

dressed in linen and standing upon the waters of the river, raising both arms to heaven, swore by the Most High God who lives forever, and said: 'It shall come to pass in a time, in two times and in half a time. When the scattering of the multitude of the Holy People is completed, then will all these things come to pass'. I heard this, but did not understand, and asked: 'Oh, my Lord, what will come to pass after these things?' And He replied: 'Come now, Daniel, those are hidden things and sealed until the appointed time. Many will be chosen, and purified for the Eternal Kingdom; and those who possess true wisdom will understand; but the godless, workers of iniquity, will not. And as from the time when the perpetual Sacrifice will be taken away and abomination enthroned for the desolation of the Holy Temple, one thousand two hundred and ninety days shall elapse. Blessed the one who, persevering in truth, reaches one thousand three hundred and thirty-five days. But you, Daniel, go on preaching My word until the end of your days, after which you will rest, and will delight in your destiny forever'."

Chapter XXII

Death of King Darius, Assuerus, surnamed Cyrus, inherits the Median-Babylonian Empire.

The Prophet Daniel returns to the land of Israel. Death of the Prophet Daniel

1. In the year 4699 King Darius died piously in Babylon. He was succeeded on the throne by his nephew the Persian king Assuerus, surnamed Cyrus, who annexed the Median-Babylonian Empire to the Persian Empire.
2. The Prophet Daniel's prestige earned for him the special grace of King Assuerus, surnamed Cyrus, who, moved by the Spirit of God, at Daniel's urging, decreed the rebuilding of the Temple of God in Jerusalem, and the return to Israel of the exiled Jews, whom he favoured with great privileges, restoring the sacred vessels and other utensils Nabuchodonozor III had stolen from the Temple of Jerusalem.
3. In that same year 4699, forty-first of the reign of King Assuerus, surnamed Cyrus, in Persia, and first of his reign in Babylonia, the Prophet Daniel returned to the land of Israel with Zorobabel and many other Israelites or Jews from each of the thirteen tribes.
4. In the year 4716, Daniel, at the age of ninety-nine, died in holiness in the land of Israel, seventeen years after the return from Babylonia under Zorobabel.

Eleventh Part The Prophets called Minor. The Most Holy Prophet Malachias

Book I

The Prophet Abdias, third Superior General of the Essenes

Chapter I

Birth of the Prophet Abdias

The Prophet Abdias, from the tribe of Ephraim, was born in Sicheim, Kingdom of Samaria, in the year 4256, twenty-seventh of the reign of virtuous King Asa of Judah, and nineteenth of the reign of perverse King Baasa of Samaria. The name Abdias means 'Servant of God'. Abdias was ever celibate. He is one of the prophets called Minor.

Chapter II

Abdias, majordomo of perverse King Achab. Abdias is accepted as an Essenian religioso and anointed prophet in minor grade

1. In the year 4274, second of the reign of Achab of Samaria, the virtuous Abdias, eighteen years old, entered the king's service as palace majordomo. In the midst of a vicious and idolatrous court, young Abdias not only kept himself uncontaminated, but besides gave the king good counsel and greatly favoured the prophets of the Lord who remained faithful to their sacred mission during persecution by impious Queen Jezebel.
2. In the year 4283, when twenty-seven years old, Abdias was anointed prophet in minor grade by Most Holy Melchisedech, following his acceptance as an Essenian religioso by the Prophet Elias on the occasion of Elias's visit to King Achab in the town of Jezreel. Despite his condition as an Essenian religioso, Abdias, at the Prophet Elias's command, remained at his post as the king's majordomo in order to help Achab persevere along the right path he had begun to follow, though Achab's perseverance in virtue was short-lived.

Chapter III

Abdias departs to live on Mount Carmel. Abdias is sanctified and anointed prophet in major grade.

The Prophet Abdias receives the first three grades of the Essenian priesthood

1. In the year 4291, following the impious death of King Achab of Samaria, the Prophet and Essenian religioso Abdias, thirty-five years old, fled from court and went to live on Mount Carmel, in order to avoid being slain by perverse Queen Jezebel. At that time the Prophet Eliseus was Superior General of the Essenes.
2. In the year 4293, in the Cave of Elias on Mount Carmel, the Prophet Abdias, thirty-seven years old, was sanctified and anointed prophet in major grade by Most Holy Melchisedech. That same year, in the Cave of Elias, the Prophet Abdias received the first grade of the Essenian priesthood, or priestly coadjutor.

3. In the year 4300, in the Cave of Elias on Mount Carmel, Abdias, forty-four years old, received the second grade of the Essenian priesthood, or priest. And in the year 4307, when fifty-one years old, in the Cave of Elias, Abdias received the third grade of the Essenian priesthood, or chief priest.

Chapter IV

The Prophet Abdias succeeds the Prophet Eliseus in the post of Superior General of the Essenes

1. In the year 4384, in the Cave of Elias on Mount Carmel, the Prophet Eliseus, shortly before his death, designated the Prophet Abdias to succeed him in the post of Superior General of the Essenes.
2. In that year 4384, on the same day Eliseus died, the Prophet Abdias received the Essenian High Priesthood on Mount Carmel from the hands of the Holy Prophet Elias. From then on the Prophet Abdias was Superior General of the Essenes until his death.

Chapter V

Abdias's prophetic mission.

Abdias's symbolical prophecy on the reign of the good monarch and of the bad monarch, and on the triumph of the Church

1. Abdias carried out his prophetic mission during the reigns of the following kings of Judah: Josaphat, Joram, Ochozias, illegitimate Queen Athaliah, Regent Joyada, Joas, Amasias and Ozias; and of Samaria: Achab, Ochozias, Joram, Jehu, Joachaz, Joas and Jeroboam II.
2. The Prophet Abdias foretells the perversity of the People of God's enemies, as well as the crushing of their pride and the collapse of idolatry; and lays stress on the spiritual reign of Jesus Christ and the triumph of His Church.
3. The book of the Prophet Abdias implicitly contains the doctrine on the ideal qualities of the good monarch, his uprightness in the exercise of his sovereignty, and the favourable results of his good government. And in contraposition, the Book of Abdias implicitly contains the doctrine on the dreadful qualities of the bad monarch, his iniquitous proceedings in the exercise of his sovereignty, and the baneful consequences of his bad government. The Book of Abdias concludes with the doctrine of the twofold power of the Pope: spiritual and temporal.
4. When the Prophet Abdias speaks in his prophetic book of rule in accordance with God's plan and rule in accordance with Satan's plan, he is referring to different governments of one and the other kind in the history of the People of Israel, as likewise of the new People of God and of the rest of mankind.
5. Here is Abdias's prophecy: "I, Abdias, and other prophets, have heard the word of the Lord, Who sent His pronouncements to the nations through us. The Lord God of Hosts says this: 'See, O house of Esau, how you have become small amid the nations: you are exceedingly contemptible. Your pride of heart has made you arrogant, you who dwell in the clefts of the rocks, who raise your abode up high, who say in your heart: Who shall cast me down to the ground? But I, the Lord God, tell you: Even though you soar upwards like the eagle and make your nest among the stars, I will hurl you down from there. Though your arrogance is great, your cowardice is such that, were thieves and murderers to enter your house by night, you would keep silent for fear that they might kill you, and allow them rob you to their heart's content. And if they entered your vineyard to gather the grapes, they would not leave you a single cluster, since you are incapable of defending it'."
6. "See how his enemies have examined the house of Esau, inspecting all his hiding places; and finally they have cast you outside your frontiers; since all the men of your allies have ridiculed you. The men who were previously your allies have risen up against you by means of a false peace. The very ones who shared your table have set snares for you. There is no good sense in your sceptre."
7. "What! Perhaps on that day shall not I, the Lord, destroy those who consider themselves well-advised, and those who consider themselves far-sighted on the mount of Esau? Then shall your valiant fear, so that every man on the mount of Esau shall die. Since for the slaughter and for the injury you did to your brother Jacob, confusion shall cover you and you shall perish forever. On the day you went out against him, when enemies led his army captive, and strangers entered his gates, and cast lots upon Jerusalem, you too were one of them. From now on, then, you shall no longer ridicule your brother Jacob, nor shall you rejoice at his children's sorrow the day they were lost, nor shall you boast seeing his misfortune. You shall not enter the gate of My people on the day of her downfall in order to gather her spoils. Neither shall you laugh at her ills on her day of tribulation, nor shall you be sent to pursue her army on the day of her defeat. You shall not lie in wait on the outbound roads in order to kill those in flight; nor shall you take prisoner those who remain. Because close at hand is the day when I shall exercise My Divine Justice on all the Gentiles. So that, just as you did, so shall it be done unto you: your deserved punishment shall recoil upon your own head. Because just as you, who dwell on My Holy Mount, drank the chalice of My wrath when you strayed from the right path, so shall all the Gentiles obstinate in wrongdoing drink it continually; since they shall drink it to the dregs and shall be annihilated. And on Mount Sion there shall be deliverance, and it shall be holy, and the House of Jacob shall possess those who had possessed her, and the House of Jacob shall be fire, and the House of Joseph flame; but the house of Esau shall be dry straw which shall be enkindled, devoured, and no trace remain, because the Lord so foretold. And those who are towards the south shall be lords of the mount of Esau. And many of the children of Israel who are in captivity shall occupy all of Canaan as far as Sarepta of Sidon, and the children of Jerusalem captive in the Bosphorus shall possess the cities of the South. And saviours shall come up into Mount Sion to judge the Mount of Esau, and the empire shall be the Lord God of Hosts'."
8. Abdias, in his prophetic book, on the one hand figuratively presents to us the reign of the good monarch, symbolized by the expressions: 'The House of Jacob', and 'Jacob', which are a representation of the monarch according to the divine plan, outstanding for virtue, wisdom and upright judgement in government; and who has as his guideline in the exercise of his authority the exaltation of God and of His Church, the spiritual and intellectual progress of his

people and the economic development and wellbeing of his vassals, as well as the fortification and vigilance of his frontiers in order to prevent any injury, material or moral, to his sovereignty. The good monarch places his sword at the service of the Church, and makes the laws conform to the directives of her Magisterium. He is irreproachable in the administration of justice in all its facets. He permits no disorder, material, social, political or moral, within his state. He severely punishes every breach of public morality, and prohibits in his domains every religion except the true one, as well as all proselytising contrary to eternal truth or to his politics. At every moment he is ready to give his life in the service of the Church and for the good of the nation.

9. On the other hand, the Prophet Abdias speaks figuratively of the bad monarch, symbolized by the expressions: 'Mount of Esau', and 'Esau', which are a representation of the monarch according to the satanic plan, whose personal and kingly traits are the antithesis of all the teaching given above on the good monarch. The bad monarch, by his betrayal of Divine Law, of Church doctrine and of the wisdom of good government, does not deserve the name of monarch, but that of usurper. He is a reproach to the figure of the good monarch since he tarnishes and spoils the brilliance of his unstained and venerable personality.

10. Some texts selected from the Book of Abdias: "For the slaughter and for the injury you did to your brother Jacob, confusion shall cover you and you shall perish forever. On the day you went out against him, when enemies led his army captive, and strangers entered his gates, and cast lots upon Jerusalem, you too were one of them." Through these symbolical expressions, the prophet foretells the conduct of the bad monarch who, by his iniquitous behaviour, dishonours the figure of what a good monarch should be. The bad monarch destroys the good work carried out by the good monarch, and by his despotism binds hand and foot all those who wish to maintain or re-establish good political, social and moral order. The bad monarch permits his nation's enemies to cross his frontiers and cast lots upon the land, for them to distribute among themselves at their whim. In permitting this, the bad monarch is the chief traitor to the lawful interests of the nation. And the prophet also says: "Your pride of heart has made you arrogant, you who dwell in the clefts of the rocks, who raise your abode up high, who say in your heart: 'Who shall cast me down to the ground?' See how his enemies have examined the house of Esau, inspecting all his hiding places; and finally they have cast you outside your frontiers; since all the men of your allies have ridiculed you. The men who were previously your allies have risen up against you by means of a false peace. The very ones who shared your table have set snares for you. There is no good sense in your sceptre." In these words, Abdias depicts the arrogance of the bad monarch, who finds himself exalted upon a throne of sand that appears to be of gold, beneath a canopy of apparent glory, which is in fact of tenebrous darkness. He also depicts the ludicrous presumption of this monarch, who puts his trust in himself, when he bases his power on shaky foundations, at the mercy of his own iniquity and that of his collaborators, who falsely adulate and idolize him in order to carry out their own perverse plans, and who are forever on the watch to bring about his downfall. Such are the consequences of a sceptre without good sense, dazzled by a false peace. In another of his texts, Abdias highlights the tragic end of the iniquitous monarch: "Because close at hand is the day when I shall exercise My Divine Justice on all the Gentiles. So that, just as you did, so shall it be done unto you: your deserved punishment shall recoil upon your own head." Since the bad monarch, by his iniquitous vanity, draws down upon himself the terrible wrath of the Supreme Judge, Source, Fount and Giver of true Authority, which men, by their wickedness, turn into false authority.

11. In another of the paragraphs of his book, the Prophet Abdias speaks of another kingdom, Mount Zion, which is the Holy Church of God, the spiritual Reign of Jesus Christ, ruled by His Vicar on earth. After emphasizing the spiritual power of the Pope, he speaks of his temporal power symbolized again by the expression: 'House of Jacob': "And on Mount Zion there shall be deliverance, and it shall be holy, and the House of Jacob shall possess those who had possessed her, and the House of Jacob shall be fire, and the House of Joseph flame; but the house of Esau shall be dry straw which shall be enkindled, devoured, and no trace remain thereof, because the Lord so foretold." We see, then, how Abdias throws into relief the martial character necessarily implied in the temporal power of the Pope, whose power is a fire that enkindles and destroys the power of evil, symbolized by the house of Esau. And most chiefly in the words "the House of Jacob shall be fire" and "the House of Joseph flame", the prophet expresses the combat against the enemies of God which the army of the temporal power of the Church's last Pope shall sustain; the Pope will assert the rights of his Sacred Person as Great Monarch, exterminating all impiety within his dominions, impiety symbolized in the expression: "the house of Esau"; in order for the Pope thus to rule his Empire with all the rectitude that God's Wisdom enjoins.

12. Here is another of the sentences selected from the Book of Abdias: "And many of the children of Israel who are in captivity shall occupy all of Canaan as far as Sarephta of Sidon, and the children of Jerusalem captive in the Bosphorus shall possess the cities of the South." The following doctrine is contained in these symbolical words: The temporal power of the Pope, though by right universal, is *de facto* limited. But it will come to pass that in these Last Times, papal power shall achieve its greatest *de facto* magnitude, since the Pope will continually increase it by successive conquests until a great Empire is formed. These conquests will have their starting point in the Sacred Place of El Palmar de Troya, See of the One, Holy, Catholic, Apostolic and Palmarian Church, in which Place she is to be found, as captive, amid the reigning great general apostasy. So it is astonishing how in Abdias's text, through the word Bosphorus, Spain is named, also known as Sepharad.

13. Abdias also says: "And saviours shall come up into Mount Zion to judge the Mount of Esau, and the empire shall be the Lord God of Hosts." In these symbolical words is prophesied: the translation, by the last Pope, of the See of the Church from El Palmar de Troya to Jerusalem, site of Mount Zion; and, moreover, Christ's Second Glorious Coming is prophesied, as is the Universal Judgement, in which Christ, together with Mary and all the Blessed, will judge the reprobate, symbolized by the Mount of Esau, and establish on Earth His Messianic Kingdom of absolute peace.

