in God is in itself infinite, He loves infinitely all that He has created, though this love is manifested to creatures in different degrees, in such manner that He loves some with more intimacy and others with less. Therefore, God, with the unique act of His love infinitely intimate, makes creatures partakers of the same with greater or lesser intensity, and imparts to them being and life, goodness and felicity, in diverse degrees. God infinitely hates the demons and other damned for their wickedness, but wills their existence as beings, without this will implying in any way that God loves them. God is unable to will the salvation of the damned, since the reprobates irremediably do not wish to be saved, and God respects their free and irrevocable determination, since they will to continue hating God eternally. God infinitely hates sin, and therefore infinitely hates Satan the father of evil, and all his lackeys. God likewise hates all those who are in the state of mortal sin for the infinite wickedness implied by sin, and while those souls remain in the state of sin they are deserving of Hell; nevertheless God, in His infinite mercy wishes to save them, and He offers them the necessary means for this.

17. **The Justice and Mercy of God:** God in essence is infinitely Just and Merciful. God is, then, Justice and Mercy itself. God is Just because He gives that which corresponds to each creature according to its nature and dignity, since He rightly ordains creatures towards their particular end, to the common good and to the last end, which is God Himself; and because, as Supreme Judge, He necessarily rewards the good and punishes the wicked according to the works of each. God rewards or chastises partly in this life, and fully in the next. All the gifts and benefits which God concedes to His creatures are entirely gratuitous, and spring solely from His infinite liberality and lavishness; therefore, God is not obliged to give anything. God is infinitely Merciful, as He has compassion at once on the sinner who has recourse to Him with confidence and repentance. When God practises mercy He does not offend against justice, since His mercy is essentially just. So that when God chastises the wicked, He acts with merciful justice, because He always chastises less than they deserve; and when He pardons them, He acts with mercy that is most just, since pardon necessarily requires the sinner's repentance. God is infinitely compassionate, kind and patient towards the miseries of poor sinful humanity; so that He is always disposed to pardon our sins, however grave they may be, if we return to Him humbly repentant. In every Divine work, mercy stands out over and above justice, given that God, in His immense Goodness, grants to creatures many more benefits than is due to them in just proportion. At the same time it is true that God unleashes His Holy Wrath upon those who mock His Justice.

18. **The Omnipotence or Infinite Power of God:** The power of God is infinite, having no limit, since He is the Almighty Being, Omnipotence itself. God dominates all and nothing can resist His Power. God is the Creator of all things, which He makes from nothing by His mere desire. God possesses the attribute of Creator in Himself from all eternity, and not because He has created; for, even if He had not created, God is Creator because He is the Almighty who subsists of Himself.

19. **God's Providence:** God is by essence infinitely provident; He is Providence itself. By His Providence God conserves and governs all that He has created. Divine Providence in the natural order encompasses all created things; since without the preserving action of God they would return to nothingness, for by themselves they cannot subsist. Thus Divine Providence is the loving care that God shows towards all His creatures. Divine Providence in the supernatural order encompasses only those creatures ordained to the life of Grace and Eternal Blessedness (angels and men); since God from all eternity vehemently desires that angels and men participate in His infinite happiness; consequently He directs them to the supernatural end of Grace, and gives them sufficient Grace to attain eternal salvation by their free cooperation. So it is, then, that from all eternity, God, in a single immutable act, decreed the ordainment to a supernatural end of all the angelic species and the human, which implies the universal divine saving Will in all its details.

20. **Divine Prescience:** Prescience is the infallible knowledge which God eternally has of all creatable beings, by having them pre-existent in His Divine Understanding. Therefore, God eternally knows and sees in action all beings that existed, exist and will exist. There is then, in God, a prescience of the natural order, which is the eternal knowledge of all beings as such. There is also a prescience of the supernatural order which affects only angels and men: God eternally sees the angels before and after the trial whereby they freely elected their final destiny. At the same time He eternally sees men acting in accord with their free choice, without this eternal vision of God prejudicing their freedom; for human liberty loses nothing because God sees men's free acts in His eternal present. Therefore, in the supernatural order, prescience is: the eternal knowledge that God has of those who freely choose to save or to damn themselves; the eternal knowledge of the Graces which God freely grants to angels and to men; and the eternal knowledge of the

good or bad use of those Graces, and therefore of each one's eternal reward or punishment, according to their responsiveness or otherwise to the gifts received.

21. **Divine Predestination:** This is the divine plan with regard to the supernatural life and the eternal destiny of angels and men. There is a predestination of extraordinary character, which is the predestination to heavenly glory of certain privileged beings; since God, by way of free and gracious election, by eternal decree, for the fulfilment of His divine plans, predestines a very reduced and exceptional number of elect to His Heavenly Glory; for which He ordains the concession of extraordinary Graces in order that this be necessarily fulfilled, as and how determined by His Divine Will. Here then are some of the beings eternally predestined to Heavenly Glory: The Sacred Humanity of Christ united to the Divine Word; the Blessed Virgin Mary; likewise, those presanctified in the womb of their respective mothers: Most Holy Joseph, Saint Anne and Saint Joachim, Saint John the Baptist, Saint Elias, Saint Henoah, Saint Job, and so forth. In addition, there is ordinary predestination, which is predestination to Grace or destination to be partakers of Heavenly Glory, which is the universal saving plan of God as and how conceived in the Divine Understanding; since God, by way of an eternal decree, has destined angels and men to be partakers of His Heavenly Glory. This predestination to Grace implies that God necessarily gives each person sufficient Grace to save himself by his freely responding thereto. God from all eternity, without taking into account the damnation of those who freely and definitively reject Grace, desires the salvation of all humanity without exception, for which purpose God proceeds to give each person, gratuitously, sufficient Graces for him to save himself. Thus solely each man, with his free will, can make this universal saving will of God effective or ineffective, since no one can be saved without the help of Divine Grace, always sufficient and superabundant, gratuitously received from God, which man ought to make effective by his response.

22. **No one is ever predestined or destined to do evil or go to Hell:** God never creates a soul destined to Hell, neither is anyone ever predestined by divine power to do evil. God cannot condemn anyone without their own demerits, since He is infinitely Good and Just. The damnation of sinners is permitted but reprobated by God, since He respects human liberty. The condition of reprobate, then, is a consequence of the guilty person's obstinacy in sin, which God knows and permits and determines to chastise, being within the divine reprobatory decree. Just as predestination implies the divine will to give Grace and glory, reprobation implies the divine will to permit that someone be damned for his obstinacy in sin, and therefore apply to him the eternal pain, since God respects man's liberty. Nevertheless, while living in this world, God gives to all the opportunity to be saved, and therefore only the wickedness of man is responsible for his eternal damnation, by his scorn for the sufficient Graces that God gives for his salvation.

23. **God, Infinite Wisdom, by His immutable prescience, necessarily knows within Himself the eternal destiny of each creature.** Nevertheless, by eternal Divine decree, when God acts outside of Himself, at the instant of creating a soul, and as long as man is pilgrim in this world, He sovereignly and freely chooses to be ignorant of each man's final destiny; since the shameless contempt that creatures may show to the Graces which He continually and prodigiously grants to all without exception, is utterly repugnant to His Infinite Holiness, Goodness, Generosity and Justice. So true is this, that if God outside of Himself were not ignorant of the eternal destiny of creatures, He would not grant any Graces at all; since, although the universal saving decree necessarily presupposes that God will grant each person sufficient Graces for salvation, it is also necessary that God, sovereignly and freely, be ignorant of their eternal destiny, this having been eternally decreed by Himself. Also, God, in His actions outside of Himself, chooses to be ignorant of the eternal destiny of the creature in order to make it clear that He leaves salvation or damnation to free determination by each, always giving the necessary Graces for salvation; and moreover that He does not create anyone destined to Hell. Therefore, while God within Himself eternally knows the everlasting destiny of all souls, nevertheless, outside of Himself He chooses to be ignorant of the eternal destiny of those who pilgrim on Earth, since He feels absolute repugnance at the disdain creatures may show for the Graces He grants.

Book II God, Three in Persons

Chapter I The Three Divine Persons in general

1. **In God, the word Trinity signifies unity of three:** One God in Three really distinct Persons: the Father, the Son and the Holy Spirit. These Three Persons are consubstantial; that is, they are one and the same Divine Nature or Essence, since they are One single God. God is One in Essence and Three in Persons. The Three Divine Persons, being a single Essence, possess the same attributes, and differ only in their relations opposed to each other.

2. **The Three Persons are one and the same Divine Essence:** Because the Idea that the Father has of Himself is the Son; and therefore the Son is the Divine Word or expression of the Father; the Holy Spirit is the mutual expression of the love of the Father and the Son. Thus the Father, the Son and the Holy Spirit are one single God, since they possess the same infinite substance and perfections.

3. **The Three Persons are distinct:** While the Three Persons are one and the same Divine Essence, the reason they are Three Persons is because in each of Them there is something intransferable and different from the other Two: The Father is Person by reason of His unbegotten Paternity; the Son is Person by reason of His Filiation; the Holy Spirit is Person by reason of His passive Spiration. In consequence the Father is not the Son nor the Holy Spirit; the Son is not the Father nor the Holy Spirit, and the Holy Spirit is not the Father nor the Son. Thus, Paternity is solely the Father's and intransferable; Filiation is solely the Son's and intransferable; and passive Spiration is solely the Holy Spirit's and intransferable.

according to the Infallible Magisterium of the Church

4. **The divine Fecundity:** God is the Fount and Origin of all fecundity. Divine Fecundity is evident in the Divine Essence, in the eternal act of the Father begetting the Son and in the eternal act of the Father and the Son giving procession to the Holy Spirit. Fecundity is a requirement of the infinite perfection of God who is Fecundity in person.

5. **Without Divine Revelation, man cannot know, nor even suspect, the existence of the Trinity of Persons in God:** Man, by his own reason, knows that God exists by way of Natural Law, and can also reach the knowledge of God's existence by way of creatures. But natural reason alone, without Divine revelation, cannot by itself deduce that the Trinity of Persons in God exists. Therefore, it is by virtue of the Divine Revelation of the Mystery of the Trinity that human reason, enlightened and led by Faith, can explain, albeit imperfectly, the Trinity of Persons in God.

Chapter II The Divine Processions

1. **In the Intratrinity Life there are performed two Processions in God:** that of the Son and that of the Holy Spirit. These two processions are the eternal action by which the Father begets the Divine Word, and the eternal action by which both Persons give procession to the Holy Spirit. These two are the only processions in God, since in the Divine Nature there are two operations: that of the understanding (to understand or know); and that of the will (to desire or love). For as God has essentially one single operation of understanding or knowing common to the Three Divine Persons, there can solely be one Divine Word; since God, with an utterly simple act understands His whole Infinity. And as God has essentially one single operation of desiring or loving common to the Three Divine Persons, there can solely be one Holy Spirit; since God, with an utterly simple act loves His whole Infinity. The two Intratrinity processions do not have a cause, but a single Fount: Since the Father, Fount without source, is the eternal Fount of the Son; and the Father and the Son are the eternal Fount of the Holy Spirit; that is, there are not two founts but only one fount of the Trinity, since the root is the Father, Who is: the Fount of the Son; and Fount, together with the Son, of the Holy Spirit. Thus in the Divine Essence there is only one fount of operation.

2. **The first Intratrinity procession is that of the Son:** which is by way of understanding. The Father sees, understands, expresses Himself, that is, eternally begets the idea of Himself, and this idea is the Person of the Son or Divine Word. In the Intratrinity life, the Father is glorified in the Son, the latter being the idea or infinitely perfect image begotten by the First Person. The procession of the Son is real and true generation, since this procession is produced by an operation of the Divine understanding. The Son, then, is the living and consubstantial image of the Father, and is therefore God.

3. **The second Intratrinity procession is that of the Holy Spirit:** This procession is through the action of the divine will, by way of love, or the impulse of love, of the Divine Nature towards Himself: The Father knows Himself, and this knowledge begets the Son or Divine Word; the Father knows and loves His Son and is known and loved by the Son. From this eternal love of the Father and the Son, proceeds the Holy Spirit. Thus the love between the Father and the Son is the Holy Spirit, Who is consubstantial to both, and therefore God. The procession of the Holy Spirit neither is nor can be called generation, since the procession is produced by an operation of the divine will.

4. **The Divine Persons possess their infinite perfections in the following manner:** the Father possesses them in an unbegotten manner for being the Fount without source, Wellspring of the Divinity and root of the Trinity; the Son possesses them by generation, since He receives them from the Father on being begotten by the Father, Who gives Him His own Divine Nature; the Holy Spirit possesses them by spiration, since he receives them from the Father and the Son on being given procession by Them, Who give Him their same Divine Nature. Therefore: The Father is unbegotten Goodness, unbegotten Omnipotence, unbegotten Intelligence, unbegotten Will, unbegotten Science and so on and so forth; and thus for all the infinite Divine attributes; the Son is begotten Goodness, begotten Omnipotence, begotten Intelligence, begotten Will, begotten Science and so on and so forth, and thus for all the infinite Divine attributes; the Holy Spirit is spirated Goodness, spirated Omnipotence, spirated Intelligence, spirated Will, spirated Science, and so on and so forth, and thus for all the infinite Divine attributes.

5. **In the extratrinity Life in God, there also occur Processions,** insofar as all creation proceeds from Him. Every creature is a new being sprung from the cause that originated him, namely God.

Chapter III The Divine Relationships

1. **In God there exist four intratrinity relationships:** Paternity, Filiation, active Spiration and passive Spiration. The relationship of the Father to the Son is active generation or Paternity; the relationship of the Son to the Father is passive generation or Filiation; the relationship of the Father and the Son giving procession to the Holy Spirit is active or common Spiration; the relationship of the Holy Spirit with respect to the Father and the Son is passive Spiration or procession, since the Holy Spirit proceeds from both.

2. **Although the Father possesses Paternity of Himself,** nevertheless the Father is Father of the Son because He begets Him. The Son is Son of the Father because He proceeds from Him by natural generation. Therefore between the Father and the Son necessarily has to exist: the relationship of Paternity, of the Father with respect to the Son; and the relationship of Filiation, of the Son with respect to the Father. The Father and the Son love each other with a love connatural to both, this necessary loving relationship between the Two being one single loving Spiration: active Spiration. The Holy Spirit is the passive Spiration or loving breath that issues from the Father and the Son, necessarily implying the relationship of the Paraclete to the other two Divine Persons from whom He proceeds.

3. **The four relationships that exist in God are opposed among themselves; but there are only Three Divine Persons:** The relationship of the Father to the Son is active generation or Paternity, and is opposed to that of Filiation; the relationship of the Son to the Father is passive generation or Filiation, opposed to that of Paternity; the relationship of the Father and the Son to the Holy Spirit is active or common Spiration, opposed to passive Spiration; the relationship of the

Holy Spirit to the Father and to the Son is passive Spiration, opposed to that of active or common Spiration. Active Spiration, being common to the Father and the Son, distinguishes the One just as the Other; passive Spiration does not produce another Person. This then is why, having four opposed relationships, there are only three distinct Persons: Paternity is the very Person of the Father; Filiation is the very Person of the Son; passive Spiration is the very Person of the Holy Spirit.

Chapter IV The Divine Properties

1. *The Divine Properties* are the characteristic marks by which we know and distinguish the Divine Persons. There are five Divine Properties: Innascibility, Paternity, Filiation, active Spiration and passive Spiration.

2. *The Person of the Father:* Given that He does not proceed from anyone He is known by Innascibility: since He is Fount without source and Unbegotten, and is therefore known by the Paternity which He has of Himself. However, when a Person proceeds from Him, He is also known in two ways; by Paternity, in that from Him the Son proceeds, and by active Spiration in that the Father, together with the Son, is Fount of the Holy Spirit, Who proceeds from Them both. *The Person of the Son:* In that He proceeds from the Father as His Onlybegotten, He is known in two ways: by Filiation, in that He proceeds from the Father; and by active Spiration, since the Son, together with the Father, is Fount of the Holy Spirit. *The Person of the Holy Spirit:* He is known by passive Spiration, in that He proceeds from the Father and the Son; but not because any other proceeds from Him, since from Him no other Person proceeds.

3. *The characteristics of each Divine Person imply their corresponding peculiarities:* To beget corresponds to the Father. To be begotten corresponds to the Son. To spirate actively corresponds to the Father and the Son, and to be spirated corresponds to the Holy Spirit. The Father begets the Son, and the Father and the Son spirate the Holy Spirit, by nature, necessarily and with supreme satisfaction. The Son is begotten consubstantial to the Father; the Holy Spirit proceeds from the Father and the Son, and is consubstantial with Them.

4. *Of the five Divine Properties, only three constitute Persons:* What constitutes the Person of the Father then, is the unbegotten Paternity by virtue of Innascibility; what constitutes the Person of the Son is Filiation, and what constitutes the Person of the Holy Spirit is passive Spiration. Active Spiration is a property common to the Father and the Son, distinguishing the One just as the Other Person.

5. *Therefore, in God there are:* One sole Essence, Substance or Divine Nature; One sole Fount, since the Father is the Fount or root of the Trinity; Three distinct Persons: Father, Son and Holy Spirit; two Processions: the generation of the Son and the spiration of the Holy Spirit; four opposed relations: Paternity, Filiation, active Spiration and passive Spiration; five properties: Innascibility, Paternity, Filiation, active Spiration and passive Spiration; three properties constituting Persons: unbegotten Paternity, Filiation and passive Spiration; one Property common to the Father and the Son: active Spiration; four personal peculiarities: to beget, to be begotten, to spirate and to be spirated; two operations: that of the divine Understanding and that of the divine Will: to know and to love.

Chapter V

The Intratrinity Life and the Three Divine Persons compared to each other

1. *The Three Divine Persons are absolutely consubstantial one with another:* This is by virtue of the unity of the Divine Essence, the same in the three Persons. In the Trinity nothing is before or after, nothing is greater or less. The three Divine Persons are therefore identified in one single selfsame Divine Essence. They are one same Essence, one selfsame and unique subsistent God. Each Person, then, is the same Divine Essence under a distinct formality: the Father is the Divine Essence; the Son is the Divine Essence; the Holy Spirit is the Divine Essence; thus each Person, in His personal formality, expresses the same unique Divine Essence, since the Three are one same unique God.

2. *The Three Divine Persons are absolutely co-eternal in virtue of the unity of the Divine Essence:* Therefore no type of succession can be established between them, though it appears that the Son comes after the Father because the latter begets Him, and the Holy Spirit after the Father and the Son because they give Him procession. That is, the eternal instant of the Father, that of the Son and that of the Holy Spirit, is the same unique and eternal instant of the Divine Nature. The Father is forever, the Son is forever and the Holy Spirit is forever, without beginning and without end: the Triune God is an eternal present.

3. *The Three Divine Persons are absolutely coequal in all classes of attributes or infinite perfections:* The Three Persons possess the same Intelligence, the same Will, the same Omnipotence, the same Eternity, the same Goodness, the same Wisdom, the same Mercy, the same Science, the same Power, and all the other divine attributes, since the Three Persons are one selfsame Divine Essence or Nature.

4. *By virtue of the unity of the Divine Essence, each Person necessarily dwells in the other Two,* so that the Three coexist One in Another, and They interpenetrate intimately without separation or confusion. The Father, then, cannot be without the Son who is His Word, nor can the Two be without the Holy Spirit who is their mutual love. Therefore, the Father is totally in the Son and in the Holy Spirit; the Son is totally in the Father and in the Holy Spirit; the Holy Spirit is totally in the Father and in the Son.

5. *Intratrinity knowledge and love is at the same time One and Three, since in God there is a single Intelligence and a single Will common to the Three Divine Persons:* The trinitary knowledge between the Father, the Son and the Holy Spirit, is at the same time One and Three; it is One because essentially it is the same; and it is Three because it is an act of each Person with the same unique divine Intelligence which is consubstantial to the Three. However, solely the act of the Father knowing Himself engenders the Onlybegotten Son as unique fruit of this knowledge. The trinitary love between the Father, the Son and the Holy Spirit, is at the same time One and Three: it is One because essentially it is the same, and it is Three because it is an act of each Person with the same unique Divine Will, consubstantial to

the Three. However, solely the act of the Father and the Son loving each other gives procession to the Holy Spirit as unique Fruit of this mutual Love.

6. *The Three Divine Persons know and love each other through the corresponding personal consubstantial act:* As in God there is only one divine Substance in Three distinct consubstantial Persons, in God there is one single Divine Knowledge in three personal consubstantial acts of knowledge, and in God there is one single Divine Love in three personal consubstantial acts of love. The trinitary knowledge of Father, Son and Holy Spirit, being three personal consubstantial acts, is God's knowledge of Himself in each case. The trinitary love of Father, Son and Holy Spirit, being three personal and consubstantial acts, is God's love of Himself in each case.

7. *In the intratrinity life a mysterious order of authority exists, without any of the Three Divine Persons having more authority than the other two:* The principle or fount of all authority is rooted in the Eternal Father, being the First Person, Fount without source; the Son eternally receives from the Father the same authority, since the Second Person is begotten by the First; the Holy Spirit eternally receives from the Eternal Father and the Son the same authority, since the Third Person proceeds from the other Two.

8. *Paternity belongs to the Person of the Father because He is Father by Himself:* The Father, Fount without source, is Paternity by Himself, as Fount He is of the Divinity and of the Trinity; the Father begets because He is Father, and is not Father because He begets the Son; however, the Father, being Father, necessarily begets the Son. Nonetheless, the Son is Son because He receives Filiation on being begotten by the Father; and the Holy Spirit is Holy Spirit because He receives passive Spiration on being spirated by the Father and the Son. But in creatures' begetting the opposite occurs: a father is father because he begets a son.

Chapter VI

Proper and Appropriated Names of the Three Divine Persons

1. *Proper names* are personal or exclusive names of each Divine Person. *Attributed or appropriated names* are those which, being essentially common to the Three Divine Persons, are attributed to One in particular.

Here then are the most outstanding proper and appropriated names.

2. *Proper names of the Father are:* Father, First Fount, Unbegotten, Most Holy Ananias, Venerable Ancient. Names appropriated or attributed to the Father are: Most High, Almighty, Creator, Eternal.

3. *Proper names of the Son are:* Son, Onlybegotten, Divine Word, Image of the Father, Glory of the Father, Divine Repairator and Redeemer, Divine Saviour, Right Hand of the Father, Eternal High Priest Melchisedech, Angel Mediator. Names appropriated or attributed to the Son are: Wisdom, Eternal Truth, Beauty, Splendour, Infinite Loveliness.

4. *Proper names of the Holy Spirit are:* Holy Spirit, Divine Love, Sanctifying Grace, Gift, Sanctifier Spirit, Uncreated Soul of the Church, Most Holy Prophet Malachias, Most Divine Dove. Names appropriated or attributed to the Holy Spirit are: Most Divine Paraclete, Creator Spirit, Spirit of Truth, Virtue of the Most High, Divine Spouse, Soul's Guest, Living Fountain, Fire, Charity, Most Blessed Light, Impetuous Wind, Breath of God, sublime Volcano.

Chapter VII

The Triune God by His infinite Power is the Supreme Maker and essential Cause of all created things

1. *The Three Divine Persons are the essential Triune Cause of all created things, according to this intratrinity order:* What the Father does, He does of Himself as unbegotten Divine Nature that He is; what the Son does, He does by the Divine Nature received from the Father; what the Holy Spirit does, He does by the Divine Nature received from the Father and the Son; in such a way that the mode of action *ad extra* of each of the Divine Persons, in unison, without any inequality in infinite perfection, maintains this order of the Divine Processions. Therefore, everything created depends on the Omnipotence, Wisdom and Love: unbegotten in the Father, begotten in the Son and spirated in the Holy Spirit.

2. *Everything created is in the image or likeness of the Triune God,* since every effect has necessarily to be similar to its cause; so that in all creation, the image of the Father, that of the Son and that of the Holy Spirit are necessarily impressed, and therefore that of the unity of the Divine Essence, being common to the Three Persons.

3. *The Divine Missions:* In exterior operations of the Trinity, two divine missions are expressly and particularly commended: one, to the Son or Divine Word as Envoy of the Father; another, to the Holy Spirit as Envoy of the Father and of the Son. Therefore, being sent on a Divine Mission implies a commendation to a particular Divine Person, personal and intransferable. We say that a Divine Person is sent because in the intratrinity life He proceeds from another and is therefore sent in accord with His procession. Thus the Father can send, but cannot be sent, since He does not proceed from anyone; the Son can be sent only by the Father; and the Holy Spirit can be sent by the Father and by the Son. The Holy Spirit cannot send since no one proceeds from Him. The two Persons who realize missions in the universe as Envoys are the Son and the Holy Spirit. These missions are visible and invisible. For example, in the Work of Reparation and Redemption, it was solely the Divine Word made Man who made reparation and redeemed; in the Incarnation, it was the Holy Spirit who, personally and most especially, covered Mary with His shadow.

4. *The extratrinity mission of the Father is not, then, as Envoy since He does not proceed from anyone:* The Father is the Source or Fount of the Divinity, of the Trinity, and of all the infinite Divine attributes. Therefore, all that God is, has its root in the Father. His Paternity, besides being Fecundity itself, is lovingly communicative Fecundity. This is evident in the first Fruit of His superabundantly fecund Paternity, the Person of the Son, begotten by Him, in Whom He rejoices and delights as being of His own nature and possessing His own infinite perfections. The loving and eternal ecstasy of the Father in the Son He begets, and the loving and eternal ecstasy of the Son in the Father who begets Him, cannot be sterile either, since Divine Love essentially and necessarily has to be fecund; this fecundity is evident in the Holy Spirit, Fruit of the love between the Father and the Son.

5. *Everything that exists, then, has its origin in the Love of the Heavenly Father*, Who is the Fount of all creation and conservation, the Fount of the Work of Reparation and Redemption, the Fount of every work of salvation and sanctification, and so forth. Consequently the Son and the Holy Spirit are one single Creator with the Father because He is eternally communicating His unbegotten Omnipotence to the other two Persons. The Son makes Reparation to the Father and Redeems humanity, because the Father is eternally begetting His Infinite Holiness in the Divine Word who communicates it to His Most Sacred assumed Humanity; for that reason the works realized by the Divine Word made Man are infinitely Holy and infinitely pleasing to the Father, Who is glorified in this way in the Son. The Holy Spirit sanctifies souls endowing them with the state of Divine Charity, because at the same time that the Father and the Son are eternally spirating the Paraclete, the Father, together with the Divine Word made Man, and through Him, is engendering the life of Grace in souls by endowing them with His Great Supernatural Gift which is the Holy Spirit or Sanctifying Grace.

6. *In the divine plan of Creation, it necessarily corresponded only to the Divine Word to become Man*: Therefore neither the Father nor the Holy Spirit could become man; since it corresponds to the Divine Word, as Son of the Father, through His assumed Humanity, to be heir to every created work; and therefore to be Head of Creation.

Chapter VIII

The Most Blessed Trinity dwelling in the soul in the state of Grace

1. *The fullness of intratrinitary life operates in the soul in the state of Grace*: In the soul in the state of Grace, the fullness of intratrinitary life dwells and operates with its intimate processions and relationships, making the soul partaker of that same divine life. By virtue, then, of the trinitary Indwelling in the soul, the latter is constantly engendered by the Father in the supernatural life, and consequently adopted by Him as His child, on seeing in the soul the image of His Onlybegotten; Who, in His turn, makes the soul partaker of His most singular filiation with the Father. All this implies that the Father and the Son make the soul partaker of their reciprocal love, which is the Holy Spirit, by virtue of the Indwelling therein of the Third Divine Person; and, in short, make the soul partaker of the Divine Life itself on raising her to the Hypostatic Order.

2. *When the three theological virtues dwell in the soul, they represent*: Faith, the Eternal Father and His Work; Hope, the Son and His Saving Work of Reparation and Redemption; and Charity, the Holy Spirit and His fecund Work. But it should be clearly understood that a representation is spoken of here. Therefore, Faith is neither the Eternal Father nor His work; Hope is neither the Son nor His Saving Work of Reparation and Redemption; Charity is neither the Holy Spirit nor His fecund Work.

3. *When the three theological virtues dwell in the soul, they have the following forms*: Faith, that of the immense cosmic Orb of the Universe; Hope, that of a slain Lamb; Charity, that of a Tongue of fire. But here it should be understood that these forms spoken of are mysteriously real. Therefore, when they dwell in the soul: Faith has the form of the immense cosmic Orb of the Universe; Hope has the form of a slain Lamb; and Charity has the form of a Tongue of fire.

4. *The three theological virtues dwell in the soul in the triangular form customarily used to represent the images of the Most Blessed Trinity*: The triangle of the theological virtues is crowned by an open book face down, like a roof in the form of an upside down 'V' (∧). This book represents the Divine Essence.

5. *The action in the soul in the state of Grace of the Three Divine Persons, represented respectively by Faith, Hope and Charity*: The Father, represented in the soul by the virtue of Faith, is fount of the supernatural life of the soul, which fount is the same virtue of Faith. The Son, represented in the soul by the virtue of Hope, gives participation to the soul of His own filiation with the Father, which participation is the same virtue of Hope. The Holy Spirit, represented in the soul by the virtue of Charity, gives participation to the soul of its procession from the love of the Father and the Son, or Divine Love.

6. *In the soul in the state of Grace*: living Faith represents the Father engendering in the Faith; living Hope represents the Son begetting in Grace; living Charity represents the Holy Spirit giving life.

7. *The Deposit of Faith, of Hope and of Charity*: The theological virtues with regard to their contents are: Faith is the indwelling in the soul of the Most Sacred Treasure of Divine Revelation or veiled beatific vision. Hope is the indwelling in the soul of Calvary or Work of Reparation and Redemption. Charity is the indwelling in the soul of Divine Love itself or Infinite Charity.

8. *A soul in the state of Grace is a sublime trinitary tabernacle*: A soul in the state of Grace, being temple and tabernacle of the Most Holy Trinity, is temple and tabernacle of all the mysteries which constitute the Sacrosanct Treasury of Divine Revelation.

9. *The seven supernatural gifts of the Holy Spirit, dwelling in the soul*: have the form of a seven-branched candelabra with lighted oil-lamps, located before the three Theological Virtues and the Treasury of Divine Revelation. The principal mission of these gifts is to illuminate and extend in the soul the knowledge of the said Treasury, as also to perfect and further enliven her Faith, Hope and Charity, and therefore the intratrinitary life of the soul.

10. *Although in the soul in mortal sin the virtues of Faith, Hope and Charity are not present, nevertheless the soul is moved externally to these virtues by means of actual Graces*: Let us see, then, how God acts when a member of the Church is in mortal sin: The soul in mortal sin does not receive the life of Faith from the Father, nor the life of Hope from the Son, nor the life of Charity from the Holy Spirit, since none of these three virtues dwell in the soul in mortal sin. Nevertheless, the Father, without dwelling in the soul, moves it externally to acts of dead faith so that in this way it can at least persevere in faith until it recover Grace. The Son, without dwelling in the soul, moves it externally to acts of dead hope so that at least in this way it can continue to trust in God's mercy until it recover Grace. And the

1st Part: The Most Holy Trinity – Book II: God Three in Persons

Holy Spirit, without dwelling in the soul, moves it externally to repentance for its sins, so that in this way it can more easily recover the state of Grace and therefore Charity.

Chapter IX

The Most Holy Trinity represented in the works of the Universe

1. *God, on creating the Universe, impressed the Seal of His Triune Divinity on all His works*: in such a way that intellectual creatures (angels and men), are the image and likeness of the Triune God in a strict sense; whilst the other creatures are images and likenesses of God in a figurative sense, being only His imprint or trace. The Most Holy Trinity, God, on manifesting Himself with His Divine Seal in all created works, is then, mysteriously represented in these works. Therefore, that every created thing represents the Triune God, is solely in the sense that it is the image or imprint of the Creator.

2. *The Most Holy Trinity in the Work of Creation*: Although everything in the Work of Creation was created by a single action of the Most Blessed Trinity, it is fitting to attribute a single space to each Person: in the first, the Eternal Father created the Most Divine Soul of Christ; in the second, the Son created the Divine Soul of Mary; in the third, the Holy Spirit created the Espousal of the Souls of Christ and Mary with the fruits of the love of the two Souls, their children, all other things.

3. *The Most Blessed Trinity admirably reflected in the mystery of Calvary*: The Bloody Sacrifice of Calvary and the Unbloody Sacrifice of the Mass are a most vivid reflection of the mystery of the Most Blessed Trinity: in the Sacrifice of Calvary there were three Priests and three Victims: Christ, Mary and Saint John. In the Sacrifice of the Mass there are three Priests and three Victims; Christ, Mary and the Celebrating Priest. In Holy Mass there are three essential parts: the Offertory, the Consecration and the Communion of the Celebrant or Immolation.

4. *The Most Blessed Trinity represented in the Holy Family or Trinity of Earth*: The three August Persons of the Trinity of Earth, who are Christ, Mary and Saint Joseph, are continually responding to the purest love between them, since the three Persons comply at every moment with the Divine Will. In Jesus Christ we have the Repairator of the Eternal Father and the Redeemer of mankind. In the Most Blessed Virgin Mary we have the Co-Reparatrix and Co-Redemptrix as Coadjutrix of Christ. In Most Holy Joseph we have the Co-Repairator and Co-Redeemer as Coadjutor of the Most Blessed Virgin Mary.

5. *The Most Blessed Trinity represented in the angels*: In each angelic Person the Unity and Trinity of God is reflected, since in the Angelic Person there are three states: Intelligence, Word and Work. In the first state are reflected some aspects of the Eternal Father. In the second state are reflected some aspects of the Divine Word. In the third state are reflected some aspects of the Holy Spirit. Therefore, each angelic spirit is a sublime image of the Triune God; for while the Most Blessed Trinity is one sole God in three Persons or three Persons in one sole God, each heavenly spirit is one person in three states or three states in one person.

6. *The Most Blessed Trinity represented in the human person*: The human person is the image and likeness of the Unity and Trinity of God, since the human person is composed of three elements, which are the soul, the primogenial substance or essential body, and the accidental body. The three elements are the human person, and the person is each one of them, in such a way that there is a unity in the trinity, and a trinity in the unity. The unity is the human person, and the trinity, the three elements which compose him. The soul is the human person, the primogenial substance or essential body is the human person, the accidental body is the human person. However, there is only one human person.

7. *The Most Blessed Trinity represented in the three forms of the Universe*: The immense Orb of the Universe represents The Eternal Father. The immense Cross of the Universe represents the Son. The immense Altar of the Universe represents the Holy Spirit.

Chapter X

The Three Divine Persons and Mary's Person

The Most Blessed Virgin Mary, as eternal idea of God, is ever conceived in the Divine Mind as the ideal companion of the Most High; hence, eternally, the Eternal Father takes Her as Daughter, the Son takes Her as Mother and the Holy Spirit takes Her as Spouse. Thus the Most Blessed Virgin Mary is eternally contemplated by the Most Blessed Trinity: the Father contemplates Her as Daughter, the Son contemplates Her as Mother and the Holy Spirit contemplates Her as Spouse. This eternal idea of the Divine Mary gives glory to the Triune God from all eternity in His eternal present. Thus God the Father was never without His most predilect Daughter, neither was the Son without His most beloved Mother, nor was the Holy Spirit without His most loving Spouse. The Most Blessed Virgin Mary is the eternal delight of God Triune.

Chapter XI

God Triune tries creatures in conformity with an eternal probatory decree

God subjects the elect to trial because His infinite Justice demands this, since there is no eternal remuneration without previous demonstration of personal virtues. God carried out the eternal probatory decree of intellectual creatures on the first day of Universal Creation by submitting both the angelic and the human genera to a trial of fidelity. With regard to the Angelic kind: The angels who overcame the trial, faithful to God, were confirmed in Grace and are eternally Blessed; and the angels who by their obstinate rebellion did not overcome the trial, were confirmed in disgrace and eternally converted into demons. In this way God resolved the trial that corresponded to the angelic kind. Thus the angels whom God will create in the Messianic Kingdom will not be subject to any trial whatever. With regard to human kind, this was subject to trial in the persons of our first parents Adam and Eve; who, by their disobedience to God failed to overcome, thus losing the privilege of being confirmed in Grace, both for themselves and for their descendants. In this way God resolved the trial that corresponded to the human race; though humanity remains subject to continuous

trials of fidelity to God as a consequence of fallen nature: temptations, passions, illnesses, death and other manifold sufferings. These trials, then, are the chastisement for the sin of Adam and Eve that we inherit. And so, as the men who are born in the Messianic Kingdom will not inherit original sin, they will not be subject to the trials which, as chastisement, the first sin entails.

Chapter XII

In the Messianic Kingdom there will no longer be any trial of fidelity

In the Messianic Kingdom there will no longer be any trial of fidelity: The Old Testament was the era of the Father; the New Testament is that of the Son; and the Messianic Kingdom will be the era of the Holy Spirit, the era of Love. In each era the economy of Grace is perfect for its time. The Messianic Kingdom will come by virtue of the merits that Christ and Mary won on Calvary, and will be the confirmation of the absolute and complete triumph of the Work of Reparation and Redemption; for while Christ fully triumphed by dying upon the Cross, nevertheless, the total and absolute manifestation of this triumph will take place at the establishment of the Messianic Kingdom in His Second Glorious Coming, since from this moment Satan will never again be able to tempt men, having no power over them whatsoever. Hence, the Messianic Kingdom will be of absolute peace and happiness. Those who, as wayfarers, pass on to live in the Messianic Kingdom, will be confirmed in Grace in accord with the state of original justice; and those who are born in the Messianic Kingdom, will be conceived in the state of original justice. They will all enjoy the essentially glorious state, and will live in holiness, according to the most singular economy of Grace corresponding to that era. Therefore, in the Messianic Kingdom God will never again try men, but they will be able to obtain greater degrees of merit according to the measure of their love. At the instant of establishing the Messianic Kingdom, we know that God will create new angels equal in number to those who rebelled against Him and were cast into Hell. These new angels will be created confirmed in Grace as Blessed; and, without need for any trial, will receive the corresponding degrees of essential glory that the rebel angels lost by their sin. Thus the new angels will occupy the thrones of glory prepared for those accursed rebels if they had overcome their trial.

The Old Testament

Second Part Genesis

Book I Universal Creation

Chapter I

Universal Creation was decreed by God

1. Before Universal Creation, only God One and Three existed, or the Divine Essence in Three distinct Persons: Father, Son and Holy Spirit, since They are one very same Infinite and Eternal Nature, and therefore one selfsame unique God. From all eternity, before anything was created, the name of the Eternal Father was 'Ananias', the name of the Son or Divine Word was 'Melchisedech' and the name of the Holy Spirit was 'Malachias'. Before God created anything, the idea of each one of every being possible to create was already in the Divine Mind. This idea, in God, is His very Essence. Outside the Triune God then, nothing existed since nothing had yet been created.
2. Universal Creation was eternally decreed by the Most Blessed Trinity. God, Who is infinite plenitude, inextinguishable volcano of all perfections, and supreme happiness in Himself, could have eternally dispensed with other beings. But not wishing to contain so much happiness for Himself alone, moved by a most ardent impulse of His infinite love, He wished to manifest and extend His happiness beyond Himself to let other beings participate in His superabundance. To accomplish this loving explosion of His nature, and to spread the irradiations of His divinity outwards, the creation of beings capable of sharing and taking pleasure in the hidden treasures of His Essence was indispensable.
3. By the Eternal Decree of Universal Creation, God, with a most simple act established: the kinds of beings He was going to create, the number of each, the order of their creation and the precise instant at which creation would take place. Thus, when the moment arrived for Universal Creation to be effected, everything issued forth from the hands of God the Creator automatically, just as had been eternally planned by Himself.

Chapter II

Universal Creation took place in a single and unique instant

1. Universal Creation originated in a single and unique instant, and not therefore in different intervals of time (not in several days or hours or minutes and so forth). The beginning of God's creative work was the instant at which time began, and therefore the beginning of the first natural day or day of Universal Creation. In that first instant, the Triune

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God created, together with the Souls of Christ and Mary, all the other visible and invisible things that form the immeasurable universe. Universal Creation was the first manifestation of the unceasing creative work of God, and likewise the first expression in time of Divine Love, being prompted by the Holy Spirit, Triune Love personified; since God gave existence to everything by His sole and most loving divine Breath. All was created in one single operation of the Most Blessed Trinity.

2. However, in that first creative act of God there was a mysterious order: For the work of Universal Creation was realized in one single and unique instant, the first of natural time, but in conformity with the order in which the things to be created were conceived in the Divine Mind. This order conceived by God implies mysteriously that in this first instant there was a real and true division, impossible to understand without beatific vision. Thus, in conformity with the order in which God conceived creation in His divine Mind, that first instant in which Universal Creation took place was an instant divided into instants, or three distinct and co-equal spaces; but according to temporal measurement, being a materially indivisible instant, it was in effect a single and unique instant.

3. In the work of Universal Creation, according as it was conceived and ordained in the divine Mind: the first space is the creation of the Most Divine Soul of Christ united to the Divine Word; the second space is the creation of the Divine Soul of Mary associated to the Divine Council; the third space is the creation of the Espousal of the Souls of Christ and Mary with the fruits of their love, all other created things. Given, then, that the three spaces are the same single instant, the work of Creation in all its amplitude was consummated at the same time. Therefore in the work of Universal Creation, the Most Divine Soul of Christ was not a single instant without His Spouse, the Divine Soul of Mary; and She was not a single instant without Her Spouse, the Most Divine Soul of Christ; and both of Them were not a single instant without their children, all other created things; and the latter were not a single instant without their Parents, the Most Divine Soul of Christ and the Divine Soul of Mary. In Universal Creation then, all issued forth at the same time from the Creator Hands of the Almighty like a loving explosion, in the order conceived by God. O most loving first creator instant, indivisible in time and perfectly ordained in the Mind of God! Since the whole of Universal Creation was effected by God at the same time in a mysterious divine order!

Chapter III

Universal Creation took place in the order decreed by God

1. Universal Creation took place in the order eternally decreed by God. In the beginning God created Heaven and Earth, that is, the great Orb of the Universe, which until then had not existed, since outside of God there was nothing. Accordingly, the Holy Spirit, with a single loving Breath, created everything from nothing by His sole wish. In the Heaven and Earth created by God are to be understood: the Supernatural Heaven or Soul of Christ united to the Divine Word, and the Celestial Earth or Soul of Mary associated to the Divine Council; and, besides, all other things, invisible and visible, which constitute the Great Orb of the Universe.

2. Therefore, Universal Creation took place in the following order eternally planned by God: *God created the Divine Light* or Most Divine Soul of Christ, Instrument and Model for all other things; the Most Divine Soul produced the sublime Fire that encompasses the Great Orb of the Universe, distinct from the common fire we know. *God created the Most Luminous Spiritual Star* or Divine Soul of Mary, Instrument and Model for all other things subsequent to Her; She produced the sublime Water that envelops the Great Orb of the Universe, distinct from the common water we know. *God created all the other spiritual luminaries*, the Angels or Pure Spirits. *God created the material luminaries that populate the firmament or space*: the sun, moon, planets, stars and other heavenly bodies; and the light of day was separated from the darkness of night. *God created the common water we know*, contained in the seas, lakes, rivers and other sources. *God created plants* in their different species. *God created aquatic, volatile and terrestrial animals* in their different species. *Finally God created the first man and the first woman* with dominion over the other material things created. Thus God created all with great perfection in one single and unique instant.

Chapter IV

The Creation of the Souls of Christ and Mary

1. God created the Most Divine Soul of Christ united to the Divine Word. This sublime Human Soul of Christ was made to the image and most perfect likeness of the Creator and is, then, most perfect Image of God. The Supernatural Heaven or Divine Light, which is the Soul of Christ, was created with supreme fullness of Graces and beatific vision, so that His dignity, excellence and beauty vastly surpass all other creatures together. God created the Divine Soul of Mary espoused to the Most Divine Soul of Christ. This sublime human Soul of Mary was made to the most perfect image and likeness of the Soul of Christ, so that after Him, She is the most perfect Image of God. This Earth or heavenly Jerusalem, which is the Soul of Mary, was created with fullness of Graces and Beatific Vision, so that, after Christ's Soul, She vastly surpasses all other creatures together.

2. The Soul of Christ, at the very instant of His creation, was instrument for the creation of the Soul of Mary, and was espoused to Her; and both Divine Souls espoused were instruments for the creation of all other things invisible and visible, also created by God in that first instant of the day of Universal Creation. This most loving spiritual espousal of the Divine Souls was, then, most fecund in that first creator act of God. For in Universal Creation, the Most Divine Soul of Christ was the Light that illuminated and pervaded all; and, as mightiest Sun He is, propagated His supernatural rays received from the Creator, inundating the Divine Soul of Mary, She becoming Most Luminous Star; Who irradiated Her powerful light over the angels and other created beings. The Creator then, on creating all things in that first instant, did so in the company of the Sun, the Soul of Christ; and also in the company of the Morning Star, the Soul of Mary. And He continues to do so in the unceasing work of creation and conservation.

3. The Souls of Christ and Mary preexisted, having been created before their respective bodies were conceived. In this way the Soul of Christ united to the Divine Word, from the instant of creation, was without His Body till millennia

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later, when He was clothed with human flesh in Mary's Most Pure Womb; and the Soul of Mary espoused to the Soul of Christ, from the instant of creation, was without her two Bodies till millennia later, when She was clothed with human flesh in Her Immaculate Conception.

4. God created the Soul of Christ an eminently priestly Soul, since the Supreme and Eternal Priesthood of Christ is the union of His Soul with the Divine Word. The Eternal Priesthood of Christ is according to the Order of Melchisedech or Divine Word, since this Second Divine Person made the Soul of Christ partaker of His Eternal Priesthood by virtue of the Hypostatic Union. God the Father, on creating the Most Divine Soul of Christ, said to Him solemnly: "You are a Priest forever according to the Order of Melchisedech." God created the Soul of Mary an excellently co-priestly Soul, since the Co-Priesthood of Mary is Her participation in the Eternal High Priesthood of Christ by virtue of the most singular espousal of Her Soul with Christ's. The Souls of Christ and Mary, from the first instant of being created, offered themselves up to the Eternal Father as Spiritual Victims for future fallen mankind. The Souls of Christ and Mary, following the sin of our first parents, were at once the essential and indispensable instruments in the Work of saving mankind; since they offered themselves as future and true bloody Victims of Calvary, applying in anticipation the merits of the Sacrifice of the Cross in benefit of fallen mankind. Moreover, from the first instant of being created, they exercised for evermore their Paternity over all other beings, and were the Light which illuminated all the Old Testament.

Chapter V The Church of the Mystic Soul

With the Espousal of the Souls of Christ and Mary, the Church of the Mystic Soul became constituted. The angels and the first human couple were created within Holy Church. Later however, the rebel angels by their sin and reprobation were definitively excluded from the Church. Adam and Eve, by their sin of apostasy were excluded temporarily until they repented and returned to Her. The first stage of the Church, then, was the Church of the Mystical Soul formed by the Souls of Christ and Mary and the members of the People of God. Membership of Her was indispensable for salvation.

Chapter VI Creation of the angels

God created the angels or Pure Spirits to His image and likeness, not only in the natural order, but above all in the supernatural order on creating them in the state of Grace, and thus partakers of the Divine Nature; the Souls of Christ and Mary being the instrumental Causes of angelic creation. God created the angels countless in number and variety and incorporated into the Mystical Soul of the Church. In their creation they were also endowed with infused knowledge and beatific vision, and ranked in nine choirs: Seraphim, Cherubim and Thrones; Dominations, Virtues and Powers; Principalities, Archangels and Angels. Though the angelic spirits enjoyed beatific vision from the instant of their creation, this vision was not given to them in perpetuity, since beforehand they had to be subjected to trial; and therefore it was inferior in degree to what later corresponded, according to their merits, to those who remained faithful to God and were confirmed in Grace to enjoy heavenly glory forevermore.

Chapter VII Creation of the beings of the mineral, vegetable and animal kingdoms

1. God created the beings of the mineral, vegetable and animal kingdoms, all of which are imprints or traces of the Creator, since each one reflects the Divine Perfections according to its nature. The Souls of Christ and Mary were the instrumental Causes of those creations. God created the planets, the heavenly bodies, the moons, the stars and so forth, of the different galaxies which comprise the great universe then existent; some with their own light then extended out over the whole universe; and others with light received from the solar luminaries; and all subject to natural astronomical laws which permit them to interrelate with perfect harmony and order. And on many of these heavenly bodies God also created beings of the animal and vegetable kingdoms.

2. With regard to planet Earth where we live and which we know better, besides the first human couple, God also created: **beings of the mineral kingdom**, namely the different continents with their mountains, valleys, plains and so forth, of the most varied dimensions and richness, and with geographical constitution in perfect harmony; as well as the oceans, seas, rivers and other water sources, of most varied dimensions and flow; and all these beings of the mineral kingdom were created subject to admirable natural laws; **beings of the plant kingdom**, all classes of herbs, plants, cereals, trees, fruits and so forth, whose variety of colours, odours, savours, forms, sizes, nutritive and medicinal effects are indescribable in richness and number; with astonishing natural laws which permit them to reproduce, develop, nourish themselves and survive in accord with their respective characteristics, each creature with its own vegetable soul, intelligence and sensibility; **beings of the animal kingdom**, terrestrial animals (mammals, reptiles, and so forth), volatile, (birds, insects, and so forth), aquatic (whales, fish and other living beings of sea and river), microscopic and so forth, whose diversity of species, size, characteristics, forms, colours, savours, nutritive effects, and so forth, are indescribable in richness and number; with wonderful natural laws which permit them to reproduce, develop, nourish themselves and survive in accord with their respective characteristics, each creature with its own animal soul, intelligence and instinct.

3. The great created universe came into being, then, from the Hands of the Creator most beautiful and perfect, especially Earth, created with greater wealth and beauty, having been chosen as the centre of the universe in order for God to realize there His divine plans, both spiritual and for the propagation of the human race. Thus, only on Earth were the first man Adam and the first woman Eve created, propagators of the human race. Later, however, many human beings were transported miraculously from Earth to other planets.

Chapter VIII

At Universal Creation, God established the Natural Calendar

God, on the day of Universal Creation, established the natural calendar, fixing astronomical laws which would serve, among other things, as indications of the division of time. Thus, by way of these laws, time was divided principally into: seconds, minutes, hours, days, weeks, months, seasons and years, just as they are now known. God sanctified the first and only day of Universal Creation, thus called Sunday or Day of the Lord. The first of January of the Christian Calendar is the anniversary of the day of Universal Creation.

Chapter IX

The four fundamental elements for the life and subsistence of material things created

In Universal Creation, according to the Divine Plan, it was necessary that four mysterious elements, fundamental for the life and subsistence of created things, should also come forth from the hands of God. These elements are: the sublime fire produced by the Most Divine Soul of Christ; the sublime water produced by the Divine Soul of Mary; the sublime air impelled by the creator breath of the Holy Spirit; and the sublime earth or energy-soul, produced by the union of the three previous elements. These four sublime elements are of a different nature to the four common ones we all know, and are absolutely essential for the life and subsistence of all material things. As the creative work of God is incessant, so too is the production of sublime fire, water and earth under the vital impulse of the air created by the Holy Spirit.

Chapter X The creation of Adam and Eve

1. God created the first man, Adam, and the first woman, Eve, as culmination of all visible things and compendium of all orders of being, that is to say, of the Uncreated Being, God, and of created beings, the different creatures. The Creator formed the first man of clay and breathed into him an immortal soul capable of knowing, loving and offering Him homage in the name of the whole visible creation. From Adam's rib the Creator formed the first woman, and breathed into her as well an immortal soul. God thus created the human race constituted by man and woman. Their creation was as follows: at the same instant God created from nothing the primogenial substance or essential body of Adam, He created his soul from nothing and infused it into the primogenial substance; and both thus united He infused into clay; on being animated by the soul, this clay was transformed into the accidental body of Adam in perfect accord with his essential body. And at the same instant that God extracted the rib from Adam, in which there was primogenial substance, He formed from this the primogenial substance or essential body of Eve, into which He infused the soul created from nothing. Then both elements united were infused into the rib which, on being animated by the soul, was transformed into the accidental body of Eve in perfect accord with her essential body.

2. Adam and Eve were created to the image and likeness of God not only in the natural order, but above all in the supernatural order, since He created them in the state of Grace, whereby they partook in the Divine Nature. God created the first man to the image and likeness of Christ's Soul and future Bodily nature. God created the first woman to the image and likeness of Mary's Soul and future Bodily nature.

3. God created our first parents, Adam and Eve, in the state of original justice; for they possessed the Indwelling of the Holy Spirit, infused knowledge, beatific vision, freedom from concupiscence, the glorious state of bodies and souls, and so forth; so that they were not subject to suffering or corporal death. God, then, endowed them with holiness and the other natural and supernatural gifts. They both possessed complete happiness. But all these sublime gifts were not given them in perpetuity, because beforehand Adam and Eve had to undergo trial so that, if faithful to God, they were to be confirmed in Grace and enjoy complete happiness in perpetuity, both they themselves and the whole human race, firstly on Earth and afterwards in heavenly glory.

4. Adam and Eve were created within the bosom of the Church of that time, that of the Mystical Soul, since our first parents partook in the Espousal of the Souls of Christ and Mary. In addition, at the instant of their creation, Adam and Eve received the natural priesthood, and a priesthood similar to the common priesthood.

5. Adam and Eve were created according to the physical and psychological state of a person thirty-three years old, most perfect and beautiful, with the same height as Christ and Mary, respectively: Adam was 1.85 m tall and Eve 1.70 m. They were of the authentic white race, since the race we now know as white is only somewhat similar. With regard to language, besides a spiritual and intellectual communication between them proper to beatific vision and similar to the angelic, they could communicate by word in a sublime paradisiacal language, somewhat similar phonetically to those we speak and know; with the possibility of communicating as well by writing and other means. They were not created naked; for from the first moment their bodies possessed a mysterious radiance which covered them like celestial raiment, and which they conserved until Adam sinned.

6. Our first parents were not created united in wedlock, since their marriage took place the instant following that of Universal Creation, that is, after both were created. For once God had created the first man, to whom He gave the name Adam, He created the first woman to be his companion or wife. God presented her to Adam and the two accepted each other mutually as spouses; God then confirmed this union by blessing them. Adam gave his wife the name Eve, which means 'life', because she was to be the mother of all the living. Marriage established, Adam, inspired by the Holy Spirit, proclaimed the indissoluble marriage bond in these words spoken over Eve: "This is now bone of my bones and flesh of my flesh; she will be called woman because she was made from man. Therefore a man shall leave his father and his mother, and shall unite to his wife, and they shall be two in one flesh," thereby also establishing the monogamous character of the marriage bond. The Most High, moreover, determined the principal end of marriage, saying to our first parents: "Increase and multiply, and fill the Earth", though by divine inspiration they did not

consummate it until after their sin. In Paradise, the marriage of our first parents, by virtue of original justice, enjoyed a supernatural dignity yet more sublime than the very Sacrament of Matrimony which Christ was later to institute. By the conjugal bond of our first parents, the essential nucleus of human society was formed: the married couple. Before sinning, Adam already exercised over Eve his corresponding authority as man and husband, although this was in most perfect harmony and joyful concordance between them both by virtue of original justice.

7. God created the first man, Adam, lord and master of visible creation, authority given him through the Souls of Christ and Mary. Eve at her creation was also endowed with authority, but in inferior grade to man's; for Adam's authority was over and above Eve's, since man was constituted head over woman. Adam and Eve were invested by God with monarchical authority to govern as king and queen, when He said to them: "Fill the Earth and subdue it, have dominion over the fish of the sea and the birds of the air, and over all the animals that move upon the earth." So, by these words, not only was the dignity of the human race over the rest of visible creation proclaimed, but also the consequent true authority of our first parents during their lives on earth to govern their descendants and all other things. Therefore the Lord God presented all the animals to Adam for him to name each one, so that the proper names of living animals are those which Adam gave to them. God said to our first parents: "See that I have given you all the herbs, trees and other plants of the earth to serve as food for you; and I have also given you all the animals of the earth, all the birds of the air and all the animals of the waters, so that you may have wherewith to eat."

Chapter XI

The Sacrament of the Triple Benediction. Perfect justice and imperfect justice

1. The Triple Benediction was formed of the Souls of Christ and Mary, a seed of Adam and an ovum of Eve. These generative seeds, espoused with the Divine Souls and therefore vivified by them, were enclosed in a diminutive covering. In the Sacrament of the Triple Benediction, by the presence of the Souls of Christ and Mary, the Blessed Trinity was also present. Through the Triple Benediction God poured out most abundant Graces upon mankind.

2. To institute the Sacrament of the Triple Benediction, Divine Providence, prior to the sin of our first parents, reserved their immaculate and glorious seeds. As God foresaw the prevarication of Adam and Eve before they sinned, He extracted from the first man a portion of his glorious semen, and from the first woman a glorious ovum. These seeds of Adam and Eve were therefore essential elements in the Sacrament of the Triple Benediction, which was instituted by the Most Divine Soul of Christ immediately after the creation of the first woman, and later deposited in Adam's side in the same place from which the rib had been extracted. Hours later, before Adam sinned, the Soul of Christ took the Sacrament from his body. Thanks to these glorious seeds, the future formation of Mary's Immaculate Body was possible; and in Hers, that of Christ's.

3. The Triple Benediction was the Perfect Sacrament of the Old Testament because by means of the same the soul could receive perfect justice or Indwelling of the Holy Spirit. Only the Triple Benediction could, then, erase original sin from the soul, bestow Sanctifying Grace and impress a character similar to that of Baptism. By virtue of this Perfect Sacrament, many privileged members of God's People, or Holy Church, were sanctified on receiving perfect justice.

4. However, in the economy of Grace of that time, imperfect justice was the usual form, received through sacrifices and imperfect sacraments according to the different epochs. Men prior to the institution of the imperfect sacrament of circumcision, and women in whatever period of the Old Testament, received imperfect justice: regarding children without the use of reason, through any act or exterior manifestation, sacrifices or prayers, which expressed faith in the future Redeemer, performed by their parents or, in their default, by guardians or other competent persons; and with regard to adults, through the same acts of faith, sacrifices or prayers performed by themselves. However, in the case of children without the use of reason in danger of death, a simple blessing from their parents sufficed for them to receive imperfect justice. Imperfect justice freed the soul from the indwelling of Satan which original sin entails; but did not give the soul the Indwelling of the Holy Spirit or Sanctifying Grace, though it did give a reflection of the same.

Chapter XII

Earthly Paradise

1. Before the sin of our first parents, the great created Universe enjoyed the indescribable beauty and perfection with which it came forth from the Creator's Hands. Earthly Paradise included the entirety of the great Universe, and each heavenly body forming part thereof possessed a peculiar natural charm: some for the concurrence in them of the animal, vegetable and mineral kingdoms, others for just the last. God created animals and plants in many parts of the Universe, as was the case of Earth. But only on this planet did God create man, so that from here other parts of the universe might also be populated.

2. On planet Earth, God chose a place of predilection, of greater richness and beauty, there to establish His People and focus the sublime mysteries of His Divine communications with mankind. This most delightful spot, spiritual centre of the great paradisiacal universe, was the geographic place piously known today as the Holy Land; whose limits correspond to the land which God promised to Abraham for his descendants and afterwards to Moses, and where the Thirteen Tribes of Israel settled. The centre of Paradise, or garden of delights or Eden, was located in what today is Jerusalem and its surroundings. Our first parents Adam and Eve were created in the very place where Bethlehem stands today, a short distance from Jerusalem.

Book II

The trial of the angels

Chapter I

God subjected the angels to a trial of love and fidelity

1. Shortly after creating the angels, God subjected them to the necessary test of their love and fidelity which would make possible their confirmation in eternal glory. The test consisted in acknowledging and accepting the Divine Supremacy of the Word Made Man and the royalty and imperium of Mary over the angelic nature, and also in rendering Them due homage. At this a spiritual and transcendent battle began among the angels.

2. The time elapsed from the creation of the angels until the fall of the rebels and the confirmation in Grace of the faithful was 12 hours. The trial began for them all three instants before twelve o'clock midday on that first Sunday, day of Creation. Let us see, then, what occurred in each of the three instants which preceded noon that day. In the first instant, God, to try them, deprived all the angels of the beatific vision, infused knowledge and other gifts. Thus reduced to the common state of the angelic nature, He presented to their veiled understanding the complete Sacred Humanity of Christ united to the Divine Word, along with the complete Person of Mary associated to the Divine Council, for them to adore the Deific Humanity, venerate His Divine Mother and submit to Both as Parents and Sovereigns over all other creatures. At this trial, many of the angels, induced by Lucifer, who was the most beautiful angel, felt aversion and repugnance at seeing their angelic nature humbled by the priority given in the mysteries of God to two creatures, human and therefore of inferior nature; besides, Lucifer, carried away by his self-love and the singular excellence of his angelic nature, even desired Christ's Hypostatic Union for himself. In the second instant Saint Michael the Archangel arose; he, in a display of ardent zeal for the glory of the Most High, drew many other angels in the wake of his good example, and all tried to draw those unsettled by temptation and those who wavered back to God's obedience. In the third instant was the dissuasive discourse of the Divine Mary to those angels who were launching themselves into open rebellion, advising them as well of the eternal chastisement awaiting them if they did not desist from evil; this discourse was also to strengthen the others, especially the wavering, thanks to which many overcame the temptation. At exactly 12 o'clock midday the fierce intellectual and spiritual battle between the good angels and the bad angels took place in the following manner: Saint Michael, captain of the steadfast, proclaimed the Most Divine Majesty of the Holy Face of Jesus and cried out imperiously: "Who is like unto God?", and the other faithful angels responded in unison: "No one is like unto God!", being then confirmed in Grace. On the other hand, Lucifer, captain of the rebels, answered: "We shall not serve Him!" And the other bad angels responded in unison: "We are God's equals!", thereby consummating their blasphemous rebellion against their Omnipotent Creator and God; for which they were confirmed in disgrace, penetrated with eternal fire and turned forever into demons. In this terrible battle, two thirds of all the angelic hosts overcame the trial and one third succumbed.

3. The Most Divine Soul of Christ and the Divine Soul of Mary intervened powerfully and decisively, assisting and strengthening the angels who humbly submitted to the Divine Will, who in this way were successful in overcoming the trial; they were confirmed in Grace and lost in the eternal contemplation of the Divine Essence, in perpetual oblation, in unending adoration, as holy victims in most loving and spiritual sacrifice.

Chapter II

The faithful angels after overcoming the trial

1. The good angels, after overcoming the trial, continued ranked in nine angelic choirs divided into three hierarchies; without there now being the same number of angels in each choir due to the apostasy of a third part of the whole; the first hierarchy being most affected in number, the second somewhat less, and the third considerably less.

2. The natural and supernatural qualities of the good angels were more sublimated as a reward for their faithfulness to God, according to the response of each to Grace and the degree of merit acquired in the trial. Besides, according to this response and merit acquired, each angelic spirit received a corresponding increase of Grace and beatific vision. Because of this, an angel of an inferior choir can enjoy more essential glory than one of a superior choir, by virtue of merits acquired during the trial. And as what counts before God is personal merit acquired by response to Grace, those heavenly spirits who merited more in the trial, without abandoning the hierarchy or choir in which they were created, are now more elevated in Heaven than others of superior hierarchy and angelic choir, the number of such cases being incalculable.

3. The seven Archangels with Saint Michael at the head, being those who gained most merit in the service of God during the trial, are not only elevated above the other angelic choirs by their rank of captains over them and by their high grade of heavenly glory, but also by a greater perfection in their angelic qualities. Among the heavenly spirits then, there exists a hierarchical order, or authority of some over others, the maximum grade of which corresponds to the seven Archangels led by Saint Michael, who is Prince of all the Heavenly Hosts. The Holy Archangels are: Saint Michael, Saint Gabriel, Saint Raphael, Saint Uriel, Saint Cediel, Saint Cedechiel and Saint Jereniel.

Book III Adam's and Eve's trial and sin

Chapter I

The trial of our first parents

After their respective creations, Adam and Eve enjoyed the supreme happiness which corresponded to their original justice, that is until God in His inscrutable plans determined to submit them to a trial, the outcome of which, if they overcame it, would be their confirmation in the glorious state and in the happiness they possessed. It was 12 o'clock midday on Sunday of Creation when, in order to try Adam and Eve, the Most High began to deprive them at certain moments of the beatific vision, of infused knowledge, of impeccancy, and of immunity to concupiscence with the exception of that concerning the sexual appetite; and when they found themselves reduced almost to the common state of today's mortals, they had to exert themselves in order to remain faithful in obedience to God, without lacking special helps of Grace for this; Satan too was also permitted to tempt them in diverse ways. In addition, during the trial, on being deprived of beatific vision, they no longer had the ability to communicate with the language proper to that vision, which is similar to the angelic, though they could with that of Paradise. Our first parents, who were created in the place where today the city of Bethlehem stands, during their time of trial were to be found in the proximity of what we know today as Mount Calvary in Jerusalem, being the most beautiful spot in Paradise. In the midst of Paradise stood the Tree of Life, which was the Most Divine Soul of Christ who, during the trial of our first parents, became visible there under the appearance of a slender and flourishing Olive Tree to enlighten them with His saving light. Likewise in the midst of Paradise there flowed a river, which was the Divine Soul of Mary who, also to help our first parents, appeared to them under this form of Salutory Fount issuing from the foot of the very Tree of Life, and whose crystalline waters represented the immaculate clarity of this Divine Creature, channel of mediation of Grace between Christ and humanity. The trial to which Adam and Eve were subjected consisted in the fulfilment of certain divine precepts which God imposed upon them.

Chapter II

The fall of the first woman

1. As Satan saw that in spite of his intents, our first parents by the help of Grace remained faithful to their original virtue, he planned a more efficacious way of making them fall. For the purpose, in his infernal audacity, presuming to supplant the Tree of Life, the Evil One appeared under the form of another tree: that of the knowledge of good and evil, or Tree of Death, which possessed a diabolical seductive power through the exuberant fruit it offered, prepared with special devilish artifice to seduce our first parents; since this fruit, of ethereal nature, was different from that of all the other trees planted by God in Paradise; and therefore was not an apple or anything similar. As the Tree of Death strongly attracted the attention of our first parents because of its fruit's exotic colour, aroma and other qualities, which made it conspicuous among the other trees, God sought to warn them of the infernal scheme and the danger which awaited them; thus, the Most Divine Soul of Christ under the form of the Tree of Life spoke to Adam saying: "*You shall eat of every tree in Paradise. However, you may not eat of the tree of the knowledge of good and evil, because whatever day you eat of it you shall die*"; a command heard at the same time by Eve, who understood that it was binding on her too. By His words God warned them of the soul's supernatural death as well as the bodily death that would befall humanity if they sinned. Satan, who observed that, given its strange beauty, our first parents felt not only a natural attraction to, but as well certain intrigue concerning the mystery of the fruit of the forbidden tree, accosted them with ever increasing guile, until he succeeded in arousing their eager curiosity. As Eve was more inclined to pry, she approached closer to the accursed tree, lethally spellbound, to enjoy the rare beauty of its fruit.

2. That was the opportune moment which Satan took advantage of to make his decisive attack. Taking the form of serpent as well, he climbed up the infernal Tree of Death and from there began the following pernicious dialogue with Eve. The infernal serpent said to the woman; "*Why has God commanded you not to eat of this tree of Paradise?*" To which the woman replied. "*Of the fruit of the trees that are in Paradise we may eat. But of the fruit of this tree of good and evil God commanded us neither to eat nor to touch so as not to die.*" And the serpent said to the woman: "*By no means will you die, because God knows that whatever day you eat of it your eyes will be opened; and you will be like gods, knowing everything, good and evil.*"

3. Throughout the dialogue with the demon, Eve, at first full of certain fear and indecision, sometimes looked towards the Tree of Life, receiving from it prudent encouragement to withdraw from danger, and at other times listened with growing interest to the seductive insinuations of the deceitful serpent; to the point that he succeeded in seducing her with fraudulent and flattering promises which excited ambition and vainglory in her, with the malice of a monstrous sin of pride, namely, to try to be like God. Moreover, that the serpent spoke was also an inducement to the curiosity of the first woman, who marvelled at the oddity of hearing speak what she thought was an animal. Eve, then, after protracted wavering and rejection of divine inspirations, seeing moreover that the tree was good to eat of, attractive to the eyes and pleasant to behold, took of its fruit; and surrendering to Satan in heart, mind and senses, she materially ate the forbidden fruit; which, though ethereal in make-up, nevertheless gratified her as though it were a natural fruit. Eve committed this most grievous sin of disobedience motivated by pride at two o'clock in the afternoon on the first Day of Creation, without Adam being present.

Chapter III

The fall of the first man

After the fall of the first woman, the envious and infernal serpent saw the ground well prepared to gain his complete triumph, namely to make the first man, Adam, Head of humanity, sin, by whose fall the evil one perceived that disaster would befall humanity. Therefore, once the unfortunate Eve had fallen into the trap, Satan, with yet more seductive words, induced her to draw her husband towards the Tree of Death, to which Adam condescended to please her, observing with great astonishment that his wife continued to eat the forbidden fruit without any harm apparently befalling her. With both of them now beside the accursed tree, Eve took one of the fruits and offered it to Adam, at the same time sharing with him the flattering promises of the serpent for whoever ate of it. Adam did not give in without first offering resistance, glancing towards the Tree of Life from where he received prudent inspirations to withdraw from temptation. Though on the one hand he was perfectly willing to obey God his Creator, on the other hand the tenderness of the woman shackled him to the flattering promises concealed in the forbidden fruit, the sight of which unsettled his mind and weakened his will. Caught up in this terrible struggle between good and evil, Adam was unable to contradict and openly reprimand Eve for her abominable action, or even withdraw from her, especially as he noted no physical change in her; consequently, he too gave entry into his heart to the wicked and illusory desire to be equal to God through the influence of the forbidden fruit, which He received from the hands of his wife and materially ate. Adam committed this most grievous sin of disobedience motivated by pride at 3 o'clock in the afternoon of the first Day of Creation.

Chapter IV

Adam and Eve sinned in the place we know today as Mount Calvary

The two sinned in what we know today as Mount Calvary in Jerusalem; for the Tree of Life was situated in the same spot where Christ would later die crucified, and the tree of knowledge of good and evil was situated close by and to the left of the other Tree, in the spot where the cross of the bad thief would later be placed.

Book IV

Disastrous consequences of original sin, announcement of Redemption, and Adam's and Eve's repentance

Chapter I

God reprimands Adam and Eve for their grievous sin

1. The loss of original justice in our first parents because of their sin, after the fall of Adam, caused the eyes of them both to be opened as they became aware of the evil which the loss of innocence occasions, being then subject to the law of sin and to the human concupiscences it involves. Besides, from that moment they became completely naked on finding themselves deprived of the heavenly raiment which covered their bodies, with sentiments of mutual shame, so that they used fig leaves to cover their nakedness.

2. After they had sinned, having heard the voice of the Lord God who, through the Soul of Christ, called them from the Tree of Life by means of which He manifested Himself in the midst of Paradise, Adam and his wife hid themselves from His presence. But the Lord God summoned Adam and asked: "*Where are you?*" Who replied: "*I heard your voice in Paradise and I was afraid because I was naked, and I hid myself.*" Then God said to him: "*And why are you naked? Is it not because you ate of the tree of which I told you not to eat?*" And Adam said: "*The woman You gave me as companion gave me from the tree and I ate.*" And the Lord God said to the woman: "*Why did you do that?*" And she replied: "*The serpent deceived me and I ate.*"

Chapter II

God announces the future Redemption of humanity

1. Then the Lord God, in the presence of our first parents, cursed the infernal serpent, announcing to him that the Woman, the New Eve, that is the Most Blessed Virgin Mary, would crush his proud head, and in that way his pride and wickedness would be trodden underfoot by Her and those who put themselves under Her protection. Thus the Lord God said to the demon, "*I will put greater enmities between you and the Woman, between Her Lineage and your lineage. She will crush your head, and you will set snares for Her heel.*" That is, the head of the infernal serpent would be crushed by the Woman and Her Lineage which is Christ and His Mystical Body; and that the infernal dragon would waylay Her heel, which is the Church Militant on Earth, in every one of Her members, by way of deceits, temptations and seductions, making use of the world and the flesh. Satan, however, on hearing that his proud head would be crushed by the Divine Woman, disappeared in the form of tree and serpent from the presence of our first parents.

2. Thus immediately after the fall and before God announced to Adam and Eve the punishment for their sin, He promised them a future Saviour, fruit of the Woman who would crush the head of the serpent, a Saviour who would free man from the slavery of the devil, and restore to him Grace and the right to the kingdom of Heaven. This then, is the first announcement and promise of future Redemption that Adam and Eve heard directly from the mouth of God. By which they both knew perfectly well that the Woman was Mary, the new Eve, and that the future Saviour was Christ, the new Adam. We see here how the Infinite Goodness of God, displaying His boundless mercy, immediately after the fall of our first parents and before repentance and acknowledgement of the gravity of their fault, prepared for them and foretold the remedy, promising them future Redemption accomplished by the Woman and the Son to be born of Her; thus sending a ray of hope into their souls, which, overwhelmed and prostrate in utter despair, without this instructive promise would have been unable to rise from their desolate state. For, if by the sin of Adam the demon

had gained victory over the human race, subjecting it to his dominion, it was not definitive, since fallen humanity would be redeemed by the Redeemer and the Co-Redemptrix, Christ and Mary.

3. The promise of Redemption was made at four o'clock in the afternoon, and afterwards God continued speaking for another hour to our first parents, announcing to them the punishment they deserved for their sin, giving them instructions about clothing for their bodies, the sacrifices they were to offer, the penitential life they were to live, the obligation to procreate and to educate their children, and so forth, ending all these teachings towards sunset on that first day of Creation.

Chapter III

God establishes His Commandments for Adam and Eve

In the instructions given by God to our first parents after they had sinned, He promulgated certain Commandments or primitive Decalogue whose contents were essentially the same as the Ten Commandments transmitted later by God to Moses, the Ten Commandments of the Evangelical Law, and those of the present day, each adapted in its expression to a particular historical moment. In the Commandments given to our first parents Adam and Eve, God established the obligation to sanctify Sunday as the Day of the Lord.

Chapter IV

God announces to our first parents the punishments they deserved by their sin

1. God said to the woman: "*Your labours and your sufferings in your pregnancies will be multiplied; with suffering you will give birth to your children, and you will be under your husband's authority, and he will have dominion over you.*" For after sin, besides having broken the blessed harmony and delightful intimacy of the first married couple with God, the authority of Adam over Eve entailed the dominion of husband over wife, and her subjection to him, to the consequent mutual mortification of both; since the all perfect concordance between man and wife in Paradise no longer existed.

2. And God said to Adam, "*For having paid heed to the voice of your wife and eaten of the tree of which I commanded you not to eat, cursed is the earth because of you; with great fatigue you will eat of her poor fruits all the days of your life. By the sweat of your brow will you eat your bread, until you return to the earth from which you were taken: because dust you are and unto dust you will return.*"

3. God taught our first parents to make tunics from animal skins to dress with. This is the universal precept given by God for men to cover their bodies decently with clothing.

Chapter V

Because of sin, Adam and Eve lost the sublime gifts they possessed in Paradise

1. After the punishments were announced to our first parents, God Triune, in the Tree of Life, lamented the sin of Adam and Eve, since having been created with original justice and inclination towards good, for aspiring to become as God, they were despoiled of this privileged state and became subject to the tyranny of sin, which entails the natural inclination towards evil; forasmuch, from then on they would be obliged to struggle against the enemies of the soul in order to attain good or virtue. Adam and Eve, then, lost original justice with all its sublime gifts, such as Divine Sonship, Beatific Vision and the glorious state of their bodies. They were also subject to pain, to illness and to corporal death; and, as the sin of our first parents meant their apostasy, they were outside the Church. Besides, together with their other gifts, Adam and Eve lost the knowledge of the sublime language of Paradise, although God at the same time infused into them the knowledge of another language proper to fallen nature. The Great Universe also suffered the disastrous consequences of the sin of Adam and Eve, since it was thrown into disorder and dispossessed of a great part of its richness and original beauty, and subject to corruption; accordingly our first parents found themselves deprived as well of the garden of delights in which they had been created.

2. Finally God decreed that both Adam and Eve as well as all fallen mankind be deprived of the privileges of Earthly Paradise until the establishment of the Messianic Kingdom. After this decree the Soul of Christ united to the Divine Word disappeared as Tree of Life from the presence of our first parents, and so likewise the Soul of Mary disappeared under the form of Salutory River.

Chapter VI

Adam and Eve repent of their sin

After the disappearance of the Tree of Life and the Salutory River, our first parents, finding themselves deprived of the sublime gifts they had possessed in Paradise, and after hearing the promise of Redemption and the pains they had to suffer for their disobedience, immediately repented with sorrow of perfect contrition. In view of this God pardoned their guilt or mortal sin, granting them imperfect justifying Grace and freeing them from the indwelling of Satan; by which Adam and Eve recovered friendship with God, were no longer guilty of eternal pains, and returned to membership of the true Church. Nevertheless, the stain of their grievous sin would remain in their souls for many years, namely the absence of Sanctifying Grace. Our first parents never ever sinned again, either mortally or venially. In their marriage relations they never had intercourse during Eve's menstrual periods, pregnancies and the six weeks following confinement.

Chapter VII

Adam's patriarchal and priestly authority

God, through the Souls of Christ and Mary, reminded the first man Adam after his fall that he was head and father of the whole Earth with power to govern all things, giving him the strength to do so. Hence Adam, as Patriarch or head of the family of God's People, exercised over them supreme priestly and monarchical authority in the spiritual

and temporal orders. God also required of Adam to offer Him bloody sacrifices of animals as testimony to man's sin, to his personal impotence to satisfy for his offence, and to the reparatory promise of God through the Victims of Calvary, Christ and Mary, Who would make fully possible such reparation by virtue of the infinite value of their sacrifices. Patriarch Adam, responding to the divine mandate, was the one who offered his God and Creator the first bloody sacrifice of expiation, as model and example of penance to be followed by all his descendants. Likewise, Adam also taught his sons to offer bloody sacrifices of animals, since he knew that without bloodshed there would be no Redemption, and that consequently it was necessary to perform sacrifices which symbolized the Bloody Reparatory Sacrifice of the Cross. Adam is the first Patriarch of humanity, Eve the first Matriarch.

Chapter VIII

Mary's Planet and Lucifer's Planet

1. While the Universe at large suffered the consequences of Adam's fall, God, at the petition of the Divine Soul of Mary, preserved a planet from the punishment of that first sin, so that those who would in the future be its inhabitants might enjoy in part the Graces proper to Original Justice that our first parents possessed in Paradise and later lost. This privileged planet is Mary's Planet, where there is a special economy of Grace. In different epochs and moments, God took privileged men and women not only from Earth but also from other inhabited planets, in order to reside on Mary's Planet, and from there fulfil very special missions in other inhabited worlds. Those who live on Mary's Planet, from the moment of their arrival, possess in inferior grade the supernatural and preternatural gifts which our first parents lost, so that they rejoice in the beatific vision and in the glorification of their essential and accidental bodies. However, the gifts and Graces of Mary's Planet are of an inferior degree to those of Earthly Paradise, and more inferior still to those of the future Messianic Kingdom, of which that Planet is an anticipation. Accordingly, the accidental bodies of its dwellers, though glorious and beautiful, do not yet have all their dimensions and features in accord with those of the essential body. On Mary's Planet there is no human procreation, but that of animals and plants conserved there is very copious, without the loss of any created species, and with the same original beauty with which God created them, though subject to death. It is admirable that the Most High preserved a Planet from the defilement of Adam's sin, assigning it as Realm and Mansion of the Divine Mary, in accord with Her Immaculate Beauty and Purity. But She, having renounced living in that privileged Paradise so as to be on earth with the banished children of Eve, at the same time desired that some of the latter partake of the Graces and delights of that wonderful place, to mankind's benefit.

2. Lucifer's Planet exists as well, since God allowed Satan to take over a planet as his exclusive kingdom. This usurpation took place after Adam's fall. Later, Satan peopled it with accursed men and women taken from Earth and from other inhabited worlds. Due to their consummate wickedness, he allures them with ambitious offers for the purpose of taking them to his infernal Planet, where there is no possibility at all of Redemption. But before those perverse individuals give their definitive consent, it is necessary for the Divine Mary to forewarn them of the eternally wretched consequences that will befall them, and instruct them regarding Redemption and other mysteries of our Faith; and those who choose to follow the suggestions of Satan, reaffirming in this way with supreme degree of malice their sin against the Holy Spirit, are confirmed in disgrace and taken by the demons to Lucifer's Planet; and from that moment on their bodies and souls are subject to a state of quasi damnation, with certain qualities of infernal resurrected bodies and the corresponding pain proper to this singular state, which is that of loss in inferior degree, without any possibility of pleasure. The bodies of these wretched inhabitants are no longer subject to physical or organic necessities, nor is any sensual pleasure possible to them, nor human procreation. However, those accursed, who will come to Earth to help Antichrist, will continue to accumulate demerits until their death and particular judgment, both of which will take place on Earth at the Return of Christ, Who will fulminate them with His Divine Breath and entomb them forever in Hell. The iniquities of Earth, such as sionism, freemasonry, schisms, heresies, communism and other perverse ideologies, came into being in their respective moments in the other inhabited worlds through the inhabitants of Lucifer's Planet. At Christ's Return, this planet will be freed from Satan and its inhabitants for evermore.

Book V

Adam's and Eve's children

Chapter I

Cain and Abel

1. Nine months after their expulsion from Paradise, Eve bore Adam twin sons named Cain and Abel. The first to be born was Cain, of whom his mother said: "*God has given me a son.*" One year later Eve gave birth to twin daughters named Maphala and Lily. Maphala, whose name means 'smutty', while still in her mother's womb, spat at her sister. Adam and Eve, after the birth of these two sets of twins, begot numerous sons and daughters, reaching a total of eight hundred and eighty-eight: four hundred and forty-four sons and four hundred and forty-four daughters. The descendants of Adam and Eve soon multiplied exceedingly, given the great fecundity of married couples, since births were almost always of several children. These marriages were monogamous as instituted by God, and marriages between brother and sister did not imply any offence at all to God until the Law of Moses.

2. Abel was a shepherd, and from early childhood showed signs of a humble spirit, ever submissive and charitable. Since his father had taught him the divine precept of offering bloody sacrifices of animals, Abel, always willing to serve God faithfully, offered Him the most select of the firstborn of his flocks. And the Lord saw and graciously accepted his sacrifices, since they fulfilled the necessary conditions, to the point where sometimes God would manifest this patently, sending a fiery flame down from Heaven which consumed the victims which Abel offered with conscientious

rectitude and liberal generosity. At the age of twelve years Abel was sanctified on receiving the custody of the Triple Benediction, bestowed on him by the Most Divine Soul of Christ. Thanks to this privilege, Abel's soul was cleansed from original sin on receiving the Indwelling of Sanctifying Grace or the Holy Spirit. Immediately after receiving this extraordinary Grace, Abel consecrated himself to God by a vow of perpetual virginity, remaining a virgin all his life, despite having many sisters eligible for marriage. One of these, Lily by name, who corresponded to him as wife, also consecrated herself to God by a vow of perpetual virginity at the age of twelve, and therefore one year after her brother. The Sacrament of the Triple Benediction remained in the custody of Abel until his death. The life of this just man elapsed without him ever losing his innocence. Abel was always a model of virtue in the service of God.

3. Cain was a husbandman. From early childhood he always manifested a proud, rebellious and envious spirit, markedly so when he reached the age of reason, in spite of very special Graces he received from God, which he despised. Though Cain was aware of the divine precept that he should offer bloody sacrifices of animals to God, given his evil dispositions, ever more perverse, he kept the animals for himself and offered to God only the worst fruits of the land he cultivated, so that his sacrifices were not acceptable to God. It was deeply galling to him that his brother Abel was loved by God for his great virtues, and that Abel's sacrifices were accepted by Him with the greatest satisfaction. God's justly merited predilection for Abel increased in Cain the terrible hatred he felt for his innocent brother; consequently he became deeply irritated with him, and ill-treated him with great cruelty owing to the envy he felt. God, coming to Abel's defence, said angrily to Cain: *"What is your motive for ill-treating your brother and why is your face downcast? Is it not certain that if you do good you will be rewarded? And that if you do evil the habit of sin will always be with you? It is your own fault that disorderly habits drag you into evil; if you wish, you can overcome them by the help of My Graces."*

4. But, despite God's warnings and exhortations, Cain, instead of amending his perverse conduct, in an arrogant act of vengeance, at the age of twelve years consecrated himself entirely to Satan, being then marked by the sign of Lucifer; that is, with the number 666, the mark of the Beast, which for the time being was invisible to others. When he was fourteen years old, Cain married his sister Maphala, whom he chose as wife owing to her perverse dispositions. By her he had numerous sons and daughters.

5. From that moment on the irrepressible hatred which Cain already felt towards his brother increased to the point that the very existence of Abel was intolerable to him. However, the innocent Abel bore with heroic patience all the harassment and ill-treatment received from Cain, always manifesting great respect and love towards his brother. One day in the year 34 of creation, when Abel was thirty-three years old, it came to pass that the shrewd Cain, feigning kindness, asked his brother to accompany him out of doors, saying: *"Let's go outside!"* And when they were alone in what today is the Valley of Josaphat on the outskirts of Jerusalem, Cain attacked Abel from behind and slew him. Cain, after he had killed the just Abel, offered him in holocaust to Satan, and his brother's body was reduced to ashes. This he did to obtain from Satan forty years to continue with his parents, brothers, sisters and the rest of the family, in order to fulfil his diabolical mission of sowing evil among them and drawing them in his wake. God permitted Satan to respond to Cain's wicked desires. After his crime, Cain, lying to his parents, told them that one of the lambs which Abel had reserved to offer to God, possessed by Satan, had wholly devoured his brother. Adam and Eve believed this deception for forty years. Despite this abominable crime, God manifested His patience towards the fratricide, and continued to give him special Graces to see if he might convert, without Cain responding to them in any way.

6. Forty years after the death of the just Abel, the first virgin martyr of humanity, God, exceedingly vexed with Cain, spoke to him: *"Where is your brother Abel?"* Cain disdainfully replied: *"I do not know. Am I by chance my brother's keeper?"* The Lord replied to him: *"What have you done? The voice of your brother's blood cries out to Me from the earth. Cursed, then, will you be from now on upon the earth, which opened her mouth and received from your hand your brother's blood. When you till the soil, she will not yield you her fruits, and you will roam errant and fugitive upon the earth."* Cain, instead of repenting for his sins, full of pride reproached the Lord saying: *"My iniquity is very great to deserve Your pardon. Mark, today You cast me out from this spot on earth where Your people live. I will be far from Your presence and I will live errant and fugitive in other places on earth, so that whoever finds me will kill me."* By these words Cain manifested his despair and complete lack of confidence in the infinite mercy of God, whom he blamed for all his evils, including his own possible death through vengeance. But the Lord said to him: *"Thus will it be; but whoever kills Cain will receive a punishment seven times greater."* The Lord showed him in this way that, while murder is a very grave sin, it is far greater when committed out of vengeance. Furthermore, God again tried to move Cain to repentance, but the perverse fratricide did not respond to God's goodness. Hence, after this dialogue, Cain, his wife Maphala, his children, grandchildren, great grandchildren, and other descendants of Adam and Eve, fled from that place inhabited by the People of God, and lived errant towards the east, where Cain founded the city of Henoah, where the Tower of Babel was later built. In his flight, God uncovered the sign of the Beast '666' imprinted on Cain's forehead. This luciferan mark became visible to all. After the flight of mankind's first heresiarch and his partisans, Archangel Saint Uriel, in God's name, revealed to Adam and Eve the truth concerning Abel's death. Cain and Maphala had six hundred and sixty-six sons and daughters. Cain never became reconciled with God, rejecting all the Graces that were given to him for salvation, and thus died in the most abject apostasy. Cain and Maphala damned themselves, and are in the eternal fire of Hell with their respective bodies. Cain is one of the principal beasts of the Earth. Maphala is one of the principal figures of Antimary.

7. Among Cain's descendents, Lamech stands out for his wickedness and sin of bigamy, since he had two wives at the same time, contrary to the monogamous character of marriage instituted by God. Lamech killed two men: first, a youthful son of Cain in order to rob from him Sella, who was to be the youth's wife; and then Cain, who, seeing the murder of his son, hurled himself upon Lamech to kill him, but was overpowered and killed by Lamech. After this double crime, Lamech, with arrogant defiance, revealed to his first wife Ada, and to the other, Sella by name, whom he had stolen, how he had killed Cain and his son, saying: *"Hearken to my voice, wives of Lamech, and listen. I killed*

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a man by striking him, and a youth by a blow." He added with sarcastic irony: *"If whoever kills Cain will suffer vengeance seven times, seventy times seven whoever kills Lamech"*, thus scoffing at God's words to Cain. However, for his double crime, Lamech was seven times accursed by God, and finally damned himself eternally.

Chapter II

Construction of the first Temple of Jerusalem dedicated to God. Patriarch Adam and Matriarch Eve are sanctified. Birth of Seth

1. After Cain's apostasy and banishment, Patriarch Adam and Matriarch Eve, together with their descendants faithful to God, remained in the place where, prior to sin, Eden or the garden of delights of Earthly Paradise had been. God entrusted Adam with the construction of a Temple in Jerusalem in His honour. Adam began the building when he was one hundred and eighty-two years old, and finished it at the age of two hundred and twenty-two: that is, God's Temple took forty years to build. Accordingly, from the very outset of the history of the People of God, there was always a Temple dedicated to divine worship in Jerusalem. This edifice was destroyed several times in the course of the centuries and rebuilt on the same spot where the Temple stood at the time of Christ.

2. When Adam was two hundred and twenty-two years old, the Soul of Christ entrusted him with the custody of the Triple Benediction which had been in Abel's possession until his death. Adam had merited this special Grace after having expiated his sin by rigorous penance. Adam enthroned the Sacrament of the Triple Benediction in the recently completed Temple, for it to be venerated there by the entire Chosen People. Adam was sanctified at the moment he took custody of the Triple Benediction, and received perfect justice, and therefore the Indwelling of the Holy Spirit in his soul, as did his wife Eve; so that they both had their first and only sin blotted out. After receiving the Triple Benediction, Adam, in agreement with his wife, in thanksgiving for such a singular favour, observed complete continence for a year. Eight years after receiving the Sacrament of the Triple Benediction, that is, on the 1st of January in the year 230, Eve bore her husband Adam another son, whom he called Seth, name which signifies foundation or seed; so Eve said: *"God has given me another seed in place of Abel, whom Cain slew"*: that is, now I know which of my sons will succeed Adam in the Patriarchate, with all that it entails. For Seth was chosen by God so that in him might continue the promissory line or lineage from which the future Redeemer, Our Lord Jesus Christ, would be born. After receiving the Triple Benediction, Adam and Eve, by holy mutual agreement and for the remainder of their lives, after every seven successive years of marital intercourse, observed one year of absolute chastity so as to dedicate themselves yet further to God.

3. Seth came to sweeten the bitterness that Adam and Eve felt for the death of Abel. From childhood Seth was outstanding for his exalted virtues, which were imitated by many of his descendents. When he was twenty-four years old, Seth married his twenty-three-year-old sister Liria, by whom he had many sons and daughters; and at two hundred and five years of age, his son Enos was born to him. After the birth of Seth, Patriarch Saint Adam lived seven hundred years, and died on the 1st of January in the year 930 of Creation, at the age of nine hundred and thirty years, in the same spot where Christ was to be buried, today the Holy Sepulchre in Jerusalem; and the body of our first father was buried in the same spot on Mount Calvary where later Christ would be raised up on the Cross. An hour after her husband, that is, at the age of nine hundred and thirty years and one hour, Matriarch Saint Eve died where later the Immaculate dormant Body of the Divine Mary would be laid, the spot in Jerusalem now known as the Sepulchre of the Virgin; and Eve was afterwards buried on Calvary beside her husband Adam, her head being laid at the spot above which, in the course of time, the feet of Our Blessed Lady would stand at the foot of the Cross. After the death of Adam and Eve, all living human beings mysteriously kept one week of absolute silence, as a respectful sign of mourning. With regard to Lily, Adam's and Eve's daughter, she died a holy death at the age of nine hundred years. To calculate the years Adam and Eve lived, their creation with the physical and psychological state of a person thirty-three years of age should be taken into account, so that on the 1st of January in the year 1 when they were created, their age was set at one year; on the 1st of January in the year 2, their age was two years, and so on, for they did not begin at the age of thirty-three years on the day of Creation.

Chapter III

Patriarch Seth and the other antediluvian Patriarchs

1. The same as Patriarch Adam, both Patriarch Seth and the other antediluvian Patriarchs, exercised their Patriarchate with supreme priestly and monarchical authority in the spiritual and temporal orders.

2. Once concluded the week of absolute silence for the death of Adam and Eve, Seth, then seven hundred years old, was sanctified in the Temple on being blessed with the Triple Benediction by the Soul of Christ. At that moment he was constituted Patriarch of the People of God and custodian of the Mysterious Sacrament. In the year 1142 Patriarch Saint Seth and Matriarch Saint Liria both died at the same instant, when he was nine hundred and twelve years old and she nine hundred and eleven. At Seth's death, his great-great-great-grandson Henoah, who was twenty years of age and had been presanctified, received from the Soul of Christ the ministry of blessing in the Temple with the Triple Benediction the antediluvian Patriarchs Enos, Cainan, Malaleel and Jared, at the respective moments in which these began to exercise their Patriarchate. These four Patriarchs, on being blessed with the mysterious Sacrament, were sanctified, and moreover constituted custodians of the Triple Benediction enthroned in the Temple.

3. *Enos*, Seth's son, when eighteen years of age, married his sister Margaret who was seventeen, by whom he had many sons and daughters before and after the heir to the primogeniture, who was his son Cainan. Enos, at the age of one hundred and ninety years, begot his son Cainan. At Seth's death in 1142, Enos was constituted Patriarch of the People of God, when seven hundred and seven years old, establishing great solemnity in divine worship. In the year 1340, Patriarch Saint Enos and Matriarch Saint Margaret died at the same instant: he was nine hundred and five years

old and she nine hundred and four. **Cainan**, the son of Enos, when twenty-one years old married his sister Jazmine who was twenty, by whom he had many sons and daughters before and after the heir to the primogeniture, who was his son Malaleel. Cainan, when one hundred and seventy years old, begot his son Maleleel. At Enos's death in the year 1340, Cainan was constituted Patriarch of the People of God, when seven hundred and fifteen years old. In the year 1535, Patriarch Saint Cainan and Matriarch Saint Jazmine died at the same instant: he was nine hundred and ten years old and she nine hundred and nine. Patriarch Saint Cainan was also known by the epithet of Cainan 'the Seraphic'. **Malaleel** the son of Cainan, when twenty-four years old married his sister Rose who was twenty-three, by whom he had many sons and daughters before and after the heir to the primogeniture, who was his son Jared. Malaleel, when one hundred and sixty-five years old, begot his son Jared. At Cainan's death in 1535, Malaleel was constituted Patriarch Saint Rose died at the same instant: he was eight hundred and ninety-five years old and she eight hundred and ninety-four. **Jared**, son of Malaleel, when seventeen years old married his sister Mathusalina who was sixteen, by whom he had many sons and daughters before and after the heir to the primogeniture, who was his son Henoeh. Jared, when one hundred and sixty-two years old, begot his son Henoeh. At Malaleel's death in 1690, Jared was constituted Patriarch Mathusalina died at the same instant: he was nine hundred and thirty years old and she nine hundred and sixty-one. **Henoeh**, son of Jared, when twenty-four years old married his sister Clavelia who was twenty-three, by whom he had many sons and daughters before and after the heir to the primogeniture, who was his son Mathusalem. Henoeh, when one hundred and sixty-five years old, begot his son Mathusalem. At the death of Jared in 1922, Henoeh was constituted Patriarch of the People of God, when eight hundred years old. In the year 2010, Patriarch Saint Henoeh was rapt up to the Planet of Mary at the age of eight hundred and eighty-eight years, taking with him the Triple Benediction, and from there exercised his Patriarchate over the inhabitants of the other planets. His wife, Matriarch Saint Clavelia, died when eight hundred and eighty-seven years old, at the same instant that Henoeh was rapt up to the Planet of Mary. **Mathusalem**, son of Henoeh, was presanctified in his mother's womb in the eighth month of his conception. Mathusalem, when seventeen years old married his sister Anne who was sixteen, by whom he had many sons and daughters before and after the heir to the primogeniture, who was his son Lamech. Mathusalem, when one hundred and sixty-seven years old, begot his son Lamech. In the year 2010, after Henoeh was rapt up to the Planet of Mary, Mathusalem was constituted Patriarch of the People of God, when seven hundred and twenty-three years old. In the year 2121, Patriarch Saint Mathusalem, when eight hundred and thirty-four years old, was rapt up to the Planet of Mary. His wife, Matriarch Saint Anne, died when eight hundred and thirty-three years old, at the same instant Mathusalem was rapt up to the Planet of Mary. **Lamech**, son of Mathusalem, when twenty-four years old married his sister Mary who was twenty-three, by whom he had many sons and daughters before and after the heir to the primogeniture, who was Noah. Lamech, when one hundred and eighty-eight years old, begot his son Noah. In the year 2121, when his father Mathusalem was rapt up to the Planet of Mary, the Soul of Christ brought the Triple Benediction to the Temple, and with It blessed and sanctified Lamech, disappearing with It afterwards. At this moment Lamech was constituted Patriarch of the People of God, when six hundred and sixty-seven years old. In the year 2231, Patriarch Saint Lamech and Matriarch Saint Mary died at the same instant: he was seven hundred and seventy-seven years old and she seven hundred and seventy-six.

Book VI

Noah and the universal Flood

Chapter I

Patriarch Noah

In the year of Creation 1642, Lamech, when one hundred and eighty-eight years old, begot his son Noah, to whom he gave this name saying: "This son will console us in the works and labours of our hands in this land which the Lord cursed." Noah was a just and perfect man who remained faithful to the Lord, without ever straying from the paths of justice, religion and virtue, so that he found grace before Him. Noah, when forty-four years old, married his sister Virginia who was forty-three. The name Virginia was given to her because in her time the Earth would be renewed by the universal Flood, and thus transformed into Virgin Earth or New Earth. Noah and Virginia, before begetting Sem, Japhet and Cam, had numerous sons and daughters. In the year 2142 of Creation, when Noah was five hundred years of age, his wife Virginia gave birth to triplet boys, who were born in the following order: Sem, Japhet and Cam. One year following their birth, Noah and Virginia had triplet girls, who were born in this order: Basilica, Nela and Nila. After these three daughters, and until seven years before the Flood, Noah and Virginia had numerous sons and daughters. Sem, when thirty years old, married his sister Basilica who was twenty-nine. On the same day Japhet also married his sister Nela, and Cam his sister Nila. Each of these three couples had many sons and daughters, until seven years prior to the Flood.

Chapter II

The corruption of mankind and the Decree of the Flood

1. In the times preceding the universal Flood, the population of mankind had grown to an extraordinary degree, together with scientific and economic development. But men, instead of being faithful to God's dispositions and giving Him thanks for such happy progress, became full of pride, committing all kinds of iniquities. For a long time before the universal Flood, two lines could be clearly distinguished: from the line of Seth, the children of God; and from the line of Cain, the children of men. With the passing of time many of the children of God apostatized and mingled with

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the daughters of men, given their extraordinary attributes of beauty, seduction and guile, over and above what was common among the daughters of God. And thus, with the exception of Noah, Virginia, and their three sons Sem, Japhet and Cam with their respective wives, even the children of the People of God themselves became perverted; since they gradually lost the sound morals and religious sentiments they had inherited from their forebears.

2. Human ambition became so bold as even to desire to supplant the infinite power of God. Scientists, proud and aberrant, on the pretext of progress and with the help of Satan, dedicated themselves to all kinds of experiments in genetic manipulation, in laboratories of very advanced technology; for, before the universal Flood, technology was in many respects far superior to that of the present day, though in many other respects, very inferior. And God permitted them to tamper with the natural order in many ways, chiefly concerning human beings, animals and plants. We have evident proof of this, in those times preceding the Flood, in the giants existing on Earth, product of abominable genetic manipulation: some were men of gigantic stature with human souls created and infused by God; others were animals and vegetables also of gigantic size. All those series of human, animal and vegetable giants were later on exterminated by God in the Flood. Giant men who were the result of genetic manipulation have nothing in common with other men of very elevated stature who also existed, fruit of natural generation established by God, though altered by original sin.

3. However, within the corrupt society existing prior to the Flood, there were other types of giants; men powerful in government, in finance and in armaments, who subjugated whole peoples by their conquests and despotic powers. These powerful rulers of the Earth were in possession of lethal weapons unimaginable to men of today. They too were all exterminated by God in the Flood.

4. Before the universal Flood, on many planets human beings existed who descended from different couples translated from Earth, some good and others bad. The corruption of men took place in those other inhabited worlds just the same as on Earth. In the year 2122 of Creation, God ordered Noah to preach penance on Earth with the object of converting the nations and avoiding the chastisement, saying: "My conserving Spirit will not remain with man, since his flesh has corrupted; thus his time shall be one hundred and twenty years." In this way God announced to Noah that, though chastisement was now inevitable because of human perversity, it would not come for one hundred and twenty years, time given to man for reflection and repentance; wherewith God could be moved even to take pity on the human race. Noah, always faithful and obedient to the commands of God, preached incessantly, and the announcement of the chastisement was transmitted by word of mouth everywhere. The people paid no heed to the dramatic predictions, at which they even jeered, Noah being made the object of ridicule by that degraded populace who rejected his teachings, labelling them as insanity. So God, seeing that the malice of man was great upon Earth, and that all the thoughts of his heart were inclined to evil, with deepest grief said again to Noah: "I will exterminate man whom I have created from the face of the Earth: from man to animals, from reptiles to the birds of the air." In this way God lamented to Noah the indifference of men at the announcements of His messenger, and at the same time ordered him to preach with greater insistence and detail the chastisement to come if man persisted in his wickedness.

5. After the first twenty years of Noah's preaching, since there was no improvement at all in mankind's conduct, rather it had corrupted even further and the Earth had filled with paramount iniquity, God decided to communicate to Noah His firm decision to chastise by the universal Flood. But before giving him the preparatory instructions for the chastisement, in the year 2142 He granted Noah the privilege of being sanctified. Accordingly, the Divine Soul of Mary in the form of a Cloud, and the Most Divine Soul of Christ in human form within the Cloud bearing the Sacrament of the Triple Benediction, appeared to Noah. With the Most Sacred Mystery the Soul of Christ touched the heart of His servant, who was sanctified on receiving Sanctifying Grace in his soul. Afterwards, the Soul of Christ ordered Noah to construct the Ark, since He desired to chastise humanity by complete extermination. The Divine Souls disappeared, taking with Them the Triple Benediction to the Planet of Mary, from where They had brought It, since Henoeh had taken It there because of corruption on Earth.

6. Twenty years of Noah's preaching thus having passed, and therefore one hundred years before the chastisement, God announced to Noah that His Decree of the Flood was irrevocable, and at the same time He commissioned the construction of the Ark, saying to him: "The end of all men has now come, decreed by Me; since the Earth is full of iniquity from their evil deeds, and I will destroy them together with the Earth. Make for yourself an Ark of well cut wooden beams: in the Ark you will make compartments and you will coat it with pitch inside and out. And you must make it in the following way: the length of the Ark will be three hundred cubits (159 m), the width fifty cubits (26.5 m) and the height thirty cubits (15.9 m). You will build a window into the Ark, and you will make the deck sloping, up to one cubit higher in the centre; and in one side of the Ark you will put the door; and you will build her of three storeys: one below, one in the middle and another above." The biblical cubit is equivalent to fifty-three centimetres. Shortly before Sem, Japhet and Cam were born, Noah began to construct the Ark, helped by his sons, other relatives and servants, under the excellent direction of his father Patriarch Lamech. The Ark was constructed in what would later be known as the Valley of Josaphat, in Jerusalem, since Noah with his family lived where this city is today.

7. Although God had resolutely ordered Noah to construct the Ark, and the Flood was now inevitable because of the obstinate impiety of mankind, nevertheless, the patience and mercy of God was such that the execution of the chastisement remained conditioned to men's acceptance or rejection of the preaching they received from Noah. All that God said regarding the chastisement of Earth was also meant for the other inhabited planets, as man's corruption had spread to them all. For that reason, one hundred and twenty years before the Flood, God had entrusted Mathusalem with preaching penance to planetary mankind; for he had been transported to the Planet of Mary so that, from there, he might fulfil that mission on other planets. Neither were his warnings accepted by their inhabitants, with a few exceptions. Hence on Earth, those who remained faithful to God: Noah, his wife, and their three sons with their respective wives, found safety in the Ark; since, when the moment arrived to enter the saving Ark, only Noah and Virginia, Sem

and Basilica, Japhet and Nela, as also Cam and Nila, entered. All the other surviving children of these four couples, as they refused to enter, were engulfed in the universal Flood. In their turn, the few planetary men and women who also remained faithful to God were taken to the Planet of Mary, remaining there as inhabitants of this planet, as Mathusalem already was; though he, for mysterious reasons, was to come back to Earth after the chastisement, to die fourteen years later at the age of nine hundred and sixty-nine. Before he died, Mathusalem gave to Noah and his children the Book of Enoch, which contained the events prior to the Flood and prophecies concerning future happenings.

8. In the year 2231, at the death of his father Patriarch Saint Lamech, Noah, who was five hundred and eighty-nine years old, was constituted Patriarch of the People of God, with supreme monarchical and priestly authority in the spiritual and temporal orders.

Chapter III The universal Flood

1. The time having arrived, then, when God was ready to chastise perverse humanity with the Flood, He said to Patriarch Noah: *“Go into the Ark, you and all your family, because only you have been found just before Me in this generation. Of the land animals, take: of some, seven pairs: seven male and seven female; of others, two pairs: two male and two female; and of the birds of the air take seven pairs: seven male and seven female; so as to conserve all species of animals on the face of the Earth. Because after seven days I will cause it to rain on Earth for forty days and forty nights, and I will exterminate whatever lives thereon.”* Noah prepared to do all that the Lord had commanded him.

2. On Friday, the 25th of December in the year 2241 of Creation, just as God had ordered Noah, the pairs of the different animal species began to enter the Ark. These animals, moved by God, entered submissively and in perfect order. During the animals' stay in the Ark, God subjected them to profound sleep, and they remained as if lethargic, with the exception of some few of the domestic kinds necessary for the sustenance of Noah and the other seven who lived with him. For, although Noah did not kill any of the animals on board the Ark, he did make use of the milk of some of the cows, sheep and goats, and of other animal products, for his own and his family's nourishment.

3. On Friday the 1st of January in the year 2242 of Creation, all the animals being then on board the Ark, Noah entered with his wife Virginia, their sons Sem, Japhet and Cam and their respective wives, Basilica, Nela and Nila, the last to enter being the Patriarch, who solemnly bore the Triple Benediction. For, moments before Noah entered the Ark, the Three Divine Persons appeared to him in human form encompassed in the Cloud, which was the Divine Soul of Mary; the Second Person of the Most Blessed Trinity bestowed upon Noah the Sacrament of the Triple Benediction within the Chalice which would be used by Melchisedech at the time of the August Monarchs Melchisedech's and Essenia's reign, in the year 3266. The Patriarch introduced the Mysterious Sacrament processionally into the Ark and deposited it there as living Tabernacle in that temple which contained the Church. To him, then, was confided the custody of the Triple Benediction, which he conserved within the Ark during the days they remained inside.

4. On Friday the 1st of January in the year 2242 of Creation, the Flood began at daybreak. Patriarch Noah was six hundred years old when the cataracts of heaven opened and the waters began to engulf everything. It rained for forty days and forty nights, so that the inundation was of such magnitude that the waters rose exceedingly, covering everything. The Ark, therefore, while floating on the waters, was borne along by the currents from what is today the Valley of Josaphat in Jerusalem to the peaks of Armenia, being raised far above Mount Ararat. All the highest mountains were covered, the water being fifteen cubits (7.95 meters) above the Himalayas, the highest point on Earth, which was thus completely covered by the waters. So then, with the level of the waters continually rising over the earth from the 1st of January, they came to cover it completely on the 10th of February of the same year 2242. The water destroyed all creatures that lived on earth, from men to every species of animal: birds, beasts and all reptiles. No living being remained on earth. Only Noah and the other seven who were with him in the Ark were left: that is, his wife Virginia, and his sons Sem, Japhet and Cam with their wives. Though owing to the Flood many of the animals who lived beneath the waters died, in the waters many pairs of each species survived; for the chastisement directly affected dry land and indirectly the waters. They covered the earth for one hundred and fifty days, that is, from the 1st of January when the flood began, up till and including the 29th of May of the same year 2242.

5. The Ark was the sumptuous sanctuary which contained the Church amid the terrible upheaval of the Flood. For the espoused Souls of Christ and Mary were within the Ark, present in the Sacrament of the Triple Benediction, and this Divine Espousal or Mystical Soul manifested itself assisting the Church in a very special way, conducting the Barque intact and safe amid the universal catastrophe. The Holy Spirit, present in the Divine Souls, covered with the fire of His Charity and filled with actual Graces the Church contained in the Ark. Inside, Noah and his family remained in continuous prayer and sacrifice, in order thus further to placate the wrath of God and to draw down His mercy on that perverse humanity. Thanks then, to the intercession of Noah and his family, many of those who perished during the Flood acknowledged their guilt, asked pardon of God and were saved.

6. To have an idea of the great loss of human life caused by the flood, the following should be taken into account: on the 1st of January in the year 2242 of Creation, before the universal Flood began, the Earth had a population of a slightly over eight thousand million human beings, without counting those of the other inhabited planets. This enormous number of human beings who peopled the Earth before the Flood was due to man's long life-span at that time, the copious fecundity of women, and other factors favouring that growth. Therefore, by the universal Flood, God exterminated on Earth and on the other inhabited planets all human beings who existed on them before the chastisement began, with the exception of Noah, his wife, and their three sons with their respective wives. In short, only those eight persons remained on Earth. In addition, at the universal Flood the physiognomy of the Earth changed, as did that of the other planets affected by the chastisement.

7. Although the Flood was universal, for it affected the Earth as well as the other inhabited planets, nevertheless the Planet of Mary was not affected, since this was a place preserved from the sin of Adam, where its inhabitants enjoy a special economy of Grace and the beatific vision. Owing to the mysteries of God, neither did the Flood affect the Planet of Lucifer, since its infernal inhabitants will not die until they and Antichrist are fulminated by the Divine Breath of Christ. As on these two planets there is no human procreation, the enormous number of men and women born after the Flood all proceed solely and exclusively from Noah and his three sons.

8. On Wednesday the 10th of February in the year 2242 of Creation at daybreak, the Flood ended, because the great cataracts of heaven closed and the rain ceased. And God remembering Noah and all the animals with him in the Ark, on the 30th of May in the same year, when the waters were still fifteen cubits (7.95 m) above the Himalayas, the Holy Spirit, in the form of a dove, hovering over the waters, breathed impetuously, and under the impulse of His divine breath they began to descend dizzily, and so the waters abated after having dominated the earth for one hundred and fifty days. On the 6th of June, with the waters still nine metres above Mount Ararat, the Holy Spirit, in the form of a dove, alighted on the uppermost part of the Ark, breathed, and the barque grounded with a great rasping noise, coming to rest, then, on that mountain of Armenia. On the 6th of August the peaks of the mountains in that area became visible, beginning with Ararat, which is the highest of the region.

9. On the 15th of September, that is, forty days after the 6th of August, Noah, opening the window he had built into the Ark, released a raven which flew out and did not return until the waters on the earth had dried. On Saturday the 15th of October, Noah released the Dove for the first time, to see if the waters had ceased on the face of the earth; and She, not finding anywhere to perch, because the waters still covered the earth, returned to the Ark that same day. Noah then, stretching out his hand, took Her back into the Ark. That Dove was the Divine Soul of Mary manifested under that form. On Saturday the 22nd of October, that is, seven days later, Noah released the same Dove for the second time, which returned in the evening of the same day bringing an olive branch with green leaves in Her beak. That Branch was the Most Divine Soul of Christ appearing under that form. Thereby Noah understood that the waters had completely subsided on the earth, having fallen to sea level as we understand this today. From the end of the Flood on the 10th of February, until the waters had completely subsided on the 22nd of October, two hundred and fifty-five days elapsed, since February miraculously had twenty-nine days; thus the year 2242 was a leap year, which it would not otherwise have been. This occurred because, after the rains of the universal Flood had ceased until the waters had subsided, God prolonged the days.

10. On Saturday the 29th of October, that is, seven days later, Noah released the same Dove for the third time and She did not come back; meaning that the Divine Soul of Mary mysteriously ceased to be visible under that form; though She, by virtue of Her sacramental presence in the Triple Benediction, continued within the Ark. On Saturday the 5th of November Noah opened a window in the deck of the Ark, and leaning out, observed that the part of the earth he could see was already dry. And on Saturday the 31st of December of that year 2242, the whole earth was by then dry. On that same day the raven returned to the Ark, since according to the divine plan, it had to go out officially paired with the other animals of its species.

11. On Sunday the 1st of January in the year of Creation 2243, shortly before noon, God gave the command to Patriarch Noah for all to leave the Ark, saying: *“Go out from the Ark both you and your wife, your sons and your sons' wives together with you. Take out all the animals which are with you as well: the birds, the beasts and the reptiles. Enter upon the earth and increase and multiply upon it.”* At 12 o'clock in the morning or noon that day, Noah left the Ark bearing the Triple Benediction, and he was followed by his family and all the animals. Patriarch Noah, then, was the first who trod the earth purified, beautified and richly fertile. That same 1st of January, at 3 o'clock in the afternoon, Noah erected an altar to the Lord; and taking certain animals, offered holocausts on the altar. This sacrifice was sweet-smelling to God, Who for that reason said: *“I will never again curse the Earth chastising it by a Flood because of men's sins; and despite the senses and thoughts of the human heart being inclined to evil, I will no more chastise all living beings in the same way as I have now done. Therefore, from now on, and so long as the world endures, sowing and reaping, cold and heat, summer and winter, day and night, will never cease to follow each other in turn.”*

Chapter IV

God's blessing to and pact with Patriarch Noah

1. Afterwards, the Eternal Father became visible to Noah and the rest, under majestic human figure, naming Himself Ananias, which means 'Dispeller of darkness'. The Eternal Father blessed Noah, his wife Virginia, his sons and their wives, saying to them: *“Increase and multiply and populate the Earth. Let all the animals of the earth, all the birds of the air and all the fish of the sea be subject to you, since they are all in your hands and under your dominion. The animals will serve you as food; as will the plants which I also deliver up to you. Do you then increase and multiply, spread out over the Earth and populate it.”*

2. The Eternal Father also said to Noah and his family: *“Know that I shall establish My pact with you, and with your descendants, and with every living animal, for never again will all flesh perish by flood water, nor in the future will there be a flood to destroy the Earth.”* The Eternal Father said also: *“This is the sign of the covenant which I will establish for all generations, between Me and you, and every living animal that dwells with you: this Rainbow which you see there upon the Cloud, will be the sign of the covenant between Myself and the Earth. So that, when I cover the heavens with clouds, My rainbow will appear among them, and I will remember My covenant with you and with all living beings: and there will be no more flood waters to destroy all things. This, then, is the sign of the covenant I have established between Myself and every living being on Earth.”* The Rainbow was the Most Divine Soul of Christ and the Cloud the Divine Soul of Mary, the Two appearing in this way. Next the Eternal Father gave the order to Noah that all should return to their land of origin, that is, to what is today known as Jerusalem, and He indicated that they

should journey between the rivers Euphrates and Tigris in pilgrimage for six hundred and forty years; and that they should encamp in eight different places, remaining eighty years in each place; and moreover, those eight stages of encampments concluded, they should then go directly to their place of origin. The Eternal Father also said to them that, during the pilgrimage, they were not to found any permanent city, but only encamp; until, having arrived at their destination, they were to build a Temple in honour of God on the same spot where that of Adam had stood, and to re-found the first city of the virgin Earth, a city which is Jerusalem.

3. On that same Sunday the 1st of January in the year 2243, after the pleasing sacrifice he had offered to God on leaving the Ark, Noah, together with his wife Virginia, Sem and Basilica, Japhet and Nela, and as well Cam and Nila, in thanksgiving to God, made a vow of complete chastity for the whole of that year. But halfway through the year Cam and Nila broke the vow of chastity they had made; so that, fallen from Grace, they lost the light and consecrated themselves entirely to Satan. However, they did not conceive that year, intentionally so, because if Nila had done so, their wrongdoing for having both broken their vow of chastity would have been discovered. Cam and Nila, who by their apostasy were outside Holy Church, nevertheless continued to live with their parents and family for forty years, concealing their perversity.

4. After the Flood, Noah and Virginia had eight hundred and eighty-eight sons and daughters. Sem and Basilica, after the Flood and the birth of the heir to the primogeniture, their son Arphaxad, had many sons and daughters. Japhet and Nela, after the Flood, had many sons and daughters. Cam and Nila, after the flood, had six hundred and sixty-six sons and daughters.

5. After the Flood, the entire lineage of mankind on Earth and on the other inhabited planets, descended from Noah and Virginia, and also from Sem, Japhet and Cam and their respective wives. From the lineage of Sem was to come the parentage of Jesus Christ. Noah is the first postdiluvian Patriarch to whom God clearly promised the coming of the Redeemer. Before the universal Flood men were unacquainted with rain, for the earth was watered by a gentle dew and underground water was exceedingly abundant.

Chapter V

The Blessing of Sem and Japhet. Cam and all his descendants are cursed

1. Patriarch Noah, who was also a farmer, dedicated himself with his children, among other tasks, to cultivating the land. It came to pass that, in the year 2282, when settled with his family in the first encampment, having planted a vineyard and obtained clusters of grapes, he pressed them and drank the juice once fermented, and became inebriated, and was left naked in the middle of his tent. This mishap was not due to Noah's intemperance in drinking, for he knew the effects of wine perfectly well, but was caused by his grandson Canaan, Cam's fourth son, who astutely and satanically altered Noah's wine to cause him to become drunk, with the diabolical intention of seizing the custody of the Triple Benediction from him and hence to be able to profane it. Cam, seeing the shameful undress of his father, without considering the respect he owed him, went out to tell his two brothers in a burlesque and mocking manner. Sem and Japhet, however, recriminated their brother Cam for his vile conduct, and then went over to where their father lay, and walking backwards so as not to see his nakedness, drew near and covered him with a cloak. For his perverse behaviour, Cam, who was already accursed in the sight of God following his deplorable consecration to Satan, was now exposed following the fresh curse fallen upon him for what he had done to his father, since God had decreed to Adam and Eve in Paradise that the child who uncovered the nakedness of his father and mother would be accursed; such only being permitted if required by charity for their proper care. When Noah recovered from the effects of the wine, he woke up, and on learning from Sem and Japhet what Cam, the youngest of the three, had done to him, Noah did not curse Cam since he was already accursed by his abominable action, but he cursed Canaan, his wife Babela and all their descendants saying: "*Cursed be Canaan. He will be the servant of the servants of his brothers.*" And he added: "*Blessed be the Lord God of Sem; Canaan will be his servant. May God increase Japhet and may he dwell in the tents of Sem; and may Canaan be his servant.*" Cam, instead of repenting, became exceedingly enraged with his father and brothers, wishing them all kinds of evils. Furthermore, Cam, in gratitude to his son Canaan for attempting to profane the Triple Benediction, rewarded him with the primogeniture according to the order of Satan.

2. After this episode, Cam and Nila, Canaan and Babela, with all their followers, moved away from their family firmly resolved to battle against the People of God, above all by propagating idolatry and paganism everywhere. In spite of their estrangement, Cam did not lose sight of Noah, Sem, Japhet and all their followers in their pilgrimage, with the object of contaminating them and drawing them into apostasy. Cam, then, is the postdiluvian protoheresiarch; he felt remorseless hatred for his brother Sem, since from him the Saviour of the world was to descend.

3. For centuries after the universal Flood there continued to be two lines in humanity: the first, that of the children of God, which had two branches: the principal one was that of the descendants of Patriarch Saint Sem and Matriarch Saint Basilica; the secondary one was that of the descendants of Patriarch Saint Japhet and Matriarch Saint Nela; and the second line, that of the children of men, the descendants of Cam and Nila. Many of the sons of God, with the passing of time, apostatized and mixed with the daughters of men, given their extraordinary attributes of beauty, seduction and guile, over and above what was normal in the line of the daughters of God. During their lives, Cam and Nila, as well as Canaan and Babela, rejected all the Graces given to them for their salvation, so that they eternally damned themselves and are in Hell in body and soul. Cam and Canaan are to be counted among the principal beasts of the Earth. Nila and Babela are two of the principal figures of Antimary. Babela had as byname 'goddess of darkness'.

4. In the year 2592, Patriarch Saint Noah and Matriarch Saint Virginia died at the same instant, he at nine hundred and fifty years of age and she at nine hundred and forty-nine. Japhet and Nela died holy deaths. The Temple raised to God by Adam in what today is Jerusalem, was destroyed in the universal Flood.

5. Just as Patriarch Noah, both Patriarch Sem and all the other postdiluvian Patriarchs exercised their Patriarchate with supreme priestly and monarchical authority in the spiritual and the temporal orders.

Chapter VI

The postdiluvian Patriarchs from Sem to the Tower of Babel

1. **Sem**, son of Noah, at the age of one hundred and two years, by his wife Basilica had his son Arphaxad. Patriarch Noah, shortly before dying, through a special blessing given to Sem, gave the latter custody of the Sacrament of the Triple Benediction, Sem then being sanctified. Because of this special blessing of his father, Sem, among all his brothers, inherited the primogeniture, not for being the firstborn. At Noah's death in the year 2592, Sem was constituted Patriarch of the People of God at the age of four hundred and fifty years. In the year 2642, Patriarch Saint Sem and Matriarch Saint Basilica died at the same instant, when he was five hundred years of age and she four hundred and ninety-nine. After Sem and Basilica, the deaths of a Patriarch and the corresponding Matriarch no longer took place on the same day.

2. **Arphaxad**, son of Sem, when twenty-four years of age married his sister Celeste who was twenty-three, by whom he had many sons and daughters before and after the heir to the primogeniture, who was his son Sale. Arphaxad, when one hundred and thirty-five years of age, begot his son Sale. Shortly before Sem died, which was in the year 2642, Arphaxad received from his father the blessing of the firstborn and custody of the Triple Benediction, being then sanctified. At Sem's death, Arphaxad was constituted Patriarch of the People of God, when three hundred and ninety-eight years of age. In the year 2682 Patriarch Saint Arphaxad died at the age of four hundred and thirty-eight years.

3. **Sale**, son of Arphaxad, when nineteen years of age married his sister Azaharre who was eighteen, by whom he had many sons and daughters before and after the heir to the primogeniture, who was his son Heber. Sale, when one hundred and thirty years of age, begot his son Heber. Shortly before Arphaxad died, which was in the year 2682, Sale received from his father the blessing of the firstborn and custody of the Triple Benediction, being then sanctified. At Arphaxad's death, Sale was constituted Patriarch of the People of God, when three hundred and three years of age. In the year 2812, that is, thirty-five years before the construction of the Tower of Babel began, given the widespread corruption of a great majority of the People of God, Patriarch Saint Henoah came to Earth and took the Triple Benediction away with him to the Planet of Mary. In the year 2839 Patriarch Saint Sale died at the age of four hundred and sixty years.

Book VII

The Tower of Babel

Chapter I

Patriarch Heber

Heber, son of Sale, was presanctified in his mother's womb a few instants before birth. When he was twenty-one years of age Heber married his sister Bosphora who was twenty, by whom he had many sons and daughters before and after the heir to the primogeniture, who was his son Phaleg. Heber, when one hundred and thirty-four years of age, begot his son Phaleg. Shortly before Sale died, which was in the year 2839, Heber received the blessing of the firstborn from his father. At the death of Patriarch Saint Sale, Heber was constituted Patriarch of the People of God at the age of three hundred and thirty years, and therefore eight years before the construction of the Tower of Babel began, and forty-three years prior to the confusion of races and languages.

Chapter II

Corruption of a large proportion of Noah's descendants. The project of the construction of the Tower of Babel

1. Following the universal Flood, it was God's desire, made known to Noah, that he with his family should set out from the mountains of Ararat in Armenia, where the Ark had come to rest, towards the west, to occupy what is today Jerusalem and its surroundings, and there establish the spiritual centre of the Chosen People. The descendants of Noah, in their long journey, arrived at Senaar, encamping on the spacious plain with the intention of later continuing their journey to their place of origin just as the Lord had commanded. However, as the land between the rivers Tigris and Euphrates was exceedingly fertile, using this fertility as an excuse, they settled down there, against the Divine Plan, becoming morally very lax, in spite of warnings from God through His representatives, among them Patriarch Heber. According to epoch, this territory was later called Chaldea, Babylonia and Mesopotamia, and today Iraq. Soon a great portion fell into idolatry as a result of materialism; until, in the year 2842, when the departure from the last encampment was still forty years away, instigated by Satan, they planned the construction of a great city to be dominated by a colossal tower, for their pleasures and pagan worship, and so that their name might be forever exalted in the memory of future generations, with the consequent challenge to God's Will and Omnipotence.

2. Before the chastisement of the Tower of Babel, all the inhabitants of the universe were of a single race: the authentic white race, given to Adam and Eve, which bore no relation to today's white race, this not being the authentic one. Besides, all the inhabitants of the universe spoke and wrote the same language, that which Adam and Eve had received following their sin, which in its origin possessed great richness, but had gradually degenerated because of man's intellectual debasement owing to sin and vice.

Chapter III

Construction of the Tower of Babel, division of races and confounding of languages

1. The construction of the Tower of Babel began in the year 2847. The place chosen for this work was the site of the future city of Babylon, where the city of Henoah founded by Cain had stood before the Flood. To begin their aberrant project they said one to another: *"Come, let us make bricks and bake them in fire. Let us, then, build a city, and a tower which reaches up to heaven, and make our name famous before we spread throughout all lands."* They used bricks in place of stones and bitumen instead of mortar. Those peoples also planned that, when the city and its tower had been built and the centre of their satanic aspirations established there, they should then spread out all over the world in order to expand their ruinous enterprise and shake free from obedience to God, with the object of living according to their perverse inclinations. All this went openly against the divine plan, according to which they should continue their journey to the territory indicated to Noah, and there live together forming a great people under the authority of God, complying with His dispositions, given through His representatives; and thus, united in the same Faith, with one single language and one single race, populate the Earth. Moreover, as they feared that with the project of the city another chastisement might ensue, which according to them could be another flood, they decided to raise the tower to such an unimaginable height that, according to their inane pretensions, it could never be surpassed by the waters, and thus serve them as refuge. Apart from these and other motives, the Tower of Babel was most principally constructed in order, by means of telecommunication systems as yet unknown, from it to direct and control all of humanity. The architects and majority of builders of the Tower of Babel were descendants of Cam and Nila.

2. When the construction of the city and the Tower of Babel began, Sem had already died, as had his son Arphaxad and the latter's son Sale, who was the father of Heber, Patriarch of God's People at that time. The promoter of this ruinous project was a grandson of Cam called Nilo, surnamed Nimrod, proud, impious and idolatrous, with whom the majority of men collaborated; excepting a very few, among whom were to be counted Heber, his son Phaleg and his grandson Reu, all three descendants of Sem. Patriarch Heber, then head of the promissory line, was a man of great virtue and most faithful to God's commands. At one hundred and thirty-four years of age he begot his son Phaleg. Two hundred years before the city and the Tower of Babel were begun, Heber already knew by divine inspiration that such a work would be undertaken and would occasion the dispersion of men, due to the division of the single race and language into many different ones. For that reason, when his son and heir to the primogeniture was born in the year 2643, he was given the name Phaleg, which means 'division', because in his days the Earth was divided; for during his lifetime, not only would the confusion of races and tongues take place, but as well the descendants of Noah, who after this chastisement would become dispersed, were to populate part of the five continents. Nilo, surnamed Nimrod, is one of the principal beasts of the Earth, and is in eternal hellfire in body and soul.

3. As God looked down with exceeding wrath upon the city and the tower those arrogant peoples were building, while they were working at that disastrous project, the Most Divine Soul of Christ, in human form, appeared to Patriarch Heber and said to him: *"Observe how the people are of one single race, and all have the same language; and they will not desist from what they have begun until they finish it according as they have planned"*; and thus ordered Heber to admonish them all severely in order that they renounce their design. They not only ignored the divine revelation, but also jeered at Heber. Nevertheless, he interceded for them so that God might give them another opportunity to reflect and repent, and defer the punishment they deserved, to which the Lord acceded to please His most faithful Prophet and Patriarch Heber. But since their arrogance did not allow them to desist from the impious project they were realizing, the Triune God said interiorly: *"Let Us confound their language, so that no one may understand the speech of his companion."* This mysterious Trinitary colloquy, in which is contained the Divine Decree of the chastisement, was heard by the prudent Heber in a sublime vision.

4. While those presumptuous descendants of Noah were laboriously working on the construction of the city and the tower, it happened all of a sudden that they began to speak different languages, and the colour of their skin also suddenly changed. Both things occurred simultaneously, causing bewilderment among them; given that, because of the changes suffered, the majority of them no longer recognized or understood one other, so that the organization of the work was a complete chaos, resulting in its definitive suspension. The change in skin colour and the general transmutation of physiological and psychological characteristics was different for each of the family groups, seventy in number, in such a way that each of these groups found itself transformed into a race different to that which had existed before the Flood and to the now new ones of the other groups, not only in colour, but also in physiognomy, stature, character and many other features.

5. Thus, all the diverse races, with their respective colours and languages we know today, have their origin in the divine malediction; though in spite of their impoverished constitution, they each retain certain similarity of features with that which existed before the chastisement, some in one aspect, others in another: like the colour of the skin, features of the face, stature, anatomical complexion, physical strength, character, ability, and so forth. For example, the white race we know and which originated from the malediction, though it retains more similarity in colour with the primitive single race, nevertheless in other aspects retains less similarity than other races, and vice versa. The Deific Humanity of Christ and the Immaculate Person of Mary are the most perfect models of the original white race which was lost as a consequence of the chastisement of the Tower of Babel. Regarding the confusion of languages, as consequence of the chastisement, that very beautiful primitive language, which God had infused into Adam and Eve after sin, was lost to posterity; given that the new languages which had originated as a result of the divine malediction were very poor in comparison with that which had existed prior to the confusion, but retained certain things in common with that mysterious language unknown to us, some in one aspect, others in another. Furthermore, as a consequence of successive intermingling of races and the brutalizing of humanity by sin and vice, the languages which appeared in the chastisement have intermingled with one other, to their consequent degeneration and the emergence of others.

Therefore, the languages we know today, eastern or western, however beautiful some may appear to us, are very poor in relation to that which humanity spoke before the Tower of Babel.

6. Though the malediction fell on those who prevaricated by taking part in the construction of the Tower of Babel, nevertheless those who did not contribute to that aberration also suffered the consequences of that sin, as was the case of Heber and his family. But though Heber suffered the effects emanating from the divine chastisement for the Tower of Babel, nonetheless this should not be seen as a chastisement but as just another trial in his life. For that reason, though God also deprived His most faithful servant Heber and his family of the original race and language, He nevertheless preserved their white colour although noticeably affected, and endowed them with another language which, though much poorer, surpassed that of the other races in spirituality and richness. This language was afterwards called 'Hebrew', a name derived from Heber, its etymological root. From the chastisement of the Tower of Babel, Hebrew was always the language of the Chosen People of God until they began to lose its regular use because of the chastisements which were to occur following the division of Israel into two kingdoms: Judah and Samaria.

7. The chastisement of the confusion of races and languages, which occurred in the year of Creation 2882, brought conflicts between the sections of that conceited people, now incapable of peaceful coexistence owing to the bewilderment caused them by differences of race, and the impossibility of understanding one another due to the multiplicity of languages; all of which forced their prompt dispersion, so that each group of the same race and language set off in a direction different to the others. In this way they ceased to build the city and the tower, and the Lord scattered them to all parts of the earth from that place; which therefore was called Babel, because there the language of the whole Earth was confounded, and from there the Lord scattered them abroad. In addition, the different planets inhabited by men before the Flood were populated again after the Tower of Babel, given that, once the confusion of races and languages had taken place, many human couples were transported from Earth to those planetary locations.

8. After the dispersion of Noah's descendants, Heber's family, fulfilling the divine plan, settled down in what today is Jerusalem and its district. That same year 2882, Patriarch Heber, at God's command, began the construction of a new Jerusalem Temple on the same spot where that built by Adam had stood, and which had been destroyed by the universal Flood. The Temple in honour of God erected by Heber was completely finished in the year 2890, and thus took eight years to build. The Temple finished, Henoah brought the Triple Benediction from the Planet of Mary and delivered it over to Heber, who solemnly enthroned it in the new Temple.

9. Many of Heber's descendants populated as well those lands in Europe known today as Spain, France, Ireland, Poland and Austria. Heber himself was the first to settle in the Iberian Peninsula, which took its name from him, formed by Spain and Portugal. Patriarch Heber arrived in Spain entering by land from Africa, where later Africa was to be separated from Europe; that is, by the Straits of Gibraltar, known of old as the Bosphorus, in honour of Bosphora, Heber's wife. His descendants are the Iberians, historically known as the first settlers of Spain. The Prophet and Patriarch Heber, after his arrival in the Iberian peninsula, founded the city of Heberia, today Cadiz, once Heraclia, the oldest city in the West. The city of Cadiz, called Heberia when founded, acquired the name Heraclia at the time of the Phoenicians, when dominated by the giant Hercules, a Phoenician Canaanite descended from Cam. The giant Hercules was another of the principal beasts of the Earth, who caused himself to be adored as god by the townspeople of Heraclia. In view of the abominable depravities of the beast Hercules and his adorers, God chastised the city of Heraclia, causing it to disappear beneath the waters of the Atlantic Ocean together with Hercules and all its other inhabitants. Hercules is in the eternal fires of Hell in body and soul. Other descendants of Heber also populated parts of Asia, among them Chaldea, where afterwards Abraham was to be born. Patriarch Saint Heber, following his sojourn in Spain, returned to Jerusalem, where he died in the year 2956 at the age of four hundred and forty-seven, and was buried in Hebron, name which that city received in honour of Heber.

10. The transformation of the single race into multiple races, as chastisement for the Tower of Babel, did not affect the essential body of each person, which, being spiritualized matter, did not suffer any change. At the Second Coming of Christ to Earth, as Judge, the multiplicity of races and languages will cease, since in that instant all those destined to live in the Messianic Kingdom will recover the gifts that Adam and Eve lost by their sin; consequently, the race and language of Paradise will return, though further enriched. Also, at the Universal Resurrection, all the accidental bodies of the saved not yet risen will recover the prerogatives of the single human race according to the divine plan, as the accidental bodies of those in Heaven have already done, and as well, those of the inhabitants of the Planet of Mary, in part.

11. The Babel chastisement brought other consequences. For example, the deserts of Iraq, Kuwait and other nearby countries owe their origin to Holy Divine Wrath discharged over parts of Earth when, at Babel, God produced the confusion of languages and races. Moreover, man was ignorant of snow until one hundred and forty-four years after the dispersion which followed the confusion of languages and races in Babel, since it had not yet snowed on earth, though many places had a mild early morning frost.

Book VIII

The submerging and separation of continents

Chapter I

Patriarch Phaleg

Phaleg, son of Heber, when thirty years of age married his sister Rebecca who was twenty-nine, by whom he had many sons and daughters before and after the heir to the primogeniture, who was his son Reu. Phaleg, at one hundred and thirty years of age, begot his son Reu. A short time before Heber died, which was in the year 2956, Phaleg received from his father the blessing of the firstborn, and, besides, was sanctified on receiving the blessing which Heber gave

him with the Sacrament of the Triple Benediction in the Temple. At Heber's death, Phaleg was constituted Patriarch of the People of God at the age of three hundred and thirteen years. In the year 3019, seven years before the submerging and separation of continents, Henoch came to Earth to take away the Triple Benediction, which Patriarch Phaleg delivered over to him, and took It back again to the Planet of Mary.

Chapter II

The situation of the five continents as God created them

1. From the very instant in which God created the world until 144 years after the dispersion of men, the North and South Poles were two unfrozen seas. From the North Pole Sea, five continents spread out in a southerly direction, and were limited or divided from the north to the equator by flanking mountain ranges, but not by seas. From the equator to the South Pole Sea the continents were separated by five different oceans. In each one of the continents, in the northern hemisphere as in the southern, there were seas, lakes, rivers and so forth. In the northern hemisphere men and animals could go by different routes on *terra firma*, and travel around the Earth.

2. Therefore, until 144 years after the dispersion due to the Tower of Babel: Europe was united to Africa by southern Spain, where the Straits of Gibraltar lie today, also called Bosphorus in ancient times; the extreme south of the Asian continent was united to the continent of Australasia; between Europe and Africa united, and America, there was a continent named Atlantis; and between Asia and Australasia united, and America, there was a continent named Mu.

Chapter III

The corruption of men in the times preceding the three days of darkness of the year 3026

1. In those times preceding the three days of darkness of the year 3026 when the submerging and separation of continents took place, just as before the Flood, men had reached such a degree of pride, corruption and wickedness, that they aspired to be equal to God, and even to surpass His infinite power over life. Yet again, under the pretext of scientific progress, and with the aid of Satan, men tampered with the natural order in many things, above all in that concerning human beings, animals and plants.

2. For that reason, just as happened prior to the universal Flood, shortly before the submerging and separation of continents, among human beings once more there existed two classes of giants, of which some were the product of abominable genetic manipulation, all of whom later perished. Among animals, there were also those of gigantic size, obtained by genetic manipulation, all of which also perished. Likewise, among plants there were some of gigantic size and strange effects, obtained due to genetic manipulation, all of which disappeared as well. Before the three days of darkness, human technology in many aspects surpassed that of today, so much so that there existed lethal weapons of war unimaginable to us, and far superior even to those of today. At the same time, in many other aspects, the technology of that time was greatly inferior to ours.

Chapter IV

The chastisements during the three days of darkness in the year 3026

1. In the year 3026, that is 144 years after the dispersion following the confusion of races and languages at the Tower of Babel, God chastised humanity by means of a heavenly body that passed between the Sun and the Earth, producing three days of darkness, during which two-thirds of humanity perished. Many of those who died in the three days of darkness, acknowledging their guilt, asked pardon of God and were saved. During those three days many catastrophes occurred, among them, the submerging of the greater part of the continent existing until then between Europe and Africa united, and America; the submerging of great part of the continent existing until then between Asia and Australasia united, and America; the separation of Europe and Africa; the separation of Asia and Australasia; the appearance of volcanoes; terrible floods in many parts of the Earth; frightful earthquakes and tidal waves; climatic alterations; great loss of human and animal life; the freezing over of the North and South Polar Seas and of different parts of the remaining continents.

2. For that reason, part of the islands that today constitute the Australasian continent, as for example those of Polynesia, Hawaii, and so forth, are the visible remains of the ancient continent of Mu which has disappeared, and which existed between Asia and Australasia united, and America. With regard to Greenland, Iceland, the Azores, Madeira, the Canary Islands and the Cape Verde Islands among others, in the Atlantic Ocean: they are the visible remains of the ancient continent of Atlantis which has disappeared, and which existed between Europe and Africa united, and America. Concerning the South Pole territory known today as Antarctica, this rose up out of the sea during the three days of darkness. This territory is surrounded by the South Pole Sea or Antarctic Glacial Ocean. This happened in the lifetime of Patriarch Saint Phaleg, and for this reason Heber, for a double motive, gave his son the name Phaleg, which means 'division', since in his lifetime there occurred: in the year 2882, the division of races and languages, and the dispersion of the descendants of Noah across the five continents; and in the year 3026, the submerging and separation of continents during the three days of darkness.

3. In the year 3026, at the beginning of the three days of darkness, the Temple of Jerusalem built by Heber gradually began to crumble, and became entirely ruined at the end of the third day of darkness. Patriarch Saint Phaleg died in Jerusalem while praying in the Temple on the third day of darkness, at the age of three hundred and eighty-three years. However, Phaleg's death on the third day of darkness was not a punishment for him, but occurred by divine permission, so that by his holy death many sinners might be converted. The darkness concluded, his son Reu interred him in Hebron beside the tomb of his father Heber. After Phaleg's burial, Most Holy Ananias, who is the Eternal father, appeared to Reu while he was still in Hebron and ordered him to leave immediately for Ur in Chaldea with his son Sarug and the other surviving members of his family. Phaleg had a twin brother, Patriarch Jecthan, who was married to Brisa.

4. The construction of the Egyptian pyramids concluded one day before the first day of the darkness that occurred when God submerged and separated continents. Among others, we refer to the three gigantic Egyptian pyramids on the outskirts of Cairo known as those of Gizeh. God did not permit those pyramids to be ruined during the three days of darkness which followed their construction so that, among other reasons, there might remain to posterity clear evidence of the advanced human technology existent prior to the year 3026 of Creation, when the submerging and separation of continents took place. The architects and the majority of the constructors of the Egyptian pyramids were descendants of Cam and Nila. The Egyptian pyramids were constructed, among other reasons, in order from them, by systems of telecommunication even more sophisticated than those of the Tower of Babel, and therefore unknown today, to direct and control all of humanity.

Chapter V

The postdiluvian Patriarchs from Reu to Thare

1. **Reu**, son of Phaleg, when twenty-five years of age married his sister Sephora who was twenty-four, by whom he had many sons and daughters before and after the heir to the primogeniture, who was his son Sarug. Reu, at the age of one hundred and thirty-two years, begot his son Sarug. In the year 3026, shortly before Phaleg died, Reu received from his father the blessing of the firstborn, and at that same moment the Soul of Christ appeared bearing the Triple Benediction, with which He blessed and sanctified Reu, disappearing with It afterwards. At the death of Patriarch Saint Phaleg, Reu was constituted Patriarch of the People of God at the age of two hundred and fifty-three years. In the year 3112 Patriarch Saint Reu died when three hundred and thirty-nine years of age. **Sarug**, son of Reu, when twenty-three years of age married his sister Deborah who was twenty-two, by whom he had many sons and daughters before and after the heir to the primogeniture, who was his son Nachor. Sarug, at the age of one hundred and thirty years, begot his son Nachor. In the year 3112, shortly before Reu died, Sarug received from his father the blessing of the firstborn, and at that same moment the Soul of Christ appeared bearing the Triple Benediction, with which He blessed and sanctified Sarug, disappearing with It afterwards. At Reu's death, Sarug was constituted Patriarch of the People of God at the age of two hundred and seven years. In the year 3142, Patriarch Saint Sarug died when two hundred and thirty-seven years of age. **Nachor**, son of Sarug, when seventeen years of age married his sister Estelle who was sixteen, by whom he had many sons and daughters before and after the heir to the primogeniture, who was his son Thare. Nachor, at the age of seventy-nine years, begot his son Thare. In the year 3142, shortly before Sarug died, Nachor received from his father the blessing of the firstborn, and at that same moment the Soul of Christ appeared bearing the Triple Benediction, with which He blessed and sanctified Nachor, disappearing with It afterwards. At Sarug's death, Nachor was constituted Patriarch of the People of God at the age of one hundred and seven years. In the year 3239 Patriarch Saint Nachor died at the age of two hundred and four years. **Thare**, son of Nachor, in his first marriage, when thirty years of age married his first cousin Lia. In the year 3184, when Thare was seventy, after forty years of barrenness of his wife Lia, he had triplet sons by her: Abraham, Nachor and Aram, she dying eight years after giving birth. Thare's second marriage, when he was seventy-nine years of age, was to his first cousin Sarai, by whom he had his daughter Sarah when Abraham was ten years of age. In the year 3239, shortly before his father Nachor died, Thare received from him the blessing of the firstborn, and at that same moment the Soul of Christ appeared bearing the Triple Benediction, with which He blessed and sanctified Thare, disappearing with It afterwards. At Nachor's death, Thare was constituted Patriarch of the People of God at the age of one hundred and twenty-five years.

2. Thare's two sons Nachor and Aram, together with their respective wives Melcha and Yescha, died holy deaths before Abraham's vocational calling.

Chapter VI

Patriarch Thubal and Patriarch Tharsis, settlers of Spain

After the submerging and separation of continents, Patriarch Thubal as well settled in Spain. He was of Japhet's lineage, and a descendant of a previous Thubal, son of Japhet. Patriarch Saint Thubal, married to Diana, entered Spain where later he founded the city of Tubala, today Almería, once Indalia. The city of Almería, called Tubala at its foundation, at the time of the Phoenicians became known as Indalia when dominated by the giant Indalo, a Canaanite Phoenician descendant of Cam. The giant Indalo was another of the principal beasts of the Earth, who had himself adored as god by the inhabitants of the city of Almería. In view of the vile aberrations of the beast Indalo and his adorers, God chastised the city of Indalia, burying it together with Indalo and all the other inhabitants under a hail of fire and ashes. Indalo is in the eternal fire of Hell in body and soul. Spain was also populated by Patriarch Tharsis, descendant of a previous Tharsis, grandson of Japhet by Javan's line. Patriarch Saint Tharsis, married to Ligustina, entered Spain by one of the branches of the ancient mouth of the river Guadalquivir. On the 6th of August in the year 3177 of Creation, that is, four thousand years before the election of Pope Saint Gregory XVII the Very Great, Patriarch Tharsis founded the city of Tharsis, today Seville, which in its day became the capital of the Tartessic Empire. This Patriarch observed the law contained in the Book of Heber, which he had received from his forebears and handed down to his descendants. Therefore he was an adorer of the God of Heber, that is, of the One True God. Tharsis was the first human being to receive the epithets of: Celt, Turdetan, Bard and Berber. One millennium from the foundation of Tharsis, today Seville, Phoenician merchants, descendants of Cam and Nila, arrived at different parts of the Andalusian coast. The Holy Wise King of Orient Gaspar, a descendant of Madian through the line of Opher, had in his ancestry a cross with the line of Patriarch Tharsis, founder of the city of Tharsis, today Seville.

Book IX The Prophet and Patriarch Job

Chapter I The Book of Job

1. The Book of Job is a sublime exaltation of heroic fidelity and patience. It is, besides, a most evident example of how God tries his elect in order to refine them further in virtue and so that, by their heroic example, the glory of God may shine forth, and it be made clear that suffering and affliction are inseparable companions of the life of man along the way to salvation. Job himself says, *"The life of man on earth is warfare."* The person of Job, then, is a compendium of the most exquisite supernatural virtues which should always enrich the soul of every servant of God; and so, in the Book of Job, the elevated state of holiness which the Patriarch possessed can be seen with perfect clarity. The person of Job is a figure of the Suffering Christ, surrendering Himself completely to God's will.

2. The exalted Book of Job was written entirely by himself, except for the Prologue which comprises the first five verses of chapter I, and the Epilogue which continues from verse 7 of chapter XLII to the end. In his Book, the wise Patriarch presents a judgment of himself in the form of a dialogue between several important persons, when in reality it was a monologue. Therefore the discourses of the three called Job's friends, Eliphaz of Teman, Baldad of Suha and Sofar of Naamat, as well as that of the individual known as Eliu the son of Barachel Buzite, are in reality reflections made by Job himself, since these four personages never existed. We say the same of the discourses that Job puts on God's lips from a whirlwind, as they too are the Patriarch's own reflections. Concerning the dialogues between God and the devil at the beginning of his Book, these correspond to an allegorical heavenly vision that Job himself had.

Chapter II The first stage of Job's life

1. Patriarch Job was the thirteenth son of Patriarch Saint Jecthan, who was Phaleg's twin brother. Jecthan observed the law given him by his father Heber in the 'Book of Heber', thus named, which he subsequently handed down to his descendants. Jecthan, then, was an adorer of the God of Heber, that is, of the One True God. Patriarch Job was born in the year 2976 in Ur of Chaldea; fifty years, therefore, before the submerging and separation of continents during the three days of darkness. Job was presanctified in his mother's womb in the ninth month of his conception, the Holy Spirit abiding in his soul from that same instant, filling him with other Graces and special charismata. Job, when thirty-five years of age, married Racca, of Phaleg's line, by whom he had ten children, seven sons and three daughters.

2. Job, then, was a leading man, simple, upright and God-fearing, whom God had endowed with all that in the natural and supernatural orders one could desire to be happy on Earth; for, besides the seven sons and three daughters born to his wife Racca, he had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred donkeys and a large number of servants, so that he was an important personage among all the orientals. Peace and love reigned within the family. His sons used to hold banquets in their homes, each on his day, on the occasion of different feasts, and they invited their three sisters to eat and drink with them. But when the days of the celebration ended, Job called them all and blessed them. Moreover, rising early in the morning, he offered holocausts to God for each of them, for he said: *"In case my sons have sinned and cast God from their hearts."* Thus Job proceeded in all those days.

Chapter III Job's trial and heroic patience

1. During the year 3046, when Patriarch Job was seventy years of age, he underwent his great trials. For God, in His inscrutable plans, so as to leave an example to posterity of heroic fidelity and patience in the face of adversity, permitted Satan, who was envious of Job's happiness, to tempt him with unheard-of virulence. The devil's action and God's permission are vividly expressed in the following mysterious dialogue between God and Satan, narrated in catechistical form by the Patriarch, in conformity with the allegorical heavenly vision he had, and which is of profound doctrinal content. Here is what Job himself tells us: *"It happened that, one day while God was in the presence of His children the Blessed, Satan appeared there also and the Lord asked him: 'Where have you come from?' And Satan answered: 'I have just been around the Earth, and surveyed it all'. The Lord replied: 'And have you observed My servant Job, how there is no one else like him on Earth, for he is an upright and just man, God-fearing and foreign to all evil?' Satan however replied: 'Does Job by chance fear and serve God for nothing? Have You not protected him on every side, in his person and in his goods? Have You not blessed the work of his hands, and thus multiplied his possessions on Earth? But let him feel Your hand somewhat heavy upon him, and touch him in his goods, and You will see how he curses Your Name and scorns You to Your Face'. The Lord then said to Satan: 'Well then, all his possessions I put at your disposal, only you may not raise your hand against his person'. At this, Satan left the presence of the Lord to carry out his designs."*

2. Following this allegorical vision, appalling misfortunes befell Job, narrated by himself in his Book. When Job was at home a messenger came and told him: *"While the oxen were ploughing and the donkeys grazing nearby, without warning men from the tribe of the Sabians set upon the animals robbing them all, and killed your servants putting them to the sword; I alone could escape and bring you the news."* While he was still speaking another man arrived who said: *"Fire of God came down from heaven and reduced the sheep and the shepherds to ashes, and I alone could escape and bring you the news."* The words were still on his lips when another entered saying: *"Chaldean folk, divided into three bands, fell upon the camels and made off with them, after putting your servants to the sword, and I was able*

according to the Infallible Magisterium of the Church

to escape and am come to give you the news." While he was speaking another arrived who told Job: *"Your sons and daughters were eating and drinking wine in the home of their eldest brother, when suddenly a hurricane arose from the desert and shook the four corners of the house, which collapsed, trapping your children underneath, who have been found dead; and I alone could save myself and come to tell you the news."* Job, on hearing of these misfortunes, arose and rent his garments and, having caused the hair of his head to be shaved, prostrated himself on the ground and adored the Lord saying: *"Naked I came out of my mother's womb, and naked will I return to the earth. The Lord gave me all, and the Lord has taken it away. What has been done is to His pleasing: blessed be the Name of the Lord."* Throughout these misfortunes Job did not sin, nor did he utter any unconsidered word against God.

3. As the Book goes on to narrate, Satan saw that in spite of the misfortunes that befell Job, he continued blessing God in the midst of his adversities. Yet Satan did not yet consider himself worsted in his infernal design, so he contrived another crueller way to snare the just Patriarch; which God permitted for there to be an even more exceptional proof of Job's heroic faithfulness and patience. In another allegorical vision of the Holy Patriarch, there began another mysterious intellectual dialogue between God and Satan, just as Job narrates: *"One day while God was in the presence of His children the Blessed, Satan also appeared there, and the Lord asked him: 'Where have you come from?' And Satan answered: 'I have just been around the Earth, and surveyed it all'. The Lord replied: 'And have you observed My servant Job, how there is no one else like him on Earth, for he is an upright and just man, God-fearing and foreign to all evil, and who still perseveres in his perfection in spite of your having afflicted him by My permission.' However, Satan replied: 'While you respect man in his person he willingly gives up all he possesses, providing that you do not touch his skin. Come now, stretch out Your hand and touch him in his flesh and bones, and then You will see how he turns his back on You.' The Lord then said to Satan: 'There he is, I put him in your hands, but understand well, I do not permit you to take his life.' At this, Satan left the presence of God."* Following this vision, Satan struck Job with a repugnant and foul-smelling leprous ulcer, from the soles of his feet to the crown of his head, and he was compelled to separate himself from others; so that, seated on a dunghill, with a potsherd he scraped off the rotten matter and removed the worms that issued from his wounds.

Chapter IV Job's heroic testimony to his wife

Job's first wife Racca, who in her husband's prosperity was full of exuberance at the happiness that reigned in her family, nevertheless interiorly rebelled against God when the terrible misfortunes struck, to the point that she even cursed Him with blasphemy. As the Book continues to narrate, she, seeing Job in that lamentable state, said to him with satanic irony and malice: *"Do you still persist in your stupid acceptance of God's Will? Go on, keep blessing Him, and die then! For you see well how cruelly He treats you."* Job replied to her: *"You have spoken like a foolish woman; since if we receive good things from God's hand, why should we not receive bad things as well?"* And in the midst of the greatest misfortunes Job did not sin, nor speak any unconsidered word against God. And the Holy Prophet not only gave testimony of acceptance and patience to his wicked wife, but also to all those who had known him in prosperity and now saw him plunged into the greatest misfortunes. Racca, after inciting Job to curse God, wishing his death, and hearing Job's wise reply in which he calls her foolish, was fulminated by God and cast body and soul into Hell.

Chapter V Job's dark night, with intervals of light

1. Job continued living on the dunghill on the outskirts of the city for almost a year. According to his Book, he only begins to speak after seven days of profound silence. Job breaks his silence with an initial soliloquy, which is followed by a series of discourses that, though recounted like a dialogue, doctrinally constitute a monologue. It is, then, the Holy Prophet Job who speaks to himself and answers, sometimes lamenting his misfortune, sometimes recriminating there is for his possible faults, and at other times with arguments in self-defence. But, in every case, in his words there is always an exaltation of the majesty and goodness of God.

2. Job's monologue in the midst of his misfortune is the sublime experience, in his soul, of a long dark night brought about by Satan, with intervals of very clear light from God. The Patriarch, then, besides being tried in his family, in his possessions and in his own body, was exceedingly tried in his spirit by bitter interior desolation; for he believed that his material misfortunes were caused by some hidden fault of which he was not conscious, but which would have to be very grave for God to punish him in that way. The very thought of having offended his Lord and God, plunged him into such bitter anguish that it made him burst forth into heart-rending laments and maledictions against himself and the day of his birth, since he ardently desired never to have been born rather than offend his God whom he loved so dearly. But the Patriarch, in his interior monologue, amid his own soul's terrible struggle with itself, proclaims, with irrefutable evidence, the infinite Justice and Holiness of God, and the nothingness and frailty of man. At the same time, all this affirmation is impregnated with the conviction of his own innocence, and the profound feeling that the good he receives comes from God without him deserving it, and that the evil he receives comes from Satan, deserving it. But, in his bitter protests and recriminations against himself, Job always spoke with integrity, never uttering a single word offensive to God.

3. Patriarch Job, in his exalted Book, begins his account with sentiments of personal guilt for some grave hidden sin which he imagined he had committed, and to which he attributed the reason why God should punish him so terribly. This then is why, in that dreadful spiritual obfuscation of the dark night of his soul, he opened his lips and cursed the day of his birth, saying among other things: *"Cursed be the day I was born, and the night when it was said of me, a son has been conceived! Let that day be turned into darkness, let God not take it into account from on high, let not a ray of light shine upon it, for not having closed the doors to fecundity in my mother's womb, and for not having taken*

from my sight so much misery. Why did I not die in my mother's womb, or perish on being born? Why did I find a lap to hold me and breasts to suckle me? Since if now dead I would sleep and repose in the silence of death. For what reason was the light of day granted to a wretch, and life to those who, like me, live it out in bitterness of soul? Sighs are my food, and my groans pour out like water. I have neither tranquillity nor peace nor rest, and consternation has overcome me. God's indignation has discharged itself upon me." In this sublime and heart-rending lament of Job, the complete and utter rejection he felt for sin is evident; and therefore he preferred not to have been born rather than offend God.

4. As one can appreciate in the course of his Book, following the dark night, Job, in an interval of spiritual light, recriminates himself for his discouragement through wise maxims which everyone should take seriously into account in moments of trial. Here are some of his reflections on himself: "You it was who taught many and strengthened the overburdened; since your words sustained those who wavered and strengthened the weak. But now that your time of trial has come, amid misfortune you grow weak; the Lord has touched you and you are utterly disconcerted. Where now is your confidence in God, your strength, your patience and perfection in your conduct?" To this meditation on his own feebleness, he adds others of great consolation for those who, being faithful to God, are nevertheless refined by Him through multiple afflictions; for in the measure in which God tries the just and they generously respond, afterwards lives in earthly pleasures, and have the goods and praises of this world lavished upon them, are afterwards eternally chastised. Here are some of Job's self-reflections: "Consider, what innocent man ever perished, or when were the just ever chastised eternally? On the contrary, what I have seen is that those who work iniquity and sow evil, reap evil; for they perished at the breath of God, and were eternally tormented by the fire of His Just Anger." At another moment, Job contrasts the Infinite Goodness of God with the misery of the creature: "Can a man by any chance consider himself just before God, or can he believe himself to be purer than his Maker? See how the very angelic spirits, created to serve Him, were not stable, since many of the angels prevaricated. How much harder it is for man, made of clay, full of weakness and with a corruptible body, to consider himself blameless in God's eyes?" Job, then, takes pleasure in God's provident and just doings: "Blessed is the man whom God corrects: so do not despise the Lord's correction, because He Himself opens the wound, and gives the medicine; strikes, and with His hands He heals."

5. Satan, continuously tempting Job to incite him to despair, arouses in him the most convinced feeling of his own iniquity in his past life, which causes the Patriarch to break forth in severe self-recriminations which, being unfounded in him since he is a just man, nevertheless must be taken very much into account to avoid God making assertions like these to us on the day of judgment: "Is it for your piety perhaps that God chastises you? Is it not more likely for your very grave malice, and for your endless wrongdoings? For without cause you seized your brothers' goods, and stripped the beggar of his clothes. You did not give water to the thirsty, and took bread from the hungry. You possessed the land by force, and being the strongest you made it your own. You sent the widows away empty-handed, and despised the pleading outstretched hands of the orphans. Therefore you are straitened on every side, and sudden fear troubles you." But Job, to the suggestions of guilt that Satan infuses into him, responds with firm purpose of amendment which, although unfounded in him, should serve as great teaching for us, given our frailty. Here are some of his reflections: "Reconcile yourself to God and you will have peace, and thus gather the best fruits. Receive the Law from His lips, and impress His words upon your heart. If humbling yourself you return to the Almighty, you will be re-established, and wrongdoing will be far from you. The Almighty will protect you against your enemies, and in His arms you will abound in delights, and full of confidence you will raise your countenance to God."

6. However, as Job feels his own culpability only when his soul is perplexed, in another interval of light he declares his innocence with candid words that indicate the holiness of his life, and which should be imitated on our part. Here are some of his self-reflections, which are a mirror of the holiness of his life: "As a youth I made a pact with my eyes not to look at, nor even think of, a maiden; because otherwise what communication would God have with me from above, or what part would the Almighty give me in His heavenly inheritance? Is He not observing my ways and counting my every step? I have not walked in deceit, nor have my feet rushed into double-dealing, nor did my heart let itself be seduced by a woman, nor did I deny the poor what they wanted, nor did I thwart the widow's hope, nor did I eat my meal alone without giving the orphan a share. For from infancy mercy grew up with me, and issued from my mother's womb with me. However, in spite of my innocence, God knows my ways and has purified me like gold in the fire. My feet have followed His footsteps and I have kept His ways, and have not turned aside from them. From the Commandments of His lips I have not departed, and in my heart I have kept the word of His lips. For He is the only one who subsists of Himself, and no one can overturn His plans."

7. But Job, even acknowledging his innocence, deeply afflicted by his present misfortune, speaks out with bitter lamentations, without there being glimpsed, in any of them, the slightest rebellion against the divine plan of his personal trial. Here are some words selected from his Book: "My eyes cry out to God. My spirit is weakening, my days are shortening and only the sepulchre awaits me. I have not sinned, and my eyes see only bitterness. But what shall I do? If I speak, my suffering will not cease; and if I am silent it will not let me be. But now my suffering has oppressed me, and all my members have been reduced to nothing. Concentrating his fury against me, and threatening me, my enemy bared his teeth at me, and with terrible eyes watched me. They opened their mouths against me, and striking me they wounded my cheek, satiating themselves with my pains. God has penned me up in the power of the wicked, and has delivered me into the hands of the ungodly. He surrounded me with his spears and wounded my loins all over; he has not pardoned, and has scattered my entrails on the ground. My countenance is swollen with weeping, and my eyelids are darkened. This I have suffered without malice of my hands, when I offered to God my unsullied pleas. O Lord, why do You hide Your Face from me and consider me as Your enemy?" The desolation is such that his soul in distress complains and cries out in demand of consolation: "For how long will you all afflict my soul, and grind me down

with your accusations? For if, as you say, I have fallen into error, my error will be mine for me to expiate. But what is more, you rise up against me, and cast my shame in my face. At least this time understand that God has not afflicted me and girded me with lashes according to judgement. See here that suffering violence I will cry out, and no one will hear me; I will call out and there is no one to do justice. Everywhere my way is closed off and I cannot pass, and in my truth they have put darkness. He has stripped me of my glory and taken the crown from my head. His fury became inflamed against me, and thus he treated me as an enemy. He made my brothers draw back from me, and my acquaintances like strangers turned away from me. My relatives have abandoned me, and those who knew me have forgotten me. The members of my household and my servants have treated me like a stranger, and I have been like an alien in their eyes. I called my servant and he did not respond, with my own lips I besought him. My wife loathed my breath, and I had to pray to the deceased children of my loins. Even the foolish despised me, and when I withdrew from them, they spoke ill of me. My flesh consumed, my skin has stuck to my bones, and only my lips remain about my teeth. Have pity on me, have pity on me, at least you my friends, because the hand of the Lord has touched me. Why do you pursue me as God does, and sate yourselves with my flesh?"

8. In another moment of his Book, Job remembers his past happiness and prosperity, which he always put at the service of God and of his neighbour: "Would that I could be as I was in previous months when God watched over me! When His torch shone upon my head, and by His light I walked amid darkness. As I was in the days of my youth, when God dwelt secretly in my tent; when the Almighty was with me, and around me and my children; when I washed my feet in oil, and even the stones poured out rivers of balm for me; when I went out to the city gate, and in the square they made a seat ready for me. When they saw me, the young were quite abashed, and the elderly stood up and remained standing. I clothed myself with justice, and dressed myself in my equity, as with cloak and diadem. I was an eye to the blind and a foot to the lame. I was a father to the poor, and informed myself with utmost diligence of the case I did not understand. I broke the teeth of the wicked and from his jaws snatched the prey. If I wished to go to them, they seated me in the first place; and being seated like a king, surrounded by men-at-arms, notwithstanding I was consoler of the afflicted."

9. In contrast to his previous prosperity and happiness, Job then describes his present wretchedness using deeply heart-rending phrases, but without detriment to his heroic patience and submission to the divine will: "But now I have come to be the object of mocking ballads and derision by men. They abominate me and fly far from me, and have no difficulty in spitting in my face. For God has opened His quiver and afflicted me, and put a bridle on my tongue. At the height of my prosperity a chain of calamities came upon me that have thrown me to the ground, and casting themselves upon me like a flood have oppressed me. I have been reduced to nothing. You, O my God, like a wind have snatched away all that I most loved, and my prosperity passed over like a cloud. And now, within myself my soul withers away, and days of affliction possess me. At night my bones are pierced by pains. The worms that gnaw me do not sleep; by their multitude my clothing is consumed, and they have girded me like a tunic's hood. I am reputed as mud, and likened to dust and to ashes. I cry to you, O my God, and You do not hear me. I am in Your presence and You do not even look at me. You raised me up, and as though placing me on the wind, have dashed me down violently."

10. Despite Satan's arrogant endeavours to incite Job to despair in order to cause him to succumb amid the trial, his intents were utterly useless, since the Patriarch's soul was always buoyed up by hope in Christ the Redeemer: "Who shall grant me that my words be written down? Who shall grant me that they be printed in a book with iron burin, or on lead plates, or be carved with chisel on flint-stone? For I know that my Redeemer lives, and that on the last day I am to rise up from the earth. And once again I will be encompassed in my skin, and in my flesh I will see my God; Whom I myself am to see, and my eyes are to look upon Him, and none other: this, my hope, is laid up within my breast."

Chapter VI

God gives the Prophet and Patriarch Job back his past happiness and more

1. After God had availed Himself of Job in order to leave to the world testimony of his heroic patience, He reinstated the Holy Patriarch in his past happiness and prosperity, restoring his health and rewarding him with increased goods, giving him double of all he had owned. All his brothers, sisters and relatives then came to see him, and those whom he knew and had dealings with before, dined with him at his home, giving him demonstrations of their tender compassion, consoling him for all the tribulations the Lord had sent him, and each of them gave him a sheep and a golden ring.

2. And since his first wife, the wicked Racca, had been chastised by God with death, Job at seventy-one years of age married Celeste, by whom he had ten children, seven sons and three daughters. When he was one hundred and forty years of age, he became a widower again, and in consequence, at the age of one hundred and forty-one, married for the third and last time. By his third wife Aurea he had ten children, seven sons and three daughters. To these three daughters he gave the following names: to the first, Diana; to the second, Casilda; and to the third, Cornelia. And in all the land there were no women so beautiful as Job's daughters, and their father let them enter into part of the inheritance like their brothers. Job came to possess fourteen thousand sheep, six thousand camels, one thousand yoke of oxen and a thousand donkeys. After his trial Job lived one hundred and forty years, seeing his children and grandchildren down to the fourth generation, and came to know his great-granddaughter Lia, Thare's wife, and his great-grandson Abraham when a child of two years. Job gave his descendants the Book of Heber and his own Book. The Holy Prophet and Patriarch Job died very advanced in years, at the age of two hundred and ten, in the year 3186, one week before Aurea.

3. The Matriarchs Saint Celeste and Saint Aurea, Job's wives, were descendants of Phaleg. Among the descendants of Saint Job, we should mention the three Holy Wise Kings of Orient who adored the Child Jesus in the Stable of Bethlehem.

Book X

Patriarchs Abraham, Isaac, Jacob and Joseph

Chapter I

Abraham's vocation

1. Abraham, son of Patriarch Thare and descendant of Noah through the line of Sem, was born in the year 3184 in Ur of Chaldea, a region of Mesopotamia. When sixty years of age he married Sarah his paternal sister, who was fifty. Sarah was barren. Abraham, a just man, though he lived amid an idolatrous people, always remained steadfast in the true Faith received from his fathers, and in God's worship. While Abraham was in his native city, the Lord appeared to him and said: "Go out from your land, from your kinsfolk and from the house of your father, and come to the land I will show you. I will make you father and head of a great people, and I will bless you and make your name great, and you will be blessed. I will bless those who bless you, and curse those who curse you, and in one of your descendants all the generations of the Earth will be blessed." This descendant was to be the Messiah Redeemer of the world. Abraham received his vocational call in the year 3251, at sixty-seven years of age.

2. The special vocation of Abraham, in Ur of Chaldea, was the direct call God made to him in order for him to fulfil, at a later date, an eminently patriarchal and priestly mission which, united to his faith in Jesus Christ, would constitute him spiritual father of all believers. The Most High granted to Abraham the Grace of Sanctification or Perfect Justice, through which his soul was cleansed and transformed by the fire of Sanctifying Grace present within, impressing a character similar to that of Baptism. To this end, the Most Divine Soul of Christ, bearing the Triple Benediction, appeared to Abraham and, by means of a blessing, incruised the Mysterious Sacrament in his scrotal area, at the same time saying to him: "All the lineages of the Earth will be blessed in you." From that moment Abraham was constituted the depositary of this Most Sacred Mystery of the Old Testament, and his soul, thus elevated to the most high dignity of living temple of the Holy Spirit and most excellent throne of the Most August Trinity, was fittingly prepared to merit another very special Grace reserved to him by the divine plan: the eternal Priesthood which he would receive later in Melchisedech's Sacrifice.

3. Abraham, whose Faith and obedience to God were the outstanding features of his life, did just as the Lord had ordered; for Patriarch Thare, taking Abraham, Sarah, his grandson Lot, the servants and animals, left Ur of the Chaldeans for the land of Canaan in that same year 3251, when Abraham was sixty-seven years of age. On their way they arrived at Haram, a town of the Mesopotamian region, where they remained three years before continuing their journey. In Haram, Patriarch Thare died in the year 3254, when he was one hundred and forty years of age. At Thare's death, Abraham, seventy years of age, was constituted Patriarch of the People of God. After his father's funeral and having kept the days of mourning, Patriarch Abraham left Haram for the land of Canaan, taking with him his wife Sarah and his nephew Lot, as well as the servants and animals. The land of Canaan was inhabited by the Canaanians, descendants of Canaan the son of Cam, all of whom had been cursed by Noah. The Canaanians were people given over to idolatrous worship and every kind of abomination.

4. After Abraham and those who accompanied him had entered from the north into Canaan, they crossed part of the land to the place of Sichar or Sichem, today Nablus, a very rich and fertile valley. Here, in Sichem, the Lord appeared to Abraham and said to him: "I will give this land to your posterity." And he erected an altar there to the Lord, who had appeared to him, and offered Him a sacrifice of animals. Afterwards, continuing south, he arrived at a mount in the central region of Canaan, some seventeen kilometres from present day Jerusalem. Abraham pitched his tent on this mount and dwelt there, having to the west the town of Luz, later known as Bethel, and to the east the town of Hai. There is a distance of approximately two kilometres between Bethel and Hai. On that mount he also erected an altar to the Lord, and offered sacrifice to God, invoking His Name. And as the needs of his livestock so required, Abraham later moved towards the region to the south, pitching his tent in southern Canaan.

Chapter II

Abraham's journey to Egypt

1. However, as in the year 3256 famine came upon the land of Canaan, given the scarcity of provisions, Abraham was compelled to leave for Egypt with his wife Sarah and his nephew Lot, and remain there while the famine prevailed in his land. When about to enter Egypt, he told his wife Sarah: "You are a very beautiful woman, and when the Egyptians see you they will say you are my wife; therefore it is possible that they will kill me in order to take you. I ask you, then, to say only that you are my sister and conceal that you are my wife, so that I may be well received out of regard for you and save my life for the respect they have for you." In the year 3257, in which the reign of Melchisedech and Essenia began in Salem, Abraham entered Egypt at seventy-three years of age. And it came to pass that, when they entered the country, the Egyptians saw that his wife was exceedingly beautiful, and the Pharaoh's courtiers told him, praising her highly; hence Sarah was taken to the Pharaoh's palace, and he commanded everything to be prepared for him to marry her. Meanwhile, both the king and the Egyptian magnates treated Abraham very well out of regard for Sarah, and presented him with valuable gifts; accordingly, he had sheep, cows, donkeys, camels, as well as menservants and maidservants.

2. The conduct of Abraham and Sarah in concealing from the Pharaoh their married state was a pretence wholly blameworthy on their part, with the aggravating factor of failing to place their trust in the protection of God and in the promises He had made them. Under this unlawful mental restriction, the truth was denied: that of their married state. Moreover, if they had proceeded honourably, God would not have permitted Sarah to be solicited by the Pharaoh with the object of marrying her. The matter worsened when Sarah, being married to Abraham, refused to accept the Pharaoh

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as her husband, since he, enamoured of her but unaware of her married state, kept her as prisoner in his palace for three years, in the hope that at the end she would assent and marry him. Sarah was retained in the Pharaoh's palace for the twenty-fourth day of the Reign in Salem of Most Holy Melchisedech and Essenia. But the Pharaoh at no time approached Sarah with unchaste intentions, for he treated her with great respect and consideration. Abraham and Sarah, by lying to conceal their married state saying they were only brother and sister, committed a very grievous sin, in which they remained obstinate for three years, as neither of them had the courage to tell the truth for fear of being put to death by the Pharaoh.

3. But the Lord who, with exquisite solicitude, always keeps watch over those who, in spite of their miseries and sins, are at His service, as was the case of Abraham and Sarah, manifested His anger to the Pharaoh for keeping her in his custody, and He scourged him and his household with the most terrible plagues for three years. However, in spite of these chastisements, the Pharaoh continued obstinate in not setting Sarah free, in the hope of one day marrying her; though, in his high-handedness, he acted more out of ignorance than injustice, since he was kind and respectful to her. Thereupon God, in His infinite goodness, taking this very much into account, appeared to the Pharaoh in a dream, saying to him: "Look, you will die if you do not release the woman you retain, because she has a husband." But the Pharaoh who, in spite of his stubborn behaviour had been respectful to Sarah, said: "Lord, will you chastise with death ignorant but just people? Did not Abraham by chance tell me of her: she is my sister, and did she not also say of him: he is my brother? In simplicity of heart and innocence of hand did I do this." And God said to him: "Well do I know that you have acted with purity of heart, and therefore I prevented you from sinning against Me, not permitting you to approach her with unchaste intentions. Now then, give the woman back to her husband, and he, who is prophet, will pray for you and you will live; but if you do not return her, let it be clear that you will most certainly die together with all your own."

4. At this point the Pharaoh awoke and, being still night, called his principal servants and related to them all that happened, and they were all filled with great fear. However, to assure himself of the veracity of the dream, he arranged a personal meeting between Abraham and Sarah. Once they were both alone, the Pharaoh, observing them from a window, saw that between Abraham and Sarah there were delicate and chaste manifestations of great affection proper to spouses. The Pharaoh, then, quite convinced that they were married, summoned Abraham and said to him: "What is this you have done to me? What have you done to us? In what way have we have offended you in order to bring upon myself and my kingdom such great evils? What you ought not to have done, you did to us. Why did you not tell me she was your wife? For what reason did you say she was your sister, thus giving occasion for me to intend to take her as my wife?" And the Pharaoh went on complaining, adding: "What have you seen in us to make you do this?" Abraham replied: "Truly I thought: Perhaps there is no fear of God in this place, and they will kill me because of my wife: at the same time it is true that she is my sister, being the daughter of my father, but not of my mother, and for this reason I took her to wife. After God took me from my father's household, I said to her on entering Egypt: You must do me the favour of saying only that I am your brother." The Pharaoh asked pardon of Abraham and returned Sarah to him saying: "Here is your wife, take her and return with her, if you wish, to your country." In addition, the Pharaoh gave an order to the whole people saying: "Whoever touches Sarah the wife of Abraham will most certainly die." Sarah, then, was set free by the Pharaoh in the year 3260. Abraham and Sarah, repentant for their sin, asked pardon of God and also of the Pharaoh. From the liberation of Sarah until the reception of the Law by Moses on Mount Sinai, four hundred and thirty years were to pass.

5. Then the Pharaoh, to compensate Abraham and his wife, lavished gifts upon them, giving them sheep, oxen, menservants and maidservants along with a considerable sum of gold and silver, both becoming exceedingly rich. Moreover, he said to Abraham: "The land is at your disposal, live wherever you please." To Sarah he said with certain irony, "Look, I have given your brother a thousand pieces of silver in satisfaction for the time I retained you. From now on, wherever you go and in whatever company you may be, wear a veil over your eyes as a sign of your being married, and remember that you were retained by me because I believed you to be single." By these words, the Pharaoh is shown to be a person of considerable honour. As God had chastised the Pharaoh, his wife and their servants with barrenness for what they had done to Sarah, Abraham prayed to God and He cured them of their malady, so that from then on they could again engender and have children. Abraham and Sarah, together with their nephew Lot, remained in Egypt another four years. When Abraham had been in Egypt for seven years, Most Holy Ananias appeared to him, saying among other things: "Leave the land of Egypt and enter the land of Salem, where I will give you further instructions." When Abraham was getting ready to leave, the Pharaoh ordered his troops to accompany Abraham, his wife and Lot, together with all the servants and the abundant possessions they had, in order to escort them with due honours until they left Egypt. Patriarch Abraham, then, set out from this land towards Canaan in the year 3264, when he was eighty years of age, after having stayed in Egypt for seven years.

Chapter III

Abraham's return to Canaan

1. After they entered Canaan, Abraham, together with his wife, Lot, the servants and all his abundant possessions, since the Patriarch brought with him a large quantity of gold and silver, went from the south to the neighbourhood of Luz, later called Bethel, where years previously he had pitched his tent and erected an altar. Here he invoked the Name of the Lord, offering an animal sacrifice. However, as the possessions of Abraham and Lot were very great, it became impossible for them to continue to live together in the same place, because of insufficient grazing for all the animals. Besides, for the same reason there were quarrels between the shepherds, and this could have upset the harmony between Abraham and Lot. In view of this, Abraham said to Lot: "Let there be no conflicts between you and me, between your shepherds and mine, because we are from the same family. There before your eyes is the whole land. Separate yourself

from me, I entreat you. If you go to the left I will take the right, and if you choose the right, I will take the left." Abraham remained in Canaan, but Lot set off towards the southern part of the Lake that today is the Dead Sea, an irrigated land, like a paradise, where Sodom, Gomorrah and the other towns of Pentapolis were. Lot established himself in the city of Sodom. When he arrived there, a majority in that whole region south of the Lake were quite perverse because of their sins and vices. In the year 3265, Lot married a Hebrew woman, native of Sodom, by whom, in the ninth month, that same year, he had twin daughters.

2. After Lot had separated, Most Holy Ananias, that is, the Eternal Father, appeared to Abraham and said: "Raise your eyes and look from the place where you now are northwards and southwards, eastwards and westwards. All the land that you behold I will give to you and to your posterity forever. I will make your lineage like the dust of the earth; if there is anyone who can count the dust of the earth, he will also be able to count your descendants. Rise up and go over the length and breadth of the land, because I will give it all to you." In this vision, God revealed to Abraham the sublime mystery of the Heavenly Monarchs of Salem, Melchisedech and Essenia, afterwards ordering him to establish himself in Hebron. Abraham, taking down his tent, went with Sarah, his servants and possessions, to reside at the Oak Grove of Mambre in Hebron, and built an altar there to the Lord. This he did in that year 3265, when eighty-one years of age.

Chapter IV

The August Monarchs Melchisedech and Essenia, Rulers of Salem

1. The Reign on Earth of the August Monarchs Melchisedech and Essenia, Rulers of Salem, today Jerusalem, commenced in the year 3257, when Abraham arrived in Egypt, and lasted nine years, since it ended in the year 3266. High Priest Melchisedech, King of Salem, was the Most Divine Soul of Christ in human form, and the Queen of Salem, named Essenia, was the Divine Soul of Mary in human form. The imperial territory of Salem comprised the extensive territory of Canaan: from the north, including what today is Lebanon, to the south, including the Sinai Peninsula; and from the west, limited by the Mediterranean Sea, to the east, limited by the River Euphrates. The capital of this great empire was the City of Salem, today Jerusalem.

2. In the year 3257 the Souls of Christ and Mary, to comply with their regal mission in Salem, became visible to the inhabitants of that extensive territory, the majority of whom were pagans. That same year, the first action of the Monarch and High Priest Melchisedech was to rebuild in three days a new Temple of Jerusalem, since the one erected by Heber had been destroyed during the three days of darkness. After the miraculous reconstruction in three days of the Temple of Jerusalem, there came three weeks of complete transformation, fertility and enrichment of the land. By the 25th day of the reign of Most Holy Melchisedech and Essenia, the entire territory known as Canaan had become a veritable paradise. The mysterious presence of King Melchisedech and Queen Essenia, and their miraculous power, inspired those who were submissive to their sacred teachings and laws. Many of the inhabitants of that extensive territory readily respected the royal authority of the August Monarchs. Nonetheless there were inhabitants, the most perverse, who refused to obey Melchisedech and Essenia, and were therefore compelled to leave the territory, where it was no longer possible for them to continue with their idolatrous worship and other pagan behaviour.

3. In the first weeks following the first twenty-four days of the Imperial Reign of Most Holy Melchisedech and Essenia, certain important places in the empire were given other names, to wit: the present-day Lake of Galilee, 'Lake of Melchisedech'; the present-day River Jordan, 'River of Life'; Mount Thabor, 'Mountain of the Most Blessed Trinity: Ananias, Melchisedech and Malachias'; the Mount of the Beatitudes, 'Mount of Melchisedech'; Mount Carmel, 'Mount of Malachias'; Mount Sinai, 'Mount of Ananias'.

4. Within the territory that formed the kingdom of Salem was also to be found the Lake of Essenia, known today as the Dead Sea. All the kings in the extensive Empire of Salem, among them those of Sodom, Gomorrah, Adama, Seboim and Segor, were tributaries of the most powerful King of Salem, to whom they made rich and substantial offerings, in gratitude for His allowing them to exercise their corresponding authority over their cities as kings; since although they enjoyed certain autonomy, they were subject to the imperial crown of the Monarchs of Salem. All the subjects of the August Monarchs Melchisedech and Essenia considered them both as Most Pure and Virginal Spouses.

5. To honour His Most Beloved Spouse Queen Essenia, the High Priest and Monarch Melchisedech gave Her name to the Lake, which was thereafter known to all as the Lake of Essenia, singularly beautiful, with fresh crystal-clear waters and abundance of fish, ringed by lush verdant woods that surpassed in beauty those of other parts of the paradisiacal empire. In the northern part of the Lake, that is, the part near the present-day city of Jericho, many men and women lived saintly lives, dedicated to prayer and contemplation under the spiritual direction of the Heavenly Queen Essenia. Three months before completing the seventh year of the reign of the Most Holy Sovereigns Melchisedech and Essenia, the inhabitants of the empire began to become morally corrupt. The degree of corruption was greater in the part to the south of Lake Essenia, since the kings and subjects of those territories, who at the beginning of the Reign had been virtuous, gradually became permissive because of the comforts that the fruitfulness of the land and mild climate offered them; benefits which they chose not to take advantage of in order to serve God better. Those corrupt inhabitants began substituting the Lake's holy name of Essenia for the injurious name of Lake of the Good Life.

Chapter V

The territories of Pentapolis are invaded by the kings of the East

1. In the year 3266 it came to pass that four powerful invading kings, among them king Codorlahomor, declared war on the kings of Sodom and the other four towns of Pentapolis. The two armies clashed in the Valley of the Forests, in the vicinity of the Lake; and as the outcome was adverse for the towns of Pentapolis, the kings of Sodom, Gomorrah and the rest took to flight. Many of their soldiers fell into the bitumen deposits there; and those who saved themselves

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fled to the mountains. The victors plundered the towns, taking captive the men who had stayed, as well as the women, children, servants and goods. They also carried off Lot, his family and all his possessions.

2. However, one of those who escaped brought the news to Abraham, who was living in the Valley of Mambre, in Hebron. On hearing that his nephew Lot had been taken prisoner, from among his servants, Abraham chose three hundred and eighteen of the most skilled in the use of arms, and pursued the invaders till they had left the territories of the northern part of Canaan, and defeated them; and was thus able to recover Lot together with his family, his goods, the women and other people from his city.

Chapter VI

Patriarch Abraham is blessed by High Priest Melchisedech

1. Following the defeat of king Codorlahomor and his three allied kings in the year 3266, Abraham presented himself before the Heavenly Monarchs Melchisedech and Essenia as victorious Caudillo, to offer them his victory and put himself at Their disposal; and the king of Sodom likewise came in order to offer Them tributes. The meeting between Abraham and the August Monarchs took place in the Valley of Saveh, or of the King, today the Valley of Josaphat, beside Salem. King Melchisedech, as High Priest of God Most High, offered a sacrifice of bread and wine in thanksgiving, and blessed Abraham saying: "Blessed be Abraham by God Most High, Lord of Heaven and earth. Blessed be God Most High, who has delivered your enemies into your hands." Abraham gave Melchisedech tithes of all the spoils seized from the four invading kings. During the sacrifice of bread and wine, Melchisedech conferred on Abraham the Diaconate, Presbyterate and fullness of the priesthood or Episcopate, by the laying on of hands upon him and the pronouncement of the following words: "You are a Priest forever according to the Order of Melchisedech." Abraham, then, was constituted a real and true priest like those of the New Law, though in very inferior grade. Following this, Melchisedech, in the presence of many of his subjects, anointed Abraham King, and bestowed on him the extensive territory of Salem to rule. This unction took place in the same year 3266, when Abraham was eighty-two years of age. With Abraham's designation as successor to the throne, the Heavenly Monarchs Melchisedech and Essenia brought to an end the reign they had exercised for nine years on Earth in human form. Their mission on Earth, then, fulfilled, Melchisedech and Essenia disappeared, without this seeming strange to their faithful subjects, since they had always considered Them as Heavenly Monarchs.

2. After his anointing as king, Patriarch Abraham established himself in the city of Salem, where he remained throughout the fourteen years of his reign. The imperial territory Abraham had under his monarchical authority comprised the whole territory of Salem in the time of Melchisedech, plus what today is Syria, conquered by Abraham's sword when he pursued and overcame the four invading kings led by Codorlahomor there. The priestly, patriarchal and monarchical authority of Abraham was acknowledged by all the inhabitants of the extensive territory of his realm. Abraham, after receiving the Priesthood according to the Order of Melchisedech, of internal and eternal character, offered to God sacrifices solely of bread and wine, and never again animal sacrifices.

Chapter VII

God's Covenant with Abraham. An heir is promised

1. A few days after Abraham was anointed king, the Lord spoke to him in a vision, saying: "Fear not, Abraham, I am your protector, your reward will be very great." Abraham, understanding that God spoke to him of his promised posterity, replied: "O Lord God! And what is it that You are to give me? I will leave this world without children, and the heir shall have to be the son of Eliecer, the majordomo of my household. For You have not given me descendants, and my servant will be my heir." The Lord forthwith replied saying: "He will not be your heir, rather a son begotten by you; he it is who will be your heir." He took Abraham outside and said to him: "Gaze up at the heavens and count the stars, if you can. Well, thus will be your descendants." Abraham believed God, and for his great Faith was reputed as just. Later He said to him: "I am your God who took you out of Ur of Chaldea to give you this land in possession." The following day, just before sunset, Abraham fell into a deep sleep, and the Lord said to him: "Know from now that your posterity will be pilgrims in a land that is not theirs (Egypt), and they will be subjected to servitude, and will be afflicted for four hundred years. But I will judge the nation they are to serve, and afterwards they will leave with great wealth, and in the fourth generation will return here (Canaan)." The four hundred years must be counted from the sacrifice of Isaac in 3290, up until 3690, when Moses received the Law on Mount Sinai.

2. In the year 3280, when Abraham ended his imperial reign, had left the city of Salem, today Jerusalem, and gone to Hebron, Most Holy Melchisedech destroyed the Temple with His divine breath to avoid it being profaned by the enemies of God's People; for, following the destruction of the Temple, the descendants of Canaan and Babela, namely the Jebusites, Amorrhites, Gergesites and so forth, returned and settled there again, for they had left when Melchisedech had established His empire.

Chapter VIII

Abraham marries Agar, to whom Ishmael is born

1. That same year 3280, when Abraham had settled in Hebron, as his wife Sarah desired to have descendants, for she had none because of her barrenness, she counselled her husband to take as a wife of the second order her Egyptian maidservant Agar, of the Arab race. Hence Sarah said to Abraham: "You well see that God has left me barren and unable to conceive; take my maidservant to wife, and see if at least I can have children by her." Abraham, knowing that Sarah's decision was moved by a vehement desire to comply with the duty of procreation as God had commanded in Paradise, did not resist in any way, this being permitted by God, since at that time it did not imply any offence to Him at all. Sarah, taking her maidservant Agar, gave her as wife to Abraham. This occurred when Abraham was ninety-

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