

**Book VIII****The Prophet Oseas, Sixth Superior General of the Essenes****Chapter I****Birth of the Prophet Oseas**

The Prophet Oseas, son of Beeri, from the tribe of Manasses, was born in Sichern, Kingdom of Samaria, in the year 4459, thirty years prior to the final deportation of Samaritans to Nineveh. When Oseas was born, in Judah virtuous King Joathan reigned, and in Samaria King Faceas the Convert. Oseas was ever celibate. He is one of the prophets called Minor. The name Oseas means 'Saviour'.

**Chapter II**

Oseas becomes an Essenian religioso on Mount Carmel. Oseas is anointed prophet in minor grade.

Oseas is sanctified and anointed prophet in major grade. Oseas receives the first three grades of the Essenian priesthood.

The Prophet Oseas succeeds the Prophet Micheas in the post of Superior General of the Essenes. Oseas' prophetic mission

1. In the year 4471, when twelve years old, Oseas became an Essenian religioso on Mount Carmel. That same year he was anointed prophet in minor grade by Most Holy Melchisedech on Mount Carmel.

2. In the year 4473, when fourteen years old, the Prophet Oseas was sanctified and anointed prophet in major grade by Most Holy Melchisedech on Mount Carmel.

3. In the year 4475, when sixteen years old, the Prophet Oseas, in the Cave of Elias on Mount Carmel, received the first grade of the Essenian priesthood, or priestly coadjutor.

4. In the year 4477, when eighteen years old, in the Cave of Elias on Mount Carmel, Oseas received the second grade of the Essenian priesthood, or priest.

5. In the year 4479, when twenty years old, in the Cave of Elias on Mount Carmel, Oseas received the third grade of the Essenian priesthood, or chief priest.

6. In the year 4480, the day of the death of the Prophet Micheas, when Oseas was twenty-one years old, he received the Essenian High Priesthood on the summit of Mount Carmel from the hands of the Holy Prophet Elias. From then on the Prophet Oseas was Superior General of the Essenes until his death.

7. Oseas 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 and Sedecias.

**Chapter III****Adulterations in Oseas' Prophetic Book**

1. In the adulterations of biblical texts in the so-called official bible used up until the publication of the present Palmarian Bible, at the beginning of the Prophet Oseas' Book there is very notable adulteration: since it is utterly false that God told Oseas to take a prostitute, called Gomer, to wife, in order to engender children of prostitution; to whom he would have to give the following names: to one, a boy, 'Jezreel', out of vengeance for the blood shed by King Jehu in Jezreel; to another, a girl, 'There is no mercy'; and to a third, a boy, 'I don't want to know anything about my people'. All this, then, is falsehood, since the Prophet Oseas was ever celibate. Besides, prostitution was so repugnant to him that he could not bear seeing it even from afar. Moreover, the thought that God could give Oseas the order to marry a prostitute is offensive, since God does not prophesy by sinful means. Therefore, that first part of the Book of Oseas was an adulteration carried out by certain Levitical priests who sought to sully the names of virtuous King Jehu and the virtuous Prophet Oseas.

2. For the same reasons, utterly false is the Lord's command to Oseas to have sexual relations with "an adulteress loved by his friend, and whom the Prophet acquired with barley and shekels of silver." All this is product of the abovementioned diabolical adulteration.

**Chapter IV****Oseas' symbolical prophecy on the prostitution and adultery of the Chosen People.**

Jerusalem, fornicating and adulteress, figure of the apostate churches and, very specially, of the roman church in these Last Times

1. The Lord God, through the Prophet Oseas, reproaches His People for having prostituted herself, saying: "Jerusalem, like a public harlot, lives together with several lovers, begetting children of prostitution. I judge and reproach her for having prostituted herself by her idolatry and all kinds of corruption. She is no longer My bride, nor am I her Bridegroom."

2. "Let Jerusalem cast fornication out of My Sacred Temple, and put an end to adultery within her walls, lest I, the Lord God of Hosts, reduce her to the greatest misery and desolation, and she become a desert, an uninhabitable land, and be reduced to dying of thirst! And if she refuses to obey My exhortations, I shall have no pity on the children of My people, considering them as children of fornication, since they follow the perverse ways of their mother, who is an adulteress, given that she said: 'I shall go out after my lovers, those who give me my bread, water, oil, wine, wool and linen'. But be advised, if the children of this fornicating and adulterous people do not turn their eyes back to Me, their God and Lord, sincerely repentant, I will fence your way around with thorns, O Jerusalem, wall up your gates, and you shall be yet further engulfed in darkness and confusion."

3. "This adulterous Jerusalem no longer wishes to acknowledge that it was I, her God and Lord, who gave her wheat, wine, oil, gold and silver in abundance, in order that she lack nothing. And her ingratitude is such that all those goods I have given her, instead of employing them in My service, she offers to idols. If she remains obstinate in

her infidelity, however, I will behave otherwise towards her, since I shall take from her My wheat, My wine and all the other good things she has received from Me; which she is using to her own shame. In this way, in the eyes of her lovers, she will be a base and ridiculous woman; and none shall be able to deliver her out of My hand, and I will put an end to all her rejoicing, her solemnities, her Saturdays and all her festive days, and shall destroy her vineyards and fig trees, of which she said: 'these are the rewards my lovers gave me'; and I will turn her into a wasteland, and the wild beasts of the fields shall devour her. I will exercise my vengeance upon her for the time she served idols, to which she offers incense. She adorns herself with earrings and dresses up to go out in search of her lovers, quite forgetting about Me, her God and Lord. But, O Jerusalem! Your own lovers will leave you to the misery of your depravity, and you shall seek and not find them; and you shall not encounter repose until you reflect that there is no other course than to return to Me, for you shall say: 'I will go and return repentant to my virtuous Spouse, because I was better off before with Him'."

**Chapter V**

Oseas' prophecies: Jerusalem faithful to God is figure of Holy Church. From out of His fornicating and adulterous people, God draws out the remnant faithful to Him. Confirmation in perpetuity of Christ's Covenant with His Church in the Messianic Kingdom

1. "The Lord God of Hosts says: Notwithstanding the fornication and adultery of My people, I will draw her towards Me, in order that she emerge from her corruption; and those who are faithful to Me, I will bring to the desert, speaking to their hearts with loving intimacy, and give them vine dressers of the same place, and they shall hope for salvation in Me, and shall sing jubilantly as they did in their youth. And on that day My inheritance shall call Me 'my Spouse' and not only Lord. And their lips shall pronounce My Holy Name, and their thoughts shall be turned to Me." In this prophecy is foretold the continuance of the Church of God amid the manifold apostasies that have occurred in history. And very especially are foretold the happenings of these Last Times; since, amid the general apostasy of the roman church, Christ established His Rock of salvation in the Sacred Place of El Palmar de Troya, from where He drew all those truly wishing to remain faithful to His Church. In the place of El Palmar de Troya, become the See of the authentic Church, One, Holy, Catholic, Apostolic and Palmarian, Christ remains espoused to His faithful people, whom He fills with superabundant and very special Graces, and guides them by means of shepherds from that same place.

2. "On that day, I, the Lord God of Hosts, will confirm the covenant with My people, among whom peace and security shall reign for evermore. I will be perpetually espoused to her in the Kingdom of Grace, sanctity, mercy and clemency. It will be an everlasting espousal, in which all shall acknowledge Me as the Lord God. On that day life on Earth shall be like heavenly life, abounding in wheat, wine and oil. And I will say to My elect: 'You are My people'. And they shall say to Me: 'You are my God'." When He establishes His Messianic Kingdom on Earth, Christ shall seal His covenant with His people in perpetuity, and they shall enjoy all the privileges of Earthly Paradise, and to a higher degree still.

**Chapter VI****Oseas' prophetic vision on the apostasy of the Jewish People at the time of Christ and her conversion shortly before His Glorious Second Coming to Earth**

God, through a vision, showed the Prophet Oseas the apostasy of the Jewish People at the time of Christ and her conversion shortly before His Glorious Second Coming. During the vision, the Lord God of Hosts said to the Prophet: "See how this people of Mine has become adulterous, since she is given up to idols and to every kind of corruption. But the love I bear towards the children of My people is so immense that I have ransomed her at the price of innocent blood; nonetheless, the majority of them have trampled this blood underfoot. And I say to this apostate people: 'Long shall you await Me, and I will await you, until your fornications and adulterous espousals cease. Because for a long time the children of Israel shall be without king, without caudillo, without sacrifice, without altar and without priests. And after this, at the end of time, the children of Israel shall return, and will seek Me, the Lord their God, their King and Saviour, the Son of David. And then shall they enjoy My presence and My benefits and have great fear towards their God and Lord.'" By their rejection of Christ, the Jewish People was left outside the true Church and turned into apostate; and therefore deprived of God's favour and of His Holy Church's benefits. But shortly before the Glorious Second Coming of Christ, this people shall be converted, acknowledging Him as the Onlybegotten of God, thereby passing over to form part of the true Church's fold.

**Chapter VII****The Lord God, through the Prophet Oseas, rebukes the bad priests of the People of Israel. This rebuke is also directed at the bad priests of the Church of Christ**

1. The Prophet Oseas says: "Listen to what Most Holy Melchisedech, Lord God of Hosts and Supreme Judge, has to say to you: O children of the People of Israel! I, the Lord your God, shall come to judge the inhabitants of the Earth, because in her there is neither truth nor mercy nor acknowledgement of Me as the true God. Malediction, falsehood, murder, theft, adultery and many other infamies have inundated everything, and one wickedness follows upon another. Because of all this, the whole Earth will be afflicted with mourning and its inhabitants shall faint away, including the beasts of the field, the birds of the air and the fish of the sea."

2. "I see that it is useless for anyone to rebuke and correct this people; since its inhabitants are as stony-hearted as the man who contradicts the virtuous priest. O children of Israel! Owing to your iniquities you shall perish, as will your false prophets, since your people shall become reduced to desolation and silence."

3. "O priests! You are as though speechless before My people, because you are found lacking in true knowledge of salvation. Listen well. I will reject bad priests so that they may not exercise their ministry; since, if they forget My Holy Law, I will also forget them. I have multiplied the benefits of the children of My people; nonetheless, due to the

fault of many of My priests, they have multiplied their sins against Me; for which reason I will convert their glory into ignominy. The priests enrich themselves on the sins of My people, and at the same time encourage them to keep on sinning. That is why bad priests shall be treated with greater rigour than the people; since I will punish them for their evil conduct and give them the payment their wicked works deserve. Many of My priests have abandoned Me, their God and Lord. They disobey My Holy Law, and do not cease in their prevarications. Accordingly they shall eat the bitter fruit of their own iniquity until they have had their fill. Fornication, greed and drunkenness have hardened the hearts of many of My priests. Listen to this, priests of the People of Israel! I have to judge you because, instead of being the sentinels of My people, you set snares for them and are to them like a net cast by hunters, causing your victims to fall into the abyss."

4. "Through the fault of bad priests, My people, instead of consulting Me, their God and Lord, through them, go and inquire of sorcerers, who deceive them about the future by false prophecies. The spirit of idolatry has so bewitched My people that, turning their backs on Me, their God and Lord, they offer sacrifices and burn incense to the idols in the high places, on the hills, beneath trees and shrubs, and even in My own Temple. Owing to idolatry, the damsels of My people have fornicated and the married women have committed adultery, observing that their fathers and husbands have relations with harlots and effeminate men; for which cause this people, which pretends not to understand, shall be scourged."

### Chapter VIII

#### Oseas' prophecy on the Messiah's Coming. Hope in the Messiah of those who desire to be saved

"The Lord God of Hosts says this: My People, in their bitter tribulation, reflecting on their evil doings, shall rise promptly from their prostration to convert to Me; since they will say to one another: 'Come, let us return to the Lord, because He it is who has punished us for our sins, and He Himself shall save us. He has wounded us and He Himself shall heal us. He shall give us life by His death on the Cross, and on the third day will rise and we shall live in His presence. We shall come to know the Lord, and shall follow Him in order to know Him still better. His coming forth is like the dawn, and He shall come to us like the earth's early and latter rains.'" Christ redeemed us by His Passion and Death on the Cross. Christ rose at dawn on the third day, that is, at daybreak. By virtue of Christ's resurrection, those who are saved shall rise glorious in order to live eternally with Him. Christ's resurrection is the greatest proof of His Divinity, the crown of the fulfilment of all the Messianic prophecies and the principal foundation of our Faith. The grandiose miracle of the Resurrection is not only irrefutable proof that Christ is God, but moreover is the solid foundation in order to follow and know Him better. The visible manifestations of the Holy Spirit upon the Apostles in Jerusalem, were the early rains of the Paraclete upon the Church. The visible manifestations of the Holy Spirit which will take place upon the Palmarian Apostles in these Last Times, shall be the latter rains of the Paraclete upon the Church.

### Chapter IX

#### Oseas' prophecy on the Holy Family's return from Egypt

The Lord God of Hosts says: "Out of Egypt I called My Son." After the death of King Herod the Great, the Cutthroat, and of his right hand Davidann, the apostate, while the Holy Family were in Egypt, through Archangel Saint Gabriel, Most Holy Joseph received God's command to return with the Child Jesus and his Spouse Mary to the land of Israel.

### Chapter X

#### Oseas' prophecy on Israel's People's inconstancy in virtue. The Lord's fierce anger against His people. Application to all times

1. "The Lord God of Hosts says this: What can I do with you now, O Judah? And what shall I do with you, O Samaria? My people's piety is like the morning mist, and like the early morning dew, which afterwards vanishes. Because of which, I have often exhorted this people to virtue through My prophets, rebuked her for her sins and threatened her with punishments. Since in this way, if she remains obstinate in evil, she shall see that when I punish her it will be for just cause. Because I prefer mercy to sacrifices, and virtue to holocausts. But this people of Mine has violated My covenant, transgressing against Me just as did Adam and Eve by sin in Paradise. This people of Mine is immersed in impiety, committing all kinds of sins before My eyes. By their perversity they pleased the king, by their falsehood they pleased the priests. They are all adulterers. But, pity help them! Because they have withdrawn from Me. They shall be destroyed, because they rebelled against Me. I have often saved them; and, nonetheless, they utter lies against Me. They do not cry out to Me from the heart. I instructed them and gave strength to their arms. But they only deliberate on how to do wrong against Me. They have wanted to live without the yoke of My Law. If they are not converted, however, all shall perish by the sword together with their princes, as punishment for their frenzied and impious tongue."

2. "O Oseas, My prophet and servant! Let your voice resound like a trumpet, and proclaim to My people that the enemy shall swoop down on My Sacred Temple like an eagle, because this people of Mine has broken My covenant, has violated My Law. In the midst of tribulation, some will invoke Me saying: 'O God of ours, we acknowledged You'. But I shall say to them: 'My people has ceased to do good and therefore shall be destroyed by her enemy'. Many kings did not reign in accordance with My will; many priests of Mine betrayed their ministry: and neither the one nor the other did I acknowledge as Mine. All of them, with their silver and gold, fashioned idols of perdition. Because My people have multiplied their altars to idols in order to sin, and idolatry having been the source of their crimes, I called them to order through paternal exhortations, severe rebukes, and just threats of punishment; but they have taken it all as if it were not meant for them. My people forgot Me, their God and Creator, and raised temples and altars to idols. But I shall permit that fire take hold of their fortified towns and devour their buildings if they are not converted to Me."

### Chapter XI

#### Oseas' prophecies on the future captivity of the People of Israel in Nineveh and in Babylonia

1. "The Lord God of Hosts says: O People of Israel! You have no cause for rejoicing, nor for enjoying festive dances, because you have abandoned Me, Your God and Lord, and have coveted, as fruit of your idolatry, threshing floors filled with wheat and winepresses brimful with wine. But neither threshing floor nor winepress will provide you with sustenance, since the wheat and the vineyard will fall short of your expectations, and many of you shall not dwell in My land. The days shall come when I will permit punishment to fall on the People of Israel. Let the children of My people be aware that the prophets who flatter their ears with pleasing predictions are foolish, and therefore do not speak in My Name; for, though presuming to be spiritual men, they are insensate; and I, your God, allow you to be deceived by them as penalty for your many follies and iniquities."

2. "Like grapes in arid wastes, I considered My faithful people; like the first fruits of the top branches of the fig tree, thus did I look upon their fathers. Later, however, they followed idols and withdrew from Me to their own shame, becoming repulsive like the things they loved. The glory of the People of Israel shall vanish like a bird that has taken flight. Many of her children shall perish in their mothers' wombs; others, scarcely born, shall die; and I will permit that parents of those who come to be nursed, be deprived of them. The People of Israel shall receive a death wound. Her roots shall wither up. She shall produce no more fruit. She has sown godlessness and shall reap iniquity. However, her punishment shall be according to the measure of her wickedness. Foreign nations shall league together against the children of this thankless People. I will reject them for not having listened to Me, and they shall wander fugitive among the nations."

3. "Oh, My People, if you want to avoid these punishments falling implacably upon you, sow seeds of virtue and you shall reap an abundance of mercy. Revitalize your field, because it is now time to seek Me, the Lord your God, and I will teach you what is just and holy."

### Chapter XII

#### Oseas' prophecy on the mass conversion of the Jewish People at the end of time

"The Lord God of Hosts says this: I shall heal the wounds of My people when she, converted, like an orphan child implores My protection. And then purely out of grace will I love her, because My indignation against her shall be appeased. And I shall be like the dew for the People of Israel, which shall flourish like the lily and shall lay down roots like a tree of Lebanon. She shall spread out her branches, her glory shall be like that of the olive tree, and her fragrance like that of the incense tree. My people will be converted, and shall repose beneath My shadow. She will be nourished on wheat, and multiply like the vine. The fragrance of her name shall be like the vineyard of Lebanon. Then shall My people say: 'What have I to do with idols now?' And I will listen to this benignly. I will cause her to grow like a tall and spreading olive tree. Your fruits shall have their origin in Me, O People of Israel. What wise man can understand these things? Who has the talent to understand them? For My paths are straight, and the just walk along them; but for prevaricators they shall be the cause of ruin and perdition."

### Chapter XIII

#### The Prophet Oseas names his successor in the post of Superior General of the Essenes. Death of Oseas

1. In February of the year 4629, the Prophet Oseas, in the Cave of Elias on Mount Carmel, designated Jeremias to succeed him in the post of Superior General of the Essenes.
2. The Holy Prophet Oseas died of grief in Jerusalem on the 25<sup>th</sup> of March in the year 4629, when one hundred and seventy years old, after witnessing the fall of the Jerusalem Temple's Golden Gate; and therefore following the destruction of the Temple of God and of the city.

## Book IX

### The Prophet Habacuc

#### Chapter I

##### Birth of the Prophet Habacuc

The Prophet Habacuc, from the tribe of Gad, was born in Jericho, Kingdom of Judah, in the year 4470, when perverse King Achaz reigned in Judah, and the convert King Faceas in Samaria. Habacuc was ever celibate. He is one of the prophets called Minor. The name Habacuc means 'Vegetable'.

#### Chapter II

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

1. In the year 4482, when twelve years old, Habacuc entered Mount Carmel as an Essenian religioso.
2. In the year 4484, when fourteen years old, Habacuc was anointed prophet in minor grade by Most Holy Melchisedech on Mount Carmel.
3. In the year 4491, when twenty-one years old, Habacuc was sanctified and anointed prophet in major grade by Most Holy Melchisedech on Mount Carmel.
4. In the year 4498, when twenty-eight years old, in the Cave of Elias on Mount Carmel, the Prophet Habacuc received the first grade of the Essenian priesthood, or priestly coadjutor.
5. In the year 4505, when thirty-five years old, in the Cave of Elias on Mount Carmel, Habacuc received the second grade of the Essenian priesthood, or priest.

6. In the year 4512, when forty-two years old, in the Cave of Elias on Mount Carmel, Habacuc received the third grade of the Essenian priesthood, or chief priest.

7. The Prophet Habacuc carried out his prophetic mission during the reigns of the following kings: Ezechias of Judah; Oseas of Samaria; 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 went on fulfilling his prophetic mission in the land of Israel during the Babylonian captivity, as also during Zorobabel's caudilloship following the captives' return.

### Chapter III

#### Habacuc's prophecy on the prevarication of the People of Israel and her captivity in Babylonia

1. In the year 4518, during the reign of the perverse Manasses, king of the reunified Kingdom of Israel, the Prophet Habacuc had a vision of the destruction of Jerusalem and her Sacred Temple by the Babylonian forces.

2. After this vision, the Prophet Habacuc repeatedly cried out to God to provide a remedy for his people's immense wickedness, and thereby avoid the tremendous approaching catastrophe. But the Lord God, in order further to refine the soul of His most faithful servant Habacuc, pretended not to hear him. Thus the prophet, plunged into anguish and desolation, cried out even more insistently to God, saying: "Until when, Lord, shall I be crying out without Your hearing me? Until when shall I be crying out to You aloud in the violence I suffer, without Your saving me? Why do You make me see iniquity, toil, robbery and injustice? I have seen that evil overcomes good, Your Holy Law is mocked, and justice is left undone; because the godless prevail over the righteous."

3. The Lord God of Hosts replies to Habacuc in these words: "Say to My People Israel: Take a look at other nations and see how they harass each other. However, be filled with astonishment and terror! For in your days something much more terrible shall come to pass in this land of Israel, which will be hard to believe when recounted afterwards. See here, because of your sins I shall permit the armies of Babylonia to come up against you; they are a swift and fierce race, who roam the whole earth in order to seize the towns and possessions of others. This nation is violent and terrible in executing its plans and punishments. Her horses are swifter than leopards and better runners than the night wolves. Her cavalry shall fan out everywhere, for her horsemen shall fly like eagles swooping down on their prey. They shall all come for the spoils. Their presence shall be like a scorching wind, and they shall pile up captives like sand. And the king of Babylonia shall triumph over your king, ridicule your potentates, and laugh at your fortresses, since he will erect batteries and take them. But afterwards this king, because of his great victories, will become filled with pride; but I shall humble his stiff neck and his boldness for believing himself as mighty as if he were God himself."

4. The Prophet Habacuc, at God's harsh announcement, exclaimed: "But You, O my Lord God, Holy and Bountiful: Have You not from the beginning stood by the people You have chosen? Will You not deliver us from death? O Lord! You shall make use of this king of Babylonia to execute Your vengeance, and shall permit him his great power in order to punish us through him. Just are your judgements however, O Lord, since Your eyes are always pure. That is why You cannot permit evil before You, nor tolerate iniquity. Nonetheless, do You not give proof that Your patience with the sinner is immense, since You behold those who do evil and remain silent when the godless ill-treats the righteous, always in the hope that he be converted in order thus not to punish him? And will You permit the children of Your people to be like the fish of the sea and like reptiles, who live without a king? Because I contemplated in the vision how that king of Babylonia with his wide-sweeping nets, dragged off many of the children of Israel; who, once caught in them, were taken from our land, while he rejoiced and was glad. Therefore, O Lord, if You allow such a punishment, this king will become conceited at his power, and will believe that he is mightier than You; since, through his might, he will extend his empire with the addition of our land, and will provision himself with our great riches. Because, listen Lord, that king always has his wide-sweeping nets cast out, and with them shall never cease to drag away nations. But, despite everything, here You have me, O my Lord God: I shall continue to be the sentinel of my people, steadfast upon the walls in order to watch over her, and always attentive to all that You should order me to tell her."

### Chapter IV

#### Habacuc's prophecy: Whoever is obstinate in doing wrong shall become victim of his own wrongdoing

1. "The Lord God of Hosts says this: Just as wine degrades one who drinks it to excess, the proud man shall find himself degraded and dishonoured; since one who rendered his soul up to implacable greed, and with ambition insatiable as death endeavours to gather peoples under his dominion and heap up nations for himself, will he not by chance become the butt of everyone and a laughing-stock? Since they will say of him: 'Woe to him who aggrandizes himself with goods not his own!', for he heaps upon himself his own dishonour and perdition. Because, by chance shall the day not come when those who were the object of his ridicule suddenly rise up against him and seize him like rabid dogs, and tear him to pieces? Surely enough he will become the prey of his own victims. So then, whoever has despoiled many peoples, shall be despoiled by those who can free themselves from his cruelty; and this shall be as punishment for the blood he has shed, and for the injustice committed against lands, cities and all those dwelling in them."

2. "Woe betide him who greedily amasses possessions in order to enrich himself and live in opulence, thinking that he shall thereby be delivered from all kinds of material misfortunes! Iniquitous was his thought: since by his conduct he laid waste to peoples, drew dishonour and misfortune down upon his house, and, above all, sinned most grievously against Me, his God and Lord. The stones of the walls of the building in which he dwells shall raise an outcry against him and the beams shall clamour in response."

3. "Woe betide him who builds a city at the cost of shedding blood, and raises its walls upon foundations of injustice! By chance have not I, the Lord God of Hosts, frequently said that people work hard at labours that are to be fuel for flames, and wear themselves out in vain for things that shall perish? Because the earth shall be engulfed by fire like

the abysses of the sea are covered by water, in order that they thus acknowledge that only the glory of God is to be sought."

4. "Woe betide him who gives his friend wine to drink mixed with gall, and makes him drunk in order to reduce him to dishonour and misery! That wretch will not receive any glory for his conduct, but shall be covered with disgrace; since the Chalice of My Holy Wrath will encompass him, and he shall drink the bitter wine of My indignation, see himself covered in shame, and his glory transformed into the vomit of dishonour."

5. "Of what use is the idol fashioned by the craftsman, and the false statue cast in bronze? But despite everything the idolater trusts in the statue made by his hands, in the idol he cast. Woe betide one who says to a timber: 'wake up and succour me'; and to a stone: 'get up and speak to me'! Are idols by any chance able to succour and teach? Since, even though they are overlaid with gold and silver, their innards are void of the spirit of life and of virtue. Only to Me, the Lord God, Who have My throne on high, and am in My Sacred Temple, is honour and glory to be rendered. Let all the Earth be still, then, before My Divine and Sovereign Authority."

### Chapter V

#### Habacuc's prophetic vision on the Messias and apocalyptic times. Habacuc's prophetic canticle

1. The Prophet Habacuc, in prophetic vision, anticipatively contemplated many of the great mysteries of the Messias Saviour of the world, and of apocalyptic times.

2. The vision ended, the Lord said to Habacuc: "Write down what you have seen so that it can be easily read. Because what you have contemplated in the vision is still far off; but in the end it shall be fulfilled unfaithfully. So though it seems to you to be deferred, await confidently. Because He who is to come, shall come and not delay. Tell those who mistrust My promise: Listen, the incredulous man is so because he does not have an upright soul; since righteous is the man who lives by Faith and demonstrates his Faith by good works."

3. After the Lord's words, the Prophet Habacuc addresses his prayer to God; and in the form of a prophetic canticle sublimely exalts many of the Messianic and apocalyptic mysteries contemplated in the vision:

#### 4. Habacuc's prophetic canticle:

"I heard Your announcement, O Lord,  
and was filled with dread!  
Lord, give Your Work life in the midst of the years.  
Yes, in the midst of the years You shall make it plain.  
And when You are offended  
You shall recall Your mercy.  
God shall come from Auster;  
and the Holy One, from Mount Pharan.  
Glory of His covered the Heavens,  
and Earth is filled with His glory.  
His clarity shall be like brightest light:  
Rays of glory in His hands.  
There His might is concealed:  
Death shall succumb before His Face,  
and He shall enchain the devil beneath His feet.  
He halted, and measured the Earth;  
glanced, and sundered the peoples apart,  
and the high places of this world were reduced to dust.  
The hills of the world bowed down  
along the paths of eternity.  
I saw the tents of Ethiopia  
gather in favour of iniquity;  
and the skins of the land of Madian shudder.  
Lord, was Your displeasure perchance at the rivers,  
or Your rage against the rivers,  
or against the sea Your indignation?  
You, who mount upon Your horses,  
and Your chariots are salvation:  
You, most certainly, shall rouse up Your bow,  
according to the oaths You swore to Your people.  
You shall open the rivers of the Earth.  
The high places saw You, and shuddered;  
the whirlpool of waters passed by.  
The abyss cried out,  
the pit raised its hands aloft.  
The sun and the moon stood still in their course;  
they will march by the light of Your arrows,  
by the splendour of Your glittering spear.  
With a great roar You shall trample the Earth,  
and with fury shall You terrify the nations.

*You came forth for the salvation of Your people,  
in order to save her through Your Christ.  
You wounded the head of the malefactor's house,  
You exposed his foundations up to the neck.  
You cursed his sceptres  
at the head of his warriors,  
who came like a whirlwind to crush me.  
The rejoicing of the righteous shall be  
in the measure of their suffering.  
You made a way in the sea for Your horses,  
and amid the mire of deep waters."*