Chapter VI

The Prophet Abdias designates his successor in the post of Superior General of the Essenes. Death of the Prophet Abdias

1. In the year 4399, in the Cave of Elias on Mount Carmel, days before his death, the Prophet Abdias designated the Prophet Jonas to succeed him as Superior General of the Essenes.
2. The Prophet Abdias died a holy death on Mount Carmel at the age of one hundred and forty-three years, in the year 4399: eight centuries prior to the Birth of Our Lord Jesus Christ.

Book II

The Prophet Jonas, fourth Superior General of the Essenes

Chapter I

Birth of the Prophet Jonas

The Prophet Jonas, from the tribe of Benjamin, was born in Geth of Opher, in the Kingdom of Samaria, in the year 4269, first of the reign of virtuous Josaphat, king of Judah and sixth of the reign of perverse Anri, king of Samaria. Jonas was son of Amathi and Magnolia. The name Jonas means 'Dove'. He is one of the prophets called Minor.

Chapter II

The child Jonas is brought back to life by the Prophet Elias. The child Jonas becomes an Essenian religioso on Mount Carmel

1. In the year 4277, while the Prophet Elias was lodging at the widow Magnolia's home in the town of Sarephta, he raised the child Jonas, eight years old, from the dead.
2. On the 8th of September of the year 4281, the child Jonas, twelve years old, was taken by his mother to Mount Carmel, where he became an Essenian religioso.

Chapter III

Jonas is sanctified and anointed prophet in minor grade. The Prophet Jonas receives the first three grades of the Essenian priesthood. Jonas is anointed prophet in major grade. Jonas's prophetic mission

1. In the year 4285, when sixteen years old, Jonas was sanctified and anointed prophet in minor grade on Mount Carmel by Most Holy Melchisedech. In the same year, in the Cave of Elias on Mount Carmel, Jonas received the first grade of the Essenian priesthood, or priestly coadjutor.
2. In the year 4287, when eighteen years old, in the Cave of Elias on Mount Carmel, the Prophet Jonas received the second grade of the Essenian priesthood, or priest.
3. In the year 4293, when twenty-four years old, in the Cave of Elias on Mount Carmel, Jonas received the third grade of the Essenian priesthood, or chief priest.
4. In the year 4299, when thirty years old, Jonas was anointed prophet in major grade on Mount Carmel by Most Holy Melchisedech.
5. Jonas carried out his prophetic mission during the reigns of the following kings of Judah: Josaphat, Joram, Ochozias, illegitimate Queen Athaliah, Regent Joyada, Joas, Amasias and Ozias; and of Samaria: Achab, Ochozias, Joram, Jehu, Joachaz, Joas, Jeroboam II and Zacharias.

Chapter IV

The Prophet Jonas succeeds the Prophet Abdias in the post of Superior General of the Essenes

1. In the year 4399, in the Cave of Elias on Mount Carmel, the Prophet Abdias, shortly before his death, designated the Prophet Jonas to succeed him in the post of Superior General of the Essenes.
2. In the same year 4399, on the day of Abdias's death, the Prophet Jonas, one hundred and thirty years old, received the Essenian High Priesthood on the summit of Mount Carmel from the hands of the Holy Prophet Elias. From then on the Prophet Jonas was Superior General of the Essenes until his death.

Chapter V

The Prophet Jonas is sent by God to preach penance in the Ninevite empire.

Jonas takes the opposite route and embarks for Tharsis. God causes a great storm to arise at sea. Jonas is thrown into the sea and swallowed up by a whale, and afterwards cast out onto dry land

1. In the year 4430, while the Prophet Jonas was on Mount Carmel, Most Holy Ananias appeared to him and said: "Be off on the way to Nineveh, great city, and preach there and throughout the empire that all be converted to Me and do penance for their sins; since the clamour of their wickedness has risen up into My presence; accordingly, if its inhabitants are not converted at the evidence of your preaching, the populous city of Nineveh and many other cities of the empire shall be destroyed."
2. In that same year 4430, the Prophet Jonas, before setting out for Nineveh to fulfil his mission, designated the Prophet Isaiahs, at the time one of the Vice-Superiors General, to occupy provisionally the post of Superior General of the Essenes during his absence from Mount Carmel, which lasted three years and three months less three days.
3. The Prophet Jonas set out from Mount Carmel. However, fleeing from the mission given by God, instead of proceeding to Nineveh he headed for Tharsis. Thus he went to the Mediterranean port of Joppe, where he found a ship bound for the city, paid his passage and boarded so as to travel with the rest of the crew.
4. Jonas, who ever in his heart ardently desired the glory of God, on this occasion was overcome by discouragement and anguish considering the immense difficulties his prophetic mission in the Ninevite empire would entail. Hence he reacted in so strange a manner; since, instead of proceeding to Nineveh, on the banks of the Tigris, he took the

opposite route, to Tharsis, now Seville; since at that time the sea came up almost to the gates of the city, that is, as far as present-day Coria del Rio, by way of Lake Ligustina. Jonas's conduct, though entailing a very grave sin of disobedience to God, in nowise tarnishes his numerous and lofty virtues, since habitually, in the depths of his soul, he desired solely the glory of God.

5. The Lord God, however, sent a fierce wind upon the sea, giving rise to a violent, relentless storm, so that the ship was in danger of sinking. The crew, panic-stricken, all cried out to their idols, and jettisoned the ship's cargo in order to lighten the vessel. Meanwhile Jonas, who beforehand had descended to the hold, was fast asleep; whereby the crew deduced that he was the one to blame; conclusion not reached by way of idols or by casting lots, but because he was the only one who remained peacefully asleep without invoking anyone. So the captain went up to Jonas and waking him, said: "How is it that you are peacefully asleep like this, and have not risen to invoke your God, to see if He might wish to remember us and deliver us from death? Doubtless you are the one to blame for this great storm." The ship's captain then brought Jonas before the rest, and some asked him: "Tell us the reasons for this disaster befalling us. What is your trade? From where are you and where are you going? What is your country of origin?" Jonas replied: "I am an Israelite, and I fear and adore the Lord God of Heaven, Who made sea and land." Then Jonas related to them that he had boarded the ship in order to escape the mission commanded him by the Lord God of Israel. The people there, full of dread, said to Jonas: "How could you do that? What should we do with you in order to calm the storm?"; since the sea was becoming wilder at every moment; and though the sailors were rowing to see if they could succeed in reaching land and safety, they were unable to make headway against the driving waves. And Jonas made them answer: "Take me and cast me into the sea, and thus my God will placate the storm, since it is because of me that this great tempest has come upon you." The prophet did not act thus with the intention that they kill him in order to free himself of the divine mission entrusted to him, but because he was inwardly aware that God willed it so, to purify him for his disobedience, of which he was deeply repentant; and also so that the miraculous power of God be revealed to the ship's crew, and for other mysterious plans related to his prophetic mission in Nineveh. With great cries, the ship's crew exclaimed: "God of this Israelite! Do not punish us should the life of this man be lost, nor let his blood be upon us. He says he has disobeyed You. We have nothing to do with or judge in this matter." And resolutely they seized Jonas and cast him into the sea, and at once the fury of the storm subsided. At this miracle the men conceived great fear for the true Lord God and many were converted.

6. The Lord God disposed that, once in the water, Jonas be swallowed up by a whale. This cetacean, bearing the prophet in its belly, in three days and three nights miraculously transported him to the river beach of the River Tigris, five kilometres from Nineveh. Along the way, Jonas, from the whale's belly, addressed his prayer to the Lord God saying: "In my tribulations I cried out to the Lord, and He always heard me. From the profundity of the tomb I cried out, and He heard my voice. Oh, Lord! You cast me into the uttermost depths of the sea, and the currents encompassed me. All the billows and waves passed over me. And I say: I have been cast out of the sight of Your eyes, but I trust that I will yet see Your Sacred Temple again. The waters even encompass my soul, I find myself closed up in the abyss, and the ocean covers my head. I descended to the foundations of the mountains, the locks of the earth shut me in forever, but You my Lord God shall preserve my life from corruption. Now that my soul is in anguish within me, I will remember the Lord so that my prayer reach Him in His Holy Temple. Those who uselessly observe vain things, forsake Your mercy. But I, with voice of praise, will offer You in sacrifice canticles of homage; I will fulfil, O Lord, all the vows I promised You for my salvation." This prayer, in which Jonas revealed his interior tribulation for having grievously offended God and his ardent desire to remain alive in order to fulfil the mission He had entrusted to him, was heard by the Lord God; for when the whale reached the river beach of Nineveh, God impelled Jonas miraculously to pass out through the very narrow neck of the cetacean, which then cast him out of its mouth alive onto the shore. This prodigious miracle was seen by fishermen from Nineveh, who gave testimony announcing it to the city's inhabitants, so that the news of the prodigy spread throughout the greater part of the Ninevite empire.

7. The whale, bearing Jonas in its belly, had taken the following route: setting out from the mouth of the River Guadalquivir, in its route it swam around the African continent; and once in the Persian Gulf, swam up the River Tigris, bearing him to the river beach located some five kilometres from Nineveh, port city navigable by that river. In its swift and miraculous passage, the whale, swimming right around Africa, touched the three continents known until then, which is a deep mystery.

Chapter VI

The Prophet Jonas expiates his disobedience to God. Jonas preaches penance to the Ninevites.

Conversion of the Ninevites. God revokes the announced punishment

1. As soon as Jonas, cast out by the whale, was on the beach of the River Tigris, Most Holy Ananias spoke to him, saying: "Off you go to Nineveh, the great city, and preach in her what I tell you." Jonas, then, set off for Nineveh, according to the Lord's command. The city of Nineveh was an hour's walk away. When there, before preaching to the Ninevites, the prophet did penance for forty days and forty nights in the sight of its citizens, walking about the city, without eating or drinking, an authentic penitential fast, in order thereby to expiate his very grievous sin of disobedience to God, which entailed the sin of apostasy.

2. His expiation concluded, Jonas went to the palace of the king of Nineveh, who, like all the citizens, was aware of the miracle that had occurred to the prophet by means of the whale. Jonas said to the king: "If you and your subjects are not converted to the Lord God of Israel, and do not do penance, Nineveh will be destroyed." He then went through the whole city for another forty days making the same message known to all. Jonas's preaching was accompanied by numerous exhortations in order to move the Ninevites to be converted to the Lord God of Israel, so that they might repent of their sins and expiate them by prayer, fasting and other penances. The king of Nineveh, moved to conversion,

having cast aside his regal attire, dressed in sackcloth, covered his head with ashes and published an order saying: "All the subjects of my empire shall dress in sackcloth, fast, cover their heads with ashes, and cry out with all their soul to the Lord God of Israel, everyone converting from his evil life. Who knows whether the Lord will thereby change His mind and forgive us! And the fury of His Wrath be appeased, so that we may not perish!" Now the citizens of Nineveh believed in the word of God through the Prophet Jonas; so that all, great and lowly, dressed in sackcloth, wore hair shirts, covered their heads with ashes, fasted and prayed to God. The king's command was taken to the different cities of his empire by royal emissaries, who accompanied Jonas in his tour of each town; and the prophet caused the divine message to reach all. Through Jonas's intense preaching, the great majority of the inhabitants of the Ninevite empire were converted to the true God, expiating their sins.

3. After the three years and more that Jonas's preaching in the Ninevite empire lasted, the Lord God appeared and made known to him that, due to the response of its inhabitants, Nineveh and the other cities of the empire were pardoned the destruction that had been announced to them if they were not converted.

Chapter VII

The Prophet Jonas's dark night. Falsification of Jonas's prophetic Book.

The fulfilment of many prophecies depends on men's responsiveness

1. Though Jonas had preached penance to the Israelites for many years, on no few occasions his preaching and threats were unavailing since they rejected the word of God. For that reason, the Ninevite empire's inhabitants' widespread acceptance of Jonas's preaching, though overwhelming him with consolation and gladness, at the same time caused him immense affliction and bitterness, or dark night, thinking that God had abandoned His obstinate people in order to send him to Nineveh, a pagan city.

2. The adulterations in the biblical texts of the so-called official bible used up until the publication of the present Palmarian Bible, in which the Prophet Jonas is portrayed as dreadfully angry at God's forgiveness of Nineveh, as well as the episode of the ivy God caused to grow in order to give the prophet shade, and which afterwards withered, leaving him at the mercy of a hot scorching wind, are discredited. These passages are the product of adulteration. The Prophet Jonas was not filled with indignation because God pardoned Nineveh, nor did he beseech Him on that account to take his life; quite the contrary, for his soul was deeply consoled seeing this pagan people respond positively to the admonishments of the Lord God of Hosts through the prophet.

3. In Jonas's Book it can be clearly seen that the fulfilment of many prophecies depends on men's responsiveness or otherwise; for the chastisement of Nineveh which Jonas had to announce to its inhabitants did not come to pass, since the Ninevites responded to the prophet's invitation by doing penance. Furthermore, in the Book of Jonas it is seen that God's Salvific will is not solely restricted to the People of Israel, but embraces as well all peoples.

4. The Prophet Jonas is a sublime figure of Christ.

Chapter VIII

Return of Jonas to Mount Carmel The Prophet Jonas designates his successor in the post of Superior General of the Essenes.

Death of the Prophet Jonas

1. In the year 4433, after an absence of three years and three months less three days, the Prophet Jonas returned to Mount Carmel three days prior to his death. On arriving, in the Cave of Elias, he designated the Prophet Micheas to succeed him in the post of Superior General of the Essenes.

2. The Prophet Jonas, fourth Superior General of the Essenes, died a holy death on Mount Carmel when one hundred and sixty-four years old, in the year 4433: eight centuries prior to the Crucifixion and Death of Our Lord Jesus Christ.

Book III

The Prophet Micheas, fifth Superior General of the Essenes

Chapter I

Birth of the Prophet Micheas

The Prophet Micheas, from the tribe of Nephthali, was born in the town of Hebron, Kingdom of Judah, in the year 4260, during the reigns of virtuous King Asa of Judah, and perverse King Baasa of Samaria. The name Micheas means 'Who is like unto God?' Micheas was ever celibate. He is one of the prophets called Minor. The Holy, Great, Dogmatic First Palmarian Council honoured him with the most worthy title of 'Angelic Prophet'.

Chapter II

Micheas becomes an Essenian religioso on Mount Carmel. Micheas is sanctified and anointed prophet in minor grade.

The Prophet Micheas receives the first grade of the Essenian priesthood

1. In the year 4284, when twenty-four years old, Micheas became an Essenian religioso on Mount Carmel.
2. In the year 4287, when twenty-seven years old, Micheas was sanctified and anointed prophet in minor grade by Most Holy Melchisedech. That same year, in the Cave of Elias on Mount Carmel, Micheas received the first grade of the Essenian priesthood, or priestly coadjutor.

Chapter III

Micneas is anointed prophet in major grade. Micneas receives the second and third grades of the Essenian priesthood. Micneas succeeds the Prophet Jonas in the post of Superior General of the Essenes

1. In the year 4290, when thirty years old, Micneas was anointed prophet in major grade by Most Holy Melchisedech. That same year, in the Cave of Elias on Mount Carmel, Micneas received the second grade of the Essenian priesthood, or priest.
2. In the year 4294, when thirty-four years old, in the Cave of Elias on Mount Carmel, the Prophet Micneas received the third grade of the Essenian priesthood, or chief priest.
3. In the year 4433, the day Jonas died, on Mount Carmel the Prophet Micneas, when one hundred and seventy-three years old, received the Essenian High Priesthood from the hands of the Prophet Elias. From then on the Prophet Micneas was Superior General of the Essenes until his death.

Chapter IV

Micneas's prophetic mission

1. Micneas carried out his prophetic mission during the reigns of the following kings of Judah: Josaphat, Joram, Ochozias, illegitimate Queen Athaliah, Regent Joyada, Joas, Amasias, Ozias, Joathan, Achaz and Ezechias; and of Samaria: Achab, Ochozias, Joram, Jehu, Joachaz, Joas, Jeroboam II, Zacharias, Sellum, Menahem, Faceia, Faceas and Oseas.
2. Micneas's prophecies, divided into seven Chapters, express the principal mission of each of the seven Holy Archangels, whose names signify: Michael, 'Who is like unto God?'; Gabriel, 'Strength of God'; Raphael, 'Medicine of God'; Uriel, 'Light of God'; Cediel, 'Mercy of God'; Cedechiel, 'God is just'; Jereniël, 'God rises up'. In his prophetic work, Micneas symbolically accomplishes the mission of each of the seven Archangels.
3. God's prophetic corrections and threats through the Prophet Micneas are addressed to the Kingdoms of Judah and Samaria at those historical moments when either or both lived with their backs to God, given up to idolatry and all kinds of depravity.

Chapter V

Mercy of God and iniquity of man.

The Messianic Kingdom is the complete fulfilment on Earth of God's promises to His people. Who is like unto God?

1. In the following prophecy, applicable to all times, and very especially to the Last Times, the Prophet Micneas laments the iniquity of man and implores divine mercy. Micneas lifts up his voice as did Archangel Saint Michael, and cries out: "Who, O God, is like unto You?"; and at the same time sings the merciful love of God, Who welcomes the repentant sinner and forgets his wickedness forever.
2. Here are Micneas's prophetic words: "Woe to me, since I come to be like one who in autumn goes out in careful search of what is left over of the grape harvest! I do not find a bunch to eat. In vain does my soul pine for early figs. The just have vanished from the Earth, no man is upright. Each sets snares for another's life. Each hunts his brother down in order to kill him. The evil they do is called good. The prince exploits the poor, and the judge is willing to satisfy the rich man in his unjust cravings. The powerful hoards what his soul covets. One and all fill the earth with disorder and disturbance. Whoever appears less unrighteous is like a bramble; and whoever appears more righteous is like a hedge brier. But the day shall come on which the words spoken by many prophets will be fulfilled: The day on which You, O Lord, are going to demand accounts of men, and on which the godless shall be destroyed."
3. "The iniquity of men is so great that, in order to safeguard your souls, do not even trust your friend, nor rely upon someone who governs; the husband should not reveal his heart's secrets to the wife who sleeps with him. The son outrages his father; the daughter defies her mother, and the daughter-in-law her mother-in-law; for the worst enemies are often those of one's own household."
4. "But I, who wish to remain faithful to the Lord, will turn my eyes to Him, and will hope in my Saviour, and my God shall hear and attend to me. Do not rejoice, then, my enemy, because I have fallen; for I will arise should I be in darkness, since the Lord is my light. What I suffer now is the Lord's just punishment, because I have sinned against Him. But if I remain faithful to my God, He, on judging my cause, will come to my defence and restore me to the light, and His justice shall shine forth. And my enemies will observe this, and those who say to me now: 'Where is the Lord your God?' shall be covered in confusion. And my eyes will behold them trampled on like mud in the streets."
5. "In the latter times, in which the ruin of the People of God will be restored, the elect shall be far from the law of sin and the tyranny of the enemy. The faithful children from all parts of the world shall come to gather in the strong city of the Kingdom of God. And at that time, owing to sin, the Earth shall be purified; and the godless shall be exterminated as payment for their perverse thoughts."
6. "With Your staff shepherd promptly, O my God, in the midst of Carmel, Your people, the flock of Your inheritance, which dwells alone in the forest. The Lord God, as Good Shepherd, will pasture His people. The Lord will work great prodigies, even greater than those He worked when taking His people out of the land of Egypt. The nations shall see, and with all their might shall be confounded. Their mouths they shall not dare to open, and their ears shall become deaf. They shall lick the dust like serpents; and like the reptiles of the earth they shall shudder inside their houses. They shall respect and fear the Lord my God."
7. "Who, O God, is like unto You, Who pardon the evil and forget the sins of the remnant of Your inheritance? The Lord shall send His fury no more, because He is a lover of mercy. He shall turn towards us and have compassion on us, and will bury our wickedness in oblivion and cast all our sins into the uttermost depths of the sea. You, O my God, shall fulfil that which You swore in ancient times to our fathers Abraham, Isaac and Jacob."

Chapter VI

Prophecy on the Birth of the Messias in Bethlehem. Christ will shepherd His flock in the integrity of His doctrine. Christ will exterminate all iniquity from the Earth. Fortitude of God

1. In the following prophecy, the Prophet Micneas accomplishes the mission of announcing to the world the Birth of the Messias, who shall shepherd the flock with the Fortitude of the Lord, and by the sword of His doctrine shall destroy the kingdom of Satan and all his power. Micneas then, just as Archangel Saint Gabriel at his annunciation to the Virgin Mary, fulfils here the role of bearer to the world of the good tidings of the Birth of Christ.
2. Here are Micneas's prophetic words: "The Lord God of Hosts says: And you, O Bethlehem, also called Ephrata, are a little town in comparison with many others in Judah: yet in you shall be born the Messias Dominator, the Caudillo who shall rule My People Israel; Who is begotten from all eternity, and His Soul created before any other thing. So then, out of regard for the Messias to come, I the Lord God, will continue to assist My faithful people, so that, when the time comes for the Virgin to give birth to the Dominator, the remnants of My faithful people shall be gathered into the Church which He shall come to found. And the Messias shall remain steadfast; and in My Name shall shepherd the flock with My fortitude. And many will be converted to Him, since He shall be glorified even to the ends of the Earth. He shall be your peace. He will establish many shepherds who shall keep watch over His sheep when the enemies come to trample on and devour His flock. And by the flashing sword of His virtue and doctrine, He shall dominate the prince of this world and all his conspirators. And He shall deliver your souls from the malignant enemy whenever they have been devastated by his infernal power. And the remnants of My faithful people gathered into My Church shall be among the multitude of nations like the rain I send, like dew upon the grass, which shall be moist and fertile, will not need to be tilled by men, and they shall hope in Me alone, their Lord and God. Those faithful to Me shall be among the nations, amid many peoples, as the lion is without fear among the other beasts of the jungle, and as the lion's whelp among the sheep flocks; since, with divine help, they shall fear nothing, for they will dominate their passions and emerge victorious from the snares of the enemy. The hand of the Messias, the Dominator of Israel, will prevail over all His adversaries, and all His enemies shall perish."
3. "And in the final days of the last week of years, I, the Lord God of Hosts, shall remove the enemy horses from the midst of My elect and shall destroy his war-chariots. I shall purify the cities of the earth. And I shall annihilate wickedness, idolatry and other corruption, and never again will there be false adorers. I shall uproot everything profane, and shall reduce many cities to dust. And with holy fury and warranted indignation, I will exercise My just vengeance upon all peoples who have rejected My word communicated through the voice of the Messias, My Anointed, Who will annihilate Antichrist by the divine breath of His mouth and the radiance of His presence."

Chapter VII

The Prophet Micneas unmasks the iniquity of the People of Israel in the respective periods in which she was unfaithful to God. Micneas foretells the spiritual sickness in which his People would be plunged owing to her rejection of the Messias to come. Medicine of God

1. In the following prophecy, the Prophet Micneas, as instrument of the Divine Physician, accomplishes the excruciatingly painful mission of unmasking the cancer of perversity and spiritual blindness in which he sees the People of Israel immersed. He predicts the incurable sickness of his people, which has sinned against the Holy Spirit by insanely presuming on God's mercy and, moreover, by attributing to God the works of the devil; and this grievous evil has its origin in the poison administered by the pseudo-physicians: the false prophets and soothsayers; in whom for convenience' sake the princes and priests confide and, in the latter, the majority of the people, who reject the Medicine of God administered to her by the prophet. That is why Micneas, in his medical-prophetic task, echoing Archangel Saint Raphael, unmasks the wickedness of his people in an attempt to heal them by his admonishments.
2. Here are Micneas's prophetic words: "The Lord God of Hosts says: Give ear, caudillos of the People of Israel. Does it perhaps not correspond more principally to you to know what is just? And notwithstanding that, you hate good and love evil. You flay the people, strip off her flesh, tear it to pieces and eat it, and pulverize her bones. You proceed as you do with meat to be put into the cauldron or pot. You, if you do not avail yourselves of the salutary medicine of My Holy Law, forsaking your iniquity in order faithfully to serve Me, some day you shall cry out to Me and I will not listen. And I will then conceal My Countenance from you, because you acted perversely according to your caprice."
3. And the Lord God of Hosts goes on to say: "O false prophets, who deceive My people, who tear her to pieces with your teeth, who prophesy falsely for money, who preach a false peace in order that no one do penance; and if someone refuses to listen to the lie coming from your lips, you are so bold as to make war on him by threats of punishment in My Name. To you, false prophets, if you do not desist in using My Holy Name in your lying predictions, if you do not avail yourselves of the salutary medicine of My Holy Law, instead of true vision you will have eternal night; and instead of true revelation, eternal darkness; since for you the sun shall set and the day shall be darkened. And you shall be ashamed, iniquitous prophets, who falsely claim that you have true visions, and you, soothsayers, shall be confounded, and you will all cover your faces out of shame, since your oracles do not come from Me."
4. Forthwith, Micneas speaks of himself as a prophet of God: "But I, however, am filled with the strength of the Spirit of God, of justice and of virtue, in order to announce and rebuke the wickedness and sins of my people."
5. "Listen as well, you, O priests and judges of the People of Israel, who loathe justice and invert rectitude. The Lord God of Hosts says this: You, the priests, preach out of self-interest and enrich yourselves by the alms you demand of the needy under the pretext that they are going to be used in My Sacred Temple. You, the judges, allow yourselves to be suborned in trials and build splendid edifices on Sion oppressing the poor. And you all dare to take Me, your God and Lord, in your support, saying: 'Well then, is the Lord perhaps not in our midst? No evil shall befall us'."

Therefore I tell you: If you continue to reject the salutary medicine of My Holy Law, and persist in giving yourselves up to your abominations, through your fault Zion shall be trampled upon like a field, Jerusalem shall be reduced to a pile of stones and the site of this Temple shall become like fallow land."

Chapter VIII

Micneas prophesies the Spiritual Reign of Christ and His complete and absolute triumph at the establishment of the Messianic Kingdom. Light of God

1. In the following prophecy, the Prophet Micneas speaks of Our Lord Jesus Christ, who is the Light of the world, and of His Church, bearer of that Light down through the centuries. And he specially emphasizes Christ's complete and absolute triumph at the establishment of His Messianic Kingdom on Earth, the light of which will shine out upon all men, without admixture of darkness; for Satan will have been buried in the lake of brimstone for eternity of eternities. Here, then, is very beautifully expressed the name of Archangel Saint Uriel, which means: 'Light of God'.

2. Let us consider the prophetic words of Micneas, on God's behalf: "And it will come to pass that, in the Last Times, the mount or kingdom of the house of the Lord shall be founded upon the summit of the other mountains, and will rise up over the hills, and the Gentiles shall run to it, and many nations shall go to it in haste saying: 'Come, let us go up to the mount of the Lord and to the House of God. And He shall show us His ways, and we shall walk by His paths, because the new Law shall come out of Zion, and the word of the Lord out of Jerusalem.'"

3. "And the Lord shall judge many peoples, and shall rebuke powerful nations, even the most remote, many of which will forsake their errors in order to labour for the Kingdom of God; and true peace and authentic charity will prevail in them. And each one shall repose beneath his grapevine and beneath his fig tree, and there shall be no one to make them afraid, since the lips of the Lord God of Hosts have promised it so. Because the faithless peoples shall be buried with their idols forever; and, on the contrary, the faithful shall be exalted in the Name of the Lord our God for all eternity."

4. "The Lord God of Hosts says: On that day I will reunite to Myself that nation which faltered in My service, and will take back again the one I had cast away and humbled, keeping it as relics, and I will save the remnants of that which faltered, and will form a robust people out of that which had been afflicted. And I shall reign over them all on Mount Zion for all eternity. And you, O daughter of Zion, Holy Church, fortress of My flock, even unto you shall I come, and you shall possess the supreme empire, the ever-glorious reign, O daughter of Jerusalem."

5. "O Zion! Why do you give yourself up to despair? Have I not promised you the Messiah who is to save you? Will you then by chance be without your King or will you lack your Counsellor, for you to be distraught with pain like a woman in travail? You suffer and groan, daughter of Zion, because many peoples have joined up against you saying: 'Let her be stoned and may our eyes see the ruin of Zion'. But these peoples are unaware of My designs and do not understand My counsel. Because I, the Lord, have allowed them to confront you in order for them afterwards to be pulverized like straw on the threshing floor. Arise, then, O daughter of Zion, My Holy Church, and flail the wickedness of your enemies, because I will give you horns of iron to charge upon evil, and claws of bronze to tear apart every error; and you shall pulverize many peoples, and shall offer to me, your Lord and God, whatever they have robbed, and you shall lay their strength at the feet of My Anointed, your Saviour and Spouse."

Chapter IX

The Prophet Micneas exhorts the People of Israel to conversion. Mercy of God

1. In the following prophecy, the Prophet Micneas reveals the fatherly and sensitive heart of God lamenting and complaining in human terms; since He came to His own and His own did not receive Him; and at the same time He moves them to the most profound reflection, reminding them of His unceasing fondness and very special predilection for them. God endeavours, in this way, that His people, acknowledging their sins, do penance and return to Him in order to rejoice eternally in His company. This doctrine of Micneas coincides with the mission of Archangel Saint Cediel, whose name means 'Mercy of God'; since, by his words, the prophet endeavours to move all to be converted to God.

2. "Listen all to the words of the Lord God of Hosts: Rise up, you! And as prophet of Mine, in judgement defend My just cause against the mounts, and let the hills hear your voice. Let the mounts and strong foundations of the Earth listen to the Lord's tribunal, then, because the Lord enters into judgement with His people, and will sentence justly."

3. "The Lord God of Hosts says this: What have I done to you, My people? In what way have I offended you? Answer Me! Is it perhaps because I took you out of the land of Egypt, and delivered you from servitude, and sent Moses before you as your guide? My people, call to mind also what King Balac of Moab plotted against you, and the reply given him by the prophet Balaam, son of Beor, and what came to pass from Settim to Galgala, so that you acknowledge the justice and fidelity of your God and Lord."

4. "And you will say, O My people!: What shall I offer to the Lord my God that is worthy of Him, so as to appease His anger? Shall I bend the knee before the Most High God as testimony that He alone is to be adored, and offer Him yearling calves in holocaust? Shall the Lord be appeased by offering Him thousands of rams and other victims? Or perhaps, in order to appease Him have I to sacrifice, for my crime, my first-born son, or another child of mine, for the sin I committed?"

5. "But I, the Prophet Micneas, will show you, my people, the fitting thing to do and what the Lord asks of you: not only is it necessary for you to adore Him and offer Him sacrifices, but also that you act justly, love mercy, and be attentive to everything in the service of your God. Listen how the just and merciful voice of the Lord resounds in the city through His prophets, so as to draw you out of the ignominy in which you live. Because those who fear His Holy Name shall be saved. Listen, then, O tribes. Are you all willing to obey? For very few listen to the word of God wherewith

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warn you, admonish you and rebuke your wickedness in order that you correspond to His most generous mercy and be saved. After so many warnings and rebukes, however, the fire of corruption and the treasures of wickedness are still in your houses, and you have filled the Wrath of God to overflowing."

