

THE GOSPEL OF CHRIST ACCORDING TO SAINT PAUL

A Biohistorical Analysis of the Letter to the Romans



CHRIST RAÚL OF YAHWEH AND ZION

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One God, one King, one Universal Religion: these are the three pillars of civilisation upon which the Creator of the Universe has built His World. Anyone of sound mind understands that whoever sets themselves up as the owner of a house in the absence of its legitimate and sole owner does so in a state of open war: against the Return of its True and Sole Owner.

The Creator and God, being one and the same Person, establishes World Peace in His Everlasting Universal Kingdom through the Law of Banishment against any Citizen—regardless of their origin in space and time—who diverts the worship due to the Creator towards a creature. This absolute, incurable madness is revealed in all its magnitude in the words of the one who dared to seek to instil worship of himself in the House of God, saying: ‘Worship me and I will give you all the kingdoms of the world’.

The origin of such madness lies in Death. Finding in the Creator’s love for His Creation—a father’s love—Death felt the need to fulfil its nature by waging a final war against God. During the wars between the children of God and the gods of that world from which the Son of God came and to which He returned after His Resurrection, Death concealed its arm from the eyes of the Creator. The effect of this third war against the Holy Spirit of God the Father would tear the veil from the eyes of the Creator of the Universe; the existence of his Enemy, Death, as the uncreated Force at the origin of the knowledge of good and evil, would be revealed to his Mind by Wisdom. The vision was Final, Perfect: ‘Behold, I am making a New Heaven and a New Earth’. God establishes His World upon Three Eternal Pillars: an Eternal God, an Everlasting King, and a Universal Religion.

The Eternal God is God the Father: YAHWEH; the Everlasting King is God the Son: JESUS CHRIST. The Universal Religion is the Catholic Church, the Body of the Holy Spirit, whose Head is CHRIST.

Any citizen of the Kingdom of the Creator of the New Universe who rises up to live outside the Walls built upon these Three Pillars condemns himself to Exile. It is this Law that grants indestructibility to the Walls of his House, to which He says: ‘The gates of hell shall not prevail against your walls’.

This Law is the Holy Water which, by nourishing the roots of the Tree of Life from the Fullness of the nations, of the Heavens and of the Earth, immunises us for Eternity against a malignant disease that would make it necessary to ‘cut off the rotten branch and cast it into the fire’.

Do the father and mother ask the child if they wish to be conceived, or is it the power of the love between them that answers in the joy of the bridal bed? What

mortal force leads a man to lament the life in which he found his complete happiness? Love vanquished by the tragedy of existence in a world for which the life of the future is worth absolutely nothing; only life in the Present counts. To the Creator of a Cosmos, an ocean of constantly expanding galaxies, in whose Heart God has raised His Universe, the field where He Cultivates the Garden of the Tree of Life: how must it affect Him that His Field is ravaged by Death?

Who else but YAHWEH GOD THE FATHER, the Uncreated God, Lord of Wisdom, Creator of Light and Darkness, upon whose shores the Ocean of galaxies expands to Infinity, whose Arm is the Force that feeds those wild, surging waters for all Eternity—tsunamis that devour within their bosom the remnants of the Old Cosmos ... to whom, if not to the One True God of the Uncreated, does it fall to confront Death and banish it from His Creation, confining it to the bottomless depths of the Abyss shrouded in Darkness?

God the Father wrenched from his Achilles' heel the arrow hurled at it—the love for his Son—and, arming himself for war, he launched himself against Death, the enemy of Immortal Life upon which the Creator has built the New Universe, establishing in the Spirit of the Law: 'You shall NOT eat, for you will die'—the Three Pillars upon which His Kingdom becomes the Paradise of eternal Life. In God dwells Truth, in the King dwells Justice, in the Church dwells Peace. And all three—Truth, Justice and Peace—share a single Soul: the Universal Being.

Thus is the revealed Word fulfilled: the Head of Man is Christ; the Head of Christ is God. In Jesus Christ, God and Man are united. Through this Union, God established with Man a Covenant of eternal life, the Future of which could not be destroyed by any force. 'There will be earthquakes and tidal waves, floods and wars', but the House built by God and His Son will stand forever. Or has the Universal Religion of His Bride, the Roman Catholic and Apostolic Church, Mother of the Offspring of her Lord, the King: Jesus Christ, perhaps ceased to exist?