### Chapter VI

#### Interpretation of Habacuc's prophetic canticle

1. *"I heard Your announcement, O Lord, and was filled with dread"*: The Annunciation by Archangel Saint Gabriel to the Most Blessed Virgin Mary, that the Divine Word would take flesh in Her most pure Womb, gave rise to a holy fear in the prophet's soul. *"Lord, give Your Work life in the midst of the years. Yes, in the midst of the years You shall make it plain"*: Ardent plea for God to bring forward the hour of the great mysteries of the Incarnation of the Divine Word and of the Work of Reparation and Redemption, which the prophet contemplated in his vision. *"And when You are offended You shall recall Your mercy"*: since the Just Wrath of the Eternal Father would be appeased by the infinite reparation of Christ and Mary on Calvary.
2. *"God shall come from Auster"*: The Divine Word, to Whom the Soul of Christ is hypostatically united, would descend from Heaven without separating from the glory of the Father. *"The Holy One, from Mount Pharan"*: The Holy Spirit would cover the Virgin Mary with His shadow, forming from Her Most Pure Blood Christ's corporal Humanity, which at that same instant would be united to the Divine Word and the Most Divine Soul. The words 'Auster' and 'Pharan' have the meaning 'Heaven'.
3. *"Glory of His covered the Heavens"*: God granted the Soul of Christ the greatest degree of glory possible in a creature. The prophet, then, in so few words, describes the glorification of the Soul of Christ in Heaven from the instant of His creation before all things. *"And Earth is filled with His glory"*: The Most Blessed Virgin Mary, symbolized by the word "Earth", would encompass, in Her most pure Womb, Heaven, which is the infinite glory of Christ as God, and the finite glory of Christ as Man; which means to say that from the very instant of the Incarnation of the Divine Word, the glory of God dwelt on Earth.
4. *"His clarity shall be like brightest light"*: Christ, from the instant of His Incarnation, enjoyed in His Body the glorious state in supreme degree; though for the greater part of His life He possessed at the same time a passible state, in order to be able to suffer and die; in which state this glory was veiled.
5. *"Rays of glory in His hands."* The Most Sacred Humanity of Christ, after carrying out the Work of Reparation and Redemption, was glorified with the supreme fullness of glory His Soul possessed in Heaven before taking flesh. This was brought about when, firstly His Soul, and afterwards His Body, lost the passible state assumed by both elements. The glorification of Christ's Body entailed that of His Most Sacred Wounds, which are mighty beacons of penetrating and inextinguishable divine light. Moreover, the expression: *"Rays of glory in His hands"*, is indicating the glorification of the Mystical Body, fruit of the Passion and Death of Christ, her Head.
6. *"There His might is concealed"*: The foundation of our strength rests on the Death and Resurrection of Christ, since Christ won everything for us, triumphing over death, the devil and the world. *"Death shall succumb before His Face"*: Christ, triumphing over sin, engendered us to the life of Grace, in order that by corresponding thereto we might live eternally. *"And He shall enchain the devil beneath His feet"*: Christ, by dying on the Cross, triumphed over Satan, crushing his head and enchaining him beneath His feet.
7. *"He halted, and measured the Earth"*: Christ, by His power, encompasses and dominates the world. *"He glanced, and sundered the peoples apart, and the high places of this world were reduced to dust"*: Christ, by His Blood, ransomed us from the power of Satan, as likewise from his works and pomps, and humbled the pride of the world. *"The hills of the world bowed down along the paths of eternity"*: Christ, from the Cross, fixed His merciful gaze upon those who, by availing themselves of His Graces, would follow along the path of salvation.
8. *"I saw the tents of Ethiopia gather in favour of iniquity; and the skins of the land of Madian shudder."* The first part signifies the existence in the world of the power of Satan, prince of darkness; and the second, the shuddering of the power of infernal darkness at the might of the righteous who avail themselves of the spiritual power of the Church, since two powers coexist in the world: the power of Christ's Church, and the power of Hell, which trembles at the power of the Church.
9. *"Lord, was Your displeasure perchance at the rivers, or Your rage against the rivers, or against the sea Your indignation?"*: God is pleased with those who battle courageously against the enemies of the soul, this battle being expressed by the words "river" and "sea." *"You, who mount upon Your horses, and Your chariots are salvation"*: To those who battle courageously, God sends His help by a very lavish outpouring of Graces through the Sacraments, in order that they triumph in battle.
10. *"You, most certainly, shall rouse up Your bow, according to the oaths You swore to Your people"*: The foundation of the Church, by Christ, is the culmination of the promise of the Everlasting Covenant between God and men. The word "bow" betokens rainbow, symbol of the Church. *"You shall open the rivers of the Earth"*: is the ceaseless outpouring, by the Church, of superabundant Graces. The "rivers" signify the Sacraments and other means of

sanctification. The word "Earth" signifies the Virgin Mary, Mother of the Church and Treasures of all Graces, Who, as Universal Mediatrix and Dispensatrix, opens the fountains of salvation to men.

11. *"The high places saw You, and shuddered"*: The Church of Christ, by virtue of her indefectibility and invincibility, in the course of the centuries remains unshakable, ineradicable and powerful against the attacks of her enemies, expressed in the words "the high places." *"The whirlpool of waters passed by"*: the Barque of the Church, constantly shaken by the assaults of her enemies, remains steadfast amid every convulsion, in such fashion that the various manifestations of the infernal powers against the Church have gone by successively without ever causing her to founder.
12. *"The abyss cried out"*: signifies Satan's unchaining in the Last Times, and the ferocious battle of the infernal powers against the Church. *"The pit raised its hands aloft"*: is the manifestation of Antichrist-in-person, and his actions as man-devil, since he will take flesh in a human body animated by his own infernal spirit. Antichrist will reveal himself publicly in the middle of the final week of years preceding the Return of Christ to earth to establish His Messianic Kingdom.
13. *"The sun and the moon stood still in their course"*: In these Last Times, through the general apostasy of the roman church, the faithful remnant has taken refuge in the desert of El Palmar de Troya. Since Christ, Who is the heavenly Sun, and Mary, Who is the heavenly Moon, have encamped in that Sacred Place, in order that it be the See of the True Church. Also, the Sun was Pope Saint Gregory XVII the Very Great, and today is the reigning Palmarian Sovereign Pontiff, being the visible Head of the Church in representation of Christ, her invisible Head; and the Moon is the Church, the Ark of Salvation. *"They will march by the light of Your arrows"*: The militia of the Palmarian Church, which was ruled by the Great Pope Saint Gregory XVII the Very Great, as Caudillo, and today is likewise by the present Vicar of Christ, sustains a battle without quarter in defence of the Faith against the enemies of the Church. That militia shall conquer a very extensive territory for the Reign of the Sacred Hearts of Jesus and Mary. *"By the splendour of Your glittering spear"*: was the Pontificate of Pope Saint Gregory XVII the Very Great, 'de Gloria Olivae' who, as Caudillo of the *Tajo* and Great Monarch, gracefully flew the Banner of Christ, and brandished his flaming, luminous and invincible sword. The Pope happily reigning carries out an identical mission today.
14. *"With a great roar You shall trample the Earth"*: signifies the Third World War, in which the most powerful and destructive weapons of war shall be employed, laying waste many nations and cities of the world; this World War will be God's punishment for the first great general apostasy, and will occur prior to the formation of the Great Hispano-Palmarian Empire. *"And with fury shall You terrify the nations"*: refers to the final three days of darkness preceding the Glorious Second Coming of Christ, and shall be the greatest display of God's Wrath upon humanity, two-thirds of which shall perish as consequence.
15. *"You came forth for the salvation of Your people, in order to save her through Your Christ"*: Christ, at His Glorious Second Coming, shall come in great power and majesty, and shall destroy Antichrist by the breath of His mouth and the radiance of His presence. *"You wounded the head of the malefactor's house"*: refers to the destruction of Antichrist, chief of the infernal empire. *"You exposed his foundations up to the neck"*: At the Universal Judgement, Christ, on judging the wicked, will expose all their iniquity in the sight of the rest.
16. *"You cursed his sceptres at the head of his warriors, who came like a whirlwind to crush me"*: Here is God's curse upon the reprobate, and His condemnatory sentence to eternal fire. *"The rejoicing of the righteous shall be in the measure of their suffering"*: refers to the happiness and joy of the righteous, since God will bless them, rewarding their patience and perseverance with eternal happiness. The righteous shall rejoice according to the measure and intensity of the suffering and persecution they underwent.
17. *"You made a way in the sea for Your horses"*: At the establishment of the Messianic Kingdom on Earth, for its inhabitants will disappear all the difficulties they previously had; since, by virtue of their glorious bodies, they shall dominate all the elements and enjoy perfect happiness without admixture of any evil whatsoever. *"And amid the mire of deep waters"*: means that the world, at the establishment of the Messianic Kingdom, shall be restored and transformed into a new paradise.

### Chapter VII

#### Habacuc's orison following his prophetic canticle

1. Habacuc, after his prophetic canticle, cries out to God saying:  
*"I heard Your voice, Lord, summoning to judgement,  
and my bowels were moved.  
At Your voice, my lips trembled.  
And I quaked so much  
that I longed to die and abandon my body to corruption,  
and repose in Your mansion  
before the final afflictions  
come to pass,  
and thus live with Your people already saved,  
awaiting Your coming as Judge.  
Because preceding Your Second Coming  
the chaos shall be so great  
that the fig tree shall not give her fruit  
and the vineyards shall not bud forth.  
The fruit of the olive tree shall be wanting  
and the fields shall yield no sustenance."*

*The sheep shall be snatched from their sheepfolds,  
and the stables deprived of livestock.  
But I, my trust placed in You, Lord,  
will be glad and rejoice in Jesus, my God.  
The Lord God is my strength,  
He shall give me feet like the deer's,  
and the Victor shall lead me to the heights,  
where I will sing hymns of praise."*

2. In this prayer Habacuc displays the profound impact, joy and dread produced in his soul by the mysteries God has revealed to him through the sublime vision. All of this intensifies in his soul the desire to abandon the prison of his body and fly to the heavenly Abode where his Creator dwells. The prophet's soul, thus renewed and detached from earthly things, thinks only of the Lord, Who is his hope and strength, and in Whom he shall rejoice and live eternally, singing hymns of praise.

### Chapter VIII

#### Death of the Prophet Habacuc

The Prophet Habacuc died a holy death on Mount Carmel in the year 4700, when two hundred and thirty years old, during Zorobabel's caudilloship.

## Book X

### The Prophet Sophonias

#### Chapter I

##### Birth of the Prophet Sophonias

The Prophet Sophonias, from the tribe of Judah, was born in Jerusalem in the year 4521, during the reign of perverse Manasses, king of the reunified Kingdom of Israel. Sophonias was the son of Prince Chusi, King Manasses' brother, both being sons of virtuous King Ezechias. Sophonias was, therefore, King Manasses' nephew and King Ezechias' grandson. Sophonias was ever celibate. He is one of the prophets called Minor. His name means 'the Lord's secret'.

#### Chapter II

Sophonias becomes an Essenian religioso on Mount Carmel. Sophonias is anointed prophet in minor grade.

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

1. In the year 4533, when twelve years old, Sophonias became an Essenian religioso on Mount Carmel.
2. In the year 4535, when fourteen years old, Sophonias was anointed prophet in minor grade by Most Holy Melchisedech on Mount Carmel.
3. In the year 4537, when sixteen years old, Sophonias was sanctified and anointed prophet in major grade by Most Holy Melchisedech on Mount Carmel.
4. In the year 4545, when twenty-four years old, in the Cave of Elias on Mount Carmel, the Prophet Sophonias received the first grade of the Essenian priesthood, or priestly coadjutor.
5. In the year 4552, when thirty-one years old, in the Cave of Elias on Mount Carmel, Sophonias received the second grade of the Essenian priesthood, or priest.
6. In the year 4559, when thirty-eight years old, in the Cave of Elias on Mount Carmel, Sophonias received the third grade of the Essenian priesthood, or chief priest.
7. The Prophet Sophonias carried out his prophetic mission during the reigns of the following kings of Judah and Samaria united or reunified Kingdom of Israel: Manasses, Ammon, Caudilla Judith, Josias, Joachaz, Joachim, Jechonias, Sedecias, and Viceroy Godolias, Godiel and Goniel. He continued to fulfil his prophetic mission, after his deportation, in Babylonia, Media and Persia.

#### Chapter III

Sophonias's prophecy on the devastation of the Kingdom of Israel and the destruction of Jerusalem by the Babylonian armies

1. In the year 4542, during the reign of perverse King Manasses, the Prophet Sophonias received from God the following prophecy, which he made known to the king, the princes, the priests and the people: "The Lord God of Hosts says this: Owing to your manifold abominations, I will extend My avenging hand over the Kingdom of Israel, and particularly over the inhabitants of Jerusalem; and her iniquitous priests, many of whom were previously My ministers, shall be exterminated together with their idols. All those who ceased to serve Me, the Lord God, shall perish as well, as shall those who neither sought Me nor endeavoured to find Me."
2. "I will chastise the iniquity of the king, his children, the princes, the priests and all those who live like pagans. I will chastise all those who arrogantly cross the threshold of My Sacred Temple, filling it with wickedness and fraud. Meticulously shall I scrutinize the city, exposing the inhabitants immersed in the filth of sin, who, with presumptuous daring, are saying in their hearts: 'The Lord will do neither good nor evil to any one'. They shall be despoiled of their riches and their mansions turned into wastes; they will build houses but not dwell in them; and plant vineyards, and not drink of their wine. There shall be a mighty clamour in Jerusalem, from one end of the city to the other."
3. "The beautiful city shall be reduced to solitude, to abandon and to waste. Accordingly, those who pass by shall say: 'This is that glorious city which lived secure and said in her heart: Here am I; and, apart from me, none other'."

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*How has she become wasteland, a lair for beasts? And all who pass her by shall whistle and gesture jeeringly at her with their hands."*

#### Chapter IV

Sophonias's prophecies: The great day of the Wrath of the Lord. The final three days of darkness

1. The Lord God of Hosts says: "I shall remove from the Earth all the evil existent in her, and all the godless shall be exterminated. Remain, then, in silent fear before Me, your God and Lord, because the day of My Holy Wrath is nigh; branded are they who are to perish beneath the terrible sword of My justice, and marked the saints who shall be called to the eternal banquet."
2. "The great day of My Holy Wrath is nigh. It is nigh, and fast approaching. Embittered the voices to be heard on that terrible day. Then shall the mighty find themselves in great difficulty. Day of wrath, that tremendous day: day of tribulation and of affliction, day of calamity and of misery, day of darkness and of obscurity, day of murkiness and of tempests. Day of the dreadful sound of trumpets against strong cities and lofty towers. Afflicted shall men be, who will walk about like the blind because of their obstinacy in sinning against Me, your God and Lord, and their blood shall be sprinkled about like dust, and their corpses thrown out like rubbish. Neither the silver nor the gold they possess will be able to deliver them on that day of My Just Wrath; since I, the Lord God of Hosts, with the fire of My zeal, shall devour the Earth and exterminate all the iniquity existent upon it."

#### Chapter V

The Prophet Sophonias exhorts men to prayer and penance so that they be prepared for the terrible day of the Lord's judgement.

##### Apocalyptic prophecy on the Last Judgement

1. The Prophet Sophonias's words on God's behalf: "Come all and gather, O rebel peoples, under the Law of the Lord, and pacify His just anger before the Lord's decree generates the hurricane of devastation; before the furious Wrath of the Lord descends upon you, on the day of His terrible indignation."
2. "Because the Lord God of Hosts says this: I hear the insults and blasphemies vomited against My faithful people by the adulterers of truth and transgressors of My Holy Law; accordingly, I swear that the peoples obstinately persisting in evil shall be treated like the cities of Sodom and Gomorrah; since their lands shall be turned into regions of dry thorn bushes, their inhabitants into heaps of salt, and never again shall there be life in them, but eternal desert. All this shall befall them because, out of their pride, they became conceited and blasphemed against My faithful people, whom I protect as the Lord God of Hosts that I am. This My faithful people shall be exalted by special Graces and blessings. I, the Lord God of Hosts, shall exterminate idolatry and other corruptions on Earth; on the day of Judgement I will show Myself to be terrible against all godlessness, and shall be adored by all surviving mankind."
3. The Prophet Sophonias's clamour: "Seek the Lord all you humble of Earth, who have kept His precepts: seek the Just One, seek the Meek One, in order to find refuge on the day of the Lord's Wrath, because pride shall be crushed, godlessness exterminated, opulence laid waste and idolatry uprooted." The prophet ceaselessly cries out to men to seek the Lord and take refuge beneath His protection. And he reveals the saving paternity of Jesus Christ and the destruction of those not availing themselves of the meekness and humility of His Deific Heart.

#### Chapter VI

Prophecies of Sophonias: Corrupt Jerusalem, figure of the apostate church. Sophonias's prophetic rebukes.

##### The three days of darkness, Universal Judgement and the Messianic Kingdom

1. "Most Holy Ananias, Lord God of Hosts, says this: Woe betide you, Jerusalem, city which provokes My Just Wrath, though so often delivered by Me from enemy danger! You have no desire to listen to My prophets who speak to and admonish you. You have no desire to return to Me, your God and Lord, nor to place your trust in Me. Your princes are in your midst like roaring lions; your judges like wolves of the night; your false prophets like madmen, void of faith; your priests have profaned the sanctity of the Temple and do violence to My Law. I, your God and Lord, am Just, and am in your midst, Jerusalem, and will not let your wickedness go unpunished, and you shall be publicly and rigorously judged, and none of your iniquity will be kept hidden; since you are not even ashamed at your own dishonour. You know, O My people, how other nations have been exterminated, their fortresses razed, and the streets of their devastated cities deserted. And after you came to know of these punishments, I thought: 'At last My People shall fear Me and pay heed to My admonitions, so as not to be laid waste on account of her sins, as has befallen her on other occasions'. But you, O My people, far from being converted to Me, have become even more perverse."
2. "Therefore, O Jerusalem, when the day of the Universal Resurrection arrives, My Christ shall come to you, the Supreme Judge, Who shall judge you for your abominations. Since He shall then summon into His presence all peoples and kingdoms, and upon the wicked shall pour out His indignation, and the Wrath of His fury; and the fire of His zeal shall transform the Earth. Then shall He purify the lips of the nations, so that all invoke My Holy Name, and serve Me beneath His holy yoke. He will assemble My true adorers, who shall come from every place to offer Me their precious gifts."

#### Chapter VII

Sophonias's prophecy on the Church of Christ. Special application to the Palmarian Church.

##### Massive conversion of the Jewish People at the end of time

1. "Most Holy Malachias, Lord God of Hosts, says this: On that day, O My faithful people, you shall not be confounded by the iniquity of those who have prevaricated against Me; since I will take out from your midst the teachers who foster falsehood, who shall no longer be full of conceit at possessing My Holy Mount Zion. I will place you, O My faithful people, in a modest and humble spot, where you shall put your trust in My Holy Name; in such fashion that

11<sup>th</sup> Part: The Prophets called Minor. The Most Holy Prophet Malachias – Book X: The Prophet Sophonias

the faithful remnant of My people shall neither commit injustice, nor utter lies, nor possess a deceitful tongue in her mouth, because she shall be well shepherded, her siesta peaceful, and there shall be none to frighten her." In this paragraph Sophonias emphasizes the doctrine of the sanctity and indefectibility of the Church, as likewise the perfection of the members who put into practice her teaching and exhortations. The Church, in the person of the Pope, enjoys the infallible assistance of the Holy Spirit, on account of which her doctrine is true, since she cannot deceive nor be deceived.

2. "Then, O daughter of Sion, shall you sing praise, and be glad and rejoice with all your heart; since the Messiah Saviour shall redeem you from your sins and drive your enemies away. He, as the Lord God and King of Israel, shall be in your midst, and no evil at all shall you fear. On that day Jerusalem shall be told: 'Have no fear'; and Sion: 'Do not lose heart'; since He, as your Lord and mighty God, shall save you. In you shall He be glad and rejoice. He shall be steadfast in loving you, rejoicing in your praise."

3. "On that day I shall draw to My Church many who were previously Mine, but afterwards withdrew from My Holy Law, so that they may no longer suffer confusion. I shall blot out from the Earth the names of all those who persecuted My People, and shall have mercy on the weak and will save those who had been rejected. And to those who persevere in My service, I shall give glory and renown in the presence of their oppressors."

### Chapter VIII

Sophonias in the Babylonian captivity. Sophonias's apostolate in Media and Persia. Death of Sophonias

1. The Prophet Sophonias was led captive to Babylonia in 4629, year of the final deportation. Afterwards he moved to Ecbathana, capital of the Median Empire; and later to Susa, capital of the Persian Empire. To Sophonias is due the conversion of King Assuerus, surnamed Cyrus, king of Persia, when still Crown Prince. The Prophet Sophonias, from Babylonia, Media and Persia, by way of letters, carried out a great prophetic apostolate in the territory of Israel.

2. The Prophet Sophonias, when a hundred and sixty-six years old, that is, twelve years prior to the return of the Israelites from the Babylonian captivity to the land of Israel, died a holy death in Susa, Persia, in the year 4687, in the convent of Essenian religiosos of which he was founder and superior.

## Book XI

### The Prophet Aggeus

#### Chapter I

##### Birth of the Prophet Aggeus

The Prophet Aggeus, from the tribe of Levi, was born in the year 4659, in the city of Babylonia during the captivity. Aggeus was a Levitical priest, Essenian terciario and bachelor. He is one of the prophets called Minor. His name means 'joyous' or 'of good cheer'.

#### Chapter II

Aggeus is anointed prophet in minor grade. Aggeus is sanctified and anointed prophet in major grade.

Aggeus receives the rank of levite minister. Aggeus receives the rank of Levitical priest. Aggeus's prophetic mission

1. In the year 4671, when twelve years old, Aggeus was anointed prophet in minor grade by Most Holy Melchisedech, in the city of Babylon.

2. In the year 4675, when sixteen years old, Aggeus was sanctified and anointed prophet in major grade by Most Holy Melchisedech, in the city of Babylon.

3. In the year 4676, when seventeen years old, the Prophet Aggeus received the rank of levite minister, when anointed by the Prophet Daniel in the chief synagogue of the city of Babylon.

4. In the year 4680, when twenty-one years old, the Prophet Aggeus received the rank of Levitical priest, when anointed by the Prophet Daniel in the chief synagogue of the city of Babylon.

5. The Prophet Aggeus carried out his prophetic mission during his captivity in Babylonia while the land of Israel was ruled by Viceroy Goniel; and after his emigration to the territory of Israel, during Zorobabel's, Esdras's and Nehemias's caudilloships.

#### Chapter III

##### Aggeus's prophetic mission in the captivity

From the year 4671, in which he was anointed prophet, Aggeus accomplished a great prophetic apostolate among the Israelite deportees in Babylonia; and also, by letter, among the Israelites residing in the land of Israel. Thanks to Aggeus's intense prophetic work in Babylonia, many of the children of the People of Israel deported there remained faithful to the Holy Law of God, their hopes ever placed in the Lord God of Hosts' promise that He would soon return them to the land He gave to their fathers as heritage.

#### Chapter IV

Return to the land of Israel of many Jews under the caudilloship of Zorobabel.

Preliminary difficulties in rebuilding the Temple of God in Jerusalem

1. In the year 4699, the Prophet and Caudillo Zorobabel, son of Fadaya, from the tribe of Levi, left the Babylonian captivity for Jerusalem. He was accompanied by the Prophet Aggeus, High Priest Joshua, Mardocheus and a vast multitude of people from the thirteen tribes of Israel, including converts. They all arrived in Jerusalem that same year. God's plan called for the immediate rebuilding of His Sacred Temple and the city walls, at the same time as the people were to build their own homes and till their fields. Zorobabel hastened to make a start to the work. And while he drew

up the plans of the Sacred Temple, and designed everything relating to its embellishment, he commanded the rebuilding of the city walls to begin, work which commenced that same year, 4699, when the Babylonian captives arrived in Jerusalem.

2. The great majority of the People of Israel, placing more interest in constructing their homes and in obtaining comforts, went so far as to forget their first and foremost duty: the rebuilding of God's Temple. Their attitude ran counter to the will of the great Caudillo Zorobabel, since he had given orders to the people that, while the plans and drafts of the Temple were being completed, the different materials needed for the immense work were to be stockpiled, so as not to delay its commencement. Zorobabel, devoured by zeal for the glory of God, frequently exhorted, admonished and rebuked his people for their selfish and indolent attitude; and the people also perceived the Lord's irritation on observing the poor yields of their fields and livestock.

3. In the year 4701, the Lord God came out in defence of Caudillo Zorobabel by means of the Prophet Aggeus, who by his admonishments and preaching contributed decisively to the commencement that same year of work on rebuilding God's Temple in Jerusalem.

### Chapter V

The Prophet Aggeus, on God's behalf, reproaches his people for putting off the commencement of the rebuilding of God's Temple in Jerusalem

1. In the year 4701, second of the arrival in Jerusalem of the Prophet and Caudillo Zorobabel and a vast multitude of Jews, the Lord God addressed His words to the Prophet Aggeus, who passed them on to the people:

2. The Lord God of Hosts says this: "This people of Mine persists in saying: 'The time has not yet come for rebuilding the Temple of the Lord'. However, I say to the children of My people: So you have time to build well-appointed homes for yourselves in which to live comfortably, and then say that the time has not come for rebuilding Mine! You have devoted yourselves with boundless energy to procuring everything you need for your own wellbeing, putting more trust in your own hands than in My protection; to the extent of not concerning yourselves with respect to My honour and glory, namely the rebuilding of the Jerusalem Temple. And however much you busy yourselves to your own benefit, if I do not bless your labours, scanty shall be their fruit. So start to consider in your hearts the result of your base conduct. You have sown much and reaped little; you go to eat and drink, and remain unsatisfied; you are cold, and cannot clothe yourselves adequately; you receive wages, and they do not cover your expenses. So you see that, owing to your selfishness, I cannot give you abundance. That is why, expecting more, you obtained less; since I did not permit the heavens to give abundant rain, nor the earth abundant fruits; and drought came upon the earth and upon the hills to the detriment of the wheat, the vine, the olive tree, the fig tree and all the rest of the earth's produce. And it all affected you and your beasts adversely. Why did all this happen to you? Because while you had completely abandoned the rebuilding of My Sacred Temple, every one of you made great haste to prepare his own home."

3. "It is essential that, from now on, you display the utmost interest in the work of My Sacred Temple, so that it be carried out with the greatest diligence. Make haste, then, to continue stockpiling every kind of material required; and that straightaway a start be made to the rebuilding of My Sacred Temple; since I shall delight and be glorified in it. Place yourselves under the wise and prudent guidance of My servant, your Caudillo Zorobabel, who, since arriving in Jerusalem, has not ceased to labour painstakingly on the design of the grandiose work of the Temple dedicated to Me, your God and Lord. Neither the Prophet and Caudillo Zorobabel nor High Priest Joshua are to blame for the delay in commencing the rebuilding, rather many of the members of My people. Make a start right now, since I am with you."

4. When the great Caudillo Zorobabel and High Priest Joshua heard what the Lord had said through the Prophet Aggeus, they were greatly consoled and filled with joy. In turn the people were filled with fear at God's very just reprimand, so that the children of Israel, wearing hair shirts, dressed in sackcloth, and their heads covered in ashes, implored God's pardon, mercy and help. The rebuilding in Jerusalem of the Temple of the Lord God of Hosts was started that same year 4701.

### Chapter VI

For their wholehearted dedication to the work of the rebuilding of His Temple in Jerusalem, God blesses His people with an abundance of goods

In the year 4703 the Lord God said to the Prophet Aggeus: "Communicate the following to My people: The Lord God of Hosts says this: Observe, O children of My people, how from the day you laid the foundations of My Sacred Temple of Jerusalem, I have poured blessings out upon you in great abundance. You see how the seeds spring up vigorously in your fields, and your silos are filled with grain. Observe how the vineyards, the fig, pomegranate and olive trees and all kinds of trees are in full bloom and later will yield abundant fruit to you. Since I, your God and Lord, as Provident Father, from the day you dedicated yourselves to the rebuilding of My Sacred Temple, very specially blessed all your labours, so that you might want for nothing."

### Chapter VII

Aggeus's prophecy on the future glory of the Temple of God in Jerusalem.

Aggeus's prophecy on the Coming of the Messias, the Desired of the nations

1. In the year 4708, the Lord God said to the Prophet Aggeus: "Speak to Zorobabel, Caudillo of People of Israel, to High Priest Joshua and to the entire people, and tell them on My behalf: 'Who is there among you who saw the glory of the Temple built in Solomon's time? And how does the one you are now rebuilding seem to you? Well this one will be even larger and more beautiful than Solomon's. O My servant Zorobabel, be of good cheer! O Joshua, My High Priest, be of good cheer, and the entire people as well! Since I, the Lord God of Hosts, am with you. Go on steadfastly,

then, in this great work in My honour and glory; since, according to the pact I made with My people when I brought her up out of the land of Egypt, My Spirit shall be in her midst. Fear not."

2. "I, the Lord God of Hosts, say to you: In a little while I shall move Heaven and earth, the sea and the whole universe. And I shall move all peoples, and the Desired of all nations shall come and He shall fill this Temple with glory. Because silver and gold are Mine, and you will lack nothing for the embellishment of My Sacred Temple, the great glory of which shall surpass that of the previous one, since it shall be visited by the One Who is bearer of My peace." In this prophecy Aggeus announces to his people the Advent of the Messiah Saviour, the Desired of the nations, ever nearer at hand, Whose Coming would be marked by prodigious signs. The birth of the Messiah shook the Universe, since the angels exulted jubilantly, the bowels of the Earth were moved, the oceans thrown into convulsion, the stars of the Universe quaked, and all the elements demonstrated the glory of God. In the words "and I shall move all peoples, and the Desired of all nations shall come", is contained the doctrine of the Work of Redemption, which embraces all the inhabitants of the Universe; that is, not those of Earth alone, but those of other inhabited planets. By the words "and He shall fill this Temple with glory", is announced that the new Temple of God rebuilt in Jerusalem would be visited by the Onlybegotten of God, Our Lord Jesus Christ Himself; and also in those words is announced the Founding, by Christ, of the New Church, with the sublimity of Holy Mass, the immense treasure of the Sacraments, the everlasting Priesthood and the superabundant Graces poured out upon mankind.

### Chapter VIII

**Aggeus's prophecy on the translation of Zorobabel to Mary's Planet and his return to Earth to battle against Antichrist**

In the year 4721 Most Holy Melchisedech, Lord God of Hosts and Supreme Judge, said to the Prophet Aggeus: "Speak to Zorobabel, Prophet and Caudillo of the People of Israel, and tell him in My Name: I shall shake up Heaven and Earth together, shatter the throne of kings and destroy the strength of the powers of darkness, overturn the enemy chariot and fulminate the Man of Iniquity who drives it, and together with him all his hordes and armaments. And at that time, before I exterminate all iniquity from Earth, I shall take you, O Zorobabel, My servant, and place you as a seal upon My right hand, since I have chosen you as instrument of My glory and justice." Zorobabel and all the other inhabitants of Mary's Planet shall come to Earth at the start of the first half of the final week of years preceding the return of Christ to Earth to establish His Messianic Kingdom.

### Chapter IX

**Aggeus saw God's new Temple in Jerusalem. The Prophet Aggeus's death**

1. Aggeus saw God's new Temple in Jerusalem completely reconstructed in the year 4747, and was the first to sing in it the Alleluia, canticle of joy in praise of God.

2. The Prophet Aggeus died a holy death in Jerusalem in the year 4757, when ninety-eight years old, during the caudilloship of the Prophet and Caudillo Nehemias.

## Book XII The Prophet Zacharias

### Chapter I

**Birth of the Prophet Zacharias**

The Prophet Zacharias, son of Barachias, from the tribe of Levi, was born in the year 4666 in the city of Babylon during the captivity. Zacharias was a Levitical priest, Essenian terciario, married, and forebear in direct line of the Levitical priest Zacharias, father of Saint John the Baptist, the Precursor of Our Lord Jesus Christ. Zacharias is one of the prophets called Minor. His name means "the Lord's remembrance."

### Chapter II

**Zacharias is anointed prophet in minor grade. Zacharias is sanctified and anointed prophet in major grade. The Prophet Zacharias receives the rank of levite minister. Zacharias receives the rank of Levitical priest. Zacharias's prophetic mission**

1. In the year 4673, when seven years old, Zacharias was anointed prophet in minor grade by Most Holy Melchisedech in the city of Babylon.

2. In the year 4678, when twelve years old, Zacharias was sanctified and anointed Prophet in major grade by Most Holy Melchisedech in the city of Babylon.

3. In the year 4683, when seventeen years old, the Prophet Zacharias received the rank of levite minister, when anointed by the Prophet Daniel in the chief synagogue in the city of Babylon.

4. In the year 4690, when twenty-four years old, Zacharias received the rank of Levitical priest, when anointed by the Prophet Daniel in the chief synagogue in the city of Babylon.

5. The Prophet Zacharias carried out his prophetic mission during his captivity in Babylonia, when Goniel was viceroy of the land of Israel; and after his emigration to the land of Israel, during the caudilloships of Zorobabel, Esdras and Nehemias.

### Chapter III

**Zacharias's prophetic mission in the captivity**

From the year 4673, in which he was anointed Prophet, Zacharias, eminent Oracle of God, carried out a lofty prophetic mission among the Israelite deportees in Babylonia; and, by means of letters, among the Israelites resident in the land of Israel. Thanks to his very intense apostolate, many of the inhabitants of the Babylonian Empire were converted to the Faith of the Lord God of Israel.

### Chapter IV

**The Prophet Zacharias exhorts many of the Israelites captive in Babylonia to conversion**

In the year 4681 the Lord God spoke to the Prophet Zacharias, saying: "Go and tell those children of the People of Israel who are following a way contrary to that traced out by Me: The Lord God of Hosts says this: Be converted to Me and I shall turn back to you. Do not be like your fathers whom My prophets exhorted, saying to them on My behalf: 'Be converted from your evil ways and wicked designs!' who nevertheless neither listened to Me nor paid heed to My exhortations. And what subsequently happened to your fathers? And what of those false prophets who deluded them by vain promises so that they might not heed the true prophets sent by Me? Were the chastisements I announced to your fathers through My prophets not fulfilled in them by any chance? And did not many of your fathers, at the chastisements that befell them for their sins, turn their repentant gaze to Me saying: 'Just as the Lord God of Hosts announced, the very same has come to pass because of our evil deeds and wicked behaviour'?"

### Chapter V

**Zacharias's symbolical-prophetic visions**

On the 25<sup>th</sup> of December in the year 4698, the Lord God of Hosts showed the following symbolical-prophetic visions to the Prophet Zacharias, as he himself describes:

1. **First Vision:** the moment in which the dispersed Israelites return to the land of Israel.

The Prophet Zacharias relates: "At night I had this vision: I saw Most Holy Melchisedech mounted upon a red horse which was standing by some myrtles in a hollow; and following Him stood bay, white and varicoloured horses. And I asked: 'What do these signify, my Lord?' Most Holy Melchisedech answered: 'I will show you what these things are'. Then I saw many riders mounted on the horses, and I asked Most Holy Melchisedech mounted on a red horse: 'Who are they, My Lord'. He replied: 'They are the angels sent by Most Holy Ananias to ride around the Earth'. And then the multitude of angels in the form of riders said to Most Holy Melchisedech who had halted amid the myrtles: 'Lo, we have ridden around the land of Israel and seen that the time is ripe for the return there of the children of the People of God who are dispersed'; at which Most Holy Melchisedech said: 'Holiest Ananias, when will You take pity on Jerusalem and the other cities of Israel with which You are angered? This is now the seventieth year of their captivity'. And Most Holy Ananias replied to Most Holy Melchisedech with words of hope and consolation for His people. Then Most Holy Melchisedech, who was speaking with me, said: 'Cry out to the children of Israel, saying: Most Holy Ananias, the Lord God of Hosts, says this: My zeal and love for Jerusalem and Zion are very great. I will turn My compassionate gaze again towards the City of Jerusalem; My Sacred Temple will be rebuilt there, and city walls will again encircle her. In the territory of Israel goods will again superabound, and I will console Zion and single out Jerusalem once more'."

2. **Second vision:** The four horns and the four angel operators:

The Prophet Zacharias relates: "Then I raised my eyes to see and beheld four horns. I asked Most Holy Melchisedech, who was speaking to me: 'What does this signify?' He replied: 'They are the horns that have winnowed Jerusalem and all My people of Israel'. And the Lord showed me four angels in the figure of operators or workers, and I asked: 'What have they come to do?' And He replied: 'They have come to cast down the horns of those who rally their forces against My People Israel for the purpose of ruining her'."

3. **Third vision:** The Man with a measuring cord:

The Prophet Zacharias relates: "I raised my eyes again and looked: And I beheld that Most Holy Melchisedech, in the form of a Man, brought in His hand a measuring cord, and I asked to Him: 'Where are you going, Lord?' He replied: 'I am going to measure Jerusalem to ascertain her length and breadth'. Thereupon, when Most Holy Melchisedech went outside with the measuring tape, Most Holy Ananias said to Him, referring to me: 'Quickly, speak to Zacharias, My prophet, and say to him: Such will be the multitude of people and animals in the city of Jerusalem, that many will have to lodge outside her walls. But I will be for Her like an encompassing wall of fire, and I will be glorified in her midst. O children of My people! From Babylonia and from wherever else you are dispersed, come back to the land of Israel. O children of Zion who dwell in Babylonia, return quickly to your land and restore Jerusalem and My Sacred Temple. And after the glory of the People of Israel has been re-established, I will take care of it with vehement zeal, so that whoever touches it shall be touching the apple of My eye. For lo! My hand is raised over her enemies, and be aware that I will allow My Holy Wrath to fall on anyone who does you harm'. Then Most Holy Melchisedech approached me and transmitted the foregoing words of Most Holy Ananias. Immediately afterwards, I heard Most Holy Melchisedech say: 'Sing hymns of praise and be happy, O Daughter of Zion, seeing that I will come and dwell within you. On that day many nations shall gather around Me, your God and Lord, and they shall also be My people, and I will dwell amid My people, and she shall know that Most Holy Ananias sent Me, and that I and Most Holy Ananias have sent Most Holy Malachias. The Lord God of Hosts will possess you as His portion in the sanctified land, and will choose Jerusalem once more as Holy City. Let all mortals be silent in the presence of the Lord, because He has descended from His Holy Abode.'"

The Prophet foretells the Israelites' return to the land of Israel, the rebuilding of the Temple of God in Jerusalem, as well as of the city and its walls. But principally he foretells the coming of the Messiah Saviour, the founding by Him of the New Church, the Coming of the Holy Spirit, and the incorporation into Christ's Church of many Gentile peoples who shall be converted.

4. **Fourth vision:** Inauguration of Jerusalem's New Temple and sanctification of High Priest Joshua. Prophecy on the Birth of the Messiah, Saviour of the world.

The Prophet Zacharias relates: "God showed me in vision High Priest Joshua, who was standing before Most Holy Melchisedech in the New Temple of Jerusalem. To the right of Joshua was Satan in a hostile attitude at the inauguration of God's New Temple. Most Holy Melchisedech said to the demon: 'I rebuke and reprimand you, O Satan, for though you wish to impede it, High Priest Joshua will restore My Sacred Worship in Jerusalem.'"

"I saw that the Prophet Aggeus, a Levitical priest, placed in the hands of High Priest Joshua a shining object like a burning coal, and I asked him: 'Is that a brand taken from the fire?' As High Priest Joshua was vested in ancient pontifical attire, Most Holy Melchisedech said to the angels accompanying Him, 'Take off his ancient vestments and tiara, and clothe him in the new attire and new tiara made for this great solemnity'. Once Joshua was dressed in this way, Most Holy Melchisedech said to High Priest Joshua: 'See, I have taken iniquity away from you and have had you dressed in festive attire'. In these words, Most Holy Melchisedech confirmed to High Priest Joshua that, on receiving the Triple Benediction in his hands, he had become sanctified, and therefore the Holy Spirit now dwelt in his soul. Zacharias also saw that High Priest Joshua placed the Sacrament of the Triple Benediction in the replica of the Ark of the Covenant which presided in the most sacred part of God's Temple in Jerusalem.

Afterwards Most Holy Ananias appeared to High Priest Joshua and spoke to him thus: "I, the Lord God of Hosts, say this to you: Walk uprightly in My ways and keep faithfully My precepts; govern My Sacred Temple with authority and carefully watch over its courts. I place at your disposal some of the angels who accompany Me, to assist and defend you."

Immediately after, Most Holy Ananias solemnly said: "Listen O Joshua My High Priest, you and also the virtuous and illustrious men with you: 'Listen, I will cause My Servant, the Orient, to come. He shall be the Cornerstone laid by Me. On this one Stone there are seven eyes. Behold, I will fashion it with a chisel, and in one day the evil shall be removed from My people. On that day He shall summon all to abide in the shade of His grapevine and of His fig tree'. Here, the Orient signifies the Messiah, Christ, as Cornerstone, by means of His Most Sorrowful Passion and Death, raised up the edifice of His Church, instituting Holy Mass and the seven Sacraments within Her, inexhaustible founts of Grace, means of salvation and sanctification of Her members. Our Lord Jesus Christ, by His Passion and Death, triumphed over sin, the Devil and the world, and culminated the work of Reparation and Redemption in one day: calculated from the First Mass in the Cenacle to the moment of His burial.

**5. Fifth vision:** The golden candlestick and the two olive trees. A prophecy on the Church of Christ prefigured by the New Temple of Jerusalem:

The Prophet Zacharias relates: "While I was yet wrapped in thought because of the previous vision, Most Holy Melchisedech returned and I came to my senses like a man waking from sleep. He said to me: 'What do you see, Zacharias?' I replied: 'I see a candlestick of pure gold with a lamp above it surrounded by seven torches, each one with a duct; I also see two olive trees which, issuing from the trunk of the candlestick, stand one to the right of the lamp and the other to its left'. I then asked the Divine Man who spoke with me: 'What do these things signify, My Lord?' He replied, 'Do you not know what these things signify?' And I said: 'No, my Lord'. Most Holy Melchisedech spoke to me saying: 'The golden candlestick with its great lamp, its seven torches and seven ducts signifies the New Temple that shall be rebuilt in My Honour. This is the word that I, the Lord God, speak to My Caudillo Zorobabel: The restoration of Jerusalem and of My Sacred Temple will be carried out, not solely by virtue of the efforts of numerous workers, but principally by My help and favour. The pride of those who oppose My work will be of no avail in the face of the simplicity and constancy of Zorobabel My servant. Every mountain will be laid low, since the hands of Zorobabel shall lay the cornerstone of the foundations of My Sacred Temple, which shall surpass the previous one in opulence and beauty'. Later I asked Most Holy Melchisedech: 'The two olive trees to the right and left of the candlestick, what do they signify?' He replied, 'Do you not know what they signify?' 'No, my Lord', I said. And He explained: 'These are the two anointed who stand to either side of the Dominator of the whole Earth'. In this vision of Zacharias is prophesied, not only the rebuilding of the Temple in Jerusalem, but chiefly the foundation of the New Church by Christ; the candlestick is, then, the Church; the great lamp above it is Holy Mass; the seven torches with their ducts are the seven Sacraments of the Church. The two olive trees represent: the Virgin Mary and the Apostle John the Evangelist, who stood on Calvary to either side of Christ on the Cross; the Prophet Elias and Patriarch Henoch, the two men who spoke when Christ ascended to Heaven; the Prophet Elias and Caudillo Moses, who stood on Mount Thabor to either side of Jesus in His glorious Transfiguration; the Apostles Peter and Paul, principal columns of the Church founded by Christ; Pope Saint Gregory XVII the Very Great and Bishop Father Isidore Mary of the Holy Face, today Pope Saint Peter II the Great, who were principal columns of Christ's Church in the spiritual desert of El Palmar de Troya, and also Founder and Cofounder, respectively, of the last and exalted Order of Carmelites of the Holy Face in Company of Jesus and Mary. They also represent Caudillo Zorobabel and High Priest Joshua, who were God's executive instruments in the rebuilding of the Sacred Temple of Jerusalem.

**6. Sixth vision:** The flying book. Prophecy on the Last Judgment.

The Prophet Zacharias relates: "Later, turning round I raised my eyes and saw a book flying. Most Holy Melchisedech asked me: 'What do you see, Zacharias?' I answered: 'I see a flying book some twenty cubits long and ten wide'. To which He replied: 'This is the book of divine maledictions which shall be poured out on Earth upon transgressors of My Holy Law, and upon perjurers, who shall be judged just as is written in the book. I will banish them from My presence and they shall be tormented by eternal fire'."

**7. Seventh vision:** The woman transported in the amphora. Prophecy on the judeo-masonic empire and its satanic worship.

The Prophet Zacharias relates: "Most Holy Melchisedech said to me: 'Zacharias, raise your eyes now to see what appears'. I said, 'What is it, Lord?' He replied: 'What appears is an amphora, which signifies the peak of the measure of iniquity on Earth'. Afterwards I saw them bring as though a talent of lead, and I also saw a woman seated on the amphora. Most Holy Melchisedech said to me: 'This woman is iniquity'. Then He cast her into the amphora, sealing its mouth with the talent of lead. I then raised my eyes and saw two women coming whose kite-like wings moved in the wind, and they raised the amphora up between Earth and Heaven. I asked Most Holy Melchisedech: 'Where are they taking the amphora?' He answered me: 'To the empire of evil where a sacrilegious temple will be raised upon foundations of iniquity, iniquity which shall establish its see there'. The empire of evil is the anti-church or Satan's church or the

judeo-masonic empire, utterly opposed to the Empire of Christ's Holy Church. Both empires sustain ceaseless warfare against each other, but the Church of Christ always prevails over the anti-church or church of Satan, which shall be annihilated by the breath of Christ at His Second Coming. The woman seated upon the amphora is also a figure of Antimary. The two women with kite's wings represent: the first, sionism; and the second, freemasonry.

**8. Eighth vision:** The four chariots. Prophecy on different events of the Last Times.

The Prophet Zacharias relates: "I raised my eyes again and observed: and lo, four chariots emerged from between two mountains, which were mountains of bronze. Pulling the first chariot were bay horses; the second, black horses; the third, very vigorous white horses; and the fourth, varicoloured horses. I also saw Most Holy Ananias, and I asked Him: 'What do these things signify, my Lord and God?' To which He answered me: 'These are the four winds of Heaven which rise up to come before Most Holy Melchisedech, Dominator over the whole Earth; that the chariot of black horses of bay horses went out with great fury and made ready to gallop over the whole Earth; that the chariot of white horses headed for the land of Septentrion; that the chariot of white horses went in pursuit of the previous one; and that the chariot of varicoloured horses left towards the land of Auster. I heard Most Holy Ananias say to the chariot of white horses, which was the most vigorous: 'Go, and travel the whole Earth'. And, in effect, it travelled everywhere. Afterwards Most Holy Ananias said to me: 'See, that chariot of white horses has achieved that Most Holy Malachias, Sanctifier of the whole Earth, repose over the land of Septentrion'."

The four chariots represent four periods in this Apocalyptic Age: the chariot of bay horses symbolizes the cruel and bloody wars of these Last Times, the innumerable martyrs of Christ's Church, victims of godless political regimens, and more especially the countless martyrs, victims of Antichrist or Man of Iniquity. The chariot of black horses symbolizes the immense power of Satan in these Last Times, as well as the two general apostasies: the present-day one of the roman church, and that into which many of the faithful of the Palmarian Church will fall. The chariot of white horses symbolizes the forces of the Palmarian Church led by the reigning Palmarian Pontiff, and his glorious triumph over heresies and other depravities. The chariot of varicoloured horses symbolizes the great battle that will take place between Antichrist together with his iniquitous hordes and Holy Church with her fervent army, symbolized by the land of Auster. Christ, at His Glorious Second Coming, will annihilate Antichrist by the breath of His mouth, establishing the Messianic Kingdom on Earth; in such fashion that the Spirit of God will annihilate forever the spirit of evil, symbolized by the land of Septentrion.

### Chapter VI

#### Another prophecy of Zacharias on the Messiah Saviour

"The Lord God of Hosts says this: Behold the Man whose name is Orient: He shall be born of Himself and shall build a Temple to the Lord. He shall raise a Temple to the Lord; and the glory shall be His, and He shall be seated, and shall reign upon His throne, and there shall be council of peace between the Two of them." Here is the profound meaning of Zacharias's prophecy: "He shall be born of Himself" since the mystery of the Incarnation of the Divine word was the work of the Triune God Himself. The words "and shall build a Temple to the Lord," refer to the building up again of Christ's Body by virtue of His Glorious Resurrection. "He shall raise a Temple to the Lord": Here is prophesied the Founding of the Church by Christ. "And the glory shall be His, and He shall be seated, and shall reign on His throne, and shall be a Priest on His throne, and there shall be council of peace between the Two of them": In these words Christ, eternal King and temporal King, is spoken of; since as God He is King of Infinite Majesty, and as Man is King of Israel, being descendant of King David; and also Christ the Eternal High Priest is spoken of. In the word "throne" is also indicated Mary's Immaculate Heart, in which the Deific Heart of Jesus is enthroned with His majestic throne of universal King and exalted altar of Eternal High Priest. "And there shall be council of peace between the Two of them": expresses the perfect harmony and mutual understanding existent between the reigning Hearts of Jesus and Mary; since Christ's Most Loving Heart throbs with joy and delights at satisfying the least desire of Mary's heartbeats.

### Chapter VII

#### God, through the Prophet Zacharias, demands of His people spiritual renovation

1. In the year 4700, a few months after the return of the Israelites captive in Babylonia to the land of Israel, two illustrious men who had stayed in Israel during the captivity, sent messengers to Jerusalem to pray in the portable Temple erected to the Lord on Mount Sion, and also to ask the prophets and priests of the Lord God of Hosts the following: "Do we perhaps have to continue keeping the fasts and public mourning and other signs of penance imposed on this land in remembrance of the ruin of Jerusalem and of the Temple?" In view of this question, the Lord God of Hosts spoke to the Prophet Zacharias, saying: "Communicate the following to the messengers: When you fasted and grieved during these seventy years, did you all really do it for Me? And on the contrary, when you ate and drank, did you not really do so for your own benefit? Even before the captivity and through other prophets, when Jerusalem was still inhabited and filled with riches, did I not reproach the members of My people for their hypocrisy and lack of true spirit according to My Law? Nevertheless, not wishing to hear My words, they stopped their ears so as not to hear; and, rebels, turned their backs on Me. They hardened their hearts like diamonds so as to take no notice of My Holy Law. That then is why I, the Lord God of Hosts, was filled with great indignation and permitted the misfortunes I foretold through the prophets to happen to My people; and consequently they were dispersed, and this country became desolate and waste, when it was a land of delights."

2. "So, then, I tell you now: Keep away from all hypocritical behaviour and act in accordance with the true spirit of My Law: Judge according to truth and justice; let each one of you perform acts of charity and mercy to his fellow men; take care not to wrong the widow, the orphan, the pilgrim, the poor, and let no one think evil in his heart against his neighbour."



**Chapter VIII**

God, through the Prophet Zacharias, promises peace and happiness to His people as long as they remain faithful to Him

1. In the year 4703 the Lord God spoke thus to the Prophet Zacharias: *"The Lord God of Hosts says this: I have always possessed great zeal for Zion. And owing to My great zeal, I became exceedingly irritated with My people because of their sins. But see, I have returned to Zion to dwell in the midst of Jerusalem. And Jerusalem shall be called City of truth, and Mount Zion My Holy Mountain."*

2. *"For a long time this land shall be seen densely populated by the members of My people. The streets of Jerusalem will be seen full of children playing in her plazas, as well as of elderly folk going along her streets, each with walking stick. May your arms then, become vigorous, O you, who in these days hear My encouraging words through the mouths of My prophets! And especially now that the foundations of My Sacred Temple have been laid and her walls are being raised. Since before you began to rebuild My Sacred Temple you had scarcely a day's wages, nor fruit in your fields, nor true peace. But from now on things shall not be the same; because I shall arrange that peace reign, that the vines yield their grapes, the land produce its fruits, the heavens their dew, and I will see to it that the children of this people have all these things in abundance. So then, just as in other times you were the object of malediction among the Gentiles, so now you shall be the object of benediction. Fear not, then, take heart."*

3. *"So, just as I determined then to chastise you before for having provoked My indignation, and did not treat you with mercy, now I have resolved to favour you so that no evil befall this land of Israel, nor Jerusalem its capital. Have no fear, then. Nevertheless, these are the things you should do: Each of you tell the truth to your neighbours; in your tribunals hand down sentences of peace and truth; let no one contrive injustice in his heart against his neighbour; do not swear falsely. Because all these and other iniquities are things that I abhor. Your fasts and other sacrifices shall be converted into joy and happiness for you, provided you love truth and peace."*

4. *"So then, from different peoples proselytes to your Faith shall come and dwell in many of your cities. The inhabitants of one shall go and say to those of another: 'Let us pray in the presence of the Lord, and let us seek the Lord God of Hosts'. From many peoples and from powerful nations they shall come to My Sacred Temple of Jerusalem to seek Me, your God and Lord, and to pray in My presence. Many from other languages and other nations, clutching the hem of your garments, will say to you: 'We shall go with you, because we have learned that truly God is with the People of Israel'."*

**Chapter IX**

Zacharias's prophecy on the mass conversion of the Jewish people at the end of time. Jerusalem, figure of Christ's Church

*"The Lord God of Hosts says this: Behold in safety I will lead out My People dispersed among Orient and Occident regions. I will conduct her once more, and she shall dwell in the midst of Jerusalem, and shall be My people, and acknowledge Me as the God of truth and justice."*

**Chapter X**

Zacharias's prophecy on Christ the King. The Church of Christ shall always prevail against evil

1. Most Holy Ananias, Lord God of Hosts, says this: *"Rejoice greatly, O daughter of Zion. Sing joyfully, daughter of Jerusalem: Because the day is nigh when your King shall come to you, righteous and saving. He shall come poor and mounted on an ass, and on a foal, the foal of an ass."* In these words Zacharias leaps for joy contemplating in prophetic vision Jesus Christ's triumphant entry into Jerusalem amid jubilant acclamations. For this great event, Jesus Christ mounted firstly the ass which represents the Old Law; and when near the Golden Gate of Jerusalem, dismounting the ass, He mounted the foal which represents the Evangelical Law, thus entering Jerusalem. In this way was symbolized the renewal of the Church and the establishment of the Evangelical Law, to which the Old Law became subordinate.

2. Most Holy Ananias goes on to say concerning the Messiah: *"He shall overcome the forces of evil by His virtue and word, and the enemies' bows shall be shattered, and He shall announce peace to the nations, and dominate from sea to sea, as far as the ends of the Earth. He, as Saviour, by the Blood of His New and Eternal Testament, shall redeem mankind, saving those who avail themselves of His Redemption. Therefore, arm yourselves with fortitude, you who have hope, since I announce to you, O My People that, in attention to the Messiah to come, I will double your goods; because I have made My people like a bow tensed in My service, and I will make them irresistible like the sword of the valiant. And for the defence of My Sacred Temple, I will surround it with those who militate in My service. The enemy shall not prevail against them, because I will look upon them with benign eyes."*

**Chapter XI**

Prophecy of Zacharias on the chastisement of the godless, the last Judgment and the glorification of the saved

*"Most Holy Ananias, Lord God of Hosts, says this: My Christ, the Lord God, shall manifest Himself to the inhabitants of the Earth. Then shall He hurl His darts like lightning-shafts against the godless; He shall fall on them like an impetuous hurricane, and they shall drink the blood of their abominations as wine is drunk, so that they will become entirely overwhelmed and wasted. But at the same time My Christ, the Lord God, shall protect those who are faithful to Him, and shall save them on that day as a select flock of His people, and they shall be set up in the manner of hallowed stones in His land."*

**Chapter XII**

Zacharias's prophecy on the Eucharistic Mystery

The Prophet Zacharias says while contemplating in vision the Eucharistic Mystery: *"For what is the good thereof, and what the beauty, but the wheat of the elect, and the wine that engenders virgins?"* Here the Prophet Zacharias raises his spirit in contemplation of the Sacred Eucharist, penetrating the intimacy of all the grandeur concealed beneath

11<sup>th</sup> Part: The Prophets called Minor. The Most Holy Prophet Malachias – Book XII: The Prophet Zacharias

the accidents of bread and wine in this Most Holy Sacrament of the Altar. In the word "good" the eucharistic presence of Christ is meant, and in the word "beauty" the eucharistic presence of Mary, both inseparable in the Most Holy Sacrament. The words "wheat" and "wine" refer to the Body and the Blood of Christ, respectively, under the two sacramental species. The expression "that engenders virgins" speaks of the Ministerial Priest, whose greatest treasure is celibacy.

**Chapter XIII**

Most Holy Melchisedech, through Zacharias, recriminates bad shepherds.  
Zacharias's prophecy on the saving Pastorship of Christ, the Good Shepherd

1. Most Holy Melchisedech, Lord God of Hosts, says this: *"O My people! Remain faithful to Me. Ask Me for rain and I will send it to you in abundance to make your lands fruitful. Because you know that when your fathers lived entirely given up to idols and trusting in the diviners' deceitful answers and devoting themselves to every form of depravity, they were chastised by captivity like abandoned flocks, since they followed evil shepherds, not good ones. Therefore I, the Lord God of Hosts, have My indignation always enkindled against evil shepherds, whom I sternly chastise, as also the sheep who follow them."*

2. *"I, as Good Shepherd, will zealously look after My flock, filling it with spirit like swift and sturdy horses. So that from My flock shall come forth valiant warriors who, like champions, shall trample the enemies underfoot in combat; and will confound them, however well armed they may be; since My forces shall battle with My assistance and power in their favour. I will comfort those who belong to Me, and they shall be like a powerful army, whose hearts will be gladdened by the wine of My consolation. Their children shall rejoice and be happy, and their hearts shall delight in Me, their God and Lord."*

3. *"With My whistle I will draw many of those who have been dispersed from the flock, since I have redeemed them. I will take pity on those who, having abandoned Me, later repent; since I will make them return to the fold, and they shall be to Me as they were before, and I will hear them benevolently. The children of My faithful people shall be multiplied and live among the nations, and even in the most distant lands shall they remember Me. I will make them strong, and in My Name they shall go their way."*

**Chapter XIV**

Zacharias's prophecies on the apostasy of the Jewish People in the time of Christ and the destruction of Jerusalem.  
Prophecy on Judas Iscariot's betrayal. Prophecy on Antichrist's seduction of the Jewish People in the Last Times

1. *"Most Holy Ananias, Lord God of Hosts, says this: Open, O Jerusalem, your gates, and let fire devour your edifices. Groan, O noble ones of Israel, because your pride shall be humbled, and the most eminent men overthrown. Groan, O simple people, because the dense forest sheltering you shall be felled. Let the groans of the shepherds and princes echo, because their greatness shall be destroyed. Let the roaring of the lions resound, because their cubs shall be exterminated."*

2. *"O My Most Beloved Son, the Messiah Saviour, You as Shepherd and Prophet, pasture and instruct these sheep who rush headlong to the slaughterhouse, because their evil shepherds send them to their death without compassion for them, and sell them, saying: 'Blessed be the Lord, we have become rich!' Those shepherds of theirs lack all pity for them. If they do not listen to Your voice and counsel, I will have no compassion on the inhabitants of the land of Israel, since I will abandon them into the power of their enemies, and this land will again be razed."*

3. *"But do not let this frighten you, O faithful sheep of My flock, because My Son will nourish you so that you do not succumb in the slaughterhouse. Since to nourish My flock He took two staffs: one He called beauty and the other cord."* The first staff has a spiritual sense, as it represents the Jewish People's pertinence to the true fold of the Church in her different epochs by vinculation; this pertinence was sundered when later she did not acknowledge the Messiah, since by her apostasy the Jewish People did not enter the New Church founded by Christ. The second staff has a material sense, as it represents the character of the Jewish People as a nation with respect to its territorial situation at the time of Christ; this second staff was also sundered by the apostasy of the Jewish People, since by not acknowledging Christ they lost the character of a nation on being destroyed and overrun by foreign powers, and scattered among the nations.

4. Most Holy Ananias goes on to say: *"At My people's apostasy, My Christ, the Good Shepherd, shall say: 'I will no longer be your Shepherd: What must die, shall die; and what must be severed, shall be severed; and those who survive shall devour one other. And I will leave the unfaithful sheep to the mercy of the wild beasts. I will take My staff called beauty and break it, so as to undo the Covenant with that apostate people which I had made with their fathers, annulling it from that day. In this way, the faithful sheep of My flock shall know that they no longer have anything to do with that apostate people.'"*

5. Christ, the Good Shepherd, goes on to say: *"Consider the ingratitude of the People which had been the object of My marked favours; since, as payment for My benefits, they valued Me at no more than thirty pieces of silver, for which I was sold. They said among themselves: Let us use the money for the potter's field. So they took the thirty pieces of silver, that charming sum at which they priced Me, and after casting them into the Temple, the coins were used to buy the potter's field. Then I broke My second staff, which was called 'cord', so that the territory of the Jewish People would thus be at the mercy of enemies."* During the Prophet Zacharias's own life, many Israelites valued his very intense prophetic apostolate at the ridiculous price of thirty silver coins, whereby Zacharias is a figure of Christ with respect to this absurd price at which the Divine Master was valued: thirty pieces of silver.

6. Christ the Good Shepherd goes on to say: *"But the time will come in which, halfway through the final week of years preceding My return to Earth to establish the Messianic Kingdom, the Man of Iniquity shall rise up on earth, in*

11<sup>th</sup> Part: The Prophets called Minor. The Most Holy Prophet Malachias – Book XII: The Prophet Zacharias

the guise of shepherd. He shall not visit the abandoned sheep, nor go in search of the strayed, nor heal the sick, nor nourish those who are healthy, but shall eat the meat of the fat ones, and crush them to their hooves. This iniquitous shepherd, however, who will have himself adored, shall be followed by the Jewish People, and will cause many of them to be lost. Afterwards, at the end of the final week of years, I will wrest the sword from his hand, and he shall be left without strength, without power, and be buried forever in darkness." The prophetic words "shall eat the meat of the fat ones, and crush them to their hooves", signifies the following: At the end of the first half of that final week of years, Antichrist, or Man of Iniquity, with his hordes, shall overcome the last Pope of the Church, many of her prelates, many of her faithful, and all from Mary's Planet who will have come to Earth at the beginning of the first half of that final week of years.

#### Chapter XV

##### Zacharias's prophecy on the re-establishment of the Jewish People as a political nation in the Last Times

"The Lord God of Hosts says: I, the Lord God, who made Heaven and Earth, and who create the soul of each man. See, in the Last Times I will permit Jerusalem to be a much sought after place, and a stumbling block for many foreign peoples, and including for many who live within the territory of Israel itself. I will permit Jerusalem, on that day, to be a massive stone for the peoples, in such fashion that all who lift her up shall be maimed; and all the kingdoms of earth shall ally against her. On that day the horses and riders of the Jewish People's enemies shall be blinded by dread, since I will permit Israel to be re-established as a nation. On that day the Jewish armed forces of Israel's territory shall be like a live coal in the firewood, and like a burning torch amid hay, engulfing all the neighbouring countries to right and left. Jerusalem, on the spot it formerly occupied, shall be re-established as capital of Israel." The Prophet Zacharias predicts the historical moment of the re-establishment, in the Last Times, of the Jewish People as an independent and sovereign nation. This took place in 1948 at the proclamation and establishment of the Zionist and Masonic State of Israel. Moreover, he predicts the full incorporation into the State of Israel of ancient Jerusalem, which took place in 1967, as consequence of the six-day war; as also the official acknowledgment of the city as capital of the nation, which took place on the 30<sup>th</sup> of July 1980. Zacharias also predicts the continuous wars between the State of Israel and neighbouring states, and the consequent expansion and reduction of the State of Israel until she achieves the reconquest of all the lands constituting her ancient realm.

#### Chapter XVI

##### Zacharias's prophecy on the establishment of the Apostolic See of the Palmarian Church in Jerusalem.

##### Zacharias's prophecy on the conversion of the Jewish People

1. Most Holy Melchisedech, Lord God of Hosts, says this: "I will place the land of Israel under My staff as it was in other times; and thus will I humble the Jewish apostates, so that they do not glory uselessly at being descendants of the House of David, nor their governors in Jerusalem boast senselessly at being the leaders of the true Chosen People. I will establish the bastion of the true Faith in Jerusalem, and protect her inhabitants faithful to Me, fortifying them in such a way that the weakest will be as gallant as David; and the House of David shall be My own See, and the man who governs it shall be like an Angel of the Lord before them. Then My holy Caudillos shall say in their hearts: 'Let us, the children of the Chosen People, take comfort in our Lord God of Hosts'. It shall come to pass on that day that I will overthrow all the peoples coming up against Jerusalem." Zacharias predicts the triumph of the Holy Palmarian Church over the apostate Jewish people, and the establishment of her Apostolic See in Jerusalem.

2. Most Holy Melchisedech, Lord God of Hosts, also says this: "Upon the House of David and upon the inhabitants of Jerusalem I will pour out the spirit of Grace and prayer, and they shall gaze upon Me, Whom they transpierced, and shall shed tears of repentance for having put Me to death, and shall remorsefully lament at having killed the Onlybegotten of God." Here Zacharias predicts the mass conversion of the deicide Jewish People, and their incorporation into the Church of Christ after the death of the last Pope in Jerusalem; whose death will occur at the conclusion of the first half of the final week of years preceding the Return of Christ to establish His Messianic Kingdom on Earth. The mass conversion of the Jewish People will take place in the course of the second half of this final week of years, by virtue of the very intense apostolate of the last Pope, then risen from the dead, and that of those who rose with him.

#### Chapter XVII

##### Zacharias's prophecy on the fruits of the Passion and Death of Christ

The Lord God of Hosts says this: "On that day a fountain shall be opened for the House of David and for the inhabitants of Jerusalem, so as to purify them of their sins and filthiness. On that day I will go about effacing from Earth the names of idols, exterminating the false prophets and every spirit of vileness. And if anyone, from then on, still teaches or predicts untruths, the father and mother who begot him will say: 'You shall die because you propagate lies in the Lord's Name'. And his own father and mother shall strike the son they begot when he shall teach or predict untruths: since by the fraud that comes from his lips, it shall be seen that his doctrine is not from Me. Thereby many shall be unable to venture to conceal themselves hypocritically beneath the cloak of penance in order to lie." Here Zacharias predicts the birth on Calvary of Christ's Church, issued from His Most Sacred Heart transfixed; the Church shall spread true doctrine throughout the world, combat heresies and other corruptions, and unmask the defrauders of truth, anathematizing them. The words: "father" and "mother" respectively symbolize: God and the Church.

#### Chapter XVIII

##### Zacharias's prophecies on Saint John the Baptist, the Precursor. Zacharias's prophecies on the disbanding of the Apostles on the Mount of Olives, and on the Wounds of Christ

Most Holy Ananias, Lord God of Hosts, says this:

1. "On that day someone shall say: I am not the Prophet, but a servant of His preparing His ways: Because He, the New Adam, is my model from my youth." Prophecy on the answer Saint John the Baptist gave to the emissaries when they asked him if he was the Christ, for Christ is the Prophet *par excellence*, being the Supreme and Eternal Prophet.
2. "On that day shall be fulfilled what I decreed about My Christ: 'Rise up, sword, against My Shepherd, the Man who is One with Me; and I will strike the Shepherd, and the sheep shall be scattered from the fold, and I will stretch My hand out upon the little ones.'" Because of Christ's seizure in the Garden of Olives, the Apostles forsook Him, cowardly fleeing. Later on, Christ, after His Glorious Resurrection, as Divine Shepherd, congregated His little flock in Galilee.
3. "On that day they will say to my Christ: 'What are those wounds in the middle of Your hands'? And He will reply: 'In the house of those who said they loved Me, they gave Me these wounds.'" Christ laments that the Jews themselves, who presumed to be the People of God, made so bold as to pierce His hands rejecting Him as the Onlybegotten of God.

#### Chapter XIX

##### Zacharias's prophecy on the final three days of darkness and the Messianic Kingdom

Most Holy Melchisedech, Lord God of Hosts, says this:

1. "And it shall come to pass in all the Earth that two-thirds of her shall be scattered and perish, and a third shall remain." During the three days of darkness preceding the Return of Christ, two-thirds of mankind shall die in the chastisement; and the surviving third part shall enter the Messianic Kingdom.
2. "It shall come to pass in those days that there will be no light, only fire and heat, ice and cold." The three days of darkness on Earth will resemble the pains of sense in Hell; since two-thirds of mankind, who during those three days will persist in their iniquity and reject Christ, shall feel, together with devouring fire, the affliction of cold, in all its maximum and lethal inclemency. Many of those who perish during the three days of darkness will acknowledge their guilt, ask forgiveness from God and will be saved. And though the elect in general will suffer no harm, God will permit some of them to die in holiness immolated in the fire and the ice, to purify themselves and as well to save souls by their offering.
3. "I will pass through the loving fire of My Deific Heart those of the third part, purify them as silver is purified, and refine them as gold is refined. They shall invoke My Name and I will hear them favourably. I will say: 'You are My People'; and they shall say: 'You are my God and Lord.'" The three days of darkness will be as a Purgatory for many who pass on to the Messianic Kingdom without dying. In the text, moreover, is indicated the spiritual and corporal transformation which, by virtue of the establishment of the Messianic Kingdom, the third part of humanity surviving the chastisement shall experience, as well as their intimate and sublime life together with their God and Lord.

#### Chapter XX

##### Zacharias's prophecy on the Glorious Second Coming of Christ and the Universal Judgment

1. The Prophet Zacharias says in the name of the Lord God of Hosts: "On that day the feet of the Christ of God shall rest on the Mount of Olives which faces Jerusalem, and the Mount shall split in half from east to west with a great opening, and half the Mount will separate towards Septentrion, and the other half towards Auster. The peoples of all nations shall be gathered in the valley adjoining the Mount, and shall be thrown into consternation at the apotheosis of the Christ of God and of all the Saints with Him." Zacharias states precisely the place on Earth where Christ shall place His feet when He descends in His Glorious Second Coming; which shall be the same spot where He placed them at the instant of His Glorious Ascension into Heaven on that memorable 5<sup>th</sup> of May in the year 34, leaving His footprints engraved in the shrine of the Ascension on the Mount of Olives. On that spot He will again fix His glorious throne, then as Supreme Judge, to judge all the peoples of the Universe. Christ will gather the just for Himself to rejoice eternally in Heaven, symbolized by Auster, and will set apart from Himself the reprobates, to be everlasting fodder of Hell, symbolized by Septentrion.
2. "There shall be a day known to the Lord which shall be neither day nor night, but in the evening there shall be light." This will be the third day of darkness during which Jesus Christ will return to Earth with great power and majesty, which day and hour only God knows. The expression: "which shall be neither day nor night, but in the evening there shall be light," indicates that it shall be a day resembling the pains of sense in Hell, and that within this third day shall appear the Light, which will be the Glorious Return of Christ, who will bring forward His hour for love of the elect.
3. On that day it will happen that: "Living Waters shall flow out of Jerusalem: half of them towards the eastern sea and the other half towards the western sea, the same in summer as in winter. And the Lord shall be the only King in all the Earth. And His Holy Name shall be the only one venerated forever, and Jerusalem shall be exalted and inhabited as never before. They shall dwell peacefully in her, never again subject to anathema." At the Glorious return of Christ and the establishment of the Messianic Kingdom, a fountain of living waters shall flow from the Church and inundate the whole Universe, since man will no longer be subject to the burden of fallen nature, rather sanctity and glory will radiate from his whole being. Besides, man will no longer be subject to the inclemency of the weather, since it will be like a pleasant and continuous springtime. Christ shall be sole King of the Universe, reigning in the heart of each man

without any exception. From then on man shall live on Earth in absolute spiritual and material peace, without any danger of sin or of being subject to anathema.

4. "On that day, everything precious that adorns the horse's bridle shall be consecrated to the Lord; and the boilers in the Lord's Temple shall be like the cups before the altar; and all the boilers of Jerusalem and of Judah shall be consecrated to the Lord God of Hosts, and all the sacrificers shall come and take from them and cook in them, and there shall be no more commerce in the Temple of the Lord." In these symbolical words, Zacharias predicts that, in the Messianic Kingdom, the entire Universe will be the Temple of the Lord, where the inhabitants shall offer their immaculate sacrifices to God with utmost generosity.

#### Chapter XXI Death of Zacharias

1. The Holy Prophet Zacharias, when ninety-six years old, by order of perverse High Priest Eleachim, was murdered between the altar and the Tabernacle in the rebuilt Temple of God in Jerusalem, in the year 4762, the last of Caudillo Nehemias's predication throughout the land of Israel. Zacharias was buried beside Aggeus's grave.

2. In that same year 4762, perverse Eleachim, Levitical High Priest, was executed by virtue of Caudillo Nehemias's just sentence, for having given the order to kill, between the altar and the Tabernacle, virtuous Zacharias, Prophet and Levitical Priest, among other crimes.

### Book XIII The Most Holy Prophet Malachias

#### Chapter I

##### The divine personality of the Most Holy Prophet Malachias

Most Holy Malachias is the Holy Spirit who manifested Himself visibly to men under human appearance in the Old Testament throughout a long historical period. His continuous life on Earth began on the 16<sup>th</sup> of July in the year 4280, date on which the Carmelite Order was founded by the Holy Prophet Elias, and ended on the 16<sup>th</sup> of July in the year 5180, that is, the ninth centenary of the Foundation of the Carmelite Order, after writing His second book, called Ecclesiasticus, attributed to Jesus son of Sirach, in the Cave of Bethlehem. Most Holy Malachias had personal contact, among others, with the Prophets Elias and Eliseus, the four prophets called Major, and the twelve prophets called Minor. Most Holy Malachias habitually resided on Mount Carmel. Among other places, He also lived for a certain time in a town near Nazareth called Sopha, today Seforis, where later the Most Blessed Virgin Mary would be born; and later on in the city of Jerusalem. On Mount Sion, He wrote his prophecies on the Most Holy Sacrament of the Altar and the Sacrifice of the New Covenant, beneath the vaults of the Cenacle where later Christ would institute Holy Mass. Malachias customarily wore a red habit and carried a staff in his hand. The name Malachias means "Envoy."

#### Chapter II

##### General considerations on Most Holy Malachias's Prophetic Book. Most Holy Malachias's prophetic mission

Most Holy Malachias, by means of His book, sets forth His prophetic and doctrinal maxims in the fashion of the other prophets, as regards the form of transmitting His predictions; since, being the selfsame Holy Spirit who spoke through the Prophets, He gives the appearance of a man who receives orders from God. Nonetheless, His words carry a special seal, easily discerned in the soul, owing to the loving paternity and gentle unction that mysteriously flows from His pen. An emotive proof we find in the first words with which He addresses His people: "I loved you", which do not appear as an opening phrase in other prophets, and in which is perceived the loving contact of God directly with men, inviting them gently to reflection, and acknowledgement of their infidelity and lack of responsiveness. This does not mean that in the contents of His words there is no severe reproach and condemnation of human impiety, since it is precisely Most Holy Malachias who vividly highlights the contamination and putrefaction of many priests, who, straying from the path of rectitude and sanctity, spend their lives in every kind of disorder with the consequent profanation of the true worship of God. Similar in manner was the prophetic mission of Jesus Christ. The prophetic mission of Most Holy Malachias, presented in His book, began in the year 4762, following the martyrdom of the Prophet Zacharias.

#### Chapter III

##### Most Holy Malachias reproaches His People for their ingratitude.

##### Jacob, figure of the Church. Esau, figure of the antichurch. God loves good and abhors evil

1. Most Holy Malachias, Lord God of Hosts, says: "I loved you; but, you say: 'In what did You love us?' I reply to you: 'Well then, was not Esau Jacob's brother, and nonetheless I loved Jacob for his faithfulness to Me, while I abhorred Esau for his obstinate unfaithfulness?' Esau then, by his pride estranged himself from Me, renouncing the inheritance of salvation that was offered to him, to accept in his heart the inheritance of Satan. My zeal for the salvation of My people is such, that if the descendants of Esau should say in their pride: 'We have been destroyed, but we shall come back and re-establish ourselves upon our ruins': I, the Lord God of Hosts, reply: 'As long as they are not converted to Me, they can build again and again and I will destroy their works, and theirs shall be called a godless land, a people against whom I am indignant forever'. And you, those who remain faithful to Me, shall see with your eyes how I destroy evil and uphold good, so that you shall say: 'Let the Lord God be glorified to the ends of the Earth.'"

2. Most Holy Malachias, as the Most Loving Paraclete, admonishes many of His people for their ingratitude and contempt at the countless benefits received from God; Who, in His inscrutable plans, elected them as His Chosen

People and inheritor of His promises. He lays before His people: Jacob, symbol of Holy Church, as an example of fidelity to God; and Esau, symbol of the antichurch or Church of Satan, as an example of infidelity to God. While the first shall be extolled for his correspondence to Grace, the second shall be destroyed for despising Grace. This prophecy of Most Holy Malachias is applicable, then, to all historic moments of mankind.

#### Chapter IV

##### Most Holy Malachias recriminates priests who adulterate divine worship

Most Holy Malachias, Lord God of Hosts, says: "To you, priests who despise My Holy Name: If the son is to honour his father and the servant his lord, where, on your part, is the honour that corresponds to Me, Who am your Father? And if I am your Lord, where, on your part, is the reverence due to Me? And as if that were not enough, you even say: 'In what have we despised your Name?' I answer you: You offer on My altar an impure bread, and say as well: 'In what have we profaned You? Have we ourselves by chance made the altar of the Lord unclean?' And I say to you: 'If you offer a blind animal to be immolated, is that not perhaps something wrongly done? And if you offer a lame and sick animal, is that not something bad?' Try, that is if you dare, to offer it to one of the people's governors, and see if he appreciates it and receives you with pleasure! Repent then, and pray before My divine authority so that I take pity on you, because your ways are evil. Be confident, since I will receive you benevolently if, contrite, you turn your eyes back to Me." The Most Holy Prophet Malachias exhorts corrupt priests to reflect on their wicked conduct and ingratitude to Him, Who has chosen and honoured them with that towering dignity. Malachias pours out His Heart as Bountiful Father by means of complaints and reproaches, making the bad priests see how they dishonour and despise His Holy Name, blaming them for the malice of their conduct when they attempt to justify themselves pretending to be unaware of their wrongdoing. In turn, He recriminates the fraudulent altering and profaning of true divine worship by corrupt Levitical priests of the Old Testament, as well as by corrupt Ministerial Priests of the New.

#### Chapter V

##### Most Holy Malachias's prophecy on the abolition of the sacrifice of the Old Testament, and the institution of the Sacrifice of the New and Eternal Testament

1. Most Holy Malachias, Lord God of Hosts, says to the disloyal Levitical priests: "Who is there among you who does Me any service for nothing, even that of closing the doors or lighting the fire on the altar?" The Prophet Malachias recriminates the fraudulent altering of Levitical worship since, through the bad priests' fault, it does not meet the conditions required in an Old Testament sacrifice of worship, namely the concurrence of the material element and the internal act of offering to God. Therefore He tells them as well: "As My will is not in you, I will no longer receive any offering from your hands." By these words, the Prophet Malachias makes it clear that He does not accept unworthy offerings; and besides, He foretells that the day will come when He will render inefficacious the sacrifices of animal victims, to give way to the offering and immolation of the Divine Victim, Our Lord Jesus Christ, Who will revalue in infinite degree, sacrifice in general.

2. Most Holy Malachias, Lord God of Hosts, goes on to say: "Because from the rising of the sun to where it sets, great is My Name among the nations, and in every place a pure offering is sacrificed and offered to My Name, for great is My Name among the Gentiles." Transcendent prophecy of Malachias, since in it He foretells the institution and universal establishment, by Our Lord Jesus Christ, of the Holy Sacrifice of Mass, which is the perpetuation of the Sacrifice of Calvary. This prophecy, which until now has been fulfilled in a limited way with respect to all places, will have its complete fulfilment in the Messianic Kingdom, where Holy Mass, in a simpler and more sublime way, will be offered ceaselessly by Ministerial Priests on the altar of the Immaculate Heart of Mary, in which all the saved shall then forever be a Holy and Immaculate Host with Christ and Mary, not then perpetuating Calvary but Christ's Glorious Second Coming.

#### Chapter VI

##### Most Holy Malachias's prophecy on the suppression of the Perpetual Sacrifice in these Last Times

1. Most Holy Malachias, Lord God of Hosts, says: "You, My Priests, have profaned the Sacrifice saying deceitfully: 'The Lord's table is contaminated and a vile thing is offered there, together with the fire that consumes it'. And afterwards you offered Me sacrifice saying: 'See here, the fruit of our work', and it was precisely then that you made it vile; and you presented a vile offering to Me, offering from stolen goods a lame and sick animal: Do you perhaps think that I shall receive it from your hands?" The Prophet Malachias predicts how, in these Last Times, the roman church was to despise the sacred, considering it out of date, under the pretext of false renewal adapted to modern times, culminating in the suppression of the Perpetual Sacrifice, which is the Holy Mass, and the establishment, on the 30<sup>th</sup> of November 1969, of the baneful *Novus Ordo*, product of Vatican freemasonry. At this, worship of God in the Church became vilified and desecrated; since, according to the *Novus Ordo*, no longer was a pure Host which is the Body and Blood of Christ, offered in Holy Mass, but the fruit of man's work. Here then is why God, abandoning the apostate roman church, continued His True Church in El Palmar de Troya, See of the One, Holy, Catholic, Apostolic and Palmarian Church, re-establishing in her the Holy Mass or Perpetual Sacrifice, which is offered in all its purity of worship.

2. Most Holy Malachias, Lord God of Hosts, goes on to say: "Cursed be the deceiver who, having in his flock an unblemished animal and making a vow, immolates to the Lord a blemished one, because I, your God and Lord, am a great King, and terrible is My Name among the nations." By these words is expressed the malediction of God faced with the duplicity of those bad priests who boldly present deplorable worship to the Lord; since, knowing for sure that the *Novus Ordo* was not pleasing to God, those priests who celebrated that worship, apart from drawing down God's curse upon themselves, deprived the faithful people of Sacramental Communion, and mankind of the benefit of the Eucharistic Sacrifice.

## Chapter VII

**Most Holy Malachias's prophecy on the sanctity of the good priest and the iniquity of the bad priest**

1. "I, Most Holy Malachias, Lord God of Hosts, give to you, O priests, this command regarding your ministry. Listen, I sent you to perpetuate My Covenant, which is of life and of peace; this ministry you should exercise with supreme dread and respect, because it is for the greater honour and praise of My Holy Name." The Prophet foretells Christ's command to His Apostles perpetually to celebrate the Mass instituted by Him at the Last Supper.

2. "But, O priests, if you profane your sacred ministry I will curse you, and your blessings shall turn into curses against yourselves. Listen, I shall deprive your ministry of efficacy, and throw in your faces your rubbishy worship, which shall drag you along in its wake." By this severest pronouncement, Most Holy Malachias condemns priests who profane the Holy Sacrifice of Mass. Furthermore, He foretells the withdrawal of powers from apostate priests in these Last times, carried out by Pope Saint Gregory XVII the Very Great, by which their ministry was deprived of all efficacy.

3. "But, in the good priest, doctrine of truth is in his mouth, and wickedness is not found on his lips. In peace and in justice he walks with Me, and draws many from evil. The lips of a priest are to watch over wisdom; for they will seek the law from his mouth, since the priest is an angel mediator." In these words Malachias lays emphasis on the good qualities required in a true minister of the altar; for he has been chosen by God and raised to such a high dignity to be Mediator between God and men, to offer the Holy Sacrifice of Mass, administer the Sacraments, be a model of virtue, guardian of the Faith and vessel of wisdom. The Ministerial Priest is, then, Mediator between God and man.

4. "But you, prevaricating priests, have left the upright path, have scandalized many by violating My Holy Law and have annulled My Covenant. And because you did not keep My ways and have subordinated My Holy Law to worldly things, you have made yourselves despicable and vile to all peoples. You have done yet more: at the same time as you profane My altar, you hypocritically cover it with false tears, laments and sighs, to be deemed virtuous by the people. That is why I no longer turn My eyes towards any sacrifice of yours, nor will I accept anything from your hands that might placate Me. If you ask Me: 'For what reason?' I reply in this way: Because I, the Lord your God, give testimony of the espousal contracted between yourselves and the only Woman you may have, whom you subsequently give testimony of the espousal contracted between yourselves and the only Woman you were espoused. Well then, did I not disdain, being as She is your faithful companion and the Woman to whom you were espoused. Well then, did I not make Her one with yourselves, and is She indeed not My Spouse? And what objective does this union have other than to propagate the lineage of God's children? Remain faithful to Me, then, not spurning the Woman to whom you espoused yourselves. Because the entire living being of one who repudiates his Spouse shall be covered by wickedness as clothes cover the whole body." Most Holy Malachias, who is the Holy Spirit, pronouncing these words, tells of His very special espousal with the priestly soul. At the same time He manifests the espousal of the priestly soul to the Soul of the Divine Mary, signified in the word 'Woman'. The Priest becomes espoused to the Church precisely by being espoused to Mary, and by virtue of this espousal the Priest becomes espoused to Christ; and on becoming espoused to Christ, Who is Head of His Mystical Body, he becomes espoused to the Uncreated Soul of the Church, namely the Holy Spirit, and to the entire Mystical Body of Christ; that is why the Ministerial Priest is entirely beholden to his Spouse for the Church, since mystically he is flesh of her flesh and bone of her bones. Therein resides the absolute need for the sacred priestly celibacy, rich pledge of the Sacred Bridegroom's fidelity to the Divine Bride, since if this perpetual vow is broken the priest becomes adulterous and sacrilegious, violating the fidelity he owes to his Divine and Holiest Bride by means of nauseating concubinage with a daughter of prostitution.

## Chapter VIII

**Most Holy Malachias execrates from His Church whoever does evil**

Most Holy Malachias, Lord God of Hosts, says this: "Have I not created you, I who am the one true God? Am I not Father of you all? Why then does each one scorn his brother, thereby violating the pact made with your fathers of keeping My commandments? The People of Israel prevaricated. In her and in Jerusalem abomination reigns, because they have defiled the sanctity demanded and beloved by Me, repudiating Me to become wedded to idolatry and other depravity. So then I, the Lord God of Hosts, banish from My Tabernacle the man who does this, both master as well as disciple, as likewise the priest who renders Me unworthy worship." God, Who is Sanctity itself, demands of His people that they act in conformity with His Holy Commandments, and anathematizes those who defile and profane the sanctity of His Church.

## Chapter IX

**Most Holy Malachias's prophecy on the Angel Precursor**

Most Holy Ananias, Lord God of Hosts, says this by the lips of Most Holy Malachias: "Behold I send My Angel before Your Face, who shall go before You, preparing the way. And then the Angel Mediator of the New Testament whom you desire, the Dominator whom you seek, shall come to His Temple. See Him coming now." The Prophet Malachias, Who is the Holy Spirit, is in essence the Angel Precursor of the Church's great events: since the Love of God, namely the Holy Spirit, is the promoter of all works *ad extra*, which had their first manifestation in the wonderful Work of universal Creation. It was also the Holy Spirit who filled the People of God in the Old Testament with inspirations, instructed them and spoke to them through the prophets, and continues inspiring, instructing and speaking to His Church of the New Testament. The Angel Precursor is also Saint John the Baptist who, as instrument of the Holy Spirit, prepared the way for Christ's First Coming, the Holy Spirit acting and speaking through the Baptist. The words "the Angel Mediator of the New Testament whom you desire", refer to the Coming of the Messiah, Who is the Desired of the eternal hills. The life of Christ was the fullness of the action of the Holy Spirit: since Christ, as God, is consubstantial to the Holy Spirit, and as Man, possesses supreme fullness of Grace, always acting according to divine inspirations.

The expression: "the Dominator whom you seek", refers to Christ's Second Coming, which shall be the culmination of the fullness of the action of the Holy Spirit upon Earth. The Angel Precursor of this Coming is the Most Blessed Virgin Mary, Who was filled by the Holy Spirit with all virtues and Graces to an unimaginable degree.

## Chapter X

**Most Holy Malachias's prophecy on the Coming of the Messiah, Saviour and Judge**

Most Holy Malachias, Lord God of Hosts, says this: "Who shall be able to imagine the greatness of the day of the Messiah's Coming? And who shall be able to resist the Light and Majesty of His presence? Because He shall be like fire that melts, and like fuller's earth. He shall set to smelting and purging the silver. He shall purify the priests and refine them like gold and silver, and thus they shall offer Me sacrifices in sanctity and purity of heart; so that their sacrifices shall be pleasing to Me, as too were those offered uprightly in previous times. He shall come to you to work justice, and shall give most faithful testimony against sorcerers, adulterers, perjurers, those who cheat labourers of their wages, oppressors of widows, schoolchildren and pilgrims, and against all others who do evil without the slightest fear of Me. Because I am the immutable Lord God, Who love sanctity and detest evil; nonetheless, you often prevaricate in My sight. Since from the days of your fathers, you have often departed from My Laws, and not kept them."

## Chapter XI

**Most Holy Malachias's prophecy on man's obstinate hardness of heart in these Last Times. Exhortation to repentance**

Most Holy Malachias, Lord God of Hosts, says: "Turn back to Me sincerely repentant, and I shall turn back to you benevolently. But you have the audacity to say: 'And why do we have to return?' Though by your words you blaspheme against Me, you still say: 'What have we said against You?' I reply to you: You have had the effrontery to say: 'It is useless to serve God; since what benefits have we reaped for having previously kept the commandments and for having followed the rigour of the way traced by the Lord God of Hosts? Accordingly, we now call the proud 'blessed', since they, living godlessly, make fortunes; and, provoking God by their sins, all turns out well for them.' But I, your Lord and God, reply to you: Can man possibly cheat his God? But you cheat Me, and nevertheless say: 'How have we cheated You?' I tell you: In that, insolent, you elude your obligations towards Me, becoming objects of My malediction. And you, far from repenting of your sins, outrage Me further and further. Put My goodness to the test again, and submit to the yoke of My Holy Law and correspond to My benefits, since you shall not lack My mercy and generosity."

## Chapter XII

**Most Holy Malachias's prophecy on the confirmation in Grace of the Palmarian Apostles in these Last Times**

Most Holy Malachias, Lord God of Hosts, says this: "I will open the floodgates of Heaven pouring out blessings in abundance. With greater force I will rebuke the devourer, and he shall then be unable to harm the fruit of your land, nor shall the vines in your fields be sterile. All peoples shall call you blessed, because you shall be a precious land. You shall be filled with holy fear of Me, and in perfect charity shall you live together with your neighbours. I will be attentive, solicitously listening to your prayers. Those who live in My holy fear and meditate on My Holy Name, then, shall be inscribed before Me in the book of everlasting memory. The day on which I execute My plans, you shall be My people forever, and I will attend to you benevolently as a father attends to a son of his who serves him well." The confirmation in Grace of the Palmarian Apostles will imply the guarantee, already in this life, of eternal salvation; as nothing can then separate them from the Grace of God, since the seal of impeccancy is stamped on their souls, so as not to sin mortally or venially; accordingly, the Malignant Devourer shall be unable to overcome them. All the actions of those confirmed in Grace will be fruitful and highly productive, to their own benefit and that of all humanity. The Palmarian Apostles confirmed in Grace will be inscribed forever in the Book of Life, from which they will never be erased.

## Chapter XIII

**Most Holy Malachias's prophecy on the coming to Earth of the Prophet Elias and the other inhabitants of Mary's Planet**

Most Holy Melchisedech, Lord God of Hosts, by the lips of Most Holy Malachias says: "Behold I will send the Prophet Elias before the great and tremendous day of My Holy Wrath comes, to convert the hearts of godless parents in accordance with the hearts of righteous children, and the hearts of godless children in accordance with the hearts of righteous parents, so that when I come, the Earth may not be struck with anathema." Elias, accompanied by Henoah, Moses, Zorobabel, John the Evangelist and the other inhabitants of Mary's Planet, will come to Earth to preach penance at the start of the first half of the final week of years preceding the Return of Christ to Earth to establish His Messianic Kingdom. By their preaching, these planetary Apostles will afford great assistance to the Church, since they will collaborate efficaciously in the conversion of the Jewish people and that of many other peoples from different nations on Earth. The preaching of Elias and his companions shall be under the authority of the last Pope, to whom they will furnish very effectual aid. Thanks to the apostolic labour of the Church, the converted Jewish People and the other converts of diverse nations will be freed from the anathema of eternal condemnation that Christ, in His Second Coming, as Supreme Judge, shall hurl against all the obstinate followers of Antichrist. The numerous conversions preceding the Second Coming of Christ will, then, be the fruit of the apostolate of the Church in her entire Mystical Body.

## Chapter XIV

**Most Holy Malachias's prophecy on the final chastisement of the godless and the Universal Judgment**

1. Most Holy Melchisedech, Lord God of Hosts and Supreme Judge, by the lips of Most Holy Malachias says: "So then, the day shall come on which the difference between the righteous and unrighteous, between one who serves Me and one who does not, shall be clearly revealed in the sight of all. That day which has to come shall be like a fiery