

## Tenth Part The Prophets called Major

### Book I The Prophet Isaias

#### Chapter I

##### Birth of the Prophet Isaias. His marriage and children

The Prophet Isaias, from the tribe of Judah, was born in Jerusalem in the year 4360, during the reign of King Joas of Judah, his perverse grandfather; Isaias' father was Prince Amos, King Amasias's brother, both sons of Joas. In Samaria at that time, virtuous King Joachaz reigned. Isaias married at seventeen years of age, and the following year his wife bore him twin sons. Inspired by God, he gave them the names Jacob and Maher, names which would be of great significance in the Prophet's mission. Isaias became a widower at the age of twenty-eight. He is one of the prophets called Major. Isaias' name means 'God saves'.

#### Chapter II

##### State of corruption in the Kingdom of Judah

1. In the year 4363, at the death of his perverse father King Joas, Amasias inherited the throne of the Kingdom of Judah. Though during the first years of his reign he acted uprightly before God, banishing idolatry and corruption, later, allowing himself to be carried away by the spirit of vanity, ambition and vengeance, he gave himself up fully to impiety and idolatry. He raised up splendid altars to idols in the Temple of God of Jerusalem, and moreover spread idolatrous worship throughout his kingdom. Amasias, by his abominable conduct, induced the people of Jerusalem and of all Judah to do wrong before God. Owing to his perversity, he was admonished by various prophets on God's behalf at different times, without his taking notice either of exhortations or of threats of chastisement.

2. In the year 4382, God permitted perverse King Joas of Samaria, son of virtuous King Joachaz, to invade the Kingdom of Judah with his powerful army, inflict a humiliating defeat on King Amasias' army, take him prisoner, demolish a large portion of the walls of Jerusalem, plunder the Temple of God and carry off rich treasures, among them the sacred vessels and other gold and silver utensils dedicated to divine worship. Once perverse King Amasias' pride had been humbled, Joas freed him before returning victorious with his army to the Kingdom of Samaria. Despite this fearful chastisement, obstinate King Amasias continued his idolatry and corruption even more unrestrainedly and without the slightest indication of conversion.

#### Chapter III

##### Isaias is anointed prophet in minor or common grade. Isaias is sanctified and anointed prophet in major grade.

##### Isaias enters Mount Carmel as a religioso

1. In the year 4388, Isaias, twenty-eight years of age and a widower, was anointed prophet in minor grade by Most Holy Melchisedech in the Grotto called of the Arrest, in the Garden of Olives in Jerusalem.

2. In the year 4390, three years before the end of perverse King Amasias of Judah's reign, Isaias, thirty years old, had the following vision in the Temple of God in Jerusalem, as he himself relates: "I saw the Lord seated on a majestic and lofty throne, and the splendour of His glory filled the Temple. About the throne were two Seraphim, each one having six wings: with two they covered the Face of the Most High, with two they covered His divine feet, and with two they flew. And a choir of angelic hierarchies sang: 'Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of the majesty of Thy glory.' Another choir of angelic hierarchies responded: 'Glory be to the Father, glory be to the Son, glory be to the Holy Spirit.' The lintels and sockets of the doors vibrated at the sound of those who sang, and the interior of the Temple filled with a dense cloud of smoke. And I said: 'Woe to me, I have not yet spoken, being a man of impure lips; and I dwell among a people whose lips are contaminated, and now I see with my eyes the Lord God of Hosts.' One of the Seraphim flew towards me bearing in a small tongs an object akin to a live coal he had taken from the altar. Touching my mouth with it, he told me, 'see, this has touched your lips and your iniquity has been taken away, and your sins cleansed.'" As can be seen from these words, within the Temple of Jerusalem Isaias is rapt up in ecstasy, and is shown the Triune God veiled between two seraphim. Isaias, already anointed Prophet in minor grade, now, at the sight of Infinite Majesty, feels in his soul the acknowledgment of his sins, and cries out in fear and desolation for having been silent at his people's wrongdoing, since he himself was partly contaminated as well. Of a sudden one of the Seraphim, namely the Most Divine Soul of Christ under this form, comes towards Isaias and touches his lips with a small resplendent object, like a burning coal, which was the Triple Benediction, which He bore in His hand by means of tongs; and at that very instant Isaias was sanctified, receiving in his soul the Indwelling of the Holy Spirit, was anointed prophet in major grade, and thus confirmed in his vocational calling. The other Seraphim was the Divine Soul of Mary under this form, and at the same time manifested under the form of tongs.

3. In that same year 4390, some time after being sanctified and anointed prophet, Isaias, together with his two twelve-year-old sons, entered as Essenian religioso on Mount Carmel, the Superior General of the Carmelite Order at the time being the Prophet Abdias.

#### Chapter IV

##### General considerations on Isaias' book and his prophetic mission

1. The Book of Isaias, written entirely by the Prophet himself, though later in part falsified, is of surprising doctrinal and prophetic content, laden with penetrating Messianic aroma. In it is contrasted, on the one hand, the agitated mission of the prophet amid the obscure and turbulent waters of his people's ungodliness which he lays bare, admonishes and censures with the utmost severity; and on the other the tenderness and consolation of the redeeming promise of Jesus Christ. Isaias is the Evangelist of the Old Testament and among the foremost of apocalyptic prophets. In his imposing personality are combined the most varied and admirable visions, the most exalted ideas and sentiments, in an eloquent and lofty style. From this Book of Isaias, as from other Old Testament Books, the Jews, after Christ, expunged the expressions more clearly indicating the existence of Three Persons in one God.

2. In his prophetic book, Isaias not only predicts proximate events for the People of Israel, but also remote events, and therefore due to happen in different posterior generations. Isaias is precisely one of those who define the Messiah better and most completely; since, when speaking of Christ, he does so as if he were an eyewitness living in His time. The Prophet predicts the circumstances of the Jewish People in which the Promised Messiah was to appear; foretells the Incarnation of the Divine Word in the Womb of the Blessed Virgin; describes perfectly the characteristics of the Anointed, Jesus Christ, Our Lord and God. In his visions, the Prophet Isaias lived through every moment of the Passion and Death of Christ.

3. With great precision the Prophet Isaias predicted events relating to the apostasy of the Jewish Church in the times of Christ and their disastrous consequences; and events in the Catholic Church, denominating her the Immaculate Spouse of the Divine Saviour. Isaias also prophesies on events of apocalyptic times: the Sacred Place of El Palmar de Troya, which he denominates 'Desert', 'Holy Mountain', 'Mount Carmel'; the apostasy of the roman church and the destruction of present-day Rome or second Jerusalem; the reconstruction of the New Jerusalem which is the Holy Palmarian Church; the great Blind One who sees with his spiritual eyes, who is Pope Saint Gregory XVII the Very Great: the Great Pontiff, Great Monarch and Caudillo of the Last Times; the Order of Carmelites of the Holy Face; the great chastisements; the Parousia or Return of Christ to Earth, among many other events.

4. Isaias carried out his prophetic mission during the reign of the following kings: kingdom of Judah: Amasias, Ozias, Joathan, Achaz and Ezechias; kingdom of Samaria: Jeroboam II, Zacharias, Sellum, Menahem, Faceia, Faceas and Oseas; and kingdom of Judah and Samaria united or reunified kingdom of Israel: Ezechias and Manasses.

#### Chapter V

##### On behalf of God the Prophet Isaias for the first time admonishes the Kingdom of Judah for its prevarication.

##### Prophecy of Isaias concerning future events of the Chosen People

In the same year 4390, a short time after Isaias was anointed prophet in major grade, being still in Jerusalem, the Lord God spoke to him as he himself refers; "Then I heard the voice of the Lord God One and Three, who said: 'Whom shall I send? Who will go for Us?' And I replied: 'Here I am, send me.' The Lord said: 'Go and say to the people of Judah: You will hear and will not understand the mysteries: You will see, and nevertheless be blind to the light of truth. Because the heart of this people being hardened, Satan has further stopped up their ears, shut their eyes, darkened their understanding, so that they may not be converted and receive salvation from Me.' And I said: 'How long, Lord, will your indignation last?' And the Lord replied: 'As long as My people of Judah remain obstinate in their idolatry and moral perversion; for if they do not convert, the day shall come when I, Lord God of Hosts, will permit the children of My Chosen People to be cast out far from Israel's territory because of their prevarication, so that their cities will become desolate. But later, once converted, I will have them return to this land from which they shall have been dispersed. Nonetheless, after a time, the children of My People, through a further prevarication, shall be forsaken among the nations, though a faithful remnant will be left that like a tree will serve as a sample of Israel's Faith; this remnant will be a holy stock that will later extend its branches throughout the world.'" Here, among other things, Isaias predicts: the deportation of Israelites to Babylonia for their prevarication, and their return home; the apostasy of the Jews in Christ's time, having rejected Him as Messiah; the extermination of many Jews by the Roman armies; and the remnant of the faithful people who, by accepting Christ, went on to constitute the Church He founded, which being at the start a little flock, later spread throughout the world. Also is foretold: the roman church's apostasy in these Last Times and the faithful remnant that went on to constitute the Palmarian Church; as well as the Church's last apostasy in times of Antichrist and the final triumph of the elect.

#### Chapter VI

##### Isaias receives the first grade of the Essenian priesthood. Isaias' prophecy on the Chosen People's prevarications in her various epochs. Chastisements to fall upon the Israelites' idolatry and impiety

1. In the year 4393, at thirty-three years of age, the Prophet Isaias received the first grade of the Essenian priesthood, or priestly Coadjutor, in the Cave of Elias on Mount Carmel.

2. In the year 4393, several weeks after the Prophet Isaias had received the first grade of the Essenian priesthood, the Lord God appeared to him on Mount Carmel and addressed him on prevarications and their consequent chastisements, on the Kingdom of Judah, the city of Jerusalem and many other towns, and in general on the entire Kingdom of Israel in its various historical stages. These predictions apply as well to many epochs of the Church of Christ, most especially the Apocalyptic. That same year the Prophet Isaias left Mount Carmel for Jerusalem to tell King Amasias and the whole People of the Kingdom of Judah the words he had received from the Lord God of Hosts.

3. "Hear, O Heavens, and you, O Earth, listen well, since the Lord God of Hosts speaks to you: I brought up children and made them prosper, but they have despised Me. The ox knows his owner and the ass his master's crib; but Judah

does not acknowledge Me, and My People will not hear My voice. Woe to the sinful nation, the people loaded down with wrongdoing, malevolent race, ungrateful offspring! You have abandoned Me, your Lord and God, blasphemed against Me, the Holy One of Israel, and have turned your backs on Me. How then am I to chastise you? For obstinately you heap up sin upon sin. Every head is sick; for the king, the same as the princes of Judah, are corrupt; and every heart is afflicted, since the priests faithful to Me suffer persecution to death. From the soles of the feet to the crown of the head there is nothing sound in this people, only lesions and contusions, and infected wounds left undressed, without treatment or balm to soothe them."

4. "I, your Lord and God say to you: O land of Judah, My beloved people: banish your idolatry, abandon your perversity, be converted sincerely to Me, your kind-hearted Father; because I assure you that, if you continue to provoke My Holy Wrath, a time will arrive when your land will become a wilderness, your cities burnt, your regions devastated by invaders; and the daughter of Sion, Jerusalem, forsaken like a lean-to in the vineyard after the harvest, like a tent in the melon field after the ingathering, like a city taken by storm. If the Lord God of Hosts does not then reserve some of your descendants, you will suffer the same fate as Sodom, and be like to Gomorrah."

5. "Hear the word of the Lord, O King Amasias and all Judah's princes, who by your perversity imitate those of Sodom! Hear attentively the Law of your Lord and God, O My People, like unto Gomorrah's! You are profaning My Sacred Temple of Jerusalem giving worship to the abominable idols you have erected there upon splendid altars, and you dare at the same time to offer sacrifices and libations to Me, your Lord and God. I ask you, O My people, of what use to Me is the multitude of your victims? I am wearied of you now: I no longer wish holocausts of rams, nor the grease of fat animals, nor the blood of bullocks, nor of lambs nor of he-goats. When you come before me, Who has ordered you to bring gifts in your hands? Since your object is not to give Me glory, but to saunter pretentiously around My courts. Until you banish idol-worship and become wholeheartedly converted to Me, I do not wish you to offer Me further sacrifices, since I abominate even the incense you offer. My Soul abhors your feasts and your solemnities; they irritate Me, I am tired of putting up with them, because iniquity reigns in your assemblies. When you shall raise your hands up towards Me, I will turn My eyes away, and the more prayers you shall say the less I will hear you, because your hands are full of infamy."

6. "Convert, be cleansed, take the evil of your thoughts from My sight, cease to act perversely. Learn to do good, seek what is righteous, help the oppressed, do justice to the orphan and succour the widow. If you truly convert from the heart, come to Me; and then your sins, however great and numerous they be, will be forgiven, and your souls will become as white wool. If you desire to hear and keep My word, you will be satiated with spiritual and temporal goods; but if not, and you continue to provoke My Holy Wrath, your enemies' sword will slit your throats."

7. "How has the city of Jerusalem become a harlot, when previously she was faithful and a model of equity? In other times justice dwelt within her; now, however, she is the haunt of murderers. My doctrine, resplendent like refined silver, is trampled underfoot like offscourings; the conduct of My people, previously vigorous like good wine, has become fetid water. Priests and princes are disloyal and share their profits with thieves. They all relish gifts and follow after material interests. They do not do justice to the orphan and deny support to the widows' cause."

8. "Thus I, the Lord God of Hosts, the strong God of Israel, tell you: I will unleash My Righteous Wrath upon Jerusalem and upon the entire Kingdom of Judah, making use of enemies who will wreak vengeance on My people. In this way I will purify your dross, O My people, until once more it shines out pure and clean like silver. I will re-establish your Judges and counsellors as in the times when you were faithful to Me, and you will be called city of justice and city of fidelity. Sion will be ransomed from her sins after she is purified from them, and justice will be re-established. But at the same time the perverse and sinful will be destroyed, and those who have abandoned Me, your Lord and God, shall be forsaken. The pride of the wicked will be like the dying embers of tow set on fire, and their evil works like sparks that die out in a flash: all will be pasture for flames."

### Chapter VII

#### Isaia predicts to King Amasias of Judah his tragic death. Amasias's death

1. The Prophet Isaia, once he had made known to King Amasias, and priests and princes of Judah's people, all that the Lord had commanded him to say, before returning again to Mount Carmel, by order of God went to the palace of perverse and obstinate King Amasias his uncle. He prophesied to him his tragic and imminent death if he did not convert, banish the idols and their altars from the Temple of God, and reform the corrupt conduct of his people. Isaia advised him that it was not too late for him to mend his ways by taking the path of rectitude. But King Amasias not only despised the Prophet Isaia's advice, but besides ordered that he be thrown out of the palace with extreme violence.

2. A few months later, in that same year 4393, Amasias was cruelly assassinated by members of a powerful conspiracy against him. In this way he paid for his idolatry, crimes, pride and disobedience to divine injunctions through Isaia and other prophets of the Lord. At the death of King Amasias, his virtuous son Ozias succeeded him on the throne of Judah.

### Chapter VIII

#### Isaia receives the second and third grades of the Essenian priesthood. Isaia is named Essenian Vice-Superior General

In the year 4400, at forty years of age, Isaia received the second grade of the Essenian priesthood, or priest, in the Cave of Elias on Mount Carmel. In the year 4407, at forty-seven years of age, Isaia received the third grade of the Essenian priesthood, or chief priest, in the Cave of Elias on Mount Carmel. In the year 4414, in the Cave of Elias on Mount Carmel, the Prophet Jonas, Superior General of the Essenes, named fifty-four-year-old Prophet Isaia, Vice-Superior General of the Essenes.

### Chapter IX

#### Isaia mystically receives the impression of a wound on his forehead.

#### Prophecy on the Messiah, True Lamb of God. Isaia's transitory mission as Superior General of the Essenes

1. On the 25<sup>th</sup> of March in the year 4421, in the city of Jerusalem, on Mount Calvary, the sixty-one-year-old Prophet Isaia, in the presence and in the sight of numerous Essenes and some non-Essenes, from the hands of Archangel Saint Uriel mystically received the impression of a stigma in the centre of his forehead in the form of a cross, with a slain lamb in the crossing. The stigma disappeared from Isaia's forehead a few moments later in the sight of the multitude. Each year until his death, wherever he was, on the 25<sup>th</sup> of March the same stigma appeared on his forehead, and disappeared again the same day.

2. On the 25<sup>th</sup> of March in the year 4428, the Prophet Isaia, sixty-eight years of age, in the city of Jerusalem, on Mount Calvary, in the presence of numerous Essenes and some non-Essenes, said: "The Son of the Virgin Prophetess, the Man called Emmanuel, in this place will be the true Lamb of God who will take away the sins of the world; prior to this, He will be shown forth at the river Jordan by a great and angelical prophet who will have the spirit of the Prophet Elias."

3. From the year 4430, during the three years and three months less three days' absence of the Prophet Jonas, Superior General of the Essenes, who had gone to preach penance to the Ninevite kingdom, Isaia transitorily occupied the post of Essenian Superior General; the Prophet Isaia, however, was not Essenian High Priest, but an Essenian chief priest, so that he did not have full powers. During his temporary exercise of office as Essenian Superior General, Isaia enriched Carmelite religious life with certain rules.

### Chapter X

#### Isaia's prophecies on the Messiah, Pippin of the Lord

In the year 4464, third in the reign of perverse King Achaz of Judah, Isaia, being in Jerusalem, received from the Lord the following prophecy: "On that day will bud forth the Messiah, Pippin of the Lord, with magnificence and glory, and the Fruit of the Earth shall be exalted, and will be the delight of those in Israel who are to be saved. And it will come to pass that, of the remnant of Israel's children, those who remain faithful in the New Jerusalem and live grafted into the Pippin of the Lord, will be saints. This will happen when the Lord, with the spirit of justice and the spirit of zeal, will have cleansed the filthiness of Sion's daughters and washed away the blood with which Jerusalem is stained. The Lord will protect with Cloud by day, and with radiance of Fire by night, all those who invoke Him on Mount Sion; because He will protect His Church or Glorious Ark; in such a fashion that all those who avail themselves of the protection of this Tabernacle will be shaded from heat by day, and find shelter from storm and rain by night."

### Chapter XI

#### Prophecy on the vineyard of the Messiah Saviour. Chastisements of the Chosen People announced for their grave sins

1. Directly after the Prophet Isaia had received the previous prophecy, the Lord God of Hosts ordered him to preach in the Temple of Jerusalem. Once in the Temple court, Isaia, valiantly raising his voice, using a sublimely moving chant, reproached those who profaned the Sacred Temple for their infidelity and ingratitude toward the Lord God of Israel, Kindest Father and Benefactor to His People. This chant is a prophecy of the parable of the murderous farmers that Christ would later teach in the court of the Jerusalem Temple which He so often visited.

2. The Prophet Isaia, then, said: "I will sing to the Messiah, Beloved of my soul, in the same words that He, a descendant of David like myself, will deliver regarding His Vineyard. The Messiah my Beloved planted a vineyard on a prolific hill, fenced it around, removed the stones and planted choice vines in it; in the midst He built a tower in which He set up a wine press; and waited for it to bear choice grapes, but those it bore were of bad quality."

3. When this beautiful chant on the vineyard that produces bad fruit ended, Isaia continued, saying: "Now then, inhabitants of Jerusalem and all of Judah's kingdom, the Lord says: Be judges between Me and My vineyard. What more could I do for My vineyard that I have not done? I hoped my vineyard would produce choice grapes, but it only yielded those of bad quality, because of its unfruitfulness. I will now tell you plainly what I am to do with this barren vineyard. I will take down the fence, and it will be unprotected and thus be laid waste. I will turn it into a desert; it will not be pruned or tilled; briars and nettles will grow there; and I will not let the clouds rain a single drop upon it. For this vineyard of the Lord of Hosts is the House of Israel, and her delightful Pippin is the Messiah Saviour, the Lion of Judah's Whelp. I hoped for good deeds from the occupants of My house, but I see nothing in them other than evil deeds."

4. "Woe to you who, out of greed, add to your property house after house, and join one terrain onto another until no more land is left! Do you perhaps think you are to dwell in the midst of the land alone? These things have come to My notice, says the Lord God of Hosts. Truly, many beautiful and opulent houses will become abandoned and unoccupied. Woe to you who rise in the morning to carry on revelling, drinking until night, glutted with wine! At your parties no kind of delicacy or refreshment is wanting, neither flute, tambourine, zither or lyre. But you do not attend to serving the Lord, nor consider the benefits received from His hands. Look here, My people, the day will come when you shall be taken captive because of your disdain for the wisdom that comes from God; your princes and the multitude of people will be spiritually dead for lack of the true food and true drink to satisfy hunger and quench thirst. Hell will open wide its gigantic mouth and expand its maw for many of the princes, of the people and of those held as illustrious and glorious to fall in. For before the Just Wrath of God the man on the street will have to bow low and the magnate humble himself, and the eyes of the arrogant will be brought low. And the Lord God of Hosts will be praised for His righteous vengeance, and the Holiness of God acknowledged for His unappealable justice. O My people! Following

this just chastisement I will bring other sheep to graze in My lush pastures in conformity with My Law; and what you have turned into desert I will turn into fertile land where the strangers I call to my Vineyard will eat."