And yet there are many men who remain blind; some are slaves to the ignorance of their forebears, whilst others, chained to the interests of their religious leaders, prefer to continue living with their eyes closed to the testimony of universal history regarding the divine nature of the Catholic Church. Death has hurled all its forces against Her, time and again, empire after empire, nation after nation, internal fratricidal traitors, every form of life in the image and likeness of Satan, with a single, relentless aim: to tear down the walls of the House that the Son of God founded on Earth. Neither internal fratricidal wars, nor wars between empires, nor religious wars, nor world wars—Death has found no power capable of bending the Arm of the Son of God. Did not the Apostles, endowed with the spirit of prophecy and wisdom from their Lord, know of this indestructibility of the Church, for whose edification they were called into the kingdom of eternal Life? Was not the Word of Jesus Christ, their Brother in God, the Book in which

they beheld this Future, whose First Chapter would be closed with their own death: in the image and likeness of that of their Lord?

The question that the Spirit stirred in his soul was met with the answer: the aim sought by Death would be to destroy, from within, the Offspring for whom there was a Wedding and a Testator, to whom the Bridegroom and Testator bequeathed his Invincibility, saying: ‘Your Offspring shall take possession of the gates of your enemies’. The Mother resists; within the House, her Husband’s Offspring is born and grows strong, and the King’s children go out into the open field, imbued with their Father’s spirit of wisdom, to fight the Final Battle against the last enemy: Death.

This Vision is the one found in St Paul’s Epistle to the Romans, which I open in the spirit of its Author to the joy of all who love God, and to call all those who have been manipulated by those who placed it in the hands of the servants of that Satan—who, by giving birth to a servant within four dark walls, concealed his face from the wretch who had neither the strength to resist nor to leave the convent where, during a storm, his soul was swept to the feet of the Devil—to a state of vital reflection.

Biohistorical Prologue

The need to apply to St Paul's Epistle to the Romans the biohistorical method previously applied to Luther's famous 95 Theses arises from the relationship between this Epistle and the quintessential confession of the Reformation, its founding principle: 'Faith alone', apparently drawn from this Epistle. Let us say that I am not one to judge anyone, but as a child of God I do consider myself qualified to bring to light God's judgement upon those who manipulate Holy Scripture, for whatever subjective reasons they may have, whether by adding to or taking away from the Text, or by distorting the whole through a part.

If I recall correctly, I believe it is God Himself, speaking through His Son, who at the end of His Book, through the hand of Saint John, made known His judgement against anyone who dared to take away or add a single word to the Text of Holy Scripture, saying:

"I testify to everyone who hears the words of the prophecy in this Book: if anyone adds to these things, God will add to him the plagues described in this Book; and if anyone takes away from the words of the Book of this prophecy, God will take away his share of the tree of life and of the holy city, which are described in this Book".

Personally, I understand 'this book' to mean the Book of God as a whole, from beginning to end, from Genesis to Revelation, so that by concluding it, the Author makes known his judgement against anyone who dares or would dare to tamper with his Book – the whole of it, it is understood, being a prophecy from beginning to end. There is much to be said on this subject, but we shall not dwell on it unduly; if I were to do so, it would be solely to the extent required by this Analysis of the Epistle to the Romans, in whose pages the Apostle to the Gentiles set down the guiding principles of his Gospel—which uneducated men perverted against the counsel of Saint Peter, the prophet, who, foreseeing what was to befall the fruit of Paul's insight, had already foretold it, saying:

"Therefore, beloved, whilst awaiting these things, strive diligently to be found at peace, pure and blameless before Him, and regard the long-suffering of our Lord as salvation, as our beloved brother Paul wrote to you in accordance with the wisdom granted to him. This is precisely what he teaches in his epistles, in which there are some points that are difficult to understand, which uneducated and unstable people twist—just as they do the rest of the Scriptures—to their own destruction."

When speaking of matters difficult to comprehend, Saint Peter was referring to matters difficult to interpret, understanding this difficulty in terms of the gulf

that separates the intellect of the Creator from that of the creature—a gulf which ‘unlearned people’—a category into which Saint Peter included the learned, as defined by the academic titles by which the world recognises its scholars—pervert; that is to say, they manipulate so that, by perverting the divine meaning of Scripture, they may claim for themselves the holiness of the spirit of the Book’s Author. Such manipulators were not lacking then, nor have they been lacking right up to the present day—a fact demonstrated by a brief review of the historical memory of humankind—but we shall leave this for another time, bearing in mind the public access that everyone has to the records of humanity in general and of Christianity in particular.