6. "The Lord God of Justice says: By chance can I deem upright the unjust scales, and their false weights? By these iniquitous means, many of the powerful in the city have unjustly enriched themselves; and many more who dwell in her are swindling others, employing their deceitful tongues. See here, O My people, if I display My Holy Wrath because of your wickedness, I am also Father of Goodness and Mercy, always willing to forgive if you return to Me repentant. But you do everything to the contrary. Now for that reason, O My people, because of your sins, I punish and lay waste so that you return to Me and expiate them. But if you remain obstinate in your iniquity, you will eat without being filled; and you will be the cause of your own ruin; you will be fecund, but will save your children with difficulty; and I will permit those you do save to perish by the sword. You will sow but not reap; you will press the olive but not anoint yourself with the oil, crush the grape but not drink the wine; because you have observed what your godless kings have taught you, and have followed all your fancies, in order to deliver yourself up to perdition and be the mockery of men. You, O powerful, shall bear the punishment of opprobrium brought upon My people."

Chapter X

The Prophet Micneas reproaches the People of Israel for her idolatry and other depravities. Micneas's prophetic vision on the disasters that will befall the People of Israel. God is just

1. In the following prophecy, the Prophet Micneas symbolically accomplishes the mission of Archangel Saint Cedechiel, whose name means 'God is just', since he severely reproaches his people for her idolatry and other perversities, and at the same time threatens her with the Just Wrath of the Most High.

2. Word of the Lord God of Hosts addressed to Micneas: "Hearken, all peoples! Give ear, O Earth, and all she contains! I, the Lord God, am Witness against you; since from My Holy Temple I see your wickedness. I, the Lord God, from on high will descend as Avenger, and will trample on the pride and arrogance of the Earth; so that the lofty mountains will be levelled beneath My feet, and the valleys' vanity will melt like wax in the fire, and all will be cast down below like waters that cascade over a precipice. All this will happen because of the wickedness of My beloved people, because of the sins of My People Israel."

3. The Lord God prophesies to Micneas on the future of the Kingdom of Samaria: "The Lord God of Hosts says this: I see the idolatry and other corruptions of the Kingdom of Samaria. Indeed this Kingdom, if she persists in her obstinate wickedness, will end up like the heaps of stones piled up in the fields prior to planting a vineyard, stones to be dumped later below in the valley. Even her foundations will be uncovered because of her idols which I will destroy and because of many other corruptions. All her wealth will be devoured by fire, because Samaria has amassed it from the price paid for her prostitution, and in the same way and at the same price will she be paid back by punishment."

4. The Prophet Micneas prophesies with piercing lamentations the disasters that will befall the Kingdom of Judah: "I groan and lament, and I go unshod and dressed in sackcloth, howl like a jackal, and groan like an ostrich; because disaster is irremediable, since idolatry and other manifold depravities have invaded the Kingdom of Judah, even reaching Jerusalem and her Sacred Temple. Do penance, O my people, and sprinkle yourselves with ashes. If you do not weep now for your sins, afterwards you will shed bitter tears when you see your city and your Temple reduced to dust. O Jerusalem, who dwell in such a beautiful kingdom, you shall see yourself covered with opprobrium and many of your inhabitants will be led into captivity. Because you have lost the will to do good. O Jerusalem! You shall live in bitter sorrow, since the Lord will permit the enemy scourge to reach up to your gates, besiege you and utterly destroy you. Tear your hair out and shave your head, O daughter of Zion, for the death and captivity that shall descend upon your beloved children."

Chapter XI

The Prophet Micneas rebukes the People of Israel for her wickedness. God will forsake His people in view of her obstinate rebellion and gather together the faithful remnant into His flock. Promise of the Messiah as Good Shepherd. God arises

1. The Prophet Micneas, on God's behalf, rebukes the People of Israel for her prevarication, exhorts her to conversion and announces that, if she remains hardened in wrongdoing, she will be deprived of all she possesses. Moreover, Micneas, referring to Messianic times, prophesies that God the Father will forsake his people in view of her obstinate rebelliousness against His Envoy; and at the same time promises to gather into His sheepfold the faithful sheep, who will be shepherded by the Good Shepherd, the Promised Messiah; He will go before them, guide them, raising them to the towering dignity of sons of God, divinizing their souls and communicating to them His mysteries. We see how, in this Messianic prophecy, is marvellously contained the profound meaning of the name of Archangel Saint Jereniël: 'God arises', and which expresses the mission of inspiring in souls the desire for salvation.

2. "The Lord God of Hosts says this: Woe to you, those who think vain thoughts and plot evil in your beds, executing it when the light of morning comes! Since in this way you openly declare yourselves to be against Me. Woe to those who covet inheritances and usurp them by force; those who oppress their neighbours, despoil their homes, and calumniate them in order to seize their property! Therefore, owing to your iniquitous conduct I shall permit disasters to befall this people, from which she will be unable to free herself. Her pride and ambition will be trampled underfoot when she finds herself plunged into the direst calamity. Oh, children of My people! On that day your enemies will scoff and you will all lament saying: 'We have been utterly laid waste. Our people's fortune has changed. How will punishment cease upon us, given that our enemies have returned and are sharing out our fields?' Then shall you be deprived, O My people, of everything you now possess; even of this very soil, upon which your children were gathered about Me, your God and Lord. O you, prophets who speak in My Name! You see well the utter barrenness of your words in this

people; since your exhortations to conversion and your predictions of punishments are not received; and therefore do not move them to repentance nor cause them any fear at all. Quite the contrary. This people of Mine, presumptuous and proud, goes about saying: 'Has the merciful spirit of the Lord by chance changed, and can such be His cruel designs?' But I, your God, reply to you: 'Are perhaps My words, however harsh they may seem to you, not a token of My benignity?'; since such are they deemed by those who live upright lives. The perverse children of My people, instead of being moved to repentance, rebel against Me like enemies, and have declared war on those who are faithful to Me and live in peace; for after the cloak they take their tunic away; and they cast women from their homes where they live peacefully, and seal the children's lips so that they may never praise Me. Bear this very much in mind: the prophet to whom I inspire the words he has to say, and who is faithful to My messages, does not mince words when communicating them to My people, however harsh they may seem. But the false prophet is the one who speaks to you flatteringly and announces things that are to your liking and approval."

3. "But I, the Lord God, say to those who remain faithful to Me: arise and leave, because here you will no longer find rest, since this land has become unclean and is infected by a horrible contagion. I will gather the remnants of My faithful people and will bring together My true children, and I will put them all together as flock of Mine in My sheepfold, as sheep of Mine in My enclosure, and great will be the multitude of My people. And the Messiah will go before them as Good Shepherd, Who will teach them the way of salvation; and they, by the strength of virtue, will force open the gates of My Kingdom, pass through and enter within; since the Messiah, their King and Lord, will go before them as their Head. I will distil the suavest wine of peace upon My faithful people, who shall be intoxicated by My heavenly delights and be the object of My fatherly intimacy."

Chapter XII

The Prophet Micheas designates his successor in the post of Superior General of the Essenes. Death of the Prophet Micheas

1. In the year 4480, in the Cave of Elias on Mount Carmel, the Prophet Micheas, days prior to his death, designated the Prophet Oseas to succeed him in the post of Superior General of the Essenes.

2. The Prophet Micheas, fifth Superior General of the Essenes, died a holy death on Mount Carmel that same year 4480, when two hundred and twenty years old.

Book IV The Prophet Amos

Chapter I

Birth of the Prophet Amos

The Prophet Amos, from the tribe of Simeon, was born in Tecua, to the south of Bethlehem in the Kingdom of Judah, in the year 4323, in which perverse King Joas of Judah began to reign, and virtuous King Jehu reigned in Samaria. Amos was a bachelor and Essenian terciario. He is one of the prophets called Minor. Amos's occupation was that of shepherd. The name Amos means: 'God shepherds'.

Chapter II

Amos is anointed prophet in minor grade. Amos is sanctified and anointed prophet in major grade. Amos's prophetic mission

1. In the year 4341, when eighteen years old, Amos was anointed prophet in minor grade by Most Holy Melchisedech in the Cave of Bethlehem.

2. In the year 4349, when twenty-six years old, Amos was sanctified and anointed prophet in major grade by Most Holy Melchisedech in the Cave of Bethlehem.

3. The Prophet Amos carried out his prophetic mission during the reigns of the following kings of Judah: Joas, Amasias, Ozias, Joathan, Achaz and Ezechias; and of Samaria: Jehu, Joachaz, Joas, Jeroboam II, Zacharias, Sellum, Menahem, Faceia, Faceas and Oseas; and of Judah and Samaria united or reunified Kingdom of Israel: Ezechias and Manasses.

Chapter III

Amos's prophecy on the future deportation of the inhabitants of the Kingdom of Samaria and of the Kingdom of Judah, and their corresponding punishments

1. "The Lord God of Hosts says this: Owing to the manifold wickedness of the Kingdom of Samaria, whose inhabitants vended justice for money and the poor for a pair of sandals, and humiliated exceedingly those faithful to Me, and turned the humble aside from the upright path; since son and father slept with the same damsel, dishonouring My Holy Name, and in banquets to honour idols they wore garments robbed from the poor, and in My synagogues drank wine bought with the unjust fines levied on the innocent: forasmuch I will permit your enemy to make you groan like a cart heavy-laden with sheaves; the nimblest man will be unable to escape his onrush, and the strong will exert himself in vain, and the brave will be unable to save himself. The Bowman will be unable to resist, nor will the horseman be able to reach safety. And among champions, the bravest of heart will flee on that day."

2. "The Lord God of Hosts says this: Owing to the manifold wickedness of the Kingdom of Judah, whose inhabitants have spurned My Holy Law and not observed My commandments, allowing themselves to be seduced by idols and all kinds of corruption: I will allow fire to take hold of Judah and devour the buildings of Jerusalem."

3. "O children of My people! I am the One who took you out of the land of Egypt, led you through the desert for forty years and put you in possession of the Promised Land. It was I Who, by My power, exterminated before you the pagan inhabitants who were not converted to Me, and destroyed their evil belongings and gave you their good ones."

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I caused prophets to arise from among your children, and Nazarites from among your youth. Is this not surely true? But you corrupted the Nazarites, and made them drink wine which was forbidden them. And you intimidated the prophets telling them: 'Do not prophesy'; and many of them you killed."

Chapter IV

Amos prophetically rebukes the inhabitants of the Kingdoms of Judah and Samaria. Announcements of punishments. Promise of salvation

1. In the year 4372, during the reign of perverse Amasias, king of Judah, and of perverse Joas, king of Samaria, the Lord God addressed His word to the Prophet Amos so that he, in His name, reproach both Kingdoms for their prevarication.

2. "Listen, O children of Israel, to the words the Lord uttered concerning you, the nation He took out of the land of Egypt: The Lord God of Hosts says this: Of all the lineages on Earth I acknowledged you alone as My Chosen People in order to save, through you, all nations; and for that reason I must punish you more rigorously for your wickedness. Can two possibly walk along together if they are not in agreement? Will the lion, by chance, roar in the woods unless he sees the prey on which he is to pounce? Will the lion cub, by chance, roar in his den without having seized his prey? Will the bird, by chance, be caught in the snare placed on the ground if there is no one to set it beforehand? Does the hunter remove the snare from the ground without having caught something? Does the trumpet sound in the city without the population being moved? Can any evil befall a city that I have not permitted?"

3. "Now I, Amos, prophet of God, say to you: the Lord does not permit any evil to befall His People without having first announced it through His prophets. When the lion roars, who is unafraid? And if the Lord God has spoken in order that His word be communicated to the People, who shall dare not to transmit His prophecy?"

4. And the Lord God of Hosts also says: "Observe the numerous disorders rampant in Judah and Samaria, and the violence committed in both Kingdoms. They do not know what it is to act uprightly; they have accumulated treasures in their houses from iniquity and theft. Therefore, the territory of My people will suffer siege and tribulation on all sides; her strength will be sapped, and her cities despoiled. As a shepherd saves a small portion of the devoured lamb from the lion's claws, in like measure will the inhabitants of Samaria and Judah be freed from the claws of their enemies."

5. "You, My prophets, listen to My word and announce it to the People of Israel: I will allow My wrath to fall upon her in order to punish her prevarication. I will destroy all places and implements of idolatry, for her altars will be destroyed, and besides, I will permit a large number of her towns and buildings to be demolished. Pay great heed to My words, you who oppress the needy and trample on the poor and say to your masters: 'Give us wine, and we will drink until intoxicated', in order thereby to move them as well to all kinds of excesses. I, the Lord God, swear by My Holy Name, that days are coming upon you when they will lift you up transfixed on pikes and boil the remains of your bodies in cauldrons. If you are not sincerely converted to Me, I will permit many of the towns of Judah and Samaria to be razed as were Sodom and Gomorrah."

6. "But to those who are faithful to Me, I transmit these consoling words of Mine: After I have carried out My chastisements, prepare yourselves to come out to meet Me, your God; for, lo, I who fashioned the mountains and created the winds, will come to you and announce My words. I, who produce the morning mist and with My feet tread the pinnacles of Earth: whose name is the Lord God of Hosts."

Chapter V

Amos's prophecy on the People of Israel's ruin. Apocalyptic application of the prophecy

1. "Hear, O People of Israel, the words of the Lord God, which I transmit to you in the form of lamentation. The Lord God of Hosts says this: 'The royal house of the People of Israel shall fall, and there will be no one to raise it up. Jerusalem, the virgin of Israel, shall be hurled to the ground. The town from which a thousand men came forth shall be reduced to a hundred. And that from which a hundred came forth shall be reduced to ten'. But the good Lord, in His infinite mercy, also says to His People: 'Seek Me, and you shall live; seek Me, the Lord your God, and you shall possess life'. Oh, you who replace virtue with vice, and leave justice unattended on Earth! Seek Me, I who turn darkness into light of morning, and transform day into night, and cause the water of the sea to evaporate, and afterwards to pour out upon the earth: Lord God of Hosts is My Name. I have power to hurl the brave to the ground like puppets, and to permit the mighty to be given over to be despoiled."

2. "You have hated the one who rebukes you on My behalf and have loathed the one who speaks uprightly. Therefore, since you despoil the poor and take the best he possesses from him, you will build splendid houses but not inhabit them; you will plant excellent vineyards but not come to drink of their wine. Because I am aware of your great wickedness, and your heinous sins, and that you are enemies of justice, and that you are covetous of receiving gifts, and oppressors of the poor in the tribunal. That is why, when I severely punish My people, those who are faithful to Me will keep silence and will know with patience that My procedure is just owing to so many sins. Seek good, then, and hate evil, so that you may have life in your souls, and thus I, your Lord and God, shall be with you. Re-establish justice and thus I, your Lord God of Hosts, shall have mercy upon you."

3. "But, if you remain obstinate in evil, provoking My Holy Wrath by idolatry, licentiousness, drunkenness and every kind of perversity, I, the Lord God of Hosts, Dominator of the world, say to you: there shall be weeping in every plaza, and lamentation everywhere. Woe to those who, in order to ridicule My word through the prophets, say: 'Let that day of the Lord's Wrath come soon, since we observe that the fateful prophecies are never fulfilled!' But I say to you: Day of darkness and not of light; it will happen to you as to a man who, fleeing at the sight of a lion, runs into a bear; and entering his house, resting his hand against a wall, a snake bites him. In truth I say to you that the day of My Just Wrath shall be a day of darkness and not of light, and on it the thickest darkness shall reign, without any brightness. I will loathe your festivities, and the odour of the sacrifices of your gatherings will no longer be pleasing."

to Me. And when you present your holocausts and gifts, I shall not accept them. Far from Me your tumultuous hymns, since I will not listen to canticles to the sound of your lyre, rather My just vengeance shall be poured out like water, and My justice like an impetuous torrent. I, the Lord God of Hosts, shall permit you to be deported far from your land."

Chapter VI

Amos's prophetic rebukes of the powerful who act iniquitously

1. The Lord God of Hosts says this: "Woe to you who live in opulence on Mount Sion, and you who live without fear of Me on Mount Samaria. You, magnates and chiefs of My people, who present yourselves before them filled with pomp and arrogance. You, who sleep in beds of ivory, and take pleasure in them; who eat the best lambs of the flock and the most select calves of the herd; who sing to the tune of the psaltery and hypocritically endeavour to imitate My beloved servant David using musical instruments; you who drink wine from wide-brimmed glasses, and anoint yourselves with the best scents, and are in nowise moved by the suffering of your brethren. You, if you are not converted to Me, your God and Lord, and detest your iniquity, are reserved for the day of calamity. You shall go out at the forefront of those led captive, and all your sensuality will be crushed."

2. "I, the Lord God of Hosts, swear by My life: I detest the pride of My people and loathe her palaces, and I will permit her towns and their inhabitants to come under the sway of others. For behold I, your God and Lord, have decreed it, and the house of the great will be punished by complete ruin, and the house of the least by cracks. Can horses possibly run about crags, or can you plough using buffaloes? You have turned just judgement into oppression, and the fruit of justice into bitterness. You base your good cheer upon nothing, and say: 'What then, have we not gained power by our own strength?' Listen, however, I will permit powerful nations to rise up against you and destroy you."

Chapter VII

Amos's symbolical-prophetic visions on the destruction of the Kingdom of Samaria by the Ninevite armies

1. In the year 4432, second of the reign of the perverse Zacharias, king of Samaria, the Prophet Amos had the following three symbolical visions which he himself describes thus:

2. "The Lord God showed me this: I saw the Lord raising up an army of locusts which devoured the grass of the fields. So I said to the Lord: 'I beseech You, Lord God, to have mercy: Who will restore Your people, so wasted?' And He replied to me: 'The utter ruin of My people will not take place here as you fear.'" This prophecy was fulfilled by the invasion of the Kingdom of Samaria by King Teglatphalassar and the first deportation of Samaritans to Nineveh. God did not permit the Kingdom of Samaria to disappear at that time.

3. "The Lord God showed me this: I saw the Lord summoning fire to be the instrument of His justice, which fire dried up an immense depth of water and at the same time devoured a part of the people, and I said: I beseech You, O Lord God, to be appeased. Who will restore Your people, so wasted? At this the Lord God took pity and said to me: 'Neither will her utter ruin take place this time.'" This prophecy was fulfilled at the second invasion of the Kingdom of Samaria by King Teglatphalassar and the second deportation of Samaritans to Nineveh. God did not permit the Kingdom of Samaria to disappear at that time.

4. "The Lord God showed me this: I saw the Lord on a stuccoed wall holding a bricklayer's trowel in His hand. And the Lord said to me: 'What do you see, Amos?' I said: 'A bricklayer's trowel'. And the Lord said: 'Listen, I am going to cast the trowel into the midst of My people of Samaria, so that her walls be left unstuccoed. Her towns will be demolished, together with all their idols and their altars.'" This prophecy was fulfilled at the third invasion of the Kingdom of Samaria, by King Salmanassar, and the final deportation of Samaritans to Nineveh. At this final invasion and deportation, the Kingdom of Samaria disappeared.

Chapter VIII

The apostate priest Amasias accuses the Prophet Amos before perverse King Oseas. Amasias' punishment

1. In the year 4484, thirteenth of the reign of perverse King Oseas of Samaria and seventh of the reign of virtuous King Ezechias of Judah, it was revealed to the Prophet Amos, in God's Name, that if King Oseas and the majority of his subjects did not turn aside from their abominations, but became increasingly hardened in evil, the Kingdom of Samaria would come to disappear; since the Ninevite armies would invade her a third time, King Oseas would be slain by the enemy sword, many of her inhabitants would be led away captive and the territory would fall under the sway of Nineveh. As the Prophet Amos published this prophecy out loud, the apostate Levitical priest Amasias, then dedicated to idolatrous worship in Bethel, sent the following message to King Oseas: "Amos is stirring up rebellion against you among your people, and the folk cannot put up with the things he says any more; because Amos speaks in this way: 'King Oseas will die by the sword, many of his subjects will be led captive outside their country and the Kingdom of Samaria will disappear'."

2. The perfidious priest Amasias, who was always cruelly persecuting Amos, confronted him saying: "O you, who say you have visions! Be off to the Kingdom of Judah. Live there, and prophesy, if you wish, in the Name of the Lord your God. Don't prophesy again, then, here in Samaria against our idols, and least of all against the sanctuary of Bethel, because it is the one preferred by the king and his court." To this Amos replied: "I have not always been a prophet, since previously I dedicated myself to shepherding. But the Lord God anointed me as I followed the flock, and said to me: 'Go and prophesy to My People Israel'. And from then on I am a prophet of the Lord. But O Amasias, bear the following very much in mind now: You say to me: 'Don't prophesy against the Kingdom of Samaria and don't utter oracles against the idol of Bethel'. But the Lord God of Hosts says this: 'Your wife shall prostitute herself for fear of being killed, your daughters shall be dishonoured and put to the sword, and you shall die before the altar

of the Bethel idol which you serve. This kingdom will disappear, many shall die and others be led captive to Ninevite territory'."

3. The apostate priest Amasias, contradicting, as so often, the prophetic value of Amos's words, again denounced him to the king as the instigator of an uprising in his kingdom, with the aim of having the prophet arrested and executed. King Oseas gave the order to seek and arrest Amos. But Amos, at God's command, fled the Kingdom of Samaria and went to Jerusalem, in the Kingdom of Judah, ruled by virtuous King Ezechias. The punishment prophesied against the apostate priest Amasias took place during the third invasion of the Kingdom of Samaria by King Salmanassar of Nineveh; since Amasias was run through by the sword of the invading soldiers while rendering worship to the idol of Bethel; and his wife prostituted herself with several soldiers in order to avoid being killed by them, and his daughters were dishonoured and killed; the sole survivor was his only son, still quite young, who managed to flee the country with others. At this third Ninevite invasion, many Samaritans perished, many others were led away captive and the Kingdom of Samaria disappeared.

Chapter IX

Amos's symbolical-prophetic vision on the ruin, by the Babylonian armies, of the reunified Kingdom of Israel

1. In the year 4537, thirtieth of the reign of the perverse Manasses, king of the reunified Kingdom of Israel, the Prophet Amos had the following symbolical vision which he himself describes thus:

2. "The Lord God showed me this: I saw a long rod ending in a hook, of the kind used to pick fruit. And the Lord asked me: 'What do you see, Amos?' I answered Him: 'A rod to pick fruit'. Then the Lord said to me: 'This is a symbol of the ruin which will befall the People of Israel when My Holy Wrath no longer permits her to go any further without deserved punishment'. On that day the pivots of My Sacred Temple of Jerusalem will burst resoundingly. Many shall perish in the city and silence will reign everywhere. Give ear to this, you who oppress the poor and bleed the needy dry, saying: 'When will the Saturday feastday be over, so that we can open our granaries and sell goods at exorbitant prices, using false weights, and thereby exploit and subjugate the poor?' But pay good heed, Amos: This oath do I, the Lord God, swear against the pride of the children of My people: I swear that if they persist in their perverse conduct, I will never forget all they do until they are severely punished; since, at such things, does not the Earth shudder and her inhabitants all weep? For this people shall be inundated by a flood of catastrophes, and shall be ravaged: many shall die, a large number shall be led away captive and many others shall flee to take refuge in other lands." This prophecy saw its complete fulfilment in the third invasion of the reunified Kingdom of Israel by the armies of the Babylonian Empire and the consequent deportation of many Israelites to that empire.

Chapter X

Amos's prophetic vision of the apostasy of the People of Israel at the time of Christ.

The darkness that covered the Earth when Christ expired on the Cross. Application to these Last Times

1. In the year 4538, months prior to his death, the Prophet Amos received the following prophecy from God: "And it shall come to pass, on that day, that the sun will set at midday, and I shall cause darkness to cover the Earth when the sun is shining at its brightest. And your feasts will be transformed into mourning, your songs into lamentations, your shoulders heavy-laden, and your heads shaved. And you, Jerusalem, daughter of My people, will set yourself to mourn as does one who has lost her only son, and your end shall be a day of embitterment. For the time is coming when there will be terrible hunger and thirst upon Earth, not hunger for bread or thirst for water, but for hearing the true word of the Lord your God. And all shall be moved from sea to sea, from north to south and from east to west. They will wander from one part to another eager to hear the word of the Lord, and will not hear it. On that day the beautiful damsels and gallant young men who swear approval of sin, shall faint away from thirst, and many shall fall to the ground never to rise again." In this prophecy of Amos is foretold the darkness that covered the Earth when Christ expired on the Cross, and the destruction of Jerusalem by the Roman armies, as well as the scattering of the apostate Jewish People, which was to find itself plunged into spiritual darkness of hunger and thirst for the truth by their rejection of Christ and their persistent obstinacy in not accepting Him. As from their apostasy, the Jews have placed their hope in the coming of the Messiah liberator in vain, since He already came at the time appointed by God to preach a spiritual Kingdom, and was not accepted by them.

2. As for the Last Times, the present moment of the Church is foretold in the above prophecy: "And it shall come to pass on that day, says the Lord God: that the sun will set at midday, and I shall cause darkness to cover the Earth when the sun is shining at its brightest." In this glorious epoch of the Church of Christ, the Palmarian Church, whose splendour has surpassed all periods in the history of the Church, on Earth occurs the greatest darkness ever known, since only a small army of true faithful, quartered in the desert of El Palmar de Troya, enjoys the radiant midday sun, namely the reigning Palmarian Sovereign Pontiff, Vicar of Christ. On the other hand, outside the Palmarian Church, being captained by the Roman antipopes, very particularly by the monstrous hell-star that was antipope John Paul II, who dared to interpose between the Sun and mankind, giving rise to the greatest solar eclipse hitherto known; and after him, governed by other ruinous antipopes who continue to project the darkness of heresy over the world. In a most significant way, the sacred text presents us a surprising paradox which coincides with another, no less astonishing, namely the coexistence of the motto 'de Glória Olivæ', which corresponded to the radiant Sun, Saint Gregory XVII the Very Great, with the contrary motto 'de labóre solis', which means 'eclipse of the sun' and which corresponded to the usurper John Paul II, Beast Personified.

Chapter XI**Amos's symbolical-prophetical vision on the punishment of the ungodly in the Last Times**

1. In the year 4538, months prior to his death, Amos had the following prophetical vision: *"I saw the Lord standing upon the altar of the Sacred Temple, and He said to me: 'Strike the doors in their pivots, and the lintels will be shaken. There is no one who is not dominated by greed for possessions and by lechery; therefore the godless shall die by the sword, every last one; without there being anyone able to elude My punishment. They will flee, and none of those who flee will save himself, since even if they flee to the depths of the abyss, My hand shall draw them out from there. And even if they scale the highest peaks, I shall pluck them down; and even if they take refuge on the peaks of Mount Carmel, a place specially protected by Me, I shall wrest them from there. And when they are seduced by the Man of Iniquity and dragged off in his wake, they shall be exterminated. I am the Lord God of Hosts, Who with a touch causes the earth to tremble. Hence I say that all her inhabitants will burst out weeping; I will immerse them as in a mighty river and the iniquitous shall disappear just as a river disappears into the sea. I, the Lord God, have My throne in Heaven, and have created all creatures, and I summon to Myself the waters of the sea and pour them out upon the surface of the earth. Surely many of you, O children of My people, have behaved worse towards Me than the very Gentiles and pagans?"*

2. *"My eyes are always gazing upon this prevaricating people, and I will not remove her from the face of the earth until her appointed time comes; but I shall reserve the faithful remnant to Myself. This people shall be shaken up in the midst of all nations, as wheat is shaken in a sieve; all the sinners of My people shall perish, put to the sword, for they blaspheme against Me saying: 'No evil shall come upon us'."*

Chapter XII**Amos's prophecy on the establishment of the Messianic Kingdom on Earth**

"The Lord God of Hosts says: At that time I will restore the Tabernacle of David which will have fallen to the ground, and rebuild what was destroyed, setting it up again as it was before, and My Name shall be invoked. Because times are coming when the ploughman yet ploughing shall see the reaper behind him, and the vine planter will see behind him the one who presses the grapes; since the mountains will drip sweetness, and all the hills will be tilled. I will draw My people out of slavery, and they shall build up the abandoned cities, and dwell in them, and plant vineyards, and drink the wine thereof, and lay out gardens, and eat the fruits thereof. And I will establish them in their country, and they shall never ever be uprooted from the land I gave them." Christ, after destroying Antichrist and his empire, will definitively restore the Earth, with greater splendour than it possessed prior to original sin, establishing the Messianic Kingdom; the inhabitants of this Kingdom will no longer be conceived in original sin, since they will be delivered from the slavery of sin. In the Messianic Kingdom, then, the Earth shall be a paradise of Grace, holiness and utter happiness. The restored Tabernacle of David is therefore a figure of the Earth restored, renewed and transformed by Christ in His Glorious Second Coming to establish the Messianic Kingdom.

Chapter XIII**Holy death of the Prophet Amos**

The Prophet Amos, who had ever been the victim of the most savage persecution by the apostate priest Amasias, was murdered in Jerusalem by Amasias's son in the year 4538, during the reign of perverse Manasses. The Prophet Amos died a martyr at the age of two hundred and fifteen years.

Book V**The Prophet Joel****Chapter I****Birth of the Prophet Joel**

The Prophet Joel, son of Fathuel, from the tribe of Asser, was born in the town of Bethoron, near Jerusalem, Kingdom of Judah, in the year 4400, when virtuous King Ozias reigned in Judah and virtuous King Jeroboam II in Samaria. Joel was ever celibate. He is one of the prophets called Minor. The name Joel means *'the Lord is God'*.

Chapter II

Joel becomes an Essenian religioso on Mount Carmel. Joel is anointed prophet in minor grade. Joel is sanctified and anointed prophet in major grade. The Prophet Joel receives the first three grades of the Essenian priesthood. Joel's prophetical mission

1. In the year 4416, when sixteen years old, Joel became a religioso on Mount Carmel.
2. In the year 4424, when twenty-four years old, Joel was anointed prophet in minor grade by Most Holy Melchisedech on Mount Carmel.
3. In the year 4440, when forty years old, Joel was sanctified and anointed prophet in major grade by Most Holy Melchisedech on Mount Carmel.
4. In the year 4447, when forty-seven years old, the Prophet Joel, in the Cave of Elias on Mount Carmel, received the first grade of the Essenian priesthood, or priestly coadjutor.
5. In the year 4454, when fifty-four years old, the Prophet Joel, in the Cave of Elias on Mount Carmel, received the second grade of the Essenian priesthood, or priest.
6. In the year 4461, when sixty-one years old, the Prophet Joel, in the Cave of Elias on Mount Carmel, received the third grade of the Essenian priesthood, or chief priest.

7. The Prophet Joel carried out his prophetical mission during the reigns of the following kings of Judah: Ozias, Joathan, Achaz and Ezechias; and of Samaria: Jeroboam II, Zacharias, Sellum, Menahem, Faceia, Faceas and Oseas; and of Judah and Samaria united or reunified Kingdom of Israel: Ezechias, Manasses, Ammon, Caudilla Judith, Josias, Joachaz, Joachim, Jechonias and Sedecias.

8. The prophetical Book of Joel was awarded the honoured title of *'little Apocalypse'* by the Holy, Great, Dogmatic First Palmarian Council.

Chapter III**Joel's prophetical vision on the suppression of the Perpetual Sacrifice and on spiritual and material devastation**

1. In the year 4461, last of the reign of virtuous King Joathan of Judah, the Prophet Joel had a prophetical vision on the suppression of the Perpetual Sacrifice which would come about during the reign of perverse King Achaz, as likewise on the material devastation that would ravage the Kingdom of Judah in the final year of his reign, with invasion by the armies of King Teglatphalassar of Nineveh. However, in this prophetical vision of Joel is foretold, more principally, the suppression of the Perpetual Sacrifice that would occur in these Last Times because of the apostasy of the roman church; as likewise the material devastation that would ravage mankind due to the World Wars.

During the vision the Lord God of Hosts addressed His words to the prophet, who relates this as follows:

2. *"Give ear, O elders, and all inhabitants of the Kingdom of Judah: By chance did the like of what will come to pass occur in our days or in those of our fathers? Fathers will speak of it to their children, and they to their own children, and the latter to those of the next generation: What the caterpillar left was consumed by locusts, and what the locusts left was consumed by fly, and what the fly left was consumed by blight."*

3. *"Wake up, O befuddled, and weep: raise an outcry all who are merrily taking wine, for it will be snatched from your lips; because a strong and numberless people shall descend upon this land. Their teeth are like the lion's, and their molars like the lion's whelp's. My vineyard will be transformed into a desert, my fig tree barked, stripped, despoiled and felled. Its broken and withered branches will turn white. Lament, O Jerusalem, like a young wife who, wearing hair shirt, weeps for the deceased husband she married in the flower of her youth."*

4. *"Sacrifice and libation will be absent from the House of the Lord. The faithful priests and ministers of the Lord shall weep. The fields will be ravaged and the earth shall weep, because the wheat shall be destroyed, the wine lost and the oil lacking. The labourers shall be downcast, and burst out in melancholy laments at the lack of wheat and barley, since the grain harvest shall fail; because the vineyard was lost; because the fig, the pomegranate, the apple and all the other fruit trees of the orchard withered. The joy of the children of men faded away."*

5. *"Gird yourselves up, then, and weep, O faithful priests of the Lord, break out in melancholy clamour, O ministers of the altar. Sleep in sacks, O ministers of my God, because sacrifice and libation have vanished from the House of your God. Proclaim a holy fast, summon the people, assemble the elders and all the inhabitants of the Earth to the house of your God, and raise your clamour to the Lord. Woe, woe, woe, since the terrible day of Almighty God will arrive like a devastating storm! You, inhabitants of the Earth, will see with your own eyes how spiritual nourishment, holy joy and healthy delight shall be lacking in the House of God."*

6. *"The beasts will perish from hunger in their stables, the granaries will be spent, the larders empty, because grain shall be lacking. Why shall the beast moan and the cows of the herd bellow? Because they will have no pasture, and even the sheep of the flock shall perish."*

7. During the vision the Prophet Joel, aghast, said to the Lord: *"To You, Lord God, I shall cry out, because I see that fire has consumed all the beautiful meadows, and flames have engulfed all the trees. And even the very beasts of the fields raise their eyes towards You, as does the parched earth, because the wellsprings have dried up and fire has devoured everything."*

Chapter IV**Joel's prophetical vision: Antichrist's and his forces' ferocious battle against Holy Church.****At His Second Coming Christ will destroy Antichrist and his forces**

The Prophet Joel makes his vision known in the following words:

1. *"Sound the trumpets in Sion! Cry out loudly on the Holy Mount! Let all the inhabitants of the Earth tremble! Because the day of the Lord's Wrath is coming, is arriving now. It shall be a day of darkness and obscurity; a day of fire and whirlwind. Spreading out over the mountains, like the light of dawn, is a numerous and strong people, the like of which has not existed since the beginning, nor will exist, nor will ever be seen again for generations of generations. A devouring fire precedes them, and an engulfing flame follows. The earth which before their arrival seemed to man a paradise of delights, will be left by them transformed into a desert, and there will be no one able to free himself from their power. The aspect of those who swell that multitude is as of horses; and like men on horseback, so will they run. They shall leap over the mountain ranges making a noise like to that of chariots, like the noise flames make when engulfing the countryside, like an armed multitude forming up in battle order. At its presence the peoples will be filled with terror; and all faces will turn the blackened colour of a pot. They shall run like champions; like mighty warriors they will scale the walls, without breaking rank or turning aside from their path; they shall observe such order and ingenuity as not to hinder one another; since each shall follow in a straight line along his path; though they leap from the windows of buildings, they will do themselves no harm; they will storm the cities, run along their walls, and scaling the houses enter by the windows like thieves."*

2. *"However, at the Face of Christ in His Return to the Earth as Judge, the Earth shall be convulsed, the Heavens shall be moved, the sun and the moon shall be darkened, and the stars shall hold back their gleam. Christ, with His powerful myriads of heavenly hosts, who will act as instruments of Divine Wrath, shall destroy Antichrist and his*

infernal hosts. Truly great and terrible will be the tremendous Day of the Lord's Wrath, and who shall be able to withstand it?"

Chapter V

God, through the Prophet Joel, exhorts to conversion and penance

After the contemplation of the previous vision, the Lord God of Hosts spoke thus to His people, through the Prophet Joel: "Be converted to Me with all your heart by fasting, by weeping and by sighs! Sincerely rend your hearts with grief, and not hypocritically your garments. Be converted to Me, since I am benign, patient and of great mercy, and inclined to revoke chastisement. Be assured that, if you are converted to Me, I will forgive you, and I will let you enjoy My blessing, and will accept with pleasure the sacrifices and libations you offer Me. Sound the trumpet in Sion and proclaim a holy fast. Assemble the people so that men and women of all ages come to My Sacred Temple, in order that they be purified. Let husband and wife abstain from pleasure in the nuptial couch for a time. Let priests, My ministers, weep between the court and the altar, and cry out to Me, saying: 'Forgive, Lord, Your people and forsake not Your heritage, in order that it may not fall under Your enemies' rule'; for the enemies will then say: 'Where is the Good and Powerful God of Israel?'"

Chapter VI

Joel's prophecy on the beneficial fruits, spiritual and material, of conversion and penance. Promise of the Coming of the Messias as Doctor and Teacher of Righteousness. The children of the Church of Christ will enjoy a greater economy of Grace

1. In the year 4477, during the first days of the reign of virtuous King Ezechias of Judah, the Lord God of Hosts said to His people through the Prophet Joel: "If you are willing to be converted sincerely to Me, and to do penance for your sins, I will look upon you lovingly and forgive you. Moreover, I will send you wheat, wine and oil, and you will be stocked with them, and I will not allow you to be the derision of your enemies, since I will remove them far from you and not allow them to harm you. You will no longer need to fear, O My people, since you will rejoice and be happy in Me, your God and Lord, who works great wonders. Neither will you, O animals of the fields, have any cause to fear, because grass will grow again on the barren earth, the trees will yield their fruit, and the fig trees and vines will flourish in all their vigour. And in this way, O children of My people, you will be compensated for the sterile years caused by the terrible hosts of caterpillar, locust, fly and blight that I permitted to come upon you."

2. "You, then, O children of Sion, shall rejoice and be glad in the Lord your God! Because among you will be born the Doctor and Teacher of Righteousness, who will send you the autumn and spring rains at their appointed times, and the threshing floors will be filled with wheat, and the presses with wine and oil. And you will eat well until you have had your fill, and will praise My Holy Name; since I am the Lord your God who will work great wonders with you, and never ever shall My people be confounded. And you will know with a more steadfast Faith that I am in the midst of My people, and that I am the Lord your God, I alone, and that there is no other."

Chapter VII

Joel's prophecy on the prodigious outpouring of the Paraclete in the Christian Era and the punishments preceding the Second Coming of Christ

The Lord God of Hosts says: "I will pour out My Spirit upon all flesh, and your sons and daughters will prophesy. Your old men will have prophetic dreams, and your young men will have visions. In those days I will pour My Spirit out upon My servants and handmaids; and I will perform prodigies in heaven and on Earth; and there will be blood and fire and whirlwinds of smoke. The sun will be transformed into darkness and the moon into blood, before the arrival of the great and terrible day on which I come as Supreme Judge. And it shall come to pass that whoever invokes My Name will be saved; because the remnants of My faithful people whom I will have gathered round about Me shall find salvation in My Church." Among many other extraordinary supernatural phenomena, this prophecy has been more especially fulfilled: by the apotheosis of the Holy Spirit on the Apostles in Jerusalem; by the apparitions of the Most Blessed Virgin Mary in El Palmar de Troya and by other Marian apparitions and mystical phenomena of these Last Times; and its fulfilment will culminate in the apotheosis of the Holy Spirit upon the Palmarian Apostles. Moreover, the punishments that will precede the Second Coming of Christ as Judge are prophesied.

Chapter VIII

Joel's symbolical prophecy on the Last Judgement and the establishment of the Messianic Kingdom

1. Most Holy Melchisedech, Lord God of Hosts and Supreme Judge, says: "In those days I shall raise My people up from the prostration to which My enemy subjected her, and I shall gather all peoples in the Valley of Josaphat, and there shall I judge the godless for the evil they have done to My heritage, that is, to the people which remained righteous for My sake, and which they persecuted in the midst of the nations, taking possession of their lands, casting lots for their lives, corrupting the innocent, and vending the damsels' honour in order to enrich themselves. And then shall I rebuke the godless saying: 'What have I to do with you? For did you not by chance persecute those who acted uprightly to take vengeance thus on Me?' So then, now I as Supreme Judge will make your wickedness recoil upon your own heads. Moreover, I shall rebuke the greed of the wicked, who robbed the silver and gold that belonged to My Church, and paganized the most beautiful and precious things pertaining to Me. And to the godless I shall say: Be aware that all those of My faithful people who were victims of your numberless opprobriums, shall be the ones to judge you together with Me, and I shall cast you from My sight so that you live forever deprived of the glory of My heavenly Fatherland."

2. "O iniquitous! Your daring will be of no avail, to continue to summon the nations against Me, crying out loud: 'Make ready for war, rouse the brave, let all warriors make ready to march, turn your ploughshares into swords and

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according to the Infallible Magisterium of the Church

your spades into lances'; since I, the Lord God Almighty, hurl this challenge at you: Let the godless presume, saying: 'We are strong'; set out, if you wish, from your encampments, and gather together against Me, because I, the Lord God of Hosts, O nations however many you may be, shall strike to the ground all your champions on that day."

3. "On that terrible day I, the Supreme Judge without appeal, shall say to all: Come forth from your tombs and assemble in the Valley of Josaphat, because there shall I sit to judge the nations. And I shall say to My angels: Take up your sickles now because the harvest is ready, and the time has come to cut out the cockle. Descend quickly, because the presses of the godless are already brimful of wickedness. Peoples all: You shall be gathered in the Valley of Josaphat, the valley of death, because the day of My Holy Wrath is at hand. The sun and the moon will be darkened and the stars will lose their brightness. And I, the Lord your God, shall roar from Sion, and from Jerusalem shall I let My voice be heard by all the nations, and the Heavens and the Earth shall tremble; and I will fully avenge the blood of My righteous shed by the godless; who shall be abandoned to desolation and torment, since they shall live forever in the desert of perdition, because they persecuted My righteous and shed innocent blood."

4. "But I, the Lord God, am the hope and strength of the children of My people who are faithful to Me, and they shall not be afraid on that day, because they shall know more than ever that I am the Lord God who dwells on My Holy Mount Sion, and they shall observe that Jerusalem will be holy forever, and the enemy unable to do anything further within her. Then shall the mountains distil honey, and milk flow from the hills, and all the streams shall run full with water, and from My Sacred Temple a marvellous fountain shall spring up to irrigate the valley. And I, your God and Lord, shall dwell in Sion with My elect."

Chapter IX

Death of the Prophet Joel

The Prophet Joel died a holy death on Mount Carmel in the year 4622, at the age of two hundred and twenty-two years, seven years prior to the final deportation of Israelites to Babylonia.

Book VI The Prophet Nahum

Chapter I

Birth of the Prophet Nahum

The Prophet Nahum, from the tribe of Zabulon, was born in the Kingdom of Samaria in the year 4429, in the village of Elchese, afterwards called Capharnaum, meaning town of Nahum, called thus in honour of the prophet. When Nahum was born, virtuous King Ozias reigned in Judah and virtuous King Jeroboam II in Samaria. Nahum was ever celibate. He is one of the prophets called Minor. The name Nahum means 'the consoled'.

Chapter II

Nahum becomes an Essenian religioso on Mount Carmel. Nahum is anointed prophet in minor grade. Nahum is sanctified and anointed prophet in major grade. The Prophet Nahum receives the first three grades of the Essenian priesthood. Nahum's prophetic mission and his preaching in the Ninevite empire

1. In the year 4448, when nineteen years old, Nahum became an Essenian religioso on Mount Carmel.
2. In the year 4455, when twenty-six years old, Nahum was anointed prophet in minor grade by Most Holy Melchisedech on Mount Carmel.
3. In the year 4462, when thirty-three years old, Nahum was sanctified and anointed prophet in major grade by Most Holy Melchisedech on Mount Carmel.
4. In the year 4469, when forty years old, in the Cave of Elias on Mount Carmel, the Prophet Nahum received the first grade of the Essenian priesthood, or priestly coadjutor.
5. In the year 4476, when forty-seven years old, in the Cave of Elias on Mount Carmel, Nahum received the second grade of the Essenian priesthood, or priest.
6. In the year 4483, when fifty-four years old, in the Cave of Elias on Mount Carmel, Nahum received the third grade of the Essenian priesthood, or chief priest.
7. The Prophet Nahum carried out his prophetic mission during the reigns of the following kings of Judah: Joathan, Achaz and Ezechias; and of Samaria: Faceas and Oseas; and of Judah and Samaria united or reunified Kingdom of Israel: Ezechias, Manasses, Ammon, Caudilla Judith, Josias, Joachaz, Joachim, Jechonias, Sedecias and Viceroy Godolias.
8. The Prophet Nahum foretells, principally, the invasion of the Ninevite empire by the Babylonian armies, as likewise the destruction of the populous city of Nineveh and many other cities of that empire. Nahum journeyed to Nineveh to preach that the city would be destroyed if its corrupt inhabitants were not converted to the true God, desisting from their wickedness. He did likewise in the other cities of the Ninevite empire.

Chapter III

Nahum's first prophecy against the Ninevite empire. Nahum's Messianic prophecy

1. Nahum received these prophecies from God in the year 4503, and therefore forty-eight years prior to the invasion of the Ninevite empire by King Nabuchodonozor I of Babylonia.
2. Nahum's prophecy on the future destruction of the Ninevite empire: "The Lord is a jealous and avenging God; the Lord will exercise vengeance and will arm Himself with fury against His enemies, reserving for them His Holy Wrath. The Lord is patient and almighty; and though He tolerates the sinner's wickedness in silence, not on that account does He hold him innocent or leave him unpunished. The Lord walks amid tempests and whirlwinds, and

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clouds of dust rise up from beneath His feet. By His threat He can dry up the sea and leave parched the riverbeds, turn barren the fertile hills of Bassan and Carmel and wither up the flowers of Lebanon. He can make the mountains shudder and leave the fells a waste; since before Him the earth and the whole orb tremble together with all who dwell there. At His indignant Face, who can survive? Who shall be able to resist the Wrath of His fury? Because His anger pours out like fire, melting even the crags. The Lord is good, and consoler on the day of tribulation, since He knows and protects those who place their hope in Him."

3. "The Lord God of Hosts, in the manner of an impetuous flood, by His Holy Wrath shall overthrow the court of the sumptuous city of Nineveh, and the darkness of calamity shall pursue the enemies of the Lord. What are you doing plotting against the Lord? The Lord God will permit Nineveh to be destroyed, and afflicted thereby for her sins. Just as thorns intertwine with one another, so do they form groups so as to become drunk together at their celebrations, and therefore shall be devoured like dry straw. Because from Nineveh go forth those who scheme up perverse things against the Lord and bear prevarication in their soul. The Lord God says this to Nineveh: Though your armies are strong and numerous, in spite of all they will be vanquished and come to nothing. O My people of Samaria! I permitted you to be afflicted by the Ninevite empire, but she will afflict you no more, since I will snap the rod of her tyranny and break her chains. And I, the Lord God, will pass this sentence on you, O Ninevite empire: 'No seed of your name shall remain, because you are vile. I will annihilate their idols and their altars from your pagan temples, which will be demolished and converted into the tombs of your inhabitants.'"

4. Nahum's Messianic prophecy: "See upon the hills the feet of One who bears the gospel, and announces peace. Celebrate your feasts, My People, and fulfil your vows, in the certain hope that the Messiah, by His Passion and Death on Calvary, will vanquish the prince of darkness, instigator of wickedness; and later, at His Second Coming as Judge, completely annihilate him."

Chapter IV

Nahum's fresh prophecy on the destruction of the city of Nineveh

1. In the year 4520, thirty-one years prior to the destruction of Nineveh, the Prophet Nahum had the following vision which he himself describes:

2. "I have seen, O Nineveh, go forth against you one who, before your eyes, shall hem you in by siege and lay waste to you. I have scrutinized his movements, and little will it avail you to reinforce your walls or increase your militia, since the Lord God of Hosts shall take vengeance on you. Because, just as you were His instrument in punishing the pride of the Kingdom of Samaria, whose fields were laid waste, her towns destroyed and many of her inhabitants led into captivity, so will it come to pass that another empire stronger than yours shall fall upon you violently, because of your manifold wickedness. The fury of her army is such that the shield of her valiant soldiers is fire, and their clothes purple; her war-chariots glisten awaiting the day signalled to give you battle, and her charioteers are eager to hurl themselves intrepidly upon the prey."

3. "O Nineveh, I have observed that the forces which will cause devastation and destruction within you are so numerous that they jostle together along the road; their chariots brush up against each other in the streets, impatient to give battle; the eyes of the soldiers are like sparks of fire, like lightning that flashes from one side to another. At the command of their king and encouraged by him, the valiant warriors launch themselves along the highways, prepare siege towers before your walls, and then scale them intrepidly. In turn, others of their squadrons, coming in by the mighty river, have opened its floodgates, and the waters have entered you, O Nineveh, flooding everything and demolishing your idolatrous temples. In the face of such havoc, your terror-stricken defenders flee; and however much they are summoned, 'stop, stop', none will return. Your women groan and lament in their hearts at the sight of so much slaughter and destruction. The enemy armies, avid for booty, steal your objects of silver and gold, as well as your immense wealth in precious jewels. I have seen the end of Nineveh, destroyed, shattered and reduced to rubble."

4. "O Nineveh, the Lord God of Hosts says against you: I will permit the enemy armies to cause your war-chariots to go up in smoke, slay your vigorous soldiers with the sword, wrench the prey from you violently, and effect in you such ruin that your name shall no longer resound in other lands. What will then become of the proud and sumptuous Nineveh, seat of arrogant kings, who saw herself ever further enriched by the prey and spoils of other lands?"

Chapter V

Nahum's other prophecies on the destruction of the city of Nineveh

1. In the year 4541, the Prophet Nahum received from the Lord God the following prophecy on Nineveh, ten years prior to her destruction: "The Lord God of Hosts says: Woe to you, bloodthirsty city, replete with lies, violence and ceaseless robbery! The day is nigh when you will hear the crack of whips, the din of wheels of chariots eagerly advancing towards you, the trotting of cavalry and the whinnying of horses. The burnished swords and glittering enemy lances will bring about your devastating rout, with endless dead who will fall piled up on one another. The corpses will be numberless. And all this because of your unrestrained fornication; since you, beautiful and graceful Nineveh, have become a harlot, who, by her perverse allurements, has enslaved to her vices not only her own inhabitants, but also other peoples. Here I am, the Lord God of Hosts, against you: your infamy shall be unmasked before your own face, your vices and sins revealed to the peoples, and your opprobrium to other countries. I will permit your abominations to recoil upon you; and you shall be covered with insults and placed for all to mock. And then, all that behold you will recoil from you in horror, saying: 'Nineveh has been devastated'. Who shall have pity on you? Who shall come to console you?"

2. "You, then, O Nineveh, will drink of bitterness until it intoxicates you, and you shall be humbled, and shall implore succour from your own enemy. All your fortresses shall fall, as ripe early figs when shaken fall into the mouth of him who is to eat them. The men of your people, owing to their vices, have now become enfeebled and seem more like

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women. Fire will devour the bolts of your gates, which will open wide to your enemies. It will do you little good to stock up provisions and water for when you are besieged. It will be useless to strengthen your fortifications; since though you gather people into your army in such numbers as the locust does, it shall perish by the sword, which will devour it like the greenfly devours grass. Your merchants, who are very numerous, shall be like the fly, which, having grown fat, will flit off elsewhere. Your captains shall be like locusts, and your soldiers like young locusts, which, settling down in the valleys when it is cold, after the sun rises fly off, and no trace of them remains any more. When the time of battle comes, your captains will be as if asleep, O king of Nineveh! Your princes shall be slain, and many of your soldiers shall hide in the mountains and there will be no one to assemble them. Your calamity, O Nineveh, shall become notorious, since your wound is malignant. All who see your fame thrown to the ground will clap their hands for joy, for who has not been harmed by your evildoing?"

Chapter VI

Death of the Prophet Nahum

The Prophet Nahum died a holy death on Mount Carmel in the year 4630, when two hundred and one years old, one year after the final deportation of Israelites to Babylonia.

Book VII The Prophet Baruch

Chapter I

Birth of the Prophet Baruch

The Prophet Baruch, son of Nerias, from the tribe of Issachar, was born in Jerusalem, Kingdom of Judah, in the year 4449, forty years prior to the third and final deportation of Samaritans to Nineveh. When Baruch was born, virtuous King Joathan reigned in Judah and perverse King Faceia in Samaria. Baruch was ever celibate. He is one of the prophets called Minor. The name Baruch means 'Blessed'. Baruch, as well as prophet, was the Prophet Jeremias's secretary and spokesman.

Chapter II

Baruch becomes an Essenian religioso on Mount Carmel. Baruch is anointed prophet in minor grade. Baruch is sanctified and anointed prophet in major grade. Baruch receives the first three grades of the Essenian priesthood. Baruch's prophetic mission

1. In the year 4463, when fourteen years old, Baruch became an Essenian religioso on Mount Carmel.
2. In the year 4470, when twenty-one years old, Baruch was anointed prophet in minor grade by Most Holy Melchisedech on Mount Carmel.
3. In the year 4477, when twenty-eight years old, Baruch was sanctified and anointed prophet in major grade by Most Holy Melchisedech on Mount Carmel.
4. In the year 4484, when thirty-five years old, in the Cave of Elias on Mount Carmel, the Prophet Baruch received the first grade of the Essenian priesthood, or priestly coadjutor.
5. In the year 4491, when forty-two years old, in the Cave of Elias on Mount Carmel, Baruch received the second grade of the Essenian priesthood, or priest.
6. In the year 4498, when forty-nine years old, in the Cave of Elias on Mount Carmel, Baruch received the third grade of the Essenian priesthood, or chief priest.
7. The Prophet Baruch carried out his prophetic mission during the reigns of the following kings of Judah: Achaz and Ezechias; and of Samaria: Faceas and Oseas; and of Judah and Samaria united or reunified Kingdom of Israel: Ezechias, Manasses, Ammon, Caudilla Judith, Josias, Joachaz, Joachim, Jechonias, Sedecias and the viceroys Godolias, Godiel and Goniel. He also carried out his prophetic mission in Egypt and afterwards in Babylonia.

Chapter III

Baruch, God's illustrious Oracle

Baruch, as from the year 4470, in which he was anointed prophet, carried out a very intense prophetic labour in the Kingdoms of Judah and Samaria, in the reunified Kingdom of Israel, afterwards in Egypt, and later on in Babylonia. Therefore he was not restricted to being the Prophet Jeremias's spokesman, but, in addition, on God's behalf, exhorted, admonished and prophesied to kings, priests and people. Baruch was tireless in fulfilling his mission. When he spoke in God's name he did not allow anyone or anything to bridle his tongue. Baruch's voice resounded ceaselessly throughout the whole People of Israel. Because of his intense apostolate, he was often the victim of cruel persecution by some of the kings, priests, princes, magnates, and many of the people. But Baruch never yielded; what is more, the persecutions intensified his prophetic and apostolic spirit. His loyalty in the service of the Lord God of Hosts is profoundly symbolized in the meaning of his own name. Thanks to the Prophet Baruch's intense apostolate, many were converted to God.

Chapter IV

The Prophet Baruch amid the Israelites deported to Babylonia. Baruch reads the Prophet Jeremias's letter to the deportees

1. In the year 4633, the Prophet Baruch, who had been in Egypt with the Prophet Jeremias, following the death of the latter, left for Babylonia, taking with him a letter from the Prophet Jeremias addressed to the deported Israelites, in which he forewarns them of the idolatry rampant in that country, and announces that they would obtain their freedom.
2. Baruch, in Babylonia, after communicating to all the bloody death of the Prophet Jeremias in Egypt, read to them the Letter addressed by the latter to the members of his People captive there: priests, elders, magnates and common

people. Here is the content of the letter which the Prophet Jeremias, shortly before his death, delivered to Baruch for him to take to Babylonia:

3. In his letter the Prophet Jeremias says: "To those deported to Babylonia I make known what God has commanded me to communicate to you: Owing to the sins you have committed in the presence of God, you were led captive to Babylonia by King Nabuchodonozor III. From your arrival in Babylonia, you shall remain there until seventy years have elapsed, at the conclusion of which God will draw you out from there in peace."

4. "But, consider well: in Babylonia you will see nothing other than idols of gold, silver and wood which are borne about on the shoulders of the pagans, who adore and fear them, since the inhabitants of that empire do not adore the true God. Beware, then, of imitating the pagans. Therefore, when you see the crowd following the idols rendering them adoration, say in your heart: 'O Lord our God, adoration is due to You alone!'"

5. "As you are aware, those idols are made by a craftsman; and though overlaid with gold and silver, they are false artefacts incapable of speech. Just as for a damsel who loves to dress up, they take gold and fashion crowns, which they place on the heads of the idols. And it happens that the idolatrous priests steal the gold and silver from the idols in order to adorn themselves and as well make gifts to the harlots dwelling under their roofs. The idols hold a sceptre in one hand, as does one who is judge of a country, but are incapable of taking the life of anyone who offends them. Likewise they customarily hold a sword and an axe, but are incapable of delivering themselves from war or thieves. By all this you can see that they are merely a sham. Useless are the offerings placed before them, which are sold and squandered by their priests."

6. "Though you do good or harm to the idols, they are incapable of giving you back your due. They can neither make nor break a king, nor can they give riches or take vengeance on any one; and if someone makes a vow to them and does not fulfil it, not even of this do they demand an account. They can neither deliver a man from death nor protect the weak from the powerful. They cannot restore sight to the blind nor draw any one out of his misery. They have no compassion on the widow nor are they benefactors to the orphan. The idols, then, are like the rocks on the mountains. Their adorers shall be confounded. How, then, can it be said that an idol is the true God?"

7. "Idols, then, have been fashioned by silversmiths and goldsmiths, and are nothing other than what their priests desire. How can the true God be deemed to be something fashioned by craftsmen, who are themselves subject to sickness and death? The idols cannot deliver themselves from war nor evade catastrophes. They cannot send man rain, nor pronounce judgement in disputes. And if their temples are set on fire, their priests make sure to flee to safety; but the idols inside will be burnt just like the rafters. They oppose no resistance to a king in time of war. So, then, of more value than idols is a king who demonstrates his power; or any useful piece of furniture in a house, or the house entry door which protects what is inside. The sun, the moon and the stars, placed to be useful to men, surely and promptly obey your God and Creator. In like manner the clouds, when God commands them to cross the world, promptly carry out the orders given them. Knowing, then, that no idol is the true God, you have no reason to fear them, since they send you neither blessings nor curses. Of more value than they are the beasts, who can flee to take refuge under cover and care for themselves. For just as a scarecrow is of no use for keeping guard over a melon patch, so it is with idols. They are like the dead lying in darkness. The righteous man solely adores the true God and Lord, and therefore loathes idols."

8. The Prophet Jeremias's letter is in nowise at variance with veneration of sacred images representing the Most Holy Trinity and the members of the heavenly court. Of this we have as proof that both in the Temple of God in Jerusalem built by Solomon as likewise in the Temple afterwards rebuilt by Zorobabel, Esdras and Nehemias, atop the roof of the Sanctum Sanctorum was a reproduction of the Red Sea and the miraculous bridge crossing it; over the bridge, a Cloud; and atop the Cloud three imperial thrones and three majestic seated images: in the centre, Most Holy Ananias, with Most Holy Melchisedech at His right and Most Holy Malachias at His left. God commanded this reproduction of the Trinity to be fashioned so that His people might always keep in mind how He had taken them out of Egypt. Also, at God's command, two gold cherubs adorned the exterior of the Ark of the Covenant; the inner walls of the Sanctum Sanctorum were embellished with large embossments of gold-covered cherubs; and on the floor before the Ark of the Covenant there were twenty four human figures in gold representing the twenty-four ancient adorers of the Lord God of Hosts. The reproductions of the Red Sea, the miraculous bridge, the Cloud, the imperial thrones and the seated images of the Most Holy Trinity erected on the roof of the Sanctum Sanctorum, still continued there in the time of Our Lord Jesus Christ, and fell, cast down by God's Wrath, at the very moment the veil of the Temple was rent and the Sacred Fire extinguished at Christ's death.

9. As soon as he had read Jeremias's letter, the Prophet Baruch read to the deportees in Babylonia the book of his own prophecies. All wept on hearing the contents of Jeremias's letter and that of the prophecies of Baruch, which he himself read to them. They were so deeply moved that they fasted and prayed in the presence of the Lord God.

Chapter V

At Baruch's command, the deportees in Babylonia take up collections to be sent afterwards to the land of Israel

1. The Prophet Baruch, as from his arrival in Babylonia, exhorted the Israelites living there to take up collections of alms among themselves, throughout the whole empire, in order afterwards to be sent to Israelite territory for divine worship.

2. In autumn of the year 4636, the Prophet Baruch sent an embassy of Israelites from Babylonia with the alms he had collected, together with a letter addressed to the Vice-High Priest Azariel and other priests who were in Mapha. Here is Baruch's letter: "I send you alms with which to purchase victims for holocausts, and incense. Make offerings and immolate victims for our sins in the portable Tabernacle erected in Mapha. Pray to the Lord God for the conversion of Nabuchodonozor III, king of Babylonia; and also for us, in order that we become ever more steadfast in the service

of our God and Lord. May He grant us patience to submit peacefully to the yoke of the king of Babylonia, and to serve him in all that does not run counter to our Holy Law, and in this way we will be pleasing in God's sight. Pray to our Lord God to have pity on us all, since we have sinned against Him. I send you a copy of the book of my prophecies so that, on a solemn day and at the opportune time, you read it out in the portable Tabernacle of the Lord erected in the town of Mapha."

Chapter VI

Lamentations of the Prophet Baruch taking upon himself the sins of his people

1. The Prophet Baruch says in his book: "Justice and sanctity are the Lord's, but confusion of face is ours, as is taking place at this time to my people, both the deportees in Babylonia as well as those who dwell in Jerusalem and in other parts of the territory of Israel, as likewise in other nations. We are all, then, immersed in the reproach deserved by our sins: prophets, priests, princes and ordinary people. We have sinned before the Lord our God, disbelieving and mistrusting Him, and have not been submissive to His authority, nor did we wish to hearken to the voice of the Lord our God in order to live our lives according to the holy commandments He gave us. From the very day the Lord God took us, His people, out of the land of Egypt until the present, we have often rebelled against Him, and dissipated we have strayed from His presence in order not to hear His voice; and for this reason many disasters as likewise the curses intimated by the Lord God to His servant Moses have recoiled upon us. But we did not want to listen to the voice of the Lord our God; and many of us let ourselves be drawn by the inclinations of our perverse heart, adoring idols and doing all kinds of evil in the sight of the Lord our God."

2. "This has been the reason that the Lord God of Hosts has permitted the fulfilment of what was foretold against our kings, princes, priests, judges, governors, and in general against all of us. In those prophecies, made known by God through His prophets, all were exhorted to conversion, and it was also announced to us that, if we were not converted, He would allow great evils to befall us, like those that have occurred throughout the whole territory of Israel, and especially in Jerusalem, where parents came to eat the flesh of their own children, and the children that of their parents. Because of our sins, the Lord permitted foreign kings to take possession of the territory of Israel for us to be a mockery and example of ruination before the other lands throughout which we are scattered. We have become captives, then, and not masters, because we sinned against the Lord our God disobeying His Voice."

3. "Justice is the Lord God's, but confusion of face is ours, as is being seen today; because the Lord had threatened us with the punishments we suffer, and we did not have recourse to the Lord, to pray to Him and in order to be converted from our depraved lives. That is why the Lord God of Hosts allowed these misfortunes to befall us, because the Lord is just in all His works, and in whatever He has commanded us. We did not wish to hearken to His voice so that we might walk in His holy precepts which He had placed before our eyes."

Chapter VII

The People of Israel implores the mercy of God

The Prophet Baruch says in his Book: "Now, then, O Lord God of Israel, Who took your people out of the land of Egypt with a strong hand and by means of marvels and prodigies, and by Your great power and mighty arm Your Name was glorified: We acknowledge that we have sinned, that we have acted godlessly, that we have done evil, O Lord our God, contrary to all Your commandments. Remove Your Wrath from us. Hearken, Lord, to our pleas and prayers, and deliver us for love of Yourself, and cause us to find grace in the eyes of those who have taken us from our homeland; in order that all the earth know thereby that You are the Lord God of Hosts, and that Israel and all her lineage bear Your Name. Look upon us with benignity again, O Lord, from Your lofty dwelling, and incline Your ears and listen to us. Open Your eyes and look upon us, because our souls are afflicted owing to the grievous evils we have committed, and we walk stooped and pallid and with downcast eyes. O bountiful Lord God of Hosts! In respectful submission we raise our prayers to You and implore Your mercy, because You have unleashed Your Just Wrath and holy fury against us, as You announced through Your servants the prophets."

Chapter VIII

The People of Israel acknowledges that God's punishment, received for their sins, is just.

Promise of the End of Captivity. Prophecy on God's New Covenant with His People through the Messias

1. The Prophet Baruch says in his Book: "How often God, through His prophets, has said this in times past! Bend your shoulder and bow your heads and serve Me, your God and Lord, and thus you shall enjoy peace and tranquillity in this land I gave to your fathers. But should you not obey My commands, I will allow you to be cast out from this land of Israel and from Jerusalem her Holy City. And then shall the voices of merriment and joy among you be silenced, as shall the songs of husbands and wives, and the land shall become desolate."

2. And Baruch, taking upon himself the sins of his people, goes on to say: "But we did not want to obey Your commands, O Lord our God, and You fulfilled what You announced through Your servants the prophets, that many of our people would die amid cruel suffering caused by famine and sword, and that others would be led into exile. And lo! Your Sacred Temple of Jerusalem, in which Your Name was invoked, was destroyed, and in this state is to be found today, owing to the wickedness of Your people. And You did so to us, O Lord our God, according to Your goodness and great mercy, exactly as you said to Moses on the day You commanded him to write down Your Law: 'If you do not listen to My voice, this great multitude shall be reduced to an insignificant number among the nations where I will scatter you; because I know that this people will not listen to Me, being an unruly people; but she shall be converted, according to the dictates of her heart, in the land of her captivity; and then shall all know that I am Lord their God, and I shall give them a new heart, and their ears shall hear. And they shall pay Me the homage of praise in the land of their captivity. And they shall cease to be unruly and wicked. And I shall lead them again to the land I promised by oath to

their fathers, Abraham, Isaac and Jacob; and they shall be the lords thereof, and I shall multiply them, and their numbers shall not diminish'. By this oath of yours made to our fathers, O Lord our God, we trust that You shall restore to us once again the land of Israel which You gave to them in heritage."

3. The Lord God of Hosts said this to me: "I will establish a New and everlasting Covenant with My people; and those who are faithful to it shall always acknowledge Me as their God and Lord, and they shall be My people. And never again shall I remove My people from the land I will give to them according to the New Covenant." This New Covenant is the Church of Christ, and those who are faithful to Her shall never be removed from God's People.

Chapter IX

The Prophet Baruch's prayer to God in his people's name, interceding for her

The Prophet Baruch says in his Book: "And now, O Lord God Almighty of Israel, to You my anguished soul and troubled spirit send forth their cries. Listen, Lord, and take pity, because you are a merciful God. Have pity on us, because we have sinned in Your presence. You endure eternally, and we, shall we perish forever? O Almighty Lord God of Israel! Give ear to the prayer of those who are in tribulation and of those who sinned before You, not wishing to listen to Your voice, for which reason so much adversity has befallen us. Desire not to remember our wickedness, rather Your power and Your Name, because You are our Lord God, and we shall pay You the homage of praise. You have filled our hearts with fear with the aim that we invoke Your Holy Name and praise You in our captivity, detesting our iniquities. And here we are today living in captivity, where we have been scattered, in order that we be the mockery, the malediction and the scum of sinners, as punishment for all our wickedness, since we separated ourselves from You, O Lord God of Hosts."

Chapter X

God, through Baruch, exhorts His people captive in Babylonia to seek true Wisdom

1. The Prophet Baruch says in his Book: "The Lord God of Hosts speaks thus: Hearken, Israel, to the commandments of life, give ear so that you may learn prudence. For what reason, O Israel, are you in a strange land? It is because you have abandoned the fount of Divine Wisdom, because only one who treads My path shall live securely in enduring peace. Learn where true wisdom lies, where fortitude lies, where understanding lies, so that thus you may also know where abundance of goods, enlightenment of the understanding, peace of heart, in short eternal life, all lie. Who discovered the place where Divine Wisdom is found? Who penetrated into her treasures? Where are the mighty ones of the world who boasted of their own wisdom in dominating affairs? Where are those who, with covetousness, amassed immense riches in which they placed their trust, thereby despising true wisdom? Death came to them all; and those who did not repent were cast into Hell; and others occupied their posts on earth and enjoyed the wealth they had possessed on her. And what to say of those who boast of their youth, strength and gallantry, if they employ it all to satisfy their disordered passions! They believe that wisdom consists in the possession of worldly delights; and are therefore unaware of what true Wisdom consists in, nor do they know Her ways."

2. "O People of Israel! How great is the Wisdom that proceeds from Me and how spacious Her eternal possession. Divine Wisdom is admirable! Sublime and immense! Since her possession leads to happiness without end. Prior to the Universal Flood there existed many men deemed giants in knowledge, strength and power. However, as they despised the way of true Wisdom, they perished beneath the waters, since I did not choose them to enter the saving ark, as I did Noah and his family."

Chapter XI

Baruch's prophecy on the Wisdom of Christ and the Wisdom of Mary

1. The Prophet Baruch says in his Book: "Who rose up to Heaven, took hold of Divine Wisdom and drew it down from the clouds? Who crossed the sea and possessed Divine Wisdom, esteeming it above the finest gold? Only God, however, who knows all things, apprehends Her and in His prudence reveals Her. He who created the world for it to subsist eternally, and populated it with all manner of creatures, is the Giver of Divine Wisdom: He created and sent the Light, and it came to us; and afterwards He summoned it, and it returned to Him. He created the stars so that they might give light as guardians, and they, jubilant, on being called said: 'Here we are'; and shed their light to the rejoicing of Him Who made them. This is our God, and there is nothing over and above Him. After all this, He allowed Himself to be seen on earth, and conversed with men. He, who disposed every path of doctrine, gave it to Jacob His servant and to Israel His beloved nation."

2. Here is the interpretation of the sacred text. The 'Heaven' is the Divine Word, Who is the glory of the Eternal Father. The Most Divine Soul of Christ received Divine Wisdom from the Divine Word by virtue of the Hypostatic Union. Divine Wisdom came forth, then, from the Essence of God, by way of the Humanity of Christ, in order afterwards to be manifested to every creature. The 'Sea' is the Most Divine Soul of Christ. The Divine Soul of Mary, at the very instant of Her creation espoused to the Soul of Christ, encompassed this Sea of Grace, and in it all the Wisdom of God; so that Mary is the Tabernacle of Wisdom and by Grace Wisdom itself. The Divine Mary, through the Incarnation of the Divine Word, in Her most pure Womb bore Christ, Divine Wisdom made Man; and through Her virgin delivery, gave birth to Divine Wisdom in order that all men might be enabled to participate in it.

3. The Divine Wisdom of the Souls of Christ and Mary, unfathomable abysses, is only known in all its grandeur by the Triune God, Who, owing to His infinite love, gives it to men by way of the two Souls. God the Father, Who created the supernatural Light, which is the Most Divine Soul of Christ, sent Him into the world by way of the Incarnation of the Divine Word; and once His divine plans had been fulfilled, summoned Him to Himself again. God the Father also created the Most Luminous Star, which is the Divine Soul of Mary. He created as well the other stars, which are the angelic militia; of whom two-thirds rejoiced in happiness on being confirmed in Grace; being, from that moment,

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bearers of Divine Wisdom in perpetuity. God Most High, with the passing of time, revealed Himself on earth in the Person of the Divine Word made Man, Our Lord Jesus Christ, Who conversed with men. Christ taught the way of true Wisdom to men, and delivered up this infinite treasure to the Pope, His servant, in order for him to carry on teaching Her, and made His beloved Church Her depository.

Chapter XII

The Prophet Baruch exhorts his people to observe the Holy Law of God. Lamentations of Baruch in the name of Jerusalem, figure of the Church

1. The Prophet Baruch says in his Book: "Divine Wisdom is Divine Law itself. For those who keep it, there is eternal life; and for those who break it, there is eternal death. Be converted, then, O My people, and hold fast to the Law of God. Walk in her light along the way marked out for you by her radiance. Do not give rise by your infidelity that to another nation pass the glory you possess of being depository of the truth, nor your dignity of People of God. Since we, the children of the People of Israel are happy, because the things pleasing to God are manifested to us. Be of good cheer, O children of the People of God, whose glorious name is Israel. If in captivity you find yourselves in the midst of a foreign nation, it is not for your perdition, but in order to expiate your sins, which have provoked the Holy Wrath of God, to be converted and also to convert this Babylonian people. Precisely because you irritated the Eternal God Who created you, offering sacrifices to demons instead of to God, and because you forgot the God who cares for you and because you covered with ignominy your mother Jerusalem, from whose Sacred Temple you received spiritual nourishment, He therefore allowed you to be delivered up to your enemies."

2. Lamentations of Baruch, in the name of Jerusalem, figure of the Church, Mother of the People of Israel: "When the Wrath of God recoiled upon the sons and daughters of His People, Jerusalem, like an utterly desolate mother and widow, burst into lamentations such as these: 'I brought them up joyfully, but with weeping and mourning I saw them go off into captivity. Let no one rejoice at seeing me alone and afflicted. Many of my children have forsaken me by their sins, on straying from the Law of God; since they did not wish to fulfil His precepts nor did they follow the paths of God's Commandments, nor did they proceed uprightly along the ways of truth. May all see that the captivity of my sons and daughters was permitted by the eternal God for their sins. Because the Lord permitted peoples of a faraway nation to come upon them, an enemy nation of unknown tongue, who had no respect for the aged nor compassion on children; and they have deprived wives of their beloved husbands, leaving them widows; and then left them solitary children; and they have snatched their children from them. And in what can I help you now? since only He who allowed these misfortunes to befall you can deliver you from the hands of your enemies. Be off, children, be off, because I have been left by myself. I despoiled myself of the cloak of peace and put on the sackcloth of rogation, and cried out to the Most High in my days'. But be of good cheer, O children. Cry out to the Lord and He will deliver you from the power of your enemies; because I hoped in the Eternal for your salvation, the joy of the Holy One came to me by divine mercy, which shall come to you from our Eternal Saviour; since I saw how you departed with mourning and weeping, but the Lord shall make you return to me with lasting joy and rejoicing. For just as the neighbouring nations saw that God permitted your captivity, likewise shall they see that your liberation comes quickly, that it shall come from God with great honour and eternal splendour. My children, bear patiently the Just Divine Anger which came upon you. My frail children and walk along rough paths, because they were led captive like a flock robbed by enemies. Be of good cheer, children, and clamour to the Lord, since He who allowed you to be deported, will be mindful of you. Because if your will moved you to stray from God, now, by your expiation, you shall be converted to Him and shall seek Him with a will tenfold stronger; since He who permitted these misfortunes, He Himself shall bring you an everlasting joy by the salvation He will give you."

Chapter XIII

Baruch's prophecy on the splendour of the Church of Christ, prefigured by Jerusalem

The Prophet Baruch says in his Book: "Be of good cheer, O Jerusalem, because God exhorts you to hope in Him, Who gave you the name Holy City. Proceed to despoil yourself, O Jerusalem, of the mourning attire corresponding to your affliction, and prepare to attire yourself in the beauty and splendour of that glory which God shall give to you again; since the Lord God shall attire you in a cloak lined with justice, and place on your head a diadem of everlasting honour; because in you God will display the radiance of His Light to all under heaven, and you shall be known forever as the City of Peace and of Justice, the City glorious for her piety. Take heart, then, O Jerusalem; for one day you shall see gather within you your children, who shall come from Orient as far as Occident, by virtue of the words of the Holy One, the Messias to come, Who will rejoice in preaching to them the Kingdom of God. For if you departed from her on foot led away by your enemies, the Lord shall lead you back again with the decorum of children of His Eternal Kingdom. Because it is the Lord's decree to level every steep mount and every crag and every stable rock, and to fill in the valleys, so that His people may go ahead diligently in their God's honour; and at His command, they shall go along beneath the shadow of His protection and the incentive of His gentleness. Because God, Bountiful Father, will jubilantly guide His people by the splendour of His majesty, by virtue of the mercy and justice which proceed from Him."

Chapter XIV

Death of Baruch

In the year 4669, forty years after the third and final general deportation of Israelites, the Prophet Baruch, two hundred and twenty years old, died a holy death in Babylonia in the convent of Essenian religiosos of which he was Founder and Superior.

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