5. Then Isaias, referring more especially to bad priests, says of them: "Woe to you who because of your pride are laden with iniquity, and everywhere induce others into sin! Woe to you who say, 'let the chastisements foretold to us hasten and come soon, so that we may see them with our own eyes! And let the oft repeated prophecies of the Holy One of Israel be fulfilled, and thus we will know if what He tells us is true!' Woe to you who call bad, good; and good, bad; put darkness in place of light, and light in place of darkness; put the bitter in place of the sweet, and the sweet in place of the bitter! Woe to you who hold yourselves to be learned in your own eyes, and inwardly to be prudent, when in truth you are poor and ignorant fools! For you despise the Law of God, and are guided by your own arbitrary rulings. Woe to you, who vaunt your liveliness in order to glut yourselves with wine, and boast of being valiant until intoxicated! You, who for a gift vindicate the ungodly and deprive the righteous of his claims. Consequently, as a tongue of fire consumes straw, and the heat of the flame chars it, in the same way the root of this adulterous generation will be like smouldering embers, and its scions like dust. Because they have cast aside the Law of the Lord God of Hosts, and blasphemed the word of the Holy One of Israel."

6. "Thus because of so much wrongdoing, the fury of the Lord will be incensed against His people, and He will stretch out His hand and wound them, and the mountains will shake, and their corpses will lie about like rubbish in the plazas. The Lord God will permit His People to be invaded by strange nations coming from afar with great impetus; for those invading peoples will not tire, nor falter, nor sleep, nor rest until they achieve their purpose. Their arrows are sharpened and all their bows tensed. The hooves of their horses are like flint, and the wheels of their chariots like an impetuous tempest. They will roar like lions and will swoop down upon the prey, and seize it, without anyone being able to take it from them. Their tumult will be to Israel that day like the roaring of the sea. We will look at the Earth, and behold, everywhere will be darkness of tribulation that will obscure the light of day."

### Chapter XII

#### Prophecies of Isaias on the devastation of the kingdom of Samaria

In the year 4473, the Lord God of Hosts communicated the following prophecy to Isaias, who was to be found at Mount Carmel: "Listen, the day is near in which the pride of the Kingdom of Samaria will wither and her power and greatness be obliterated. Samaria will be like a field after the harvest, and as leftover ears are collected and gathered up by hand; from this kingdom only one or other cluster gleaned after the grape harvest will remain; or as, after shaking an olive tree, two or three olives are left at the tip of a branch, says the Lord God of Israel. On that day her fortified cities will be destroyed, because My people forgot their God, their Saviour, and did not remember their powerful Defender." Isaias left Mount Carmel for the palace of Oseas the perverse king of Samaria, and communicated this prophecy to him personally on God's behalf, and made it known also to all the people. But neither the king nor the people gave him any credit, rather despised his words with sarcastic mockery, the king saying; "Let us eat and drink, for tomorrow we die." To this blasphemous reply from impious King Oseas, the Lord God of Hosts answered through Isaias, saying: "This baseness will not be forgiven you until you die."

### Chapter XIII

#### Prophecies of Isaias on the Incarnation of the Divine Word and the Birth of Our Lord Jesus Christ

1. In the year 4474, with Achaz reigning in Judah and Oseas in Samaria, the Lord God of Hosts appeared to Isaias on Mount Carmel and told him: "Communicate to My people of Israel, to those who inhabit the Kingdom of Samaria as well as to those who inhabit the Kingdom of Judah: I see your infidelity and ingratitude. But a time will come when Faith in Me, your God and Lord, so scorned by you now, will revive and be spread through all foreign nations; while only a small remnant of the people of Israel's children will remain faithful to Me, their God and Lord." Isaias broadcasted this prophecy of the Lord in a loud voice through the streets of Sichern, capital of the Kingdom of Samaria. Afterwards Isaias went on to Jerusalem, capital of the Kingdom of Judah, where he also broadcasted it in a loud voice through the streets of the city.

2. On hearing the prophecy, perverse King Achaz of Judah, induced by apostate priests and prophets, and also by the princes of his people, sent an embassy to Isaias telling him: "What veracious sign do you give to prove to us that your words come from the Lord God?" Isaias replied: "The Lord God Himself will give you a sign: Behold the Virgin shall conceive and bring forth a Son, and His Name shall be called Emmanuel," which means 'God with us'. To show them that this Divine Child, conceived by the Action and Grace of the Holy Spirit in the Womb of the Most Blessed Virgin Mary, besides being true God, would be true Man, he also said to them: "Bread, butter and honey He will eat like any other child, until He manifests Himself in public as the Messiah, and in His apostolate begins to re-establish in Israel the Law of God and holy morals with greater exigency and rigour, openly denouncing all prevalent wrongdoing. But before the Divine Child Messiah is conceived, the Kingdom of Judah which you have made detestable before God, O King Achaz, by your wickedness, and the Kingdom of Samaria as well, sunk in abomination by perverse King Oseas, will be stripped and deprived of their own kings, to become subject to foreign kings." But despite these predictions and threats, obstinate kings Achaz and Oseas and their respective peoples were not moved to conversion.

3. The false news having been spread everywhere that the hoped-for Messiah was about to be born, and would bring under His sway the kingdoms of Judah and Samaria each ruled by their own king, the Lord God of Hosts appeared to the Prophet Isaias on Mount Carmel that same year 4474 to make quite clear that, before the Divine Child Messiah was to come to earth, Israel's territory would be desolated by the Ninevite and Babylonian armies, and that both these empires would afterwards be destroyed. Here then is what the Prophet Isaias relates: "The Lord also said to me: Take a large parchment and write in a clear and intelligible manner: 'Be quick and take away the spoils of Your people, and hasten to crush the head of the ancient serpent.' And I took High Priest Urias and the priest Zacharias, son of

Jaberechias, as witnesses to the following prophetic vision that the Lord God deigned to show me. I contemplated anticipatively in vision the Virgin Prophetess conceive and give birth to a Son. And the Lord told me in this vision: Invoke this MAN under the name Emmanuel Maher-Salal-Hasbaz, which means 'God with us: be quick and take away the spoils of Your people, and hasten to crush the head of the ancient serpent'; since the Messiah, by His Passion and Death on Calvary, would cleanse the ancient Church of cadavers through her birth there cleansed and renewed, and would crush the head of Satan. Through Isaias, God continued saying: "But long before the Virgin Prophetess conceives Her Son, the kingdoms of Judah and Samaria will disappear, their territories invaded by the armies of powerful empires. With the passing of time I, the Lord God of Hosts, out of regard for the Messiah Emmanuel whom I am to send, will ruin all the enemies' power and plans, in order to rehabilitate My people, establish My Tabernacle on Mount Sion, and build My Sacred Temple again in Jerusalem, for God will be in your midst."

4. God continued speaking to Isaias: "The Lord God of Hosts, He alone is to be glorified, He alone is to be feared. The Messiah will be salvation for those who have recourse to Him; and at the same time will be stone of scandal and stumbling block for many in Israel, since those who dare overstep this Stone will be broken. Isaias, put down in writing all that you have seen and what I have told you, then seal it with your signature so that it may serve as faithful testimony to those who really are My disciples."

5. Afterwards the Prophet Isaias, in the presence of High Priest Urias and the Priest Zacharias son of Jaberechias, said: "I place my hope in the Messiah to come, according to the promise of the Lord God of Hosts, who now hides His Countenance given the wrongdoing of His people. I will comfort myself in the coming Messiah. Here I am, then, giving testimony of the truth, and my sons Jacob and Maher are with me, whose names are sign and proof for Israel of all I have told you on behalf of the Lord God of Hosts who dwells in the Temple of Jerusalem, now profaned"; since the name Jacob means 'Israel'; and that of Maher, 'make haste'.

### Chapter XIV

#### Prophecy of Isaias on the Messiah, Prince of Peace

In the year 4488, while in Judah virtuous King Ezechias reigned, and in Samaria perverse King Oseas, the Lord appeared to the Prophet Isaias on Mount Carmel to communicate to him the following Messianic prophecy: "Land of Zabulon and land of Nephtali, from the upper part of the Jordan, route of the sea, Galilee of the Gentiles. The people who sat in darkness saw a great Light; Light was born to those who dwelt in the region of the shadow of death, for a Child has been born to us, and a Son of the Virgin has been given to us, and royalty and power have been laid upon His shoulder, and His name will be called: Admirable, Counsellor, Mighty God, Father of the world to come, Prince of Peace. His spiritual empire will spread, and peace shall have no end; He will sit upon the throne of David as temporal King, and upon that of His imperishable Kingdom as Eternal King, to strengthen and consolidate it in equity and justice, from now on and for evermore. All this will be done by the saving zeal of the Lord God of Hosts." The Name of Christ is Admirable for the wonders He performed fulfilling the divine plans and counsels; He is Prince of Peace because He reconciled man to God by His redemptory death; and He is also our Father in the supernatural order because He engendered us in the life of Grace so that we might obtain heavenly glory. The spiritual empire of Christ is His Holy Church over which He reigns eternally; besides, Christ is temporal King of Israel by being heir to David's throne. Isaias himself communicated this prophecy to many, and was heard with paramount joy by virtuous King Ezechias and by his people.

### Chapter XV

#### Prophecy of Isaias on the Messiah: Spikenard of the scion from Jesse's stock. Song to the Messiah Saviour

1. In the year 4498, while in Judah and Samaria united virtuous King Ezechias reigned, the Lord appeared to Isaias in the Temple of God in Jerusalem and transmitted to him the following Messianic prophecy: "A scion will come forth from Jesse's stock and from the scion's stem a spikenard will arise. The Spirit of the Lord will repose upon Him: Spirit of Wisdom, of Understanding, of Counsel, of Fortitude, of Knowledge, of Piety and of Fear of the Lord. He will not judge by exterior appearances nor condemn solely by what He hears said, but will judge the poor in justice and defend the meek and humble of the Earth in righteousness. He will recriminate impiety on Earth by the fury of the words of His lips, and by the breath of His mouth will annihilate the Man of Iniquity. He will ever be girded about with the waistband of justice and of truth." The Spikenard is Christ, born of a Scion who is the Virgin Mary.

2. The prophecy concludes in this way: "The Lord says: On that day the Spikenard which has budded from the Scion of Jesse's stock, placed as a sign of salvation to the peoples, will be invoked by the nations, because He will come forth glorious from the sepulchre, triumphant over death and the devil." This prophecy was transmitted to many by Isaias himself, and was heard with paramount joy by virtuous King Ezechias and by his people.

3. The Lord God of Israel also communicated to His beloved servant the Prophet Isaias: "The Lord says: On the day that the Messiah Saviour of the world manifests Himself and triumphs, His chosen will say with ineffable jubilee: We give You praise, O Lord God of Hosts, because though You were displeased with us, Your displeasure has ceased and You have consoled us. Behold, God is our Saviour. We shall live full of trust and without fear, because our fortitude and our glory is the Lord; and He has taken upon Himself our salvation." The Lord continues: "With joy you will draw up living waters from the fountains of the Saviour: And on that day they will say: Praise the Lord and invoke His Holy Name. Announce His saving plan to the peoples. Remember that His Name is wonderful. Sing praises to the Lord, because He has dealt magnificently with us. Publish this throughout the whole Earth. Rejoice and give praise, Mansion of Sion, because the Holy One of Israel shows Himself great before you."

**Chapter XVI****Mysterious discourse of Isaias and prophecies on the destruction of Israel**

1. In the year 4508, when perverse Manasses reigned in the Kingdom of Judah and Samaria united, the Lord God of Hosts spoke to the Prophet Isaias who was in Jerusalem, and told him: *“During three days go about the city with your cape raised somewhat above the rump, to demonstrate the shame of the sins and prevarications of Israel’s people.”* Isaias, therefore, was correctly dressed in all the required garments; and over tunic wore cape, which he kept held up a little above the rump for three days. Therefore it is wholly discredited that Isaias preached naked from the rump to the feet, as God always orders private parts to be covered, and the prophet, who loved purity and decency, would never have dared to preach virtually naked to the crowds.

2. Isaias, during the three days he went about the city preaching said, among other things, on God’s behalf: *“I am going to speak of your shameful, profanation and prevarication, for the Lord says: Listen to Me, O people of Israel, whom I hold in My bosom and bear in My inner Self. I made you, and in My arms I bear you up until your old age. I am always ready to bear you up, bring you back and save you; but you, O ungrateful people! To whom have you likened and equalled Me? You take gold from the treasury and weigh silver on scales, then bargain with a silversmith for him to make you an idol, for all to prostrate before and adore, shoulder in procession, and place on an altar to be venerated. Now understand, obstinate and blind people, that your filthy idols will stay in their places without moving and, when you call upon them, they will neither hear you nor save you from affliction. Remember this and be ashamed. Meditate in the depths of your hearts, prevaricators! Remember My prodigies in past centuries: because I am the Lord God of Hosts and besides Me there is no other God, nor anyone like Me. I am He who, from the beginning of the world, announced what is to happen at the end, and foretold beforehand what has not yet happened. My plans are eternal, and My will shall be fulfilled. Listen to Me, hardened hearts, so far from My Law: despite your shameful, profanations and prevarications, I will not allow that those who are faithful to Me succumb beneath your filthiness. I will hasten the Coming of My Righteous One the Saviour. That will not be long, nor will the salvation that comes from Me through Him be long delayed. I will set up salvation in Sion and will make My glory shine in Israel.”*

3. After Isaias, on God’s behalf, had reproached the corrupt people for their idolatry and other depravities, he announced to them also on God’s behalf the following prophecy: *“Woe! People of Israel, idolatrous, lewd, adulterous! Woe! Jerusalem, Jerusalem, city reconquered by David My beloved servant! Woe! Jerusalem, city now thronged, opulent in extreme and teeming with drunkenness, lechery and much other licentiousness. I will permit that this people of mine be invaded by the Babylonian armies, plundered and covered with cadavers; and that Jerusalem, My Holy City, be besieged by the enemy armies, and reduced to mourning and affliction. O Jerusalem, they will surround you on all sides like a cirlet round about you, dig trenches and raise earthworks to besiege you! You will be utterly humbled. Thrown to the ground, and faces to the dust of the earth, you will plead for clemency from your enemies, and they will show you none, instead will winnow you like the very dust, and you will be borne off like embers. This will happen all of a sudden, for the Lord God of Hosts will permit the enemies to come upon you like a violent storm, with thunder, whirlwinds and flames of devouring fire. I will permit the Babylonian forces, armed to the teeth, says the Lord, to swarm over you like flies, and not a stone will be left upon a stone within you, since I will permit My Sacred Temple as well to be assaulted, looted and destroyed. Many of your inhabitants will die of hunger, of thirst and by the sword. Many inhabitants of Israel and of the city of Jerusalem will be taken away captive by the invading nation.”*

**Chapter XVII****Prophecy of Isaias on the Messiah Saviour**

1. Three days after the Prophet Isaias delivered his mysterious discourse through the streets of Jerusalem with his cape upraised, the Lord God of Hosts appeared to him to communicate the following consoling message, which the Prophet Isaias propagated out loud among those who remained faithful to God and His Holy Law: *“Hear Me, you who follow righteousness and seek God: Thus says the Lord God of Hosts to you: Fix your gaze on the quarry from which you have been hewn, namely your Father Abraham; and fix your gaze on the cave of the dry lake from which you were taken, namely your mother Sarah who, though barren, later gave birth to you. Because even before Abraham had children, I called him, blessed him and promised him numerous descendants, and later gave them to him in his son Isaac. In like manner, come the day, I your God will console Sion My Church; for I will repair Her ruins, turn Her deserts into regions of delight and Her solitude into My Garden. Joy and happiness will be there, hymns of thanksgiving and voices of praise.”*

2. *“Pay heed, then, to what I say to you, O My people! Hear Me, My nation! Because the New Law will issue from Me. My justice will be established as light for the peoples. My Righteous One is about to come. The Saviour whom I send is already on His way, and by the might of My arm will rule the peoples. The nations of the Earth will hope in Him. Raise your eyes to heaven, and then lower them to gaze at earth, because heaven and earth will pass away, but the Saviour I send you, will be forever, and My justice will never fail you. Hear Me, you children of My people who know what is right and in whose hearts My Law is engraved: do not fear the opprobrium of men nor shrink at blasphemies, because the worm will gnaw wrongdoers as though an old garment, and the moth devour them as wool. But the Saviour I send you will always remain, and My righteousness for ever and ever. Arise, arise, O Sion, clothe yourself with fortitude, since the Arm of your Lord sustains you. Those redeemed by the Messiah Saviour will swell the ranks of Sion, My Church. Afterwards they will reign eternally with Me singing My praises, their heads crowned with everlasting happiness. Their bliss and happiness will be continuous and they will never undergo suffering or pain. I Myself will console you. Who are you to be afraid of mortal man who is to wither like hay? Precisely because you have forgotten the Lord God your Maker, Creator of Heaven and Earth, that is why you have often trembled at the fury of those who afflict you and are ready to exterminate you. Shortly will arrive He who comes to open wide the gates of your captivity.”*

*for your Lord will not permit the complete extinction of His people, nor will your bread ever be entirely wanting. I am your Lord God who makes the sea swell and the waves billow: The Lord God of Hosts is My Name. O My Righteous One, the Messias whom I am to send! I have put My words on Your lips and My power in Your hands for You to establish a new Heaven and a new Earth, and say to Sion Your Church: You are My people.”*

**Chapter XVIII****Invitation from God through Isaias for all to participate in the Graces within His Church.****Prophecy of Isaias on the Messiah, Caudillo and Teacher**

1. Listen to the words of the Lord God: *“All those who thirst, come to the living waters; all poor and humble of heart, make haste to receive Graces freely. Why do you strive to gather superfluous things and weary yourselves for what cannot satiate you? Listen to Me attentively, and eat the exquisitely good dish that will delight your soul to satiety. Give ear to My words, and come to Me; hear Me and your soul shall live, and I will make an everlasting pact with you out of regard for the mercy promised to David. Here then I, your Lord and God, am going to present My Son the coming Messias as Witness to My Truth before the peoples and as Teacher to the nations. At which you, Sion, My Church, will invite all the peoples and nations who did not before acknowledge the True God, to partake of salvation. And all will run to you for love of your Lord God and of the Holy One of Israel, Who will have filled you with glory. Let everyone seek Me, your God and Lord, while you have opportunity to find Me in this life; invoke Me while I grant you time for repentance to be able to return to Me. Let the ungodly man abandon his evil ways, the wrongdoer desist from his vain thoughts, and return to Me who am Lord God the Saviour, for I will have mercy, as I am exceedingly generous in forgiving.”*

2. *“Because the Lord God also says: My thoughts are not like your thoughts, nor My ways like your ways. Because as the Heavens tower above Earth, thus My thoughts tower above your thoughts and My ways above your ways. As rain and snow descend from the sky, and do not return there without fruit, but first irrigate the earth and make it fertile, and make the seed which is sown fruitful so that bread can be had to eat, thus will the Messias Saviour be: My Word, or Word made Man, whom I will send and who will not return to Me empty-handed, but will fulfil My will in everything, and His mission as My envoy shall prosper. Therefore, O Sion, My beloved Church! Joyfully you will sally forth from the slavery of sin, and live in My peace. The mountains and hills will resound in your ears with songs and praises, and the trees of the fields will jubilantly applaud swaying their branches. Instead of the thorny nettle of wrongdoing, which is this Sion or Ancient Church, will rise up the robust olive tree of the cleansed and renewed Sion, which is My New Church, in which the thorny nettle of wrongdoing will be trodden underfoot by the fragrant myrtle of holiness. The Holy Name of Christ Redeemer will remain in your memory as eternal sign of salvation.”*

**Chapter XIX****Some of Isaias’ other Messianic prophecies**

1. *“The ox knows his owner, and the ass his master’s crib, but Judah does not acknowledge Me, and My People will not hearken to My voice.”* These words spoken by God through the Prophet Isaias to recriminate His people, are at the same time a Messianic prophecy; for while an ass and an ox kept company with the Child Jesus in the Cave at Bethlehem, rendering Him adoration in their own way, the vast majority of the People of Israel’s children refused to acknowledge the newborn Messias, listen to His voice and adore Him as their Lord and God that He is.

2. The arrival in Jerusalem of the three Wise Kings of Orient: *“Then, O Jerusalem, you will see! And you will be enriched and Your heart will wonder and swell when the multitude from the sea and the fortitude of the nations come to you: a throng of camels shall cover you and dromedaries from Madian and Epha; all those of Sheba shall come, and will bring gold, frankincense and myrrh, announcing the praises of the Lord.”*

3. The Holy Family’s flight into Egypt and fruits of their sojourn there: *“Behold the Lord will ascend upon a light Cloud and will enter Egypt, and the idols of Egypt will quake at His presence, and the hearts of the Egyptians be filled with consternation. He will burst Egypt’s infernal spirit apart in its bowels, and overturn its satanic plans.”* The Cloud is the Virgin Mary who, in company with Her spouse Saint Joseph, bore the Child Jesus in Her arms fulfilling the orders of the Most High with maximum promptitude. At the presence of the Holy Family in Egypt, the idols tumbled with a crash to the ground, their temples collapsed and the altars of idolatry were overturned before the eyes of the terrified inhabitants; for the Child Jesus, by His Divine Power, expelled and drove out the devils, who hurled themselves like thunderbolts into the infernal caverns. At the sight of these phenomena and other miracles, the inhabitants, terrified, approached the Holy Family, and They, by their conversation and miracles, drew them towards the truth, converting many to the Lord God of Hosts and to penance. Following Their return to Israel, many of the Egyptian converts venerated as a sacred shrine the house in which the Holy Family had lived, and gathered there to pray.

4. The passible state of Christ’s Humanity: *“Who will believe what I foretold about the Messias, Arm or Virtue of the Lord God? For in the eyes of the people He will grow like a lowly plant and bud forth like a rootstock in arid land. Corporal beauty, which He possesses in fullness, will remain as it were hidden beneath the passible state of His humanity, and the infinite radiance of His Divinity will not be perceived by human eyes. I have contemplated this in vision without seeing Him display before the world any exterior sign of the grandeur concealed within Him.”* Christ lived subject to His Parents in Nazareth, humble, poor and unknown, as the son of a carpenter, and therefore without any perceptible sign of temporal or eternal royalty. During His Public Life He also revealed Himself with the same corporal simplicity.

5. The mission of Saint John the Baptist as Precursor: *“Voice of one who cries out in the desert: Prepare the way of the Lord, make straight the paths of our God in the wilderness. Every valley shall be raised up and every mountain and hill brought low, the crooked shall be made straight and the rough ways plain.”* Before Christ began His Public

Life, the Precursor, by his preaching and baptism of penance, prepared the ways of the Lord amid an apostate and corrupt people.

6. The Divinity and Messianity of Jesus are proclaimed, solemnly and perceptibly, by the Eternal Father before the people: "And the glory of the Lord will be revealed, and all flesh will see at the same time what the lips of the Lord spoke." At Christ's baptism in the Jordan by the Precursor, all the people gathered there saw the Holy Spirit upon the Head of Christ in the form of Dove, and heard the words of the Eternal Father: "This is My Son, the Beloved, in whom I am well pleased."

7. Christ's evangelizing mission: "The Spirit of the Lord is upon Me, because the Lord anointed Me. He sent Me to evangelize the meek and humble, cure the contrite of heart, preach redemption to those in the bondage of sin, grant liberty to those confined under Satan's dominion; publish reconciliation to the Lord for those who accept His doctrine, and publish the vengeance of God for those who reject it. The Lord sent me to console all those who weep, and care for the children of the Church, in order to give them an imperishable crown of glory for their virtues, anoint them with the salve of peace and spiritual gladness, and robe them with vestments of glory in exchange for their afflictions. And those who persevere in Grace will be called strong in righteousness, plantation of the Lord for His glory." Christ was sent to evangelize the humble, to cure the contrite of heart, free man from the bondage of Satan and open the gates of Heaven to him.

8. Christ, Supreme Pastor: "As Shepherd He will pasture His flock: He will gather the lambs in His arms, raise them to His bosom, and tend the newly born."

9. Christ's intense apostolate in Egypt during His Public Life and its fruits: "On that day the Lord's Altar will be in Egypt's midst, and the Lord's standard up to its confines, both of them as sign and testimony of the Lord God of Hosts in that land. It shall be so because they will clamour to the Lord by reason of the infernal tormentor, and God will send the Saviour and defender who shall free them. The Lord will be known in Egypt, and those of Egypt will know the Lord in that day, and adore Him with hosts and offerings, and make vows to the Lord, and keep them." As fruit of the Holy Family's apostolate in Egypt, many converts to the true God clamoured for the Messias Saviour to be sent to them again. Accordingly Christ visited Egypt during His Public Life and carried out a great apostolate, driving out demons and demolishing pagan temples along with their idols. The simple people who had known Him in His childhood, on seeing Him then, were filled with elation. During the time Jesus taught in Egypt, He worked great miracles and conversions. Many became His disciples, whom he indoctrinated more especially so that, following His departure, they might preach the Kingdom of God to their fellow countrymen. After Christ's death, Egypt was one of the nations in which Christianity flourished most, and the standard of the Cross and the altar of the Eucharistic Sacrifice were erected across the land.

10. Exaltation of Christ's Power and Wisdom: "Who, but He alone, encompassed the waters of the oceans in the palm of His hand, and measured the extension of the heavens with His span? Who, but He alone, sustained in His fingers the bulk of the earth, weighed mountains and measured hills? Who assisted the Spirit of the Lord? Or who was His counsellor or presented Him with some idea? Whom did He call to consult with, or who is there who has instructed Him, or showed Him the right path or imparted knowledge to Him, or acquainted Him with the prudent course? Behold, the nations are before Our Lord and Saviour as a drop of water, a small grain or a speck of dust. All the nations are nothing in His presence."

11. Christ as Man is Servant of God: "Here is My Servant whom I chose, My Beloved, in whom My Soul was well pleased. I will put My Spirit upon Him and He will announce righteousness to the peoples. He shall not contend nor cry out, nor shall anyone hear His voice in the plazas. He shall not break off the buckled reed nor put out the smouldering wick, until He comes victorious at the Last Judgment. And the nations shall hope in His Name." Here Isaias speaks of Jesus as the Chosen of God, and among other things predicts the event in His Public Life when He withdrew from the crowds to avoid contentions with the pharisees in Capharnaum. Isaias moreover extols Jesus' infinite patience with His enemies, permitting them to live together with the elect until His Glorious Second Coming and the Last Judgment; and until that last day will allow the cockle, which is the "buckled reed" and the "smouldering wick", to grow together with the wheat, namely those who hope in His Name.

12. Christ and His doctrine, rejected by the majority of Jewish People: "You will hear and you will not understand the mysteries; you will see, and nevertheless be blind to the light of truth. Because the heart of this people being hardened, Satan has further stopped up their ears, covered their eyes and darkened their understanding, so that they may not be converted and receive salvation from Me." The enemies of Jesus rejected His divine word and thus avoided the commitment of conversion, and hence of having their sins forgiven, which would have involved them in setting aside their pride and renouncing their viciated morals. Therefore the Divine Master, faced with such conduct proper to the brood of Satan, respected their liberty and abandoned them to their own darkness, permitting the evil one to harden their hearts ever further, so that only with difficulty could they have the light to be saved; consequently, so that, seeing and hearing God's Envoy, and knowing Him to be the Light, they might remain blind and deaf for understanding the heavenly wisdom flowing from that Light.

13. Christ, Salvation and Eucharistic Fare: "For love of Israel I will not cease to pray; and for Jerusalem I will not rest until her Righteous One comes like a blaze of Light, and her Saviour shines forth like an inextinguishable torch. The nations shall see the Righteous One of God, and all the kings of Earth shall behold the glorious King of kings. And you, O Holy City, will receive from the Lord the name 'New Jerusalem'; and you will be crowned with glory by the hand of the Lord, Who will place upon your brow the diadem of royalty. From then on, says the Lord, Jerusalem will no longer be called Forsaken, but Beloved Spouse of Mine; and the land of Israel will not bear the name Uninhabited, but will be called Mansion of Mine. And because the Lord found His pleasure in you, your land will be peopled by inhabitants, where the youth will live with his young wife, and their children will dwell in you, the husband will rejoice

with his wife, and your God with you. Upon your walls, O Jerusalem, I have placed zealous sentinels who, all day long and all night long are wide-awake in continuous vigilance and prayer. You then, who have the Lord ever present in your thoughts, do not cease to pray before Him until He re-establishes Jerusalem, and sets it up as object of admiration and acclaim on Earth. The Lord God of Hosts has sworn by His right hand and by the might of His arm, saying: the bread and the wine that is proper to My People, will not be eaten or drunk by those outside of her; since it is nourishment reserved to those who reap and gather in the field of the Lord; and they will eat and drink it in My Holy Temple."

14. Christ's triumphant entry into Jerusalem: "Go outside the gates of Jerusalem, prepare the way to the people, smooth the path for them, remove the stones, and lift the branches high as a sign of glory and triumph before the peoples. Behold, the Lord made His voice heard to the ends of the Earth: Say to the daughter of Sion: Look, your Saviour comes to perform the Work of Redemption, and brings with Him the recompense for those who avail themselves of that Work; and those redeemed by the Lord will be called: 'Holy People'; and you, My New Jerusalem, will be called 'City besought' by those who desire to enter within your enclosure to avail themselves of salvation for their souls; and you will be called 'City unforsaken', because Christ will sustain her by His infinite power, and countless will be those who shall dwell within you."

15. The human Will of Christ wholly submits to the plans of His divine Will: "The Lord God gave me wise lips so that I might know how to uphold the faint by My words. He calls at early morning in My hearing so that I hearken to Him as Master. The Lord God conveyed to me His plans, and I did not demur or turn back." Christ's Humanity was ever aware of the most dolorous and agonizing mission to redeem and save which He was to carry out on Calvary, and accepted everything with utter submission and joy.

16. The Messias, Man of Sorrows: "I gave My Body to those who struck Me, and My cheeks to those who plucked out My beard; I did not turn My Face away from those who insulted Me and spat upon Me." Isaias here relates the words Christ spoke to him during the anticipated vision the prophet had of His most sorrowful Passion and Death on Calvary. Isaias continues speaking of Christ: "Despised and the least of men, Man of Sorrows, acquainted with hardship and suffering; His Countenance seemingly covered over with shame, and scorned, so that no esteem is shown Him. In truth He took upon Himself our infirmities and bore our pain: we reputed Him as a leper, and as a man struck by the hand of God and humbled. He was wounded for our iniquities, and torn for our sins. The chastisement pertaining to us in order to attain peace with God, recoiled upon Him; and by His bruises we were healed. All of us, as sheep, have strayed: each one has turned aside from the Lord's path to go his own way. And upon Him alone God laid the iniquity of us all. He offered Himself up because He Himself wished to, and did not open His mouth: He was led like a sheep to the slaughterhouse, and was dumb like a lamb before the shearer, and did not open His lips. After being condemned to death in iniquitous trial, and suffering ignominious oppression without anyone defending His cause, He was raised up on high, torn from the land of the living, and killed for the wrongdoing of His people. A tomb was assigned to Him among the ungodly, and He was counted among evildoers, despite there being no evil in Him, nor lie upon His lips." Christ, as humble lamb, did not open His mouth, but kept silent before his judges and executioners. He took upon Himself our sins, our wrongdoing, our filth, our ulcers caused by our sins. And as if that were little, He also took upon Himself our own psychical and bodily sicknesses, for He wished to suffer all the ailments of mankind; whereby He felt aghast, crushed, and thus had compassion as well for man's suffering due to his manifold sicknesses. He not only assumed those of the sick of His day, but those of all time.

17. Christ scourged and crowned with thorns: "From the soles of the feet to the crown of the head there is nothing sound in this people, only lesions and contusions, and infected wounds left undressed, without treatment, or balm to soothe." These words spoken by God through the Prophet Isaias to recriminate the corruption of His people, are at once a Messianic prophecy; since Christ took upon Himself the sins of His people and of all humanity; thus, this expression when applied to Christ, reads: "From the soles of the feet to the crown of the head there is nothing sound in Him, only lesions and contusions, and bleeding wounds left undressed, without treatment, or balm to soothe."

18. Fruits of the Passion of Christ: "And the Lord God wished His Anointed to be broken by trials and afflictions. But after offering up His Soul for the sins of humanity, He will see a most lasting progeny, and through Him the Will of the Lord shall be accomplished. He will see the fruit of His Soul's efforts, and will be satiated. This same Righteous One, My Servant, will justify many by His doctrine, and will take upon Himself their sins. Therefore I will give Him as portion or inheritance a great multitude of holy souls, and He will share out the spoils of the proud, because He delivered His life up to death, and was counted among the wicked; He took upon Himself the sins of many, and for transgressors did prayer." From the anguish, fatigues and pains of Christ's Passion have come forth most plentiful fruits which are the justification and sanctification of all those who adopt the doctrine preached by Jesus Christ. By virtue of Christ's Passion and Death, many peoples and nations were freed from slavery to Satan and came to form part of the Church under the standard of the Cross.

19. Triumph of the Church cleansed and renewed on Calvary: "Arise, arise O Sion, be arrayed in your fortitude, bedeck yourself in the finery of your glory, O Holy City of God, because you have been lifted up from your filthiness. Raise yourself up from the dust, arise, shake off from your neck the yoke that enslaved you to sin. And be seated as Mistress of the nations. Because thus says the Lord: You were sold for nothing, and graciously will be ransomed. Your children will be called Holy People, redeemed of the Lord; and you will be called the city besought, and not the forsaken." The Church of Christ is universal. It is Christ who assists His Church, so that her indefectibility, invincibility and indestructibility are guaranteed to Her. The members of the Church are called Holy People, having been ransomed by the Lord from the power and tyranny of sin, the devil and death. All who wish to save themselves will have to seek out the Church, enter within Her and make their dwelling there.

## Chapter XX

## Some of Isaias' prophecies on the Last Times

1. Prophetic mission of El Palmar de Troya: *"The Lord God of Hosts says: The voice of one crying out in the desert. Climb upon a high mountain, you who teach the Gospel to Sion; raise your voice powerfully, you who teach the Gospel to Jerusalem: raise it, do not be afraid. Say to the cities of Judah: Behold here your God. Behold, the Lord God shall come in strength, and His Arm shall prevail. He will reward His own, and His work will go before Him plain to all. The priests and the other prophets did not understand because of drunkenness; befuddled by wine they strayed from the right path because of drunkenness, not wishing to acknowledge the true seer nor know what righteousness was. Therefore I will mock them, and will allow all the disastrous things they feared to come upon them; because I called, and there was no one to answer Me, for they did not wish to listen to Me; they did wrong in My sight; and desired the things which I reprov'd."* The desert and the high mountain are El Palmar de Troya, and the voice crying out there ceaselessly is the prophetic mission of the then seer Clemente Domínguez y Gómez, now Pope Saint Gregory XVII the Very Great. And the voice which now cries out in the desert is that of the present Sovereign Pontiff of the Holy Palmarian See. The prelates and other priests of the official roman church and their rabble of iniquitous theologians, made drunk by pleasure and pervaded by progressivist ideas, persistently turned a deaf ear to the messages of the Most Blessed Virgin Mary given to Her messenger, Clemente Domínguez y Gómez, so that they prostituted themselves, trampling true doctrine underfoot; and they degenerated morally, fleeing from the Cross. The majority of the prophets and seers of these Last Times trafficked with the word received from God, vilely betraying their prophetic mission and vending themselves to the apostate church of Rome. And in their wake, the immense majority of Catholics apostatized from the true Faith, in order to follow tamely in the footsteps of Antichrist's iniquitous precursors, the antipopes of the Great Harlot, the present-day roman church. This spiritual cataclysm is also consequence of the rejection of the heavenly messages received by the seer of El Palmar de Troya, Clemente Domínguez y Gómez, now Pope Saint Gregory XVII the Very Great, Messenger of the Great Precursor of the Second Coming of Christ, the Virgin Mary.

2. Freemasonry infiltrated into the roman church. *"The Lord God of Hosts says: Very hurtful and replete with malice are the weapons of the deceiver, who is forever plotting by lying words to corrupt the meek and humble of heart who follow the way of truth. In sumptuous temples the true Faith has been prostituted in exchange for pleasure and riches. Hearken to My words you who have yielded to iniquity: for after a certain time you will be troubled, since there will be no more grape harvests or crops in your fields. Be astonished, then, you wealthy, tremble, you who are confident: strip yourselves of your finery, be ashamed of your vices, repent of your sins. Now if in the sheepfold of My Chosen People thorns and brambles abound, how much more so in your temples, which you have converted into houses of pleasure within the prostituted church? For your temples will be abandoned, the multitude of your churches forsaken, a thick darkness shall descend forever upon your caverns, where mountain asses will bray and livestock pasture."* Even long before the Pontificate and death of the Great Pontiff Pope Saint Paul VI, Martyr of the Vatican, the official roman church had reached a calamitous state, owing to the spread of false doctrines having the backing of the majority of prelates attending the disastrous Vatican II conciliabulum, artifice of freemasonry to put an end to the Church. Since the death of Pope Saint Paul VI and the election of Pope Saint Gregory XVII the Very Great, darkness and desolation now reign forever in the official roman church, whose turrets and strongholds have fallen, leaving there only gloomy caverns, dens of beasts and feeding ground for vermin.

3. Prevarication and fall of the official roman church. *"The Lord God of Hosts says: How has the faithful city that was full of judgement become a harlot? In other times justice dwelt within her, but now she is the abode of murderers. She has fallen, Babylon has fallen, and all her graven gods are smashed to the ground. Her watchmen are all blind, all ignorant: dumb dogs unable to bark; visionaries, lie-abeds, lovers of foolish dreams. Utterly unashamed dogs, their spoils never satisfy them. The shepherds themselves do not know true Wisdom, completely lacking as they are in intelligence. All have strayed from the path, each to what he covets most, from the highest down to the least. 'Come', they say, 'let us take wine and have our fill of drunkenness, and like today, we will do tomorrow as well, and far more. Let us eat and drink, then, for tomorrow we die.' Your princes, faithless, are companions of thieves. All your princes have fled as one and have been cruelly bound. Accordingly I said: Depart from Me, I will weep bitterly; do not seek to console Me for the ruin of the Daughter of My people. The Lord broke the staff of the impious, the rod of those who ruled. And He said: I will destroy even the name of Babylon."* The prevarication and fall of the official roman church or Babylon of these Last Times, was due to her adultery and infidelity to her Divine Spouse Jesus Christ, given the doctrinal and moral corruption of her hierarchy and members. For having strayed far from true Faith and doctrine, the princes or prelates of the roman church became prisoners of the Prince of darkness, and workers of iniquity, so that the Lord broke their staff and took from them their pastorship and powers to bind and to loose. And as height of shame and derision for the prostituted Church, God destroyed the name of this present-day Babylon anathematizing the denomination 'roman'.

4. Christ fulfils His promise to assist the Church in order that she never founder, by removing the faithful remnant from the corrupt Church and conveying them to the Holy Mount of El Palmar de Troya. *"The Lord God of Hosts says: Depart, depart, go out from there; touch no unclean thing. Go out from the midst of her. Purify yourselves, you who exercise priestly ministry. Fear not, because I, your Lord and God, will go before you, and will gather you on the Holy Mount. For, in the last days, the Mount which shall be erected as House of the Lord will have its foundations in the peaks of all mountains, and will rise up over the hills, and people from all nations will turn to it. And they will say to one another: 'Come, and let us go up to the Mount of the Lord, to the House of God. He Himself will teach us His ways, and we will keep to His paths, because in the House of the Lord are His Holy Law and His Divine Word. For the Lord and Saviour will be Judge over all nations and will convince many peoples of their error, and peace shall reign among them. O House of God! Come let us go forward in the Light of the Countenance of the Lord, our Messiah and*

*Saviour'.* Upon the Holy Mount or Mount of Christ the King, which rises unshakable above the desert of El Palmar de Troya, and which is now See of the true Church, the Lord gathered from His flock the remnant which remained faithful to the Catholic Faith following the apostasy of the roman church.

5. Priestly ordinations and episcopal consecrations in El Palmar de Troya. *"The Lord God of Hosts says: From among them I will take some to be Priests. I will bring the blind to the way they do not know, and will make them walk by pathways of which they were unaware. Before them I will make darkness turn into light, and crooked into straight. These things I will do in their favour, and will not forsake them."* From among the sheep who have gathered within the true sheepfold of the Holy Mount of El Palmar de Troya, the Lord has selected certain of the men in order to confer upon them the Ministerial Priesthood and thereby constitute them Shepherds of the flock; since Our Lord and God, for the greater confusion of the proud, chose as Princes of His Church ignorant men, the outcasts of the world, and filled them with wisdom, knowledge and upright judgement to exercise the lofty calling of Shepherds, Watchtowers of the true Faith and Pillars of His Church.

6. Christ calls the Priests of the apostate roman church to enter the sheepfold of the Palmarian Church, and thereby conserve their communion with the true Church. *"The Lord God of Hosts says: To those who embrace what I will, and hold fast to My Covenant, I will give a place in My house and within My walls; I will give them an everlasting name, which shall never perish. I will bring them to My Holy Mount, and will gladden them in the house of My prayer; their holocausts and victims shall be pleasing to Me upon My altar; for My house shall be called house of prayer for all nations."* The New and Eternal Covenant or Holy Sacrifice of Mass is only valid within the true Church: One, Holy, Catholic, Apostolic and Palmarian, whose See is on the Holy Mount of Christ the King in El Palmar de Troya.

7. The new Mount Carmel is the Mount of Christ the King in the sacred Desert of El Palmar de Troya. The Lord God of Hosts says: *"The Spirit shall be poured out upon you from on high. The desert shall turn into Carmel, and Carmel shall become verdant like woodland. Truth and justice shall dwell in the desert of Carmel. The work of justice will be peace; and the outcome of this justice, calm and everlasting assurance. My people shall find repose in a beautiful mansion of peace, and in tabernacles of surety. But outside the desert hail shall fall, and the city of the seven hills shall be exceedingly humbled. Blessed are you who sow in soil where Living Water abounds."* In contrast to the spiritual devastation resulting from the apostasy of the roman church, here is portrayed the spiritual beauty of the desert of the Sacred Place of El Palmar de Troya, far removed from the world, full of verdant trees heavy-laden with fruit: Here is the Carmel of the Last Times: the Order of the Carmelites of the Holy Face, the Militant Church upon which is poured out the Spirit of God.

8. Pilgrimages to the Sacred Place of El Palmar de Troya. *"The Lord God of Hosts says: And all your brethren will come from every nation as an offering to the Lord, upon horses, and in chariots, and in litters, and on mules, and in coaches, to the Holy Mount. Month after month and feastday after feastday, all flesh shall come to adore My Holy Face."* A multitude of people from different countries come in pilgrimage to the Cathedral-Basilica of Our Crowned Mother of El Palmar, in El Palmar de Troya, responding to the calling of Christ and Mary, in order to offer themselves to Holy Church as victim souls, through their prayer and penance and complete submission to the true Vicar of Christ, the Palmarian Sovereign Pontiff. At pilgrimage, all Palmarian faithful render adoration to the Holy Face of Our Lord Jesus Christ which presides in the Cathedral-Basilica of Our Crowned Mother of El Palmar on the Mount of Christ the King.

9. Those considered fools by the world, are wise in the knowledge of God, and therefore truly wise and prudent. *"The Lord God of Hosts says: And the heart of fools shall be filled with knowledge, and the tongue of stammerers shall speak readily and clearly."* The poor and humble of heart to whom God has revealed His mysteries through the Wisdom of the Holy Spirit, who are the Shepherds of the Palmarian Church, are considered foolish and ignorant, worthy of utter contempt, by the wise and prudent of this world puffed up by their empty knowledge and eager spreading of heresy; while their blindness and hardness of heart prevent them from seeing that it is precisely they who are the foolish and ignorant.

10. Those considered wise and prudent by the world, are knowledgeable in the ways of Satan, and therefore truly foolish and ignorant. *"The Lord God of Hosts says: The ignorant shall no more be called prince, neither shall the phoney be called distinguished. For the fool will speak nonsense, and his heart will bring about evil so as to crown his hypocrisy; and talk to Me deceitfully, and leave the soul of the hungry empty and snatch drink from the thirsty. For the wisdom of those phoney wise shall perish, and the understanding of those phoney prudent shall disappear."*

11. The Sacred Person of Pope Saint Gregory XVII the Very Great was the blind Servant of the servants of God. *"The Lord God of Hosts says: Hear, you deaf of spirit; and you blind of spirit, open your eyes to see. I ask you: Who is blind of body but My servant, the Servant of the Lord? On the other hand, who is spiritually blind but one who has sold himself to Satan? And who is spiritually deaf but one to whom I have sent My messengers to preach the truth but who did not listen? You who see many things with eyes of the body, will you not see the truth with eyes of the soul? You who have ears of the body open to hear many things, will you not hear the truth with ears of the soul?"* On the one hand, Isaias here presents to us Pope Saint Gregory XVII the Very Great, who was the blind Servant of the Lord, and who, though lacking eyes of the body, was always on the watch and wide-awake in defence of the rights of God and of His Church, because his soul was a very potent beacon of light, bearer of true Faith and doctrine. And on the other hand he presents to us the prelates of the apostate roman church, who possess eyes of the body, yet how very blind and tenebrous are their souls, for they have vended the true light to Satan. It will not be possible for such blind and deaf of soul to see and hear spiritually, though they possess eyes and ears of the body, for they have been deaf to God's call and blind to the signs which He has given them from thousands of years ago, through His prophets; and very particularly in these Last Times by means of His Great Prophet, Pope Saint Gregory XVII the Very Great. Therefore, mysteriously

shown here is the true meaning in God's eyes of the word blind with respect to the spiritual life, namely one who, having eyes of the body, does not perceive the things of the spirit because he is blind of heart.

12. The Reign of the Sacred Hearts of Jesus and Mary beneath the Sacred Tiara of the Sovereign Palmarian Pontiff. "The Lord God of Hosts says: Behold a king shall reign in justice, and princes shall preside uprightly. Let the desert and its inhabitants arise! The Caudillo guided by Me shall come forth; and as warrior shall valiantly display his zeal: he shall cry out and clamour, and vanquish his enemies. Until now I have always kept quiet, been silent and suffered; but now, My cries will be like those of a woman in travail. I, through my Caudillo, will devastate and devour all My enemies at one stroke, will level the mountains and hills, wither all grass, convert rivers into islands and dry up reservoirs." In Isaias' text, in the first place, is shown the exalted mission of Pope Saint Gregory XVII the Very Great who, as great Pontiff of the Last Times and at the same time Great Monarch and Caudillo of the Tajo, by his magisterial work of reform, doctrinal and disciplinary, left the Reign of the Sacred Hearts of Jesus and Mary wonderfully ordered and strengthened, a Reign prepared by means of the Heavenly Apparitions and Messages in the Mystical Desert of El Palmar de Troya, and officially established by Christ in this Sacred Place by the translation of the Cathedra of Saint Peter from Rome to El Palmar. In turn, in Isaias' text is presented the mission of another Pope of the Palmarian Church, likewise Great Monarch and Caudillo of the Tajo, whose reign will *de facto* embrace an immense territory when the Church emerges from the Mystical Desert of El Palmar de Troya to conquer a great empire for Christ. For this Pope, with the invincible strength of God, will launch out on a holy war to extend the Reign of the Sacred Hearts of Jesus and Mary to the ends of the Earth. The Lord God, then, through this invincible Caudillo of the Tajo, will rout His enemies forming a great empire beneath the Cross and the sword which he will rule as Great Monarch. The princes who will assist this exalted Pope are the Bishops of the Palmarian Church who, besides the pastorship of souls, will be entrusted with the temporal government of the different nations comprising the Sacred Palmarian-Hispanic Empire.

13. Pope Saint Gregory XVII the Very Great, 'de Gloria Olivæ': "The Lord God of Hosts says: And I will lay the key of the house of David upon his shoulder; and he shall open, and there will be no one to close; and he shall close, and there will be no one to open. And I will fasten him as a peg in a secure place, and he shall be a throne of glory for his father's house. And they shall hang upon him all the glory of his father's house." Here is recounted the sublime personality of Pope Saint Gregory XVII the Very Great, perfectly identified by his motto "de Gloria Olivæ", and with all clarity appear the powers inherent in the Papacy: spiritual power of the Pope as Supreme Pontiff, paternity over the People of God, royalty in temporal affairs, as well as stability of throne, infallibility of teaching and supreme power to open and close Heaven.

14. Pope Saint Gregory XVII the Very Great, zealous watchman. "The Lord God of Hosts says: And the lion cried out: 'On the watchtower of the Lord I stand all day long; and at my guard-post I stand whole nights'." The name Gregory means 'on the watch and wide-awake'.

15. Triumph and glory of the Palmarian Church. "The Lord God of Hosts says: The trackless waste shall be glad, and the wilderness shall dance for joy and flourish like the lily. She shall bud forth in profusion, and with great jubilee and praise shall leap for joy; the glory of Lebanon is given to her, and the beauty of Carmel and of Sharon: she will see My glory and beauty."

16. The last three days of darkness. "This is what the Lord God of Hosts has said to me: that He will purify the Universe by darkness and deluge of fire, so that its aspect will be darksome in extreme, and He will strip it of its villainies and exterminate wrongdoers. The priest will be treated like the people; the master like his slave; the mistress like her maid; seller like buyer; borrower like lender; and debtor like creditor. The Earth will be utterly purified, because the Lord has thus decreed: since the Universe is polluted by infamy through prevaricators and corruptors who have dared to trample the Commandments of God underfoot, impose injustice in place of justice, and thereby break the sempiternal Covenant God made with His people when He gave them His Holy Law. Therefore malediction will devour the Earth, and accordingly those hardened in evil shall perish, and only a portion of mankind will be free from punishment. In those days, when the Holy Wrath of God implacably discharges, the tambourines' festal sound will cease in the Universe, the unbridled din of bustling crowds will be quelled, and the zither's melody will be stilled. The wine of worldly feasts will come to an end, for it shall all turn into bitter liquor. Haughty cities will be destroyed, and pretentious palaces made uninhabitable. Wrongdoers, terror-stricken at the havoc, will bawl out in the plazas; and their gaiety shall evaporate. The Universe will be convulsed, and sinners will be seen overwhelmed by the burden of their own baseness, and all wrongdoing will be expunged from the Earth forever."

17. The Universal Judgement: "Here is what the Lord God of Hosts has said to me: On that day it will come to pass that the Lord God, as Judge, will manifest Himself on high, surrounded by all the Blessed of Heaven; and His power and magnificence shall strike even the proudest kings and potentates of the Universe with terror. And all the reprobates shall be gathered up and fastened into a single sheaf and cast into Hell, where they will be confined in continuous and everlasting suffering. The Lord God of Hosts will take complete possession of His Kingdom in the Universe, whose inhabitants will glorify Him forever. The glory and splendour of the King of kings will even eclipse the light of the sun itself."

18. The Messianic Kingdom. "The Lord God of Hosts says: For lo! I shall prepare new Heavens and new Earth; and you will never again have to remember or bring to mind your tribulations; but you will be happy and rejoice eternally at the new things I am going to make. For behold! I will transform My Holy City into a city of heavenly jubilee, and My people into a people of endless gaiety. I will rejoice in My new Jerusalem, and delight in My new people. Weeping and lamentation shall be no more; neither the child nor the aged shall die. Men will build their homes without fatigue, and dwell in them in peace without any fear at all; they will sow the ground without sweat

from their brow, and will eat its fruits. It shall not come to pass that some build, and others be those who dwell; nor that some plant so that others be those who eat. The days of My people shall endure like the Tree of Life; My elect will not weary themselves in vain; nor will they have children who are troublesome, because they will all be of the Lord's blessed lineage. It will happen that, before they cry out, I will hear them; and while the words are yet on their lips, I will grant their petition. See, I will pour peace out upon the Earth like a mighty river, and like an impetuous torrent will fill the nations with glory. As a mother caresses her young child, thus will I, Your God and Lord, take you in My lap and you shall drink heavenly milk from My divine breasts. I will console you, and you shall encounter your peace in the New Jerusalem."

19. The Messianic Kingdom will be like the Paradise of peaceful kinship in the following parable. "The Lord God of Hosts says: Then shall the wolf dwell with the lamb; and the bear lie down beside the goat; the calf, the lion and the lamb will stroll along together, and a little boy will be their shepherd. The bull and the bear will feed on the same pasture, and their young will be in the same place; and the lion will eat straw like the ox. The nursing child will play on an asp's nest, and the newly weaned put his hand into the basilisk's lair; they will not harm or kill any man because all the Earth will be filled with the Wisdom of the Lord." In the Messianic Kingdom, Satan's power now utterly annihilated, the inhabitants of the Earth shall be free from all kinds of danger, since they will enjoy complete happiness, both spiritual and temporal.

### Chapter XXI

#### Holy death of the Prophet Isaias

The Prophet Isaias frequently admonished Manasses, king of Judah and Samaria united, for his impiety, and moreover threatened him with punishments from Heaven. The perverse king, far from being moved to conversion, cruelly persecuted the prophet. In the year 4533, the Holy Prophet Isaias died a martyr at the age of one hundred and seventy-three, sawn through with a wood saw by order of impious King Manasses.

## Book II

### The Prophet Jeremias, seventh Superior General of the Essenes

#### Chapter I

##### Presanctification and birth of the Prophet Jeremias. His entry as a religioso on Mount Carmel

1. The Prophet Jeremias, from the tribe of Levi, son of the Priest Helchias, was presanctified and anointed prophet in his mother's womb in the eighth month of his conception. He was born in the year 4493 in the village of Anathot, some four and a half kilometres to the north-east of Jerusalem, during the reign of virtuous King Ezechias of Judah, and therefore four years after the final deportation of the inhabitants of Samaria to Ninevite territory. The Prophet Jeremias, at the moment of presanctification in his mother's womb, consecrated himself to God by a vow of perpetual virginity, so that he remained a virgin his whole life long. Jeremias is one of the prophets called Major. The name Jeremias means 'God establishes'.

2. In the year 4505, when twelve years old, young Jeremias was taken to Mount Carmel by his parents, and with their approval remained there as a religioso. At that time the Superior General of the Essenes was the Prophet Oseas.

#### Chapter II

##### The Prophet Jeremias's vocational calling

1. In the year 4510, third of the reign of perverse Manasses, king of reunified Israel, Most Holy Melchisedech appeared to Jeremias, seventeen years old, on Mount Carmel, and told him: "Before I formed you in the womb of your mother, I knew you; and before you were born I sanctified you, and anointed you prophet amid the nations"; and he replied: "Ah, Lord God, You see well that I do not know how to speak because I am still young." But Most Holy Melchisedech replied, saying: "Do not say: 'I am young'; because, with My help, to whomever I send you, you shall go; and all that I charge you to say, you shall say. Do not fear those to whom I send you, for I am with you to free you from every danger." Jeremias who, in the womb of his mother, had been presanctified and anointed prophet in minor grade, was now perturbed and intimidated on hearing, from the lips of Most Holy Melchisedech, of his election as prophet, and protested his inability to fulfil so lofty a mission. But Most Holy Melchisedech encouraged him promising His assistance, and anointed him prophet in major grade by touching his lips with a small object He bore, namely the Sacrament of the Triple Benediction, saying to him at the same time: "Look, I have placed My words on your lips. Know that I have set you this day over nations and over kingdoms, to announce to them that I am going to uproot, destroy and disperse them; as likewise to build up and establish others in their stead." Here, then, in this year 4510, another decisive moment in the prophet's life is shown to us, namely the start of his activity as God's Messenger after his anointing as prophet in major grade.

2. The Prophet Jeremias was a tireless and valiant preacher of everything God revealed to him to be made known. Jeremias prophesied, admonished, rebuked and exhorted personally, in the Temple of God, on the streets of Jerusalem and as well in the palaces of certain of the kings. As his secretary and spokesman he had Baruch, forty-four years older than himself. Baruch, while fulfilling the mission that was his to carry out as prophet of the Lord, helped Jeremias in his apostolate, first in Israel and afterwards in Egypt. Baruch, as his secretary, took down in writing all that Jeremias received from God and dictated to him; and as spokesman, went out before the people, before priests, before princes and as well before certain of the kings of Israel, in Jeremias's name, on some of the occasions when the latter was imprisoned and thus commanded him.

3. Jeremias carried out his prophetic mission during the reigns of the following kings of Judah and Samaria united or reunified Kingdom of Israel: Manasses, Ammon, Caudilla Judith, Josias, Joachaz, Joachim, Jechonias and Sedecias; also in the time of the viceroy Godolias, and during his sojourn in Egypt.

### Chapter III

Jeremias's vision of the future punishments of the reunified Kingdom of Israel.

God orders him to Jerusalem to transmit this to king and people, and exhort them to penance

In that same year 4510, the Lord God of Hosts again appeared to Jeremias on Mount Carmel, saying: "What do you see, Jeremias?" Who answered: "I see the staff of someone on the watch." The Lord said to him: "You have seen well, for I will keep watch over My word so that it be fulfilled." And the Lord spoke to him again, saying: "What do you see, Jeremias?" Who replied: "I see a cauldron full of fire, and beside it a figure with face looking out from Septentrion or enemy kingdoms of Your Holy Name." The Lord said to him: "That means to say that from Septentrion evils will spread out over the inhabitants of this land, because I will permit all the peoples of those kingdoms to come, and every one of them to erect their pavilions at the entrances to the gates of Jerusalem and upon all her walls round about, and upon every town; and I, through them, will punish the malice of those who have abandoned Me to adore idols and offer them sacrifices. You, then, clothe yourself with fortitude and go to Jerusalem, and tell them everything that I command you. Do not hold back out of fear of them, because I will help you in their presence. Since this day I have placed you as a fortified city, as an iron column, and as a bronze wall upon this land against the kings of Israel, princes, apostate priests, false prophets and people, who outrage Me, their Lord and God; they shall combat you but will not prevail, because I am with you to deliver you." The Prophet Jeremias, accompanied by the Prophet Baruch, an Essenian religioso as well, left Mount Carmel for Jerusalem after receiving the order of the Lord God of Israel to make this known to King Manasses and to the people.

### Chapter IV

The Prophet Jeremias rebukes King Manasses and the people anew for their prevarications. Exhortation to return to the true God

1. That same year 4510, once in Jerusalem, the Lord appeared to Jeremias and said to him: "Go and rebuke King Manasses again for his idolatry and other corruptions, and tell him on My behalf to remove immediately from My Sacred Temple the idols and their altars erected there; and, moreover, banish from Jerusalem and the whole of Israel's territory the idolatry he has propagated, and corruptions of every kind." The Prophet Jeremias, obedient to the divine command, did exactly what God had told him. But King Manasses, far from being moved to conversion, cruelly threatened the prophet.

2. After this episode, the Lord God spoke to Jeremias anew saying: "Go through the streets of Jerusalem. Look and see how My Temple and the city are immersed in a chaos of corruption. Search its plazas; and if you find anyone who does what is right and is faithful to Me, I will be merciful to the city; for even if they were to say to you: 'As the true Lord God lives, I am faithful', yet don't believe them, for they will be swearing falsely." Then Jeremias said: "Lord, Your eyes always look kindly upon those who seek and love the truth; and if you correct and punish us for our offences, it is for our salvation. But, how often have You already corrected the perverse without their taking any notice of Your correction, and chastised them and they have transgressed again as if the chastisement meant nothing to them! For they hardened their hearts more than stone, without wanting to be converted." And when the vision disappeared, Jeremias said to himself: "Probably those who resist the Lord's admonishment are poor fools and idiots who perhaps do not know the ways of the Lord and the Commandments of their God. So, then, I will go and see the leading men of the people and speak to them, because they possibly will indeed know the ways of the Lord and His Commandments. But I then discovered that they, even more than the others, had broken God's Commandments and rebelled against the yoke of His Law."

3. The Lord appeared to Jeremias anew and told him: "Off you go and preach to all Jerusalem: Thus says the Lord God of Hosts: People of Israel, I had compassion on you when you were slaves in Egypt; and for the love I bore you, I freed you; and then I espoused Myself to you by way of My Holy Law, when I took you through the desert with every attention and loving care. You, then, Israel, are consecrated to Me, your God, and are My favourite among all the other nations. For that reason, those who prostitute you by idolatry and other corruptions are guilty of very grave sin, and My curse will fall upon them. Now, then, hear the word of the Lord, you of the house of Jacob, of the families of Israel's lineage: What wrong did I do to many of your forebears for them to stray from Me so often and run after the vanity of idols and other depravity? O My People, even from olden times you often broke My Law and rebelled against Me, saying: 'I do not want to serve the Lord'. For whenever My people transgressed, she committed two evils: to abandon Me, the Source of living waters; and to go after and adore idols, which are like empty cisterns from which you cannot slake your thirst. The same is happening now, for in the towns as well as on the high places and in the leafy woods, you have prostituted yourself, My People, like a vile harlot. I, in truth, planted you like a chosen vineyard of fruitful vines. How have you become depraved turning yourself into a bastard vineyard? For however much you conceal your filth, in My eyes you remain stained by your wrongdoing."

4. And Jeremias continued preaching in God's Name: "O My people, to whom I have espoused Myself! You have often prostituted yourself; and nonetheless, whenever you have returned repentant to Me, your God and Lord, I have received you into My arms. Lift up your eyes, and see if there is any place where you have not prostituted yourself, contaminating the earth by your abominations and evildoings. And you, nevertheless, rather than repent, present yourself like a harlot, without the slightest shame. Come now, repent and say to Me: 'O my Lord and God, You are my Father, the watchman over my salvation! Will You by chance be angry with me forever?' But see, instead of speaking to Me thus, you commit as many evil deeds as are within reach. Be converted, O rebel Israel, for I will not turn My

face away so as not to see you! For I, your Lord and God, am Holy and kindly, and am not indignant forever. Acknowledge your wrongdoing, however, for you have transgressed against the Lord your God, and have prostituted yourselves adoring idols, and not listened to My Voice. Be converted to Me, O rebel children, because I, your Lord and God, will bring you into My Church again, and I will give you shepherds according to the goodness of My Heart, who will shepherd you in knowledge and doctrine!"

### Chapter V

Prophecies on future punishments of the People of Israel. Jerusalem to be sacked.

Jeremias receives the first three grades of the Essenian priesthood

1. In the year 4512, the Lord God appeared to Jeremias on Mount Carmel and spoke to him thus: "Go again to Jerusalem and announce what I am going to tell you, first to King Manasses and afterwards to the people: 'Listen, O My people, senseless and unthinking people, who having eyes do not see and having ears do not hear. So you will not fear Me, nor repent before Me? The heart of this people has become hardened and unruly, has withdrawn from Me and gone after idols, drunkenness, licentiousness and all kinds of vice, instead of saying in their heart: 'Let us fear the Lord our God, who gives us early and latter rains in due season, and who gives us abundant harvests every year'. But your wrongdoing has caused these things to fail and your sins have deprived you of your wellbeing; for among My people are to be found impious men, who, laying snares like bird hunters, set traps to ensnare men and lead them to evil. Like a hunter's net full of birds, so are their houses full of frauds, by which they have made themselves notable and become rich, and have transgressed My commandments and laws. They have not given justice to the widow, nor defended the orphan's cause, nor done justice to the poor. And am I not to punish these things? How can I leave so much wrongdoing unpunished?'"

2. "Be converted, be converted, says the Lord God of Israel, because a great scourge or calamity is to be described. I have compared Jerusalem to a beautiful and graceful damsel upon which the peoples of other nations gaze with a view to conquest. For you must know, My people, that if you are not converted, enemy armies will come to Jerusalem and declare war on you, and say: 'Let us assault her by night and lay waste to her houses'. Well, the Lord God of Hosts says this in addition: 'This is the city I am going to punish: she harbours every kind of calumny and injustice. Amend, then, O Jerusalem, so that My Countenance may not withdraw from you, and your land become an uninhabitable desert! And not only will Jerusalem be punished, but the punishment will extend throughout the land, and many of the towns and their houses will come to belong to others, and also their wives and their estates; for, from the least to the greatest, they have yielded to greed, and from the prophet to the priest they hatch intrigues. All the magnates of My people have gone astray and act fraudulently; all the people are corrupt'."

3. Despite Jeremias's exhortations and the announcement of punishments, iniquitous King Manasses made manifest to the prophet his stubborn resolve not to serve the true God and to continue his idolatry and other vices. Moreover, filled with rage, he cast Jeremias violently from his palace.

4. In the year 4512, when nineteen years old, in the Cave of Elias on Mount Carmel, the Prophet Jeremias received the first grade of the Essenian priesthood, or priestly coadjutor. In the year 4519, when twenty-six years old, in the Cave of Elias on Mount Carmel, Jeremias received the second grade of the Essenian priesthood, or priest. In the year 4526, when thirty-three years old, in the Cave of Elias on Mount Carmel, Jeremias received the third grade of the Essenian priesthood, or chief priest.

### Chapter VI

God will withdraw from the Temple of Jerusalem if the People of Israel remain obstinate in impiety.

Prophecy on the future destruction of the Jerusalem Temple

1. In the year 4530, when Jeremias was thirty-seven years old, the Lord God of Hosts appeared to him on Mount Carmel and spoke to him thus: "Go again to Jerusalem and stand at the gate of My Sacred Temple and there preach the following: Listen all of you to the word of the Lord your God, O children of My people, who enter these gates to adore Me. Amend your conduct and straighten out your lives, and I will continue to dwell with you in this place. Do not place your confidence in those vain and idle phrases, saying: 'This is the Temple of the Lord!' For if you do not amend, I will withdraw from this Temple in which I now dwell. So then, do not let this come to pass. I will continue to dwell among you in this place if you direct your actions and desires to good, if you administer justice fairly, if you do not oppress the pilgrim, orphan and widow, nor shed the blood of children offering them to idols, nor follow after idols to your own ruin."

2. And Jeremias went on to say on the Lord's behalf: "But, lamentably, you steal, kill, commit adultery, fornicate, swear in vain, offer sacrifices to idols, and after all these iniquities you dare to present yourselves to Me before this Temple in which My Name is invoked, and then say with inane confidence: 'Now we are protected from every evil in spite of having committed all these abominations'. This Temple of Mine, however, O senseless men, in which My Name is invoked and is House of prayer, has been converted by you into a den of thieves! For I Myself have seen your abominations. Contemplate what happened to My Temple in Shiloh, which was the place of My abode at the beginning; where, after having brought you up out of Egypt, the glory of My Name resided; and see how I permitted it to be destroyed because of the malice of My People Israel. I, your Lord and God, am warning you in time. I speak and you do not hear Me, I call and you do not reply. The same that I did to Shiloh and the Temple built there in My Name, I will do to this Temple of Jerusalem, in which My Name is invoked and you place your trust, and to the land I gave to you and to your fathers." Jeremias, then, went to Jerusalem and communicated to the people everything that the Lord God had spoken, and yet again the people did not listen to him.

3. Then the Lord God said to Jeremias in Jerusalem: "You do well, O My servant Jeremias, to intercede and pray constantly for this transgressor people. But yet you see how they despise your mediation before Me; for the children gather the wood, the fathers light the fire, and the mothers knead the lard to bake cakes to the idol Diana, whom they call queen of heaven, and whose statue is set up in My own Temple. Therefore, know that My fury and indignation are about to fall upon this place and upon all Israel, upon men and beasts, upon trees and their fruit."

### Chapter VII

#### Increased obstinacy of the People of Israel

In that same year 4530, the Lord God of Israel again appeared to Jeremias in Jerusalem, and told him: "Thus will you transmit to all: Should not one who falls take the trouble to rise up, by chance? And should not one who has strayed from the right path endeavour to return to it? Well then, why has this People of Mine rebelled with obstinate apostasy? They have embraced falsehood and do not want to convert. I Myself was attentive, and listened to them. No one has a good word to say; no one does penance for his sins, saying: 'What have I done?' Quite the contrary, all with greater obstinacy have taken the course of vice, like a horse charging recklessly into battle."

### Chapter VIII

#### Jeremias mystically lives the Passion of Christ

On the 25<sup>th</sup> of March of the year 4533, seven centuries before the Crucifixion and Death of Our Lord Jesus Christ, the Prophet Jeremias, in the city of Jerusalem, on Mount Calvary, in the sight of numerous Essenes and some non-Essenes, mystically lived, anticipatively, the Passion of Christ in all its details, receiving Christ's principal stigmata: the wounds in the Head made by the Crowning with thorns, the right Shoulder wound caused by the weight of the Cross, the wounds in the hands and feet made by the Crucifixion, the wound in the right Side made by the lance-thrust, and so forth. All these stigmata disappeared from Jeremias's body a few moments later, in the sight of the multitude. Each year, until his death, wherever he was, on the 25<sup>th</sup> of March the aforementioned stigmata were reproduced in him, and on that same day disappeared again.

### Chapter IX

#### God rebukes His people, through Jeremias, during the schism of the three kings of the reunified Kingdom of Israel

In the year 4550, during the schism of the three kings Ammon, Joachim and Manasses, the Lord God appeared to Jeremias on Mount Carmel and said to him: "Go to Jerusalem and transmit to the people: 'The Lord God of Hosts says this: Every vessel will be filled with wine'. And they shall answer you: 'Are we by any chance unaware that every vessel will be filled with wine in years of plenty?' Then will you say to them: 'The Lord says this: See here, with the wine of My wrath I will fill the impious kings of David's lineage who sit on his throne, and the apostate priests and prophets, and all prevaricators of this land, and I will permit brother to contend with brother, and father with son, until they destroy one another'. They will not heed you, so you will say to them: 'Give ear, and listen attentively: Do not let pride take hold of you, for it is I, your God and Lord, who speak to you. Turn your eyes towards Me, and give Me glory, before your feet stumble on the tenebrous mountains and you turn into a shadow of death'." The Prophet Jeremias went to Jerusalem and communicated God's message to the people, and yet again the people did not listen to him. As for the three kings, this prophecy was fulfilled in the following year 4551, when King Ammon, before committing suicide, slew his two rivals Joachim and Manasses.

### Chapter X

#### The Prophet Jeremias, founder and superior of the convent of Essenian religiosos in Jerusalem

In the year 4554, during the Caudilloship of the Prophetess Judith, the Prophet Oseas, Superior General of the Essenes, designated the Prophet Jeremias, sixty-one years of age, as Founder and Superior of the convent of Essenian religiosos in Jerusalem in the Garden of Olives, close by the grotto called that 'of the Arrest'.

### Chapter XI

#### God, through the Prophet Jeremias, exhorts and threatens Joachaz, king of reunified Israel

1. In the year 4583, at the start of impious King Joachaz's reign, the Lord God of Hosts ordered the Prophet Jeremias to go from his convent in Jerusalem to the palace of the king, and speak to him in these terms: "Listen, O king of Israel, to the word of the Lord: 'You, who are seated on the throne of David; you and your princes, and those of your household and people: If you, O king, obey Me in everything, fulfil My Holy Law and lead My people by My ways, and judge uprightly and fairly, not shedding innocent blood, I will guarantee the glory and happiness of your throne, as I did with that of your virtuous father Josias'." But the perjurer Joachaz, far from putting the Lord's words into practice, became notable for his impiety and idolatry, for he reinstated the worship of idols throughout his kingdom, erecting a multitude of altars to them, including in the Temple of Jerusalem.

2. In the year 4584, the Prophet Jeremias being in his convent in Jerusalem, the Lord God ordered him to rebuke impious King Joachaz and his people in these words: "Tell the king and the princes of Israel and all the People: You have returned to the evils of other times, not wishing to obey My words; and also, like them, you have gone after and adored idols. Again the People of Israel has broken the Covenant that I made with her. Be converted, then, and turn your eyes back to Me, your God and Lord, and from My Sacred Temple and from all My People banish the idols, their altars and every kind of perversion you have brought in. For if you do not, know that I will permit calamities to befall you from which you will be unable to free yourselves. And you will cry out to your idols to which you offer sacrifices, and they will be unable to save you from your afflictions; because your idols, O Israel, are as numerous as your towns, and you, O Jerusalem, have erected altars of infamy on every street, altars to offer sacrifices to idols, including

in My Sacred Temple. How is it that this people, My dear people, has committed so much evil in My own Temple? I, the Lord God of Hosts, made you, O My people, like a fertile olive tree, handsome, fruitful, pleasant; but later, by your wrongdoing, by your transgressions, you have lit a great fire with the olive tree, burning all its branches."

3. In the year 4590, the Prophet Jeremias left his convent in Jerusalem to go to the palace of impious King Joachaz and communicate to him the following words of the Lord God of Hosts: "O you, who set up your throne on wrongdoing, injustice, and drag My people into the most degrading idolatry, the most depraved impiety! Do you think you will reign for long? For you compare yourself to the cedar. Did your virtuous father Josias by chance not eat and drink, and rule happily with uprightness and justice and in complete fidelity to Me? And was this not because he always acknowledged Me as his God and Lord? But your eyes and your heart, O Joachaz, only seek idolatry, iniquity, greed, calumny, licentiousness, drunkenness and to shed innocent blood. Therefore, Joachaz, son of Josias, and king of Israel, it is not too late to straighten out everything you have made crooked, and be sincerely converted to Me; for if you do not destroy the idols and their altars you have raised up, and abandon your corrupt ways, you will die in the most despairing impiety, in a manner so dishonourable and repugnant that you will be swept away as is dung, your remains burnt, and your ashes cast outside the gates of Jerusalem. None of your household will lament you sincerely, and your name will be trampled upon."

### Chapter XII

#### Prophecy on the deportation of the children of the reunified Kingdom of Israel to the Babylonian Empire

In the same year 4590, last of Joachaz's reign, the Prophet Jeremias being at the Essenian convent of the Garden of Olives in Jerusalem, the Lord ordered him to go to the palace of the king and communicate to him, and afterwards to the people, the following: "The Lord God of Hosts says: 'I have often rebuked you in these words: 'Convert, each of you, from your wicked conduct and abominable thoughts, in order that you may dwell forever in the land which I, your God and Lord, gave to your forebears'. Moreover, I often told you: 'Do not seek to go after idols in order to adore and serve them, nor provoke My Holy Wrath by the perverse works of your hands, for then I will not send troubles upon you'. But you do not want to listen to Me, and you irritate Me by your wrongdoing to your own hurt. I will permit the powerful kings of Babylonia to come with their armies against this land and its inhabitants, and wreak frightful slaughter. Many of those who survive will be led captive to the Babylonian Empire, and My people will serve the king of Babylonia for the space of seventy years. Moreover, tell My people that the Lord God will roar deafeningly from on high, and from His Holy Mansion will make His voice resound against Jerusalem, which shall be razed, and My Sacred Temple also destroyed.'" Despite this frightful prophecy, Joachaz continued in his abominations until he died in impiety, and the people were not moved to repentance.

### Chapter XIII

#### Jeremias weeps over the future disasters of his beloved people

That same year 4590, at the spot on the Mount of Olives where the Lord later wept, the Prophet Jeremias contemplated the city of Jerusalem and the Temple of God and, his soul transfixed by the deepest desolation, wept for the evil which would befall the city, the Temple and his people because of their wrongdoing, saying: "My sorrow surpasses all sorrow, and my heart is filled with anguish. For it seems as if I hear the voice of the daughter of my people already crying out from faraway lands. How so! Is the Lord not still in the Temple of Jerusalem, or her king not in the city? But transfixed am I by sorrow and filled with sadness at the trials which will befall Jerusalem! Terror has taken hold of me! Who will make of my eyes two fountains of tears, to weep day and night the spiritual death of my people, and that which will befall so many inhabitants? Who will give me a hut in solitude in order to abandon my people and withdraw from them, for they are all adulterers: a gang of lawbreakers? And I will set to weeping and lamenting in the sight of the hills."

### Chapter XIV

#### Fresh prophecy of the Prophet Jeremias on the destruction of Jerusalem and its Sacred Temple.

#### Riot against Jeremias, and the prophet's imprisonment. King Joachaz burns Jeremias's Book. The Prophet Urias's martyrdom

1. In the year 4594, fourth in the reign of perverse King Joachaz, the Prophet Jeremias being at the Essenian convent of the Garden of Olives in Jerusalem, the Lord God of Hosts appeared to him to tell him the following: "Stand in the court of My sacred Temple and say to all the citizens of Jerusalem and of other regions who come to the Temple all that I command you to tell them. Do not omit a single word. Let's see if they listen to you and convert from their evil life so that I can desist from the chastisement which, because of their malice, I will send upon them. You will transmit to them the following: The Lord speaks thus: If you continue to break the Holy Law which I gave you, and do not listen to Me nor believe in the words of My servants the prophets whom so solicitously I send you, and whom you have not credited, I will permit the same to befall this Temple erected in My honour as befell that of Shiloh, and Jerusalem to be accursed among all the cities on Earth."

2. The apostate priests and prophets, and the people, listened to everything Jeremias announced concerning the Temple of Jerusalem, and as soon as he had finished saying everything the Lord had commanded him, they seized the prophet exclaiming: "Let Jeremias irremediably die, for he has dared to prophesy in the Lord's Name, saying: This Temple shall be destroyed as was that of Shiloh, and Jerusalem will become accursed among all the cities on Earth." And the people rose up against Jeremias in the Temple of the Lord. This came to the ears of the magistrates, and they went from the king's palace to the Temple, and sat in the tribunal there for judging religious cases. Then the apostate priests and prophets, before the common people, spoke thus of Jeremias to the magistrates: "This man is guilty of death because he has prophesied against this Temple and this city." But Jeremias said to the magistrates and the people: "The Lord sent me to prophesy against this Temple and this city everything you have heard. So then, amend your lives

and your perverse inclinations and banish all idolatry and corruption from the Temple, from the city and from all Israel. If you do this, the Lord God of Hosts will not permit the punishment with which He has threatened you. I am in your hands. Do with me whatever pleases you best. But know and hold for sure that if you kill me, you will shed innocent blood which will recoil upon yourselves, and upon this city and upon its inhabitants; because in truth the Lord has sent me to you in order to tell you all these things." Then the magistrates and the people said to the apostate priests and prophets: "This man is not guilty of death, for he has preached to us in the Name of the Lord our God." But King Joachim gave orders for Jeremiah to be imprisoned in the royal palace gaol so that he might not continue to preach either in the Temple or in the city.

3. When Jeremiah found himself in the dungeon, the Lord God of Hosts told him: "Take a book-scroll and write on it everything I have spoken to you from the death of virtuous King Josias up till the present day, against the idolatry and other perverse depravities of My people, as well as on the punishments announced by Me; for maybe My people, hearing all the evils I will permit to be sent upon them, shall be converted, each from his hateful conduct; and thus I will be able to forgive them their wickedness and sins." So Jeremiah summoned the Prophet Baruch, his secretary and spokesman, and dictating to him all the words the Lord had communicated to him, Baruch wrote them down on the book-scroll. Then Jeremiah gave Baruch this command: "I am in prison and cannot go to the Temple of God. Go yourself and read the words of the Lord which I have dictated to you and you have written in this book; in such a fashion that all those in the Kingdom of Israel come from her towns may hear them; perhaps they may humble themselves and each convert from his perverse conduct. For great is the fury and indignation the Lord God has manifested against this people." Baruch faithfully carried out everything ordained by the Prophet Jeremiah; and standing beside the gazophylacium of the Temple, read the Lord's words from the book, heard by the whole people. But Micheas, an apostate priest, when he had heard them, went to the king's secretary's office, where all the magistrates were seated, and related to them what Baruch had read from the book, and that the people had listened to it all. The magistrates sent to tell Baruch to come into their presence with the book and read its contents to them. Baruch went to the palace and the magistrates told him to hand the book over to them and depart; and Baruch returned to Jeremiah. They kept the book and went to King Joachim, and his secretary began to read it in his presence; and having thus read a few pages, the king tore the book up and threw it into the fire in the brazier, and the flames consumed it. After the king had burnt the book, the Lord spoke to Jeremiah in the palace prison, saying: "Take up another scroll and write on it all the words there were in the one King Joachim has burnt." Jeremiah, then, took another book-scroll and gave it to Baruch, who wrote down thereon all the words in the book burnt by Joachim, which the Prophet Jeremiah dictated to him; and furthermore many other things were added to what was previously written.

4. Before God sent the Prophet Jeremiah to fulfil the aforementioned mission, however, He had ordered the Prophet Urias, son of Semei of Cariathiarim, to prophesy the disasters which would befall the Temple, the city and the whole Kingdom of Israel, in the same terms as Jeremiah would do later. King Joachim and all his magnates and magistrates heard Urias's words, who then left the palace. The king, seething with rage, commanded Urias to be seized and slain. When the prophet heard this, he fled into Egypt. But King Joachim sent men down into that country, and they fetched Urias out and brought him before the king. Joachim murdered the prophet with his own sword and then commanded his corpse to be cast into the cemetery of the lowest class. The virtuous Prophet Urias, martyr, was an Essenian religious from the Jerusalem convent of which Jeremiah was Founder and Superior.

#### Chapter XV

God, through Jeremiah, reprehends Jechonias, king of reunified Israel.

Prophecy on the second deportation of Israelites to the Babylonian Empire, and its fulfilment

In the year 4614, sixth of perverse King Jechonias's reign, God ordered the Prophet Jeremiah to communicate the following words to the king: "I swear, says the Lord, that even though Jechonias, Joachim's son, king of Israel, were the ring on My right hand, I would remove the same from My finger and cast it far from Me. O Jechonias! If you are not converted to Me, your Lord and God, I will allow Nabuchodonozor II, king of Babylonia, to invade the Kingdom of Israel a second time, sack her cities, wreak great slaughter on her inhabitants and lead part of the survivors captive to Babylonian territory. Moreover, your throne will be subject to the yoke of the king of Babylonia as tributary." Despite God's continual exhortations, Jechonias and the people were obstinate in their wrongdoing; accordingly, the following year, 4615, God punished the idolatry and corruption of His stubborn people by allowing the second deportation of Israelites to Babylonia by King Nabuchodonozor II.

#### Chapter XVI

Jeremiah admonishes Sedecias, king of reunified Israel. Jeremiah's prophecies on the imminent destruction of Jerusalem and her Sacred Temple and on the third deportation of Israelites to the Babylonian empire

1. In the year 4626, eighth of impious Sedecias's reign, the Prophet Jeremiah being in the Essenian Convent of the Garden of Olives in Jerusalem, God sent him to rebuke King Sedecias and his people and prophesy to them in more detail the imminent destruction of Jerusalem and its Sacred Temple. To the king, and afterwards to the people, the Prophet Jeremiah said: "Listen to what the Lord God of Hosts says: My People, be converted to Me, destroy the idols and their altars which you have erected, and abandon the depraved conduct which has plunged Israel into utter spiritual chaos. It is still not too late. If you do not, the day is at hand when I will permit Nabuchodonozor III, the powerful king of Babylonia, to invade the Kingdom of Israel and wreak great slaughter. Jerusalem will be besieged and brutally sacked, and afterwards reduced to a heap of rubble, and be a refuge for vermin. The same will happen to many other towns of Israel. For you have all abandoned My Law, and you neither hearken to My Voice nor walk in My ways; rather you go after the depravity of your heart and after idols. Corpses will lie about in the fields like dung, and there

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according to the Infallible Magisterium of the Church

will be no one to collect them. My Sacred Temple, which you have prostituted by idolatry and other perversions, will be sacked by Nabuchodonozor III's armies and finally destroyed and reduced to rubble. Of those who survive that cruel and bloody a slaughter, many will be led prisoner to Babylonian territory, where for seventy years they will remain in captivity. Moreover, the invaders will cast the bones of Israel's kings, of her princes and of Jerusalem's departed inhabitants from their tombs; leaving them exposed to the sun, the moon and all the stars of heaven; namely, among other idols, things you have adored, served, consulted and rendered worship. There will be no one to gather up and bury the bones, which will lie about on the ground like dung. And those of this perverse race who remain in Israel, would rather die than live through so much tribulation and suffering. Repent, then! For I am the Author of Mercy. Let not the wise man glory in his wisdom, nor the strong in his strength, nor the rich in his wealth. But whoever wishes to glory, let him glory in knowing Me and knowing that I am the Lord God of Hosts, Author of the Law and of sanctity on Earth, for such are the things that please Me."

2. The Prophet Jeremiah never counselled either King Sedecias or his princes or the people peacefully to submit to Nabuchodonozor III, king of Babylonia, in order thereby to avoid the disasters that befell the city of Jerusalem and the whole Kingdom of Israel; neither did he counsel them to sally forth with their armies and confront him. Jeremiah limited himself to preaching conversion and penance, this being the only means whereby God might take pity on His people and not permit such frightful punishments.

#### Chapter XVII

Nabuchodonozor III invades the reunified Kingdom of Israel and besieges Jerusalem. Jeremiah is seized by command of King Sedecias, then scourged and imprisoned

1. In the year 4627, ninth of the wicked Sedecias's reign, Nabuchodonozor III invaded the Kingdom of Israel, laying siege as well to the city of Jerusalem. Some Israelites succeeded in escaping to foreign lands, such as Moab, Ammon, Idumea and so forth. Among those who succeeded in fleeing to the land of Ammon were: Prince Ishmael, of royal blood, for he was the son of King Joachim and a prostitute, and therefore King Jechonias's illegitimate half-brother; and also the Israelite general Joanam, son of Careh, together with some of his officers and part of the army under his command.

2. When the besieging Babylonian army had completely surrounded Jerusalem, Nabuchodonozor III heard that the Pharaoh, king of Egypt, was coming up with his army to succour Sedecias and the others besieged in the city. The king of Babylonia temporarily raised the siege and went out to meet the Egyptian army to give battle. Meanwhile, Sedecias and his army provisioned the city of Jerusalem with added weapons, food, water and other necessary stores to be able to continue resistance should Nabuchodonozor III return to besiege them. The king of Babylonia vanquished the Egyptian army, whose survivors returned to Egypt with the Pharaoh. Nabuchodonozor III then turned back to Jerusalem and renewed the siege of the city with greater determination.

3. Despite the siege by the Babylonians, Jeremiah passed through the city of Jerusalem tirelessly preaching to the common people besieged there, to move them to conversion and penance, so that they might again turn their eyes to the true God, and He not permit the city to be taken and brutally sacked. But the princes, irked by Jeremiah's reproofs and announcements, made this known to the king, who commanded the prophet to be seized; and after he had been arrested and scourged, Jeremiah was taken to the royal palace gaol, where he was cast into a filthy dungeon. After several days King Sedecias sent to have him taken out, and questioned him, saying: "I conjure you to tell me whether there is truly any revelation on the Lord God's part for everything that you announce." Jeremiah replied: "Indeed there is, and you yourself will be delivered up into the hands of the king of Babylonia." And the prophet added: "In what way have I offended you or your followers or your people, for you to command my imprisonment? Why do you disbelieve me, and give so much ear to those false prophets who say: 'The king of Babylonia will not overcome this city'? But I implore you, O king, to have pity on me and not send me back to the dungeon, so that I may not perish there." Sedecias commanded Jeremiah to be held in the dungeon courtyard and given a roll of bread and the corresponding repast every day, as long as there was food in the city. And Jeremiah stayed in the courtyard of the king's palace gaol.

#### Chapter XVIII

Jeremiah is cast into a filthy cistern. Jeremiah's dark night.

Jeremiah, drawn out of the cistern, preaches more insistently on the destruction of Jerusalem and its Sacred Temple

1. But the Lord God spoke to His prophet in the courtyard of the palace dungeon, saying: "Jeremiah, keep on announcing the following in My Name: O people of Jerusalem, if you are not converted this city will irremediably fall into the hands of the army of the king of Babylonia, who will take possession of her." Then the princes said to the king: "We request that Jeremiah die, because by his words he deliberately endeavours to cause our warriors and the people who have remained inside the city to lose heart; for this man does not seek peace for us, but mischief." To this Sedecias replied: "He is in your hands. Do as you please, for it is not right that the king refuse you anything." So they seized Jeremiah, and by means of a rope lowered him into a cistern in the prison courtyard, at the bottom of which lay deep, foul-smelling mire. Jeremiah sank up to the neck in the slime.

2. While Jeremiah was victim of this vile treatment, the Lord God, in His inscrutable plans, permitted the soul of His most faithful prophet to be plunged into a frightful and heart-rending dark night, which caused him to proffer the following maledictory words against himself: "Cursed be the day I was born, on which my mother gave birth to me. Who was the man who brought my father the news: 'A son has been born to you', filling him with joy? Why did I not die in my mother's womb, so that my mother might become my tomb, and I the eternal pregnancy of her uterus? Why did I leave my mother's womb, in order to see nothing other than trial and dolour, and spend my days in shame and dishonour." Jeremiah, then, imprisoned on account of his preaching, in the midst of his dark night, curses the day of

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his birth with desolating crudeness, because his sacred dignity as prophet was ignominiously trampled underfoot and his prophecies scorned; and, above all, because in his person God's love for His people was rejected with dreadful ingratitude and sin. Thus Jeremias would rather not have been born than witness so much apostasy. These justified curses did not entail any ill-will, and were accompanied by an incessant canticle of praise to the Lord and a perfect spiritual vision of his and his people's future liberation.

3. When Jeremias had been almost an hour in the cistern, Abdemelech, Ethiopian servant of the king, discovering what they had done to the prophet, approached Sedecias and said: "O my lord the king: those men have done a very wicked thing casting Jeremias into the cistern." The king then gave him orders to seek others and draw the prophet out, which they did pulling him up with ropes, until Jeremias stood in the prison courtyard. Jeremias had been in the cistern for one hour, in likeness to Jesus Christ, who would be in Caiphas's prison likewise for one hour. The Lord spoke to Jeremias in these words: "Go and speak to Sedecias, king of Israel, and tell him: I offer you a last opportunity to be converted to Me and to destroy the idols and their altars which you yourself have erected in the Temple and in all Jerusalem. If you do so, I will not permit the Babylonian forces to enter the city and sack it. Reflect on how I did not permit the city of Megiddo, besieged by Holofernes, to be taken and sacked by the Babylonian army. And that was because the city's inhabitants prayed constantly and did penance in order to emerge victorious from that bitterest extremity. King Sedecias! I will grant the same protection to this city of Jerusalem if you and all its inhabitants are converted to Me, your God and Lord, and you pray and do penance; but if you persist in your obstinate impiety, I will permit this city of Jerusalem to fall into the power of the king of Babylonia; and fire will consume it, and it will be destroyed together with My Sacred Temple. And you, Sedecias, will not escape out of his hands, but will be taken prisoner and led captive to Babylonia." Sedecias scorned this warning from God. The Prophet Jeremias remained in the prison courtyard until the first days of January 4629, when Nabuchodonozor III's armies began to take the city.

#### Chapter XIX

Time employed by the Babylonian army in the destruction of Jerusalem and of God's Temple.

The Prophet Jeremias is designated successor to the post of Superior General of the Essenes. Fall of the Golden Gate of Jerusalem.

Death of the Prophet Oseas. The Prophet Jeremias foretells the future reconstruction of Jerusalem and of the Temple of God.

The Prophet Jeremias succeeds the Prophet Oseas in the post of Superior General of the Essenes. Death of impious King Sedecias

1. The destruction of Jerusalem and of God's Temple began in the first days of January in the year 4629 and ended on the 25<sup>th</sup> of March that same year.

2. In the siege and destruction of Jerusalem, the Convent of Essenian religiosos of the Garden of Olives was also destroyed; accordingly, after he had been set free by the Babylonians, in February of that same year 4629, Jeremias, at God's command, went to Mount Carmel, where the Prophet Oseas, Superior General of the Essenes, in the Cave of Elias, designated him as his successor in the post. The next day both left for Jerusalem.

3. The Golden Gate was still standing during the thirty-three final days of the period the destruction lasted, since, hindered by God, the soldiers were unable to demolish it; until on the 25<sup>th</sup> of March, He permitted them, and they succeeded in demolishing it on the thirty-third day of their intent.

4. On the 25<sup>th</sup> of March of the year 4629, after witnessing the fall of the Golden Gate, the Prophet Oseas died of sorrow at the heart-rending sight.

5. After the fall of the Golden Gate, the Prophet Jeremias foretold that the city of Jerusalem would be reconstructed, that the Temple of God would be rebuilt with yet greater beauty than the one destroyed, and that the Messiah would enter in triumph through the Golden Gate, rebuilt on the exact spot where it had previously stood. Nonetheless, the rebuilt Temple did not attain the splendour of worship of the Temple built by Solomon.

6. On the day of Oseas' death, the Prophet Jeremias, on Mount Calvary, received the Essenian High Priesthood from the hands of the Prophet Elias, whom he had the privilege of seeing at that moment. From then on, the Prophet Jeremias was Superior General of the Essenes until his death.

7. In the year 4630, that is, when King Sedecias had been in prison in Babylon for a year, Nabuchodonozor III killed him with his own sword, and his corpse was cast into the fields where it was devoured by vermin, and his bones swept away as is dung.

#### Chapter XX

Jeremias commands those who remain in Israel to submit to the authority of Viceroy Godolias

Nabuchodonozor III appointed Godolias as viceroy of Israel. When this news reached the Israelites who had succeeded in fleeing the Babylonian king's invasion, in the nations where they had taken refuge, many of them returned to Israel; among them were Prince Ishmael together with his entourage and personal guard, and General Joanam together with his officers and the soldiers of his army. They all went to the town of Mapha to present themselves to Viceroy Godolias and offer their services. There Godolias took an oath before all, saying: "Do not fear to be subject to the Babylonians. Stay in the land and obey the king of Babylonia, for no harm will come to you." Since this command of Godolias was in harmony with God's designs, the Prophet Jeremias commanded the inhabitants of Israel to submit to the authority of the viceroy. Following the viceroy's oath and Jeremias's command, Prince Ishmael, General Joanam and the others who had returned to Israel, stayed on in the land under the authority of Viceroy Godolias.

#### Chapter XXI

Jeremias's letter to the Israelites in captivity in Babylonia. Prophecy on their return to Israel from Babylonia

1. In the year 4630, Jeremias, on God's behalf, sent the following letter to High Priest Saraias, and to the elders, priests and prophets held captive in Babylonia: "The Lord God of Hosts says this to all those who have been led captive from Israel to Babylonia: Build houses and live in them, plant and cultivate gardens and eat of their fruits.

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according to the Infallible Magisterium of the Church

Marry, and have sons and daughters. Marry off your sons and your daughters so that sons and daughters be born and your numbers not become insignificant. Do not allow yourselves to be deceived by the false prophets among you, nor by your diviners, nor by the dreams you have, since they prophesy to you in My Name falsely. For what your God and Lord says is this: When the seventy years in Babylonia are coming up to completion, I will visit you and give fulfilment to My promise to take you out of captivity and bring you back to Israel. Because I know the designs I have upon you, designs of peace and not of affliction, to give you the freedom for which you are longing so dearly. Then shall you call upon Me and leave captivity for your homeland; you will supplicate to Me, and I will listen to you benevolently. Whenever you seek Me with sincerity of heart, you will find Me. I will bring you back from captivity and will gather you from all the nations and from all parts of Babylonian territory in which you are exiled, and I will bring you back from the place to which they have made you transmigrate."

2. In the same year the Lord said to Jeremias: "Write in a book all the words I have spoken to you, for the time shall yet come when I will make the captives in Babylonia return to My people of Israel in order for them to dwell again in the land I gave to their fathers, and possess it. I will shatter the yoke which Nabuchodonozor laid upon My people, who will see themselves freed from foreign domination. And the children of Israel will serve the Lord their God in their land. When the captives return, the city of Jerusalem will be rebuilt, as will My Sacred Temple."

#### Chapter XXII

Prophecy of Jeremias on Our Lord Jesus Christ

On the feast of Pentecost of the year 4631, in the town of Mapha, before the Tabernacle of God, the Prophet Jeremias told the assembled multitude: "Rejoice and be merry, and sing alleluias, for know that the time will come when, in the future rebuilt Temple of God in the future reconstructed city of Jerusalem, the Messias, at a young age, will sit on the Cathedra, and for three days will dazzle the doctors of the Law with the Wisdom issuing from His tender and innocent lips. Later the Messias, at mature age, a few days before His victimization, immolation and Resurrection, will enter triumphant into that Temple of God with a sure step, and inspect each and every corner, including the Sanctum Sanctorum."

#### Chapter XXIII

Assassination of Viceroy Godolias. Jeremias is taken down to Egypt by force

1. During the first days of the year 4632, Prince Ishmael left Israel and again went to the land of Ammon to plot secretly with King Baalis some way to assassinate Godolias and take over the throne of Israel which the prince ardently coveted. That same year, with the counsel and support of the wily king of Ammon, Ishmael returned to Israel with ten of his leading men and a strong personal guard in order to assassinate Godolias and then seize the throne of Israel. For this he counted on the help of King Baalis and his Ammonite army. But one of Ishmael's personal guard, disagreeing with the assassination of Godolias, made the criminal intentions of his leader known to the Israelite general Joanam. Joanam, together with his army officers, went quickly to Mapha to inform Viceroy Godolias who, however, did not give him credit. Privately Joanam said to Godolias: "I will go and kill Prince Ishmael, King Joachim's bastard son, without anyone knowing, lest he kill you, and the rest of the Israelites who have remained here be scattered throughout other nations." But Godolias said to Joanam: "Do no such thing, because what you say of Ishmael is untrue."

2. That same year 4632, Prince Ishmael, accompanied by ten leading men and a good number of his personal guard, went to Mapha in order falsely to pay his respects to Viceroy Godolias after his absence from the country. However, while they were dining in the palace, Ishmael and the ten leading men with him rose up against the viceroy; and, with the aid of the strong personal guard they had brought, slew Godolias with the sword, together with the Israelites, Babylonians and guards of his retinue who were at the banquet. The following day eighty men came to Mapha from Sicheim and Shiloh, their beards shaven and their garments rent, and unkempt, weeping for the disasters that had come to pass in Israel. They brought donations and incense to offer in the portable Temple of the Lord, which at the time was installed in Mapha, Holy City of Israel. When the news reached Ishmael, he went out to meet them feigning grief as well, accompanied by a good number of conspirators. And when he encountered the pilgrims he said to them: "Come and see Godolias, son of Ahichan." So they followed Ishmael; but when they reached the town walls, he and his many conspirators killed the eighty pilgrims, and then cast their bodies into the fosse outside the walls. Next, Ishmael, helped by his many followers, took captive some of those who lived in Mapha, the daughters of Viceroy Godolias among them, and led them off towards the land of the Ammonites. When this reached the ears of the Israelite general Joanam and all the Israelite army officers with him, he took the army and marched against Ishmael, coming upon him and all those who followed him and those who had been made captive, in the proximity of Gabaon. When Ishmael's captives saw Joanam and his army they were overjoyed. Joanam and his army killed Ishmael's followers, who, with eight of his men, succeeded in fleeing to the land of the Ammonites with the intention of raising an army there to invade Israel and proclaim himself king.

3. All the captives who had been with Ishmael returned to Mapha with Joanam. When Prince Ishmael reached the land of Ammon, he saw his ambitions thwarted, since Baalis, the Ammonite king, commanded Prince Ishmael and his eight followers to be slain, exactly as he had planned from the beginning, namely, that Ishmael kill Godolias, and he then kill Ishmael; finally, Baalis was to invade Israel and annex it to his throne of Ammon. This he did not carry out for fear of Nabuchodonozor III, and because he did not have the support of other countries.

4. General Joanam and all who had returned with him to Mapha were fearful lest Nabuchodonozor III avenge the death of Godolias, whom he had left as viceroy, and blame Joanam and the citizens of Mapha for his death. So the majority of those in the town, at Joanam's urging, decided to leave for Egypt. However, since they did not want to put this plan into practice without knowing God's opinion through Jeremias, they asked him to consult the Lord, saying that they were willing to obey whatever the Lord commanded through the prophet. And Jeremias told them: "The

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Lord God of Israel says this: *If you remain steadfast in this land, I will protect you and no one shall harm you. You will not be carried off to Babylonia because I am with you to save you and deliver you from their hands, and I will be merciful towards you; but if on the contrary you say: 'We will not stay in this land or listen to what the Lord our God has to say, but instead we shall go down to Egypt, where we will not experience war or famine'; in that case listen to what the Lord your God says to you: If you are obstinate in your proposal to go down to Egypt and go to live there, you will perish by the sword, by famine and by plague.*" By this warning the Lord God wished to free them from the grievous risk they would run in Egypt of idolatry and other depravities.

5. But when Jeremias had finished speaking, Joanam and all those proud men told him: *"You are lying in what you say. The Lord has not said: 'Do not go and live in Egypt'; rather it has been your secretary Baruch, son of Nerias, who has influenced you against us so that we fall into the hands of the Babylonians and be led captive to their territory and be put to death."* In the first weeks of the year 4632, Joanam, together with all his army officers, using deceit, seduced many of the inhabitants of Mapha and of other regions of Israel to go down with him into Egypt, taking Jeremias and Baruch with them by force. At the Egyptian frontier, Joanam sent an embassy to the Pharaoh beseeching him to deign to let them enter his country as refugees owing to the risk they ran of being slaughtered by Nabuchodonozor III. As the Pharaoh of Egypt hated the king of Babylonia, he very willingly granted asylum to Joanam, to his army and to all the other Israelites who came with him; for he saw in them a powerful help against a hypothetical invasion by Nabuchodonozor III.

6. Once in Egypt, the great majority of those who had followed Joanam fell into idolatry, offering sacrifices to the idols of that land, among them the idol Diana, whom they called the queen of heaven. The Lord God of Hosts was vexed and said to them through Jeremias: *"If they persist in idolatry, I will punish the Israelites who live in Egypt just as I punished those who lived in Jerusalem, permitting the majority to perish in this land by the sword, by famine and by plague."* But that idolatrous multitude, men as well as women and children, replied: *"Jeremias, concerning what you tell us in the Name of the Lord, we do not want to obey you; rather we will do just as we please, and continue to offer libations and sacrifices to Diana, the queen of heaven, as we have previously done, ourselves, our fathers, our kings, our princes and our priests, in the towns of Israel, in the plazas of Jerusalem and even in the Temple; whereby we had bread in plenty and were happy and had no troubles. From the time we ceased to sacrifice and offer libations to the queen of heaven, we have lacked everything and find ourselves wasted by the sword, by famine and by plague."* Jeremias responded: *"The Lord God of Hosts, the God of Israel, says this: You, your wives and your children have uttered with your lips, and performed with your hands, that saying of yours: 'Let us fulfil the vows we have made to offer sacrifices and libations to the queen of heaven'. In effect, you fulfilled those vows, and performed them. Therefore, listen to the word of the Lord your God: Of all the Israelites in Egypt, the majority will perish by the sword, by famine and by plague, until they are exterminated, for I will allow Egypt to fall into the hands of Nabuchodonozor III, king of Babylonia. But the few Israelites who remain faithful to Me, your God and Lord, will succeed in escaping the sword of the Babylonian armies and will return to Israel."* These warnings and threats from God through the Prophet Jeremias were disregarded by those Israelites who had become perverted; since they continued in their abominable idolatry, licentiousness, drunkenness, greed and other manifold depravities. The Prophet Jeremias did not on that account desist from continuing to preach to them, and announcing the ruin and perdition that awaited them should they not be converted. But in the year 4633, filled with fury and hate, unable to endure Jeremias's rebukes any further, they threatened to kill him. At this the prophet, to save his own life, took refuge with Baruch in a convent of Essenian religiosos in Egypt, and so be hidden from his persecutors, who sought him to kill him.

#### Chapter XXIV

Jeremias's crucifixion. Prophecy on Our Lord Jesus Christ. Death of the Prophet Jeremias.

The Prophet Baruch leaves for Babylonia. The Israelites in Egypt are punished with invasion by Nabuchodonozor III

1. In that same year 4633, shortly before his death, the Prophet Jeremias, concealed in a convent of Essenian religiosos in Egypt on account of the refugee Israelites in that country who sought to kill him, was translated in bilocation to the Cave of Elias on Mount Carmel in order to designate his successor in the post of Superior General of the Essenes after his death, namely the virtuous Prophet Ado. Eighth Superior General of the Essenes, Ado had been born in the year 4519 during the Ninevite captivity, and died at the age of two hundred and eighty in the year 4799: four centuries prior to the Birth of Our Lord Jesus Christ. At the death of the Prophet Ado, he was succeeded in the post of Superior General of the Essenes by the Prophet Heli.

2. The Israelites who had threatened the Prophet Jeremias with death and who continued their search in order to put an end to him, finally discovered where he had taken refuge, because an Essenian religioso of the same convent where Jeremias was staying, in exchange for thirty pieces of silver, betrayed him to his persecutors. They went to the convent, dragged Jeremias out violently and crucified him.

3. When the Prophet Jeremias was hanging from the cross on which he was crucified, he uttered the following prophecy on Our Lord Jesus Christ, addressing the Israelites there present: *"Know that the Christ of God will descend from the lineage of David deported to Babylonia. The Christ of God will descend from the heights of Heaven and will enter unclad into the sealed Garden of His virginal Mother without forcing open any door. Nine months later, He will leave clothed from the sealed Garden of His virginal Mother without forcing open any door, since that Door will remain forever closed. A foreign king, without being aware of it, will cause the Christ of God to be born in Bethlehem of Judah. The Christ of God, on the eighth day of His birth, will be given the Holy and Terrible Name of Jesus, at which Name all in Heaven, on Earth and in the abyss will bend the knee. Kings from afar will seek Him to adore Him and kings from nearby will seek Him to kill Him. His refuge will be in this land of Egypt, until His Father shall summon Him to return to the land of Israel."*

4. The Prophet Jeremias died ignominiously crucified on the 25<sup>th</sup> of March in the year 4633, when he was one hundred and forty years old, having spent a little over a year in Egypt. Jeremias died four years after the destruction of the Temple of Jerusalem and deportation to Babylonia, and six centuries prior to the Crucifixion and Death of Our Lord Jesus Christ.

5. After the crucifixion and death of Jeremias, the Prophet Baruch left Egypt for Babylonia, taking with him a letter from his saintly master in which he forewarned his people of the idolatry rampant in Babylonia and announced to them that they would obtain freedom.

6. In the year 4641, eight years after the death of Jeremias, all the idolatrous Israelites who had murdered the prophet and were in Egypt, saw with their own eyes the fulfilment of the martyr prophet's announcement, since Nabuchodonozor III invaded the country and carried out a frightful slaughter among the Egyptians and the majority of the Israelites living there.

7. During his life the Prophet Jeremias frequently had dealings with Most Holy Malachias, who is the Holy Spirit, from Whom he received counsel and help on several occasions.

8. In the following Chapters of Jeremias reference is made to other principal prophecies of his received from God in the course of his life on earth.

#### Chapter XXV

Jeremias's invectives against bad priests and false prophets

1. The Prophet Jeremias, on God's behalf, often rebuked apostate shepherds and false prophets, those of his day and those who would arise in the future, as is the case in these Last Times due to the apostasy of the Roman Church.

2. The Lord God says: *"Woe to bad shepherds who scatter and ravage the flock! O Shepherds who pasture My people: you have abandoned My flock and cast it out of the sheepfold. So then, I will unleash My Holy Wrath upon you for your iniquitous pastorship. I Myself will guide the sheep still faithful to Me and bring back to My sheepfold many of those whom you have cast out and scattered, and they will grow and multiply. And I will give them good shepherds who will truly shepherd them, and they will no longer be afraid or terrified of the wolves that surround them."*

3. *"The Lord God says: Both prophet as well as priest have become unclean, workers of iniquity within My own people. That is why the way they follow will be a slippery road in the dark, and I will unleash upon them My just indignation. I have seen prophets who prophesied in the name of idols and deluded My people, and imitated adulterers, and went after falsehood, and instilled pride into the crowd of the wicked so that none of them might convert from their wrongdoing. See then, I will give the false prophets the most bitter wormwood to eat and gall to drink; as they have spread corruption throughout My people. I have not sent those prophets in My Name; rather they have spoken in their own, falsely prophesying whatever they wanted."*

#### Chapter XXVI

Others of Jeremias's principal Messianic prophecies

1. The Messiah, King and Saviour. *"The Lord God of Hosts says: Look, the days are coming in which I will raise up a just and wise offspring from the lineage of David who will rule the Earth uprightly and justly as king. He will be the salvation of My people, who will dwell with God in peace. And this is the Name by which He shall be known: 'The Righteous One of the Lord our God'."* The Messiah, a descendant of the House of David, came into the world as a prudent, just and wise King. By His Passion and Death He performed the mission of glorifying and making reparation to the Father, as well as that of justifying men, ransoming them from slavery to sin and to the devil, and engendering them to supernatural life.

2. The Incarnation of the Divine Word. *"The Lord God of Hosts says: Be then, O My people, like a wary sentry; straighten your hearts out along the upright path you formerly trod, and mortify yourself by the rigours of penance. Come back, O Israel, to be My virgin spouse. How long will you persist in giving yourselves up to abominable idolatry and detestable pleasures? Be on the alert for this new and wonderful prodigy that will take place in the world: I, the Lord God, will perform a new and marvellous work on Earth: the Woman Virgin will conceive and bear in Her womb a Man: God Himself made Man."*

3. Slaughter of the Holy Innocents by Herod. *"The Lord God of Hosts says: Voice of lamentation was heard in Ramah, weeping and great mourning: It is Rachel bewailing her children, and will not be comforted because they are not."* It is in South Ramah or Bethlehem of Judah where Rachel, amid the pangs of giving birth to Benjamin, believing he would be still-born, weeps for him, whom presently she sees born alive, and also weeps for her son Joseph whom she believes to have died several months previously. The Prophet Jeremias evokes Rachel's weeping in order to prophesy the slaughter in Bethlehem of the seventy Holy Innocents by Herod the Great in his persecution of the Child Jesus. The town of Ramah or Bethlehem lamenting through Rachel's lips, is therefore a figure of the grief of Ramah or Bethlehem for the death of the Innocent Children. Rachel is a figure of the mothers who weep for the loss of their children.

4. The imperishable Reign of Jesus Christ. *"The Lord God of Hosts says: In those days the man of David's lineage who sits on the throne of the House of Israel shall not perish. And among the priests there will not be wanting a man in My presence to offer Me sacrifices."* Jesus Christ is seated on the throne of David and His Universal Reign is everlasting. This everlasting Reign of Christ continues in a visible manner on Earth through the Pope, His legitimate Representative and Vicar, invested with supreme spiritual and temporal authority. The Priesthood of the New Testament is perpetual, as is the Holy Sacrifice of Mass, offered uninterruptedly down through the centuries.

5. The Foundation of the Church. *"The Lord God of Hosts says: And yet again I will renew you and give you a new being, O virgin of Israel. And just as the stars in the heavens cannot be counted, nor the sands of the sea be numbered,*

so will I multiply the lineage of David, My servant, and the Priests, My ministers." The Church was born cleansed and renewed from Christ's right Side on Calvary. Her members multiplied and became countless; all of them engendered in Grace by Christ and Mary, and in this way supernaturally grafted onto David's lineage or Holy Church of God.

6. The Holy Sacrifice of Mass. "The Lord God of Hosts says: Lo a time shall come when I will make a New Covenant with the house of Israel, not like that which I made with their forebears when I took them out of the land of Egypt, a covenant they frequently broke, and I punished them severely to remind them that I am their God and Lord. But, through the New Covenant I will make with the house of Israel when the time comes, by the fire of Grace I will impress My law on their souls, and I will engrave it in their hearts, and they will serve Me as their God and Lord which I am, and they will be My children in the supernatural order and My Chosen People. All will acknowledge Me as Father of Goodness and Mercy, from the least to the greatest, because I will forgive their iniquities and will no longer remember their sins." This Perpetual Covenant between God and men is the Sacrifice of Mass, the only true Sacrifice of infinite value that fully satisfies God. Through the Holy Sacrifice of Mass, the Graces won by Christ and Mary on Calvary are poured out over the Church through the Sacraments; and through their reception souls become bearers of Sanctifying Grace and, therefore, of the Law of God alive in them.

7. Christ, the immolated Divine Lamb. "The Lord God of Hosts says: And I was like a meek and innocent lamb led to sacrifice; and I did not understand that they had plotted against Me, saying: 'Let us put wood on His bread by crucifying Him, and exterminate Him from the land of the living, and let His Name be no longer remembered.'" Our Lord Jesus Christ, aware of the perverse intentions of the Jews, let Himself be led meekly and innocently to execution. He, who in a gesture of His most loving Heart, had revealed Himself to the Jews as Bread of life, received in exchange the vilest ingratitude from them: to be crucified on the Cross. Thereby they sought at all costs to blot out the memory of His Holy Name from the Earth and from the hearts of men, so that no one might acknowledge that His Most Sacred Body is indispensable nourishment for eternal life.

### Chapter XXVII

#### Jeremias's principal apocalyptic prophecies

1. Communist Russia, devastating instrument of God's Holy Wrath. "The Lord God of Hosts says: The forest lion clawed them, the bear devoured them at nightfall, the leopard is stalking their cities; everyone going out from them shall be seized, because their transgressions have multiplied and their rebellions gained in strength. Behold I will permit a nation from afar to come upon you, O house of Israel, a strong nation, an ancient nation whose language you do not know, nor understand what they say. Their quiver is as an open sepulchre, they are all valiant. And they shall eat up your harvests and your bread; they will devour your sons and daughters, consume your flocks and herds, eat your vineyards and fig trees; and with the sword they shall destroy your fortified cities, in which you place your trust. Behold, there shall come up waters from Septentrion, and they shall be like a torrent that floods all, and shall cover the Earth and everything in it, the cities and their inhabitants; the men shall cry out, and all the inhabitants of the Earth shall howl because of the imperious clangour of the combatants' weapons, of the motion of their vehicles and the multitude of their wheels. The uproar reached as far as the ends of the Earth because the Lord God enters into judgement with the peoples, and He Himself is the One judged with all flesh." In these Last Times, Communist power, always on the prowl, is making continual assaults till it achieves the complete realization of its plans. Owing to the first general apostasy of the Church, the Most High will avail Himself of His own enemies, among them communist Russia and China, so that they may cruelly lash apostate mankind by the forces of war and destruction they keep so cunningly hidden, and impose their tyranny. This chastisement will be the Third World War, which will turn powerful nations into ruins and humble the pride and materialism of their inhabitants, who live with their backs to God and with presumptuous defiance. As a consequence of this frightful war, there will be such universal consternation that it shall appear that the world has come to its end, and a profound awareness of guilt will be produced in the majority of consciences; which means a last judgement in miniature, in which men will judge God acknowledging Him as Just Chastiser, and will judge themselves acknowledging their deserved punishment for their dreadful crimes.

2. The Great Caudillo of the Tajo, vanquisher over Communism. "The Lord God of Hosts says: He emerged from his covert as a lion, because their land turned into a waste in view of the wrath of the Dove, and in view of the fierce anger of the Lord. From Babylonia destroy the sower, and whoever holds a sickle at harvest time; fleeing the sword of the Dove every man shall return to his people, and every one shall flee to his land. How has the hammer of the whole Earth been broken, been smashed? How has Babylonia been turned into a desert among the nations? I ensnared you and you were seized, O Babylonia, and you did not know; you were found and taken, because you provoked the Lord." Russian sway will not last for long; since when they attempt to enter Spain to subject her to their yoke, they will rush headlong into the irresistible strength of God's army, captained by the Virgin Mary through the great Caudillo of the Tajo, the Palmarian Pope, the Apocalyptic Lion; who will emerge from his covert, Spain, to reconquer the territories devastated by Russian power. For he is the violent and effective instrument of God's Holy Wrath; and his sword, under the guidance and impulse of the holy ire of the Dove, the Virgin Mary, will proceed from triumph to triumph right into the heart of the Russian Empire, to place in the centre of Moscow the glorious standard of victory: the Most Sacred Face of Jesus. And the sword of the Great Caudillo of the Tajo will not rest until he has formed the Holy and Great Palmarian-Hispanic Empire, which will encompass an enormous territory formed by nations of the different continents. The Russian Empire, one of the heads of the Beast, will be destroyed together with her emblem and sign: the hammer and sickle.

3. Second general apostasy of the Church. "The Lord God of Hosts says: And I brought you into a land of Carmel, to eat of its fruit, and the choicest thereof; and after you had entered, you defiled My land, and made My inheritance an abomination." The Carmel of these Last Times is the One, Holy, Catholic, Apostolic and Palmarian Church, whose

Apostolic See is in El Palmar de Troya. The second and final general apostasy will occur towards the end of the Sacred Palmarian Empire, and will be forged slowly as a result of the spiritual tepidity of many of her members, once again led by lax Pastors sunk in worldly comforts, riches and pleasures. A considerable number of princes of the Palmarian Church, who will exercise temporal power as well as spiritual power over the territories assigned to them, will vend their authority, and as a consequence discipline shall become lax. This will result in the infiltration of heresy and licentiousness with the consequent corruption of Faith and degeneration of morals. It will be a slow process, with Satan's agents working from without, using the guile and cunning of the serpent, until they succeed in introducing themselves surreptitiously into the Empire. This will take place when a section of her prelates and members, taking for granted their spiritual and material security — for the Empire will be prosperous in every sense — abandon the spirit of prayer, sacrifice and daily struggle, falling into the most nauseating lukewarmness, thus leaving the ground well-tilled for Antichrist-in-person.

4. Translation of the Papal See from El Palmar de Troya to Jerusalem. "The Lord God of Hosts says: At that time Jerusalem shall be called Throne of the Lord; and all nations shall be gathered together in Jerusalem in the Name of the Lord, and they shall not walk after the wickedness of their perverted heart." The last Pope, before this second apostasy manifests itself openly, will translate the See of the Church and of the Empire to Jerusalem, accompanied by the princes who have remained faithful.

5. Public manifestation of Antichrist-in-person. "The Lord God of Hosts says: The lion has come up out of his den, and the robber of the peoples has risen up; he has come up from his place to make your land desolate; your cities shall be laid waste and remain without an inhabitant." Antichrist, the Man of Iniquity, will manifest himself publicly after the last Pope translates the See of the Church from El Palmar de Troya to Jerusalem. Antichrist will delude vast numbers of men by great signs and false prodigies. It will be the greatest apostasy known to history, and will be accompanied by the material devastation of the lands falling under the yoke of Antichrist.

6. Consummation of the Church's final apostasy. "The Lord God of Hosts says: The priests transgressed against Me and did not say: 'Where is the Lord?' The depositaries of the Law did not know Me. The prophets prophesied in the name of Baal, and both they and the people followed after idols." At the close of the Palmarian Empire, the final apostasy of the Church, already latent, will be consummated, with the final unchaining of the prince of darkness and the appearance of Antichrist-in-person, who will be Satan himself in human flesh, portrayed in the text as Baal and the idols.

7. Apostolate of the Church with See in Jerusalem. Conversion of part of the Jewish People. "The Lord God of Hosts says: Set up the standard in Sion. Strive hard, do not fold your arms; for I will permit a great evil to come from Septentrion, and destruction. Therefore, gird yourselves in haircloth, lament and wail; because My fierce anger, that of your Lord and God, is not turned away from you." The land of Septentrion represents the Empire of Antichrist. The last Pope, assisted by the Prophets Elias, Henoch, Moses, and the princes of his Church, will preach penance tirelessly, inviting men to conversion; many Jews will be converted as fruit of this apostolate; though the vast majority of them will continue to be Antichrist's militant vassals, until the moment arrives for their conversion in mass.

8. Numberless martyrs, victims of Antichrist. "The Lord God of Hosts says: For I have heard the voice as of a woman in travail, anguish as of a woman in her first labour; it is the voice of the dying daughter of Sion who, spreading out her hands, says: Woe to me! for my soul faints away at the great death toll." Here we see the Passion of the Church during the reign of Antichrist; as his persecution will result in numberless martyrs on a scale never before known in the history of the Church.

9. Crucifixion, death and resurrection of the last Pope. "The Lord God of Hosts says: The heart of the king shall perish, and the heart of the princes. And the priests shall be astonished, and the prophets thrown into consternation." The last Pope, like Our Lord Jesus Christ, will die in Jerusalem nailed to a cross, his heart transfixed by a lance. This will be at the hands of the unconverted Jews. Also to die as martyrs, among many others, will be the Prophet Elias, Patriarch Henoch and Caudillo Moses, and a proportion of the Princes of the Church. The Church will be troubled, while the followers of Antichrist will be full of glee and elation at being rid of the last Pope, their chief adversary. But on the third day of his martyrdom, the Great Pontiff and the others martyred with him will arise glorious and soar upwards in the sight of the peoples. This will cause great astonishment, fear and dread to the inhabitants of Jerusalem and of the whole orb, and very especially to the apostate priests and false prophets, principal instigators of the death of the last Pope.

10. Fresh apostolate of the last Pope, in the glorious state. "The Lord God of Hosts says: Behold, I will send many fishers, and they shall fish them; and after this I will send them many hunters, and they shall hunt them from every mountain, and from every hill, and from out of the caverns in the rocks." The last Pope, now glorious, accompanied, among many others, by Elias, Henoch and Moses, and by the Princes of his Church, will undertake the great and decisive battle against Antichrist, preaching penance with greater intensity, unmasking the Man of Iniquity, and calling for conversion.

11. Conversion in mass of the Jewish People. "The Lord God of Hosts says: My people was a lost flock; their pastors led them astray and made them roam upon mountains. They wandered about the crags and the hills and forgot their place of rest. But in those days and at that time the children of Israel shall come, and walking and weeping they shall make haste, and shall seek the Lord their God. They shall ask the way to Sion, their faces set towards her. They shall come, and shall be joined to the Lord by an everlasting covenant, the remembrance of which will never be blotted out." The apostate Jewish People, which has spent almost two thousand years straying from the right path, will return to its place of spiritual rest, which is the true Church, when converted in mass on seeing the glorious resurrection of the last Pope and the others martyred with him, and by the impetus of their apostolate.

12. Incorporation of the Jewish People into the Church of Jesus Christ. "The Lord God of Hosts says: And I will bring Israel back to her ancient dwelling again; and she shall delight in the pastures of Carmel and Bassan; and on

Mount Ephraim and Mount Galaad they will sate their souls." Following the conversion in mass of the Jewish People, she will be incorporated into the Church, sharing in the Graces and blessings of Our Lord Jesus Christ, Her Divine Founder. As from the conversion of the Jewish People, the Palmarian Empire will be known as the Judeo-Hispano-Palmarian Empire, which will last until the Second Coming of Christ.

### Chapter XXVIII Lamentations of the Prophet Jeremias

Jeremias, after the destruction of Jerusalem and her Sacred Temple, remained in Israel until taken by force down into Egypt, where he died crucified. Jeremias, from Mount Carmel and from Mappha, the places in which he used to reside, often went to Jerusalem, and from the spot on the Mount of Olives where the Lord was to weep over the proximate destruction of the city, he also wept bitterly over the ruins of Jerusalem, which he had known filled with splendour and crowned by the majestic Temple built by Solomon, where solemnest worship was rendered to God. Jeremias laments in pathetic and heart-rending expressions over his people's depravation, cause of the devastating discharge of God's wrath upon Jerusalem and the entire Kingdom of Israel.

#### 1. Jeremias weeps over the recent desolation and ruin of Jerusalem:

"How the city has become solitary, previously so populous! The mistress of the nations has become like a widow, the princess of the provinces has been subjugated. She weeps inconsolably at night, and the tears course down her cheeks in torrents. There is no one among her lovers to console her.

Her friends despised her and have become her enemies. Her persecutors beset her on all sides and led many of her inhabitants away captive. Others emigrated to escape affliction and harsh servitude. They all dwell in foreign nations without finding repose.

The roads to Zion are in mourning, because there is no one to come to the solemnities of what was once God's majestic Temple. The city is seen to be oppressed by bitter desolation; her gates are broken down. Those of her priests who kept faithful to God are groaning, and her virgins unkempt.

Her enemies have become masters of Jerusalem. Those who hated her have enriched themselves on her spoils; for God permitted her destruction on account of the multitude of her inhabitants' sins. Her innocent children have been dragged away captive by the invader. The daughter of Zion has lost all her beauty. Her princes were like buck-deer unable to find pasture, and lacking strength they succumbed before the persecutor.

Great are the sins Jerusalem committed, and that is why she has been left without stability. All who praised her have despised her on seeing her filth; and she herself, sobbing, turned her face away filled with shame.

She is stained with filth from head to foot. She could not imagine that her end would come, and fell in a surprising way without anyone to console her.

Observe, O Lord, my affliction, because the enemy has become arrogant; with his hands he snatched away all the things Jerusalem prized most, and she has seen the invaders enter the Temple of God.

Her entire people groans and searches for bread. Whatever they had that was precious, they have given to acquire a morsel to sustain life. Behold her, Lord, and consider how degraded she is."

#### 2. Jerusalem weeps over her just punishment:

"O all you that pass by the way, attend, and see if there be any sorrow like my sorrow, for the Lord has despoiled me of what I loved most, according as He decreed on the day of His fierce Wrath against the sins of my people.

From on high the Lord permitted fire to descend upon my bones, and I be made an example of, and a net be laid at my feet in order that I fall backwards, and become desolate and wasted away by sorrow.

The yoke wrought by my wrongdoings came upon me suddenly, and God permitted that from them be formed a heavy weight about my neck. My strength waned and I fell into enemy hands, from which I shall not be able to free myself.

All my princes have been snatched away from my midst, and the time came in which it was decreed that my young warriors be devastated.

By God's leave, they have been trampled on like grapes in a wine press, so as to punish me, the daughter of Zion. Therefore do I weep, and my eyes are fountains of water, because the consoler, who revives my soul, is gone far from me; my children are lost, because the enemy prevailed.

Zion stretches out her hands, but there is no one to console her. The Lord has permitted Israel's enemies to besiege her, and she is among them like a woman stained by the legal impurity of menstruation.

The Lord is just, since by my disorders I provoked the wrath of His Divine Countenance. Hearken, I beseech you, all peoples, contemplate and consider my grief: my damsels and my youths have been led away into captivity.

I summoned my allies, and they deceived me. Many of my loyal priests and elders have perished in the city after having searched in vain for nourishment to sustain their lives.

See, Lord, I am in tribulation, and my inner self is shaken; my heart has been transfixed within me, for I am filled with bitterness: because abroad the sword slays, and at home there is a like death.

They heard my groaning, and there is no one to console me, all my enemies have seen my ill and rejoiced; and all because You, my Father, decreed it thus, so that they might be like unto Me, and rejoice with me on the day of consolation.

All their wickedness which has recoiled on me is in Your presence; and just as You have dealt with me violently despoiling me of my beauty and depriving me of Your consolation, make them strip themselves of their wickedness, because my incessant groans and the bitterness of my heart are for their welfare."

#### 3. The Lord God Himself permitted Jerusalem to be laid waste:

"How God unleashed His anger on Jerusalem, which became covered in obscurity! On the day of divine fury, Jerusalem, she who was the glory of Israel, for violating her covenant with God, was cast from Heaven down to earth.

Everything that was beautiful in Israel has been destroyed, without exception; the bastions of her who was the virgin of Judah have been broken down amid the divine fury, razed to the ground.

Amid the blaze of Divine Wrath all the power of Israel has been reduced to dust, since the Lord denied His help when the enemy came, and a fire was lit whose flames devoured everything.

The Lord God, by means of the enemy, His avenging instrument, tensed His bow; and as though He were the foe steadied His right hand as if to shoot, and slew everything of beauty in Zion's pavilion, for He unleashed His indignation like fire.

The Lord, because of the sins of His people, has become their implacable adversary, has cast Israel down, destroyed all the walls of Jerusalem and razed her bastions, filling the men and women of the daughter of Zion with despondency. He has destroyed His pavilion like a garden shed, has demolished His Tabernacle and withdrawn the solemnities and the Saturdays from Zion; and the fury of His indignation has recoiled upon the king and the priest.

The Lord has cast out His altar, has cursed His Temple as a nest of transgression, and has permitted the walls and turrets to fall into enemy hands, who have whooped with jubilee holding a solemn feast.

The Lord resolved to allow the destruction of the walls of Zion's daughter, till they were demolished and razed. Her gates are buried among the ruins.

The Lord permitted her locks and bolts to be shattered, her king and her magnates to be led away captive, the solemnities of the Law to cease in Jerusalem, and the visions of the prophets of the Lord to be diminished considerably.

The elders who stayed behind in Jerusalem sit upon the ground in silence. Their heads are covered with ashes; they go about wearing hair shirts. The virgins of Jerusalem have their heads bowed down to the ground."

#### 4. The Prophet Jeremias's overwhelming grief:

"My eyes were blinded by so many tears, my innards were troubled, the bile of my liver spilled to the ground seeing the grief of the daughter of my people, when the children and the youths fainted away in the city plazas. They asked their mothers: 'Where is the wheat and the wine?' while falling like wounded amid the city plazas and dying in their mothers' laps

To whom shall I compare you, or to whom shall I liken you, daughter of Jerusalem? To whom shall I equal you, and how shall I console you, O virgin daughter of Zion? For immense as the sea is your grief: who shall succour you? Your false prophets, to flatter you, foretold false and foolish things, and did not show you the wickedness of your sins to move you to penance, but falsely prophesied events belying the enemy invasion and your deportation as captives.

All who passed along the way insulted you clapping their hands: they whistled and shook their heads, saying sarcastically of the daughter of Jerusalem: Is this the city so exceedingly fair, the joy of all the earth?

All who passed along the way clapped their hands at you: they whistled and shook their heads derisively. All your enemies opened their mouths regarding you; they whistled and gnashed their teeth, and said: 'We will swallow it up: this is the day we were waiting for, we have found it.'

What the Lord had so often foretold from long ago was fulfilled; you have been irremediably destroyed and become an object of elation for your enemies; and your adversaries have been bolstered up.

O Jerusalem! Your only recourse is to clamour to the Lord your God, and shed torrents of tears day and night to obtain His mercy. Do not repose nor let your eyes cease to weep.

Arise, and from the start of the night vigils until dawn cease not to praise the Lord. Pour out your heart like water in the presence of the Lord; raise your hands up towards Him, remind Him of the lives of your children who are dying of hunger at every corner and crossing.

Oh, Lord God! look and consider if there is any other city that has been punished and devastated with such rigour as Jerusalem; since during her siege, women even ate their own little children. And priest and prophet were murdered within Your Sacred Temple.

Youth and elder lay dead on the ground outside; virgins and youths were put to the sword. They perished on the day You unleashed Your Just Wrath, struck down without compassion from anyone.

You, Lord, permitted in all justice that, as if invited to a great feast, the enemy nation should descend upon the daughter of Zion to terrify her on every side. On the day Your Just Anger fell upon her no one could escape or save himself, and the inhabitants raised and nourished in her perished at the hands of the enemy."

#### 5. The remembrance of the grievous sins committed by his people plunges Jeremias, figure of Jesus Christ, into a dark night:

"I am a man who sees my misery beneath the rod of the Lord's just indignation. He has made me walk in darkness, without any light. All day long His hand is raised up against me again and again. My skin and my flesh have aged, and my bones are broken.

The Lord has raised a wall round about me, and has beset me with bitterness and anguish. I see myself placed in a tenebrous location, like the tomb of those who have died.

He has circumvallated me so that I cannot escape, and increased the weight of my chains. And though my soul clamours and pleads, I feel as though I am not heard.

He has closed off my ways with stone barricades and twisted all my paths. He has become for me like a bear in ambush, like a lion lurking in a concealed place. In the ambush I was captured as prey, crushed and abandoned to desolation.

He tensed His bow, and made me the target of His arrows. The arrows from His quiver have cleaved my body. I have come to be the ridicule of all my people and the object of their constant mockery. He has filled me with bitterness, overwhelmed me with bitter gall. He has broken all my teeth and given me to eat the ashes of mourning and sorrow.

Peace is banished from my soul, and I no longer enjoy any good at all. And I said: I feel as if my ills now have no end, if it is not by death; and I have lost the hope that in this world the Lord may put an end to my ills."

**6. Jeremias hopes in the Lord's mercy:**

"Be mindful, Lord, of my misery and anguish, and of the bitterness of the bile I drink. When I remember, my soul is distressed within me. However, considering these things in my heart, I will place my hope in the Lord.

The Lord's mercy is not exhausted, His compassion has not reached its limit, rather it is daily renewed. O Lord, your faithfulness is great. The Lord is my inheritance: therefore in Him shall I place my trust.

The Lord is good to those who hope in Him, to souls that seek Him. It is good to wait in silence for the salvation that comes from God. It is good for man to bear the cross from his youth.

The humble man will bear his cross patiently and silently for his own sins; he will kiss the dust of the ground trusting in the mercy of the Lord, will present his cheek to the striker and shall be loaded with opprobrium.

For the Lord will not allow him to be afflicted forever, but will have compassion on him according to His great mercy.

Since the Lord does not permit affliction and distress of men for His own mere complacency, nor trample like a tyrant on repentant sinners who return to Him; rather He gives them opportunities for conversion; neither does He judge arbitrarily a man's cause in His presence, nor injure any man by an unjust sentence.

Who is the one who says that something can happen without the Lord ordaining or permitting it? Does not good by chance come by order of the Lord, and ill by His permission? So, then, why does man murmur while he lives, and complain of what is the effect of his sins?"

**7. Jeremias's reflections in the name of his people:**

"Let us examine and scrutinize our steps, and return contrite to the Lord. Let us raise our hands, together with our hearts, to Heaven, towards the Lord.

O Lord! We, by our sins, have proceeded iniquitously and provoked You to anger, so that You are inexorable in Your justice as long as we do not repent. Hence You unleashed Your just fury on those obstinate in sin, and crushed them, and passed sentence of damnation on those who definitively refused to be reconciled to You.

Our wrongdoing placed a cloud before You so that many of Your benefits could not reach us.

Because of our sins, You permitted us to become the dross and reproach of men, and that they open their mouths against us to our shame.

We despised Your prophecies, and when later they were fulfilled they turned into our terror, pitfall and ruin."

**8. Jeremias, figure of Jesus Christ, is innocent victim of his enemies:**

"Rivers of tears flow from my eyes owing to the desolation of Jerusalem. My eyes are blind from ceaseless weeping, since there is no rest for them at all, until the Lord again looks down from Heaven and gazes benignly upon His people. The abundance of tears pouring from my eyes at the disasters of my people almost tore my soul from my body.

As a bird pursued by hunters, my enemies seized me without my having given them any grounds. They cast me into a foul-smelling cistern in order thus to silence the words of my lips.

I then said: 'I am lost'. But from the depths of the cistern I invoked Your Name, O Lord, and You heard my voice. So then, do not cease now to listen to my moans and sobs. You came to me the day I invoked You and said: 'Fear not'.

You passed judgement in favour of my soul, O Lord, Redeemer of my life. Lord, You saw their wrongdoing against me; accordingly give sentence in favour of an innocent.

You saw all their fury and scheming against me. Lord, You heard their abuse and perverse conspiring against me, and how the lips of my enemies proffered me insults and mockery, making war on me the whole day long.

See how sitting down or getting up, whether moving about or standing still, they always reproached and mocked me.

And if they persecuted me, O Lord, it was because in Your Name I made known to them Your word, rebuked them, exhorted them to conversion and penance and announced to them the great chastisements that were to come to pass if they did not return repentant to You.

They, O Lord, by heaping outrages upon me, reviled Your Holy and Terrible Name, for what they sought was to offend You.

O Lord! If they continue trampling on Your Law and despising Your goodness and mercy, fill their hearts with bitterness and dread, to make them reflect and turn their eyes to You. But if they obstinately persist in hating You, give them their just deserts according to the works of their hands."

**9. Description of Jerusalem's disasters:**

"How the stones of the Temple of God have been scattered about, and the gold that shone in it so beautifully, destroyed! The arrogant children of Sion, who dressed in finest gold, how they are now regarded as if they were vessels of clay, work of the potter's hands! Even vermin nourished their offspring, but the cruel daughter of my people, imitating the ostrich of the desert, abandoned hers.

The tongue of the unweaned babe cleaved to the palate from thirst. The little ones asked for bread, and there was no one to give it to them.

Those who used to dine most opulently perished in the streets. Those who were raised in purple are covered in dung.

The wrongdoing of my people's daughter was greater than the sin of Sodom; which was razed in an instant, without enemy hands venting their rage upon her.

Her young men were cleaner than mother-of-pearl, whiter than snow, sleeker than ivory and sparkled more than sapphire. But now their faces are blackened more than coal, their bodies reduced to skin and bone, and skinny as poles. Their state is such that they are unrecognizable in the plazas.

Far better was the fate of those who died by the sword than those who died of hunger, for the latter gradually wasted away, consumed by the land's scarcity.

Women, compassionate by nature, nonetheless with their own hands killed and cooked their own little children, who were their food in the time of calamity for the daughter of my people.

The Lord has unleashed His just anger, has poured out the Holy Wrath of His indignation, permitting a fire to be kindled in Sion that burnt her to the ground.

Neither did certain kings of my people nor the majority of the inhabitants believe that the antagonist and enemy would succeed in entering by the gates of Jerusalem; but enter he did because of the sins of my people, drawn to wickedness by her apostate prophets and priests, who are chiefly to blame for the shedding as well of the blood of the just and innocent.

The apostate priests and prophets roamed the streets and plazas like the blind, inevitably staining themselves with the blood of the dead, though they raised the hems of their garments. They shouted at those who had stained themselves with blood: 'Get away, unclean, move back, keep well away from us; do not touch us'. And as a result there were quarrels among them.

Those who were scattered among the nations said: 'The Lord will not return to dwell among the inhabitants of Israel', for they have been scattered because of their sins, which have called down the Holy Ire of the Lord's Countenance.

While we still held out inside Jerusalem besieged, we became increasingly dejected waiting in vain for succour from Egypt, our ally, which though she tried to come to our aid, in the end could not save us.

On running through our plazas, our feet slipped and stumbled because of the pitfalls our enemies laid for us, and we saw that our end was coming, and that our days on earth were numbered, until our end finally arrived. Our enemies were swifter than the eagles of the sky; for they pursued us out to the hills and laid ambushes for us in the desert.

The breath of our mouth, Christ the Lord, was made captive for our sins. To Him we said: 'In Your shadow shall we live among the nations'.

Rejoice and be glad for the moment, Land of Idumea and those who dwell in its town of Hus, since you allied with Babylonia for our destruction. Nonetheless, soon the chalice of tribulation will reach you as well, for you will be invaded, sacked and despoiled by those same Babylonian armies.

O Sion! The punishment for your wickedness is now consummated: the Lord will never again allow your children to be led away into captivity. But the Lord will punish your wrongdoing, O Idumea, and unmask all your villainy."

**10. The Prophet Jeremias's prayer:**

"Be mindful, O Lord, of what has befallen us; gaze upon and consider our ignominy. Our inheritance has passed into the hands of foreigners, and our homes are in strangers' keeping.

We are become like the fatherless, and our mothers like widows.

We pay cash to drink our water; and we have bought our firewood at the cost of money.

Many were led into captivity with a halter around the neck.

In order to sate ourselves with bread, we stretched out our hands to the Egyptians and the Syrians.

Our parents sinned, and now many no longer exist. Even for the sins of our parents, who no longer exist, we find ourselves in this bitter desolation.

Those who in other times were our servants have become our masters, and there is none to deliver us from their hands.

We sought bread with serious danger to our lives, always fearful of the enemy sword.

Because of the atrocious hunger, our skin is burnt as in an oven.

They dishonoured the married women and deflowered the damsels of Sion in the towns of Israel.

Many of the princes were beheaded, and then strung up by one hand.

They put the young men in the stocks and carnally abused them; and the children were put to hard labour until they collapsed and died.

Trials and elders at the gates, and dancing of the young to the tune of musicians, all came to an end.

Our gladness of heart evaporated, and our dance turned into mourning.

The crowns of flowers fell off our heads and our merry feasts ceased owing to our sins.

That is why melancholy preys on our heart and our eyes are grown dim.

Mount Sion is laid waste; foxes roam there.

But You, Lord, God of Israel, endure eternally: Your throne is from generation to generation.

Will you forget us forever? Will you forsake us for long? Convert us, Lord, to Yourself, so that we return to Your friendship. Renew our happy days of yore.

O Lord! You have permitted many to be cast out of this land because our sins provoked Your just anger against us."

**Chapter XXIX****Selected prophecies from the Book of Lamentations of Jeremias on the Most Sacred Passion of Christ and Mary**

1. Christ, Truth and Life: "The breath of our mouth, Christ the Lord, was made captive for our sins. To Him we said: 'In Your shadow shall we live among the nations'." Christ or the Anointed of God, was made captive for our iniquities. He, the selfsame Truth and Life, vivifies souls by the breath of His mouth.

2. Christ's Countenance outraged by our sins: "He will present His cheek to the striker, and will be filled with opprobrium." Among the manifold opprobriums received by Christ's Most Divine Countenance, here more especially is foretold the sacrilegious kiss He received from the traitor Judas Iscariot.

3. Christ, object of mockery and derision: "All who passed along the way insulted You clapping their hands; they whistled and shook their heads derisively. All your enemies opened their mouths regarding You; they whistled and gnashed their teeth, and said: 'We will swallow him up: this is the day we were waiting for: we have found it.'" Christ is the object of His enemies' laughter, mockery and derision while bearing the Cross along the Way of Bitter Sorrow.

Afterwards, on Calvary, the mob blasphemed Jesus derisively shaking their heads, and drunk with blood, roared voraciously at the Innocent Prey.

4. Mary along the Way of Bitter Sorrow: "O all you that pass by the way, attend, and see if there be any sorrow like My sorrow, for the Lord has despoiled Me of what I loved most, according as He decreed on the day of His fierce Wrath against the sins of My people." Here is related Christ's and Mary's meeting along the Way of Bitter Sorrow, expressing the acme of suffering of the Most Blessed Virgin Mary's Soul on being deprived of Her Divine Son, Who has been snatched from Her company and vilely outraged by the perfidious Jews; thus fulfilling the decree of the Eternal Father whereby He unleashed His Wrath upon the Innocent Lamb, Jesus Christ, loading Him with our sins.

5. Christ on the Cross, Victim decreed by the Father: "They heard My groaning and there is no one to console Me: all My enemies have seen My ill and rejoiced; and all because You, my Father, decreed it thus, so that they might be like unto Me, and rejoice with Me on the day of consolation. All their wickedness which has recoiled on Me is in Your presence; and just as You have dealt with Me violently despoiling Me of My beauty and depriving Me of Your consolation, make them strip themselves of their wickedness, because My incessant groans and the bitterness of My Heart are for their welfare." Christ on the Cross, as Victim decreed by the Father, offers Him His suffering for the salvation of mankind.

6. Mary's Suffering and Spiritual Death at the foot of the Cross: "See, Lord, I am in tribulation, and My inner self is shaken; My heart has been transfixed within Me, for I am filled with bitterness: because abroad the sword slays, and at home there is a like death." Mary, at the foot of the Cross, feels overwhelmed by the most terrible desolation, seeing the Fruit of Her womb converted on the Cross into the most abject of lepers. Her maternal Heart is transfixed by a sharp-pointed sword, and through this most painful transfixion She partakes of the same bitter agony as Her Divine Son, Who a while before had expired, and whose Divine Heart is now transpierced by Longinus's lance, which causes in Mary a death like to that of Her Son, only spiritual.

7. Mary, at the foot of the Cross, Co-Victim decreed by the Father, weeps bitterly for the many who are condemned: "Therefore do I weep, and My eyes are fountains of water, because the Consoler, who revives My Soul, is gone far from Me; My children are lost, because the enemy prevailed." Mary, at the foot of the Cross, is engulfed in a sea of weeping; since, besides the loss of Her Divine Son, the Consoler Who relieves and vivifies Her Soul, She feels within Herself the bitter gall produced by the damnation of so many children who, by not availing themselves of the Salvific Blood of Christ, irremediably become Satan's prey.

8. Mary's Heart, fully consoled by our Redemption: "To whom shall I compare You, or to whom shall I liken You, Daughter of Jerusalem? To whom shall I equal You, and how shall I console You, O Virgin Daughter of Zion? For immense as the sea is Your grief: who shall succour You?" On Calvary, Saint John the Evangelist completed the Infinite Sacrifice of Christ and Mary by uniting it to the finite sacrifice of the Church, the Heart of the Sorrowful Mother thereby becoming fully consoled by the presence of the good works of mankind on Calvary, for She sees in them the fruits of so bloody a Passion, whereby many are ransomed from the bondage of sin and the devil, and begotten to the life of Grace.

### Book III The Prophet Ezechiel

#### Chapter I Birth of the Prophet Ezechiel

The Prophet Ezechiel, from the tribe of Levi, son of the priest Buzi, was born in Bethlehem of Judah in the year 4580, during the reign of Josias, king of the reunified Kingdom of Israel, forty-nine years prior to the general deportation to Babylonia. Ezechiel is one of the prophets called Major. His name signifies 'God is strong'.

#### Chapter II State of corruption in the reunified Kingdom of Israel

From the death of virtuous King Josias, which occurred in the year 4583, until Ezechiel was deported to Babylonia, the prophet's life unfolded amid the idolatry and other aberrations which infested the People of Israel.

#### Chapter III Ezechiel is anointed prophet in minor grade.

Ezechiel's graphic and symbolical prophetic vision of the siege of Jerusalem. Ezechiel's preaching in the city

1. In the year 4592, when twelve years old, Ezechiel was anointed prophet in minor grade by Most Holy Melchisedech, in the Cave of Bethlehem where Our Lord Jesus Christ was to be born. With regard to the Kingdom of Israel, Ezechiel carried out his prophetic mission as minor grade prophet during the reigns of the perverse kings Joachim, Jechonias and Sedecias.

2. After Ezechiel had been anointed prophet in minor grade, in the Cave of Bethlehem itself the Lord God manifested to him a symbolical vision of the siege of Jerusalem by the Babylonian armies, as Ezechiel himself describes. "The Lord God of Hosts said to me: You, man, take a brick slab, go to the centre of the city of Jerusalem and lay it before you in a public place, and with a burin you will draw the city on it. Next you will delineate a well-ordered siege against her: you will raise fortifications, dig trenches, set up an enemy camp and position battering rams by the walls. Next you will take an iron frying pan and place it as if it were wall of iron between you and the outlined city, upon which you will look with the stern gaze of an inflexible enemy; and she will be besieged, because you will beleague her: All this is a sign or prophecy against the People of Israel. Moreover you will sleep on your left side for three hundred and

ninety-three days, and by this posture you will assume and expiate the wickedness committed by My People Israel; given that a year must be understood for each day. Then you will sleep on your right side for three hundred and ninety-three days, and by this posture you will again assume and expiate the wickedness committed by My People Israel; given that a year must be understood for each day. Thereafter you will again gaze sternly and angrily upon the besieged Jerusalem you have portrayed; and stretching out your right hand, you will prophesy against the city and against all My People Israel. Look, man, how I now encircle your body with chains so that you cannot move, and you yourself assume the anguish of the frightful oppression the inhabitants of Jerusalem will suffer during the enemy siege."

3. "From time to time you will eat and drink sufficient so as not to die. You yourself will cook barley bread in the embers of the fire you will make using the dung of dry human excrement. And the Lord went on to say to me: In like manner will the children of Israel eat their unclean bread among the people of the foreign nation to which they are to be deported. And I said to the Lord: Ah, ah, Lord God of Israel! Listen, never until now has anything so repugnant as bread cooked in human excrement entered my mouth. And the Lord added: Well then, instead of human excrement you will use the dung of oxen to cook your bread. And the Lord also said to me: See here, O man, during the siege of Jerusalem I will permit the city almost to run out of bread and water; and the little there is to eat will be eaten in fear, and the little there is to drink will be drunk in affliction. And when they find themselves completely deprived of bread and water, many will die of hunger and thirst, and even reach the point of eating one another, thereby paying for their iniquities." The Prophet Ezechiel saw, experienced and felt in symbolical vision the siege of Jerusalem that the Babylonian army was to set up, as well as the frightful suffering of its inhabitants due to plague, famine, deaths and other manifold misfortunes.

4. The Prophet Ezechiel, in symbolical vision, lay on his right and left sides for a total of seven hundred and eighty-six days, representing that same number of years, in order thus to assume and expiate the sins of the People of Israel; namely those sins committed from the year 3806 until the year 4592, in which Ezechiel saw this symbolical vision; since in the year 3806, due to the transgressions of a section of the Israel's People during Othoniel's caudilloship, God permitted the army of the king of Edom or Idumea in exile to invade that southern part of Israelite territory. This was the first apostasy of a section of the People of Israel after the crossing of the River Jordan by the Israelites under Joshua's command. Therefore, between the year 3806, when this invasion took place, and Ezechiel's vision in the year 4592, seven hundred and eighty-six years had elapsed.

5. At the conclusion of this vision the Lord God of Hosts commanded the Prophet Ezechiel to go to Jerusalem, and in the midst of the city proclaim in a loud voice all he had seen in the symbolical vision, and everything the Lord had communicated to him in the course thereof. And, moreover, to announce to the people that if they were willing to be converted to the Lord God of Israel, and banish all idolatry and other corruption, He, as Father of Goodness, would forgive them and not permit the disastrous prophecies announced concerning Jerusalem and all Israel to take place. But Ezechiel's words on God's behalf were the object of contempt and mockery by the majority of the people.

### Chapter IV

#### Ezechiel's marriage. Vision of idolatry inside the Temple of God in Jerusalem

1. In the year 4598, when eighteen years old, Ezechiel married a beautiful girl. Both had been Essenian terciarios from childhood. Ezechiel's wife bore him seven children, all boys.

2. In that same year 4598, the Prophet Ezechiel was translated in vision from his home to the Temple of God in Jerusalem, as he himself relates: "While I was seated in my home, having a conversation with two elders, faithful to the Lord, belonging to the Great Sanhedrin of Israel, I suddenly felt upon myself like the hand of the Lord God, touching me from behind on the shoulder. I looked back, and lo I saw the image of a man with the appearance of fire; since from waist to feet all was fire, and from the waist up like a resplendent light. And I saw like a hand stretched out, which grasped me by a lock of my hair, and lifted me up in spirit between heaven and earth; and without moving me from my home, transported me in vision to the Porch of the Temple of the Lord and their faces to the east, were adoring the Lord God of Israel. He then took me to the part of the court of the Israelites beside the gate of the Temple facing northwards, and there I saw a multitude of women adoring the idol Adonis. And the Lord said to me: 'Man, now you are seeing abominations'."

3. And the Lord went on to say: "Man, but do you by any chance think you have seen all the abominations Israel commits in My Sacred Temple? Turn around and you will see yet greater abominations. And He took me to the part of the court of the Israelites beside the gate of the Temple facing southwards, where the altar with the idol 'Jealousy' stood, placed there with the intention of making God jealous by the worship they paid to the idol. And the Lord spoke to me and said: 'Man, look up'; and looking up I saw the altar of the idol Jealousy surrounded by a multitude of men adoring it."

4. "And the Lord said to me: 'Man, do you by any chance think that you have seen all the abominations Israel commits in My Sacred Temple? Wait, and you will see greater abominations than these.' He then brought me into the court of the priests; and there I saw, beside the altar of holocausts, seventy of the elders of the Great Sanhedrin of Israel, who with their backs to the Tabernacle of the Temple of the Lord and their faces to the east, were adoring the rising sun. And the Lord God told me: 'Now you have seen something, man, and there is still more to see'."

5. "Then the Lord brought me into a secret chamber, which was the Sanctum, and said to me: 'Man, draw back the curtains'; and having done so a door appeared, which was that giving access to the Sanctum Sanctorum. Then the Lord told me: 'Go in and observe the manifold abominations My bad priests commit here'. And having entered, I saw the forms of all kinds of reptiles and abominable beasts, and idols of Israel, painted all over the walls. I beheld many priests, and in their midst the priest Jechonias son of Saphan, and the prince of the people Felthias son of Banahias.