We must understand the perverse action to which Saint Peter refers as the manipulation that takes place when a text is taken out of its context, transferred to a different context, and the original text is interpreted from a context foreign to the original text. In reality, anyone can carry out a ‘viral’ operation of this kind. It is an operation that is a daily occurrence in everyday life. Unfortunately, it ought not to be so, of course, but that is the way it is. Certain politicians and certain journalists are masters of this art of perverting a text, which demonstrates that anyone is capable of successfully carrying out a ‘context transplant’ operation.

In any case, so as not to get lost in rhetoric and demagoguery designed to beat about the bush and capture the reader’s attention through innate, subconscious imagery, it is worth setting the record straight. What I mean is that the success of an attempt to manipulate a text, a sentence or any message depends on one key factor, without which all attempts – even those of the most brilliant of geniuses – would amount to nothing more than a botched job. This condition is the ignorance of the target of the manipulative operation. To deceive, distort or manipulate someone, one must rely on that person’s ignorance. You cannot deceive, pervert or manipulate someone who is fully aware of the text of the message and the identity of the messenger. Take the case of Adam and the Serpent.

In the entire history of Creation, we shall find no more basic case of manipulation. Perhaps for this reason, regardless of whether ‘that bull had gored before’, the consequences of that manipulation have so radically altered the structure of the relationship between God and His Creation. Let us delve into the intricacies of the case. Adam was awaiting God’s return. God was testing Adam’s obedience and faithfulness. Not opening Pandora’s Box, in classical terms, was the test. Having placed his complete trust in his creation, God rested from all his works on the seventh day of the creation of the Universe.

According to the theology of the Reformers, particularly Calvinist theology, God turned his back on his Son so that what he, in his foreknowledge and omniscience, had predestined might come to pass: the Fall of Adam. According to Reformation theology, since God is omniscient and prescient, the two parties in the conflict—Satan and Adam—were predestined to act out, in their own lives,

the script written in advance by their shared Creator: Adam the Fall and Satan the Betrayal.

According to the theology set in motion by Jesus Christ, God is omniscient and foreknowing, and the possibility of Betrayal and the Fall formed part of Eden's future. But if God did not grant us, His children, the freedom to decide for ourselves which door to the future we wish to open, then there would be neither freedom nor creation in the image and likeness of God; and man's divine sonship would be a colossal farce.

The doors of Life and Death lay before Satan and before Adam. Yes, Pandora's box was there. But there was a fatal difference between the tempter and the one being tempted. The former knew from experience the nature of what the box contained; the latter knew only what God had told him: that on the day he opened it, he would die. Loving, knowing and believing in God, Adam simply chose life over death. As for the box, Adam did not know the nature of what it concealed. Nor did he care. The fruit killed whoever ate it. What sort of poison caused the death was not his concern; once dead, what does the manner of death matter to the dead?

That was the test Adam had to pass: to remain alone in Eden for a certain period of time. On his return, he would be given the crown of the world, and under his reign Wisdom would blossom, extending his rule to the ends of the Earth. It could not have been simpler. And to make the time pass more easily, God gave him a female companion.

Such was the state of affairs when, fully aware of the situation and in full possession of his mental and intellectual faculties, one of the sons of God entered the scene—one of those sons to whom God had entrusted the task of civilising the human races, the one known as Satan.

‘When the Most High apportioned the inheritance among the nations, when he separated the sons of men, he set the boundaries of the peoples according to the number of the sons of God,’ said Moses in his canticle (Deuteronomy).

Satan did indeed know what lay behind the door of the Knowledge of Good and Evil. To open it and push Adam into the hell that lay on the other side was an entirely personal decision. God, knowing Satan—a knowledge He later revealed in the relationship between Jesus and Judas—knew that the possibility of Betrayal was there. ‘That bull had gored before.’ The possibility existed. And because it existed, to keep Satan from succumbing to temptation, God imposed the penalty of eternal banishment from His Kingdom upon anyone who dared to interfere with the events in Eden. Here, in this aspect of the Law, lay Adam's ignorance. Adam believed that the Law applied only to him, and he was unaware of this aspect of the Law. Satan, who knew of this Achilles' heel of Adam's, spurning Heaven in favour of Hell, and knowing that Adam would never mistrust a son of God, merely

had to pose as the messenger coming to announce the good news. Was it not subtle of God to reward with that which He had forbidden?

Thus, there was ignorance, and because of it, God raised His fist to Heaven, swearing by His Head to take vengeance on His enemies, with Satan at their head. The question, returning now to the subject at hand, is this: was there ignorance in the days of the Reformation? Were all the key figures of the Reformation—Luther, Calvin, Henry VIII, the Roman Church—aware of the nature of all the forces at work in the universe? Were the German, English, Swiss, Dutch, Spanish, French and Italian peoples swimming in an abundance of wisdom?

‘Faith alone saves’?!! And did St Paul really say that? Are all the branches of the Protestant churches that split off from the tree of the Catholic Church certain that St Paul ever said that ‘faith alone saves’? Without the works of Wisdom, without the Church of God? And did St Paul say this? So is it true that it was God who sent Satan to stab Adam in the back?

What a curious thing, Reformation Theology! Because, of course, if God is Omniscient and Prescient and nothing happens without His knowledge, logically He must have known what was going to happen; and if, knowing this, He did nothing, it is because He did not want to do anything; and if He did not want to do anything, perhaps it was because He created both protagonists in Eden to star in the spectacle of the Fall. Or am I wrong? And if I am wrong, where am I wrong?

Is God omniscient?

Yes.

Is God prescient?

Yes.

Does that mean God can see everything that is going to happen?

Yes.

So why didn’t He do anything to stop Satan?

‘Obviously,’ replied Reformation theology, ‘because He creates some from birth for Hell and others for Glory. Thus, without having done anything wrong, the wicked are already condemned to Hell by virtue of God’s foreknowledge; He knows in advance the sins that will make them deserving of the punishment of Hell. Conversely, those predestined for Heaven—the righteous—have nothing to worry about in life because they are already saved by the One who, before they commit them, sees their deeds and, weighing them on the scales of His justice, has already granted them Glory as their reward. ‘Faith alone, therefore’ – concludes the Reformation – is the measure of God’s judgement, for even if man so wishes, no action he undertakes of his own free will can tip the scales of the Last Judgement in his favour or against him. Hence Luther advised against fearing

that one might be a greater sinner than Judas himself, for even if a Protestant were to rape the Virgin Mary herself, he would be absolved of his crime “*by the precious blood of Christ*”.

This sort of theology – if such an ‘Apology for the Devil’ can even be called theology – is guilty of rational absolutism. In seeking to glorify God to infinity, it overlooks a crucial detail: it does not glorify Him but demonises Him; it does not exalt Him but dehumanises Him. In order to affirm God, it denies the basic principle with which Holy Scripture begins: ‘In the beginning, God created man in His own image and likeness.’

Having set out these preliminary Jesus-Christian considerations, it is time to restore the text that Luther extracted from its Pauline context to its true sacred context. And to deny Protestantism – without affirming Vaticanism – the right to manipulate Holy Scripture in the name of the need to combat the Idea of the Roman Church against Christ, imposed by some of its servants. A perversion of the Jesus-Christian Idea established by a medieval episcopate, which, against God’s will, resurrected what God had condemned: the Empire. Divine Will, against whose Judgement the Patriarch of Byzantium rebelled—hiding the Emperor of Constantinople beneath his cloak—and the Patriarch of Rome, resurrecting what God had already buried.

Despite these crimes of rebellion against God, and as has already been demonstrated in ‘Luther, the Pope and the Devil’, an even graver offence is committed by those who, in their blindness, confuse a metropolitan bishopric—be it Roman or Muscovite—with the Catholic Church. The Catholic Church existed before the birth of the Roman episcopate and will continue to exist thereafter, for all eternity, regardless of the existence or disappearance of the city of Rome, of Moscow, and of all other cities on Earth.

Greetings to the faithful in Rome

Paul, a servant of Christ Jesus, called to be an apostle, set apart to preach the Gospel of God, which He had promised through His prophets in the Holy Scriptures

And so we get down to business. The first point to consider will be the nature and scope of the Holy Scriptures to which the Apostle refers. When the Apostle speaks of the Holy Scriptures, he is referring to specific ones. But we know that throughout history, sacred writings of many types and kinds have been in circulation. The whole world is full of sacred writings. The number and the names are beside the point. What matters is that it is clear from what we see that here, everyone is free to invent whatever they like. It is neither new nor revolutionary, but it is something that works. It has always worked and continues to work. All it takes is the ability to write, a bit of imagination, an understanding of the people for whom one is writing, and the means to publish them; and there will always be someone willing to die for the new prophet. It is a matter often treated as a joke, especially given the ‘sacred scriptures’ that some people invent and merrily circulate. But if one considers it and pauses to think about it, the laughter is cut short by the harsh reality of the facts. How many rivers of blood have the ‘sacred scriptures’ of the various peoples and civilisations—which have filled the face of the Earth from the Fall of Adam to the present day—caused to flow! It is better not even to count the atrocities that we, the peoples of the world, have committed over the past six thousand years, deceived by the demons that were once our gods. The fact is that the underlying reason for inventing new sacred scriptures has changed over the millennia.

Much water has flowed under the bridge since the Ancients’ ambition for absolute power to the modern-day passion for money. If a worshipper of Marduk or Zeus were to rise from the grave and see the state of the religious landscape today... But let us not be pessimistic for the sake of it, nor fatalistic as a hobby. The sacred scriptures of others do not interest us now—neither those of the past nor those of the present—only and exclusively those which, for the author of this Letter, were Sacred. Namely: the Old Testament, the New Testament, and that is all.

Having established this, let us say that from the vantage point from which Saint Paul wrote this Epistle, one could see two realities converging towards a point on the horizon of the Age of Christ. One thing was beginning its journey and the other was ending it. The one that began it did so at the point where the other ended its own. One was the Church and the other was the Bible. The Church was beginning its journey and the Bible was ending its own. The end of one thing

was the beginning of another. Jesus Christ had snatched the Holy Scriptures from the hands of the people who had written them with their blood, sweat and tears, and was handing them over to another people who were inheriting them at the cost of more sweat, more blood and more tears. Regardless of whether the disinherited people lashed out by killing the people who were inheriting it—a natural reaction, given the logic of the ignorance that had driven them to demand the death of the Son of God—the fact remains that the Disciples of Jesus Christ, all Jews by birth, were aware of the root of Judaism’s violence against Christianity; they confronted the issue with the same resolve as their Master had shown, and foresaw—following the expulsion of the Christians from Rome in 48 or 49—the life-or-death clash that lay ahead between the Empire and Christianity. Sooner or later—but just round the corner—the Empire would unleash all its power against the New Religion. And who would be the first to fall? The Christians of the capital, of course. It was to these martyrs of a foretold anti-Christian saga that the least of all the apostles addressed this Letter. St Paul was not addressing this Letter to the Germans of the sixteenth century, nor to the English of the three-thousandth century.

The ‘Paul, a servant of Christ Jesus, called to be an apostle, set apart to preach the gospel of God, which he had promised through his prophets in the Holy Scriptures’, had in mind, when writing this Letter to the Romans, only the Romans of the generation of the sixties. At that time, on the eve of the Great Fire of Rome and the First Great Persecution, the servant of Christ was looking upon the first mass martyrs of the Christian world. Just as one gazes upon the winter snow from the dawn of summer, and senses the spring rain from the end of autumn, the one chosen to preach the Gospel of God directed his words of faith and hope to a multitude of people on the brink of slaughter. Like lambs led to the slaughter, whilst they trotted merrily through the streets to which they had returned, believing the storm had passed, it was the Romans who were the addressees of this Letter, not the fierce Protestants nor their terrible inquisitors. The addressees of this Letter were the multitude of Roman citizens born to be led shortly to the slaughter in the circuses of the Empire. And since nothing and no one could prevent that orgy from taking place (which the Roman bishops, heirs to that Empire, later sought to simplify in order to save what God had condemned: the Roman Empire), St Paul, witnessing and suffering the slaughter first-hand, opened up and bequeathed to them the guiding principles of his Gospel.

Concerning his Son, born of the lineage of David according to the flesh, established as the Son of God, mighty according to the Spirit of Holiness from the resurrection from the dead, Jesus Christ our Lord.

If all men were ignorant, there would not be a single wise person. If we were all wise, there would be no one who was ignorant. If there were no ignorant people, there would be no possibility of one person manipulating another. The goal of Wisdom, therefore, is the eradication of ignorance.

In this regard, Adam's ignorance was the innocence of a child who is unaware of the past of the world around him and views his future through the lens of a dreamer who sees the world through the eyes of childlike romanticism. To be reborn means to reclaim that original innocence without the ignorance that allows others to manipulate our intelligence. To be reborn is to start afresh with the experience of one who has already been inwardly annihilated by the world. To be born again is to inherit the possibility of setting out on life's journey anew, but not naked as on the first occasion, but clad in the armour provided by knowledge. To be born again into the true Reality that fills the cosmos is to see one's face in a new, living mirror, whose reflection shows us the Son of God who is within us and against whom the world rose up to crucify him. Better than anyone else, Paul—who had experienced first-hand the life-giving experience without which there is no creation in the image and likeness of God—that Saul of Tarsus knew from his own experience what it means to be born again.

One is thus born again into the knowledge of God, which was the knowledge to which we were dead. From this knowledge, the man who had once persecuted the Son of David went on to serve him without any qualms, knowing better than anyone that for that reason alone he deserved the very same death penalty that he had demanded for those who were what he now was. If I said earlier that this criminal—in the eyes of those who had once been his own—spoke to the Romans to strengthen their courage and their faith on the day before the Great Slaughter of the Innocents. I now say that the one who wrote this Letter was someone who was born again by virtue of the Power inherited from the One who rose from the dead.

Saul of Tarsus was NOT born again as a result of any man's preaching, regardless of his ecclesiastical affiliation; Saul of Tarsus did NOT attain the righteousness of God by following a chain of theological or philosophical reasoning; Saul of Tarsus was NOT born into divine sonship as a result of terror at the fires of Hell, nor as the result of someone dying of fear because they had become lost in the midst of a storm and made a suicidal vow to enter a convent; Saul of Tarsus did NOT come to the Apostleship even out of remorse of conscience; Saul of Tarsus became a son of God by virtue of the Power of the One who had risen from the dead. Thus, if even before His birth He was powerful by virtue of who He was, after His Resurrection His Power was multiplied. Through this Power, what was impossible for men to achieve was accomplished: that Saul might become a Christian. A Power to make saints out of criminals which, as Paul himself says, the Son of God inherited after the Resurrection:

Empowered by the Spirit of Holiness from the resurrection of the dead. Through whom we have received grace and the apostleship to promote obedience to the faith, to the glory of His name amongst all nations.

But if, as some say—especially the Orthodox—the Holy Spirit does not

proceed from the Son, then naturally St Paul is lying in this verse. But if the Holy Spirit does proceed from the Father and the Son, then in this case St Paul is no liar. So either the Orthodox are lying when they call Paul ‘Saint’, or the Catholics are lying when they say that the Holy Spirit of the apostolate was granted to the Apostles by Jesus Christ. I mean, one who does not possess something cannot bestow what one does not have. And, certainly, it has never occurred to anyone to call Jesus a saint. Never. Nor is there a ‘Saint Christ’ in the same way that there are thousands of saints: Saint Pancratius, Saint Leonard, Saint Bonaventure, Saint Pancras... St Peter and St Paul... The fact that the holiness attributed to his servants is not applied to the Lord is understood within the Orthodox world in the light of the Filioque. Yet, viewed in this very same light, the idea that the servants are holy whilst the Lord is not—even if it does not strike anyone else as odd—seems to me, personally, to be a lethal distortion of the truth.

The Paul who signed this Epistle has no doubt: ‘Mighty in the spirit of holiness, through whom we have received the apostleship.’ Is he speaking of the very One who rose from the dead? If so, then the One who chose is the One who sanctified. Jesus said of himself that his Father sanctified him by making his Word known to him. From this it follows that, since He did with His Apostles the same as His Father did with Him, there is no way to continue to uphold the denial of the Filioque—that is to say, that the Holy Spirit proceeds from the Father, and through the grace of the Son, having become powerful in the spirit of holiness after His Resurrection, is communicated to all people.

Among whom you too are numbered, those called by Jesus Christ

And again, the One who calls and the One who sanctifies are one and the same, to the glory of His name amongst all nations. Now, if anyone is not *called by Jesus Christ*, but by the Father directly, without the mediation of the Son, then why did God send His Son? To display inhuman cruelty whilst watching Him being crucified? By removing the Son from the equation and severing the direct relationship between the Most High and humankind, the Orthodox patriarchy sinned through pride by failing to recognise the necessity of the Son’s choice for admission to the priesthood. And yet it is the Son who calls and who grants the grace of the apostolate, the One who pours out his Holy Spirit upon the elect. Unless, that is, one lacks the Spirit of Christ. To deny that those who belong to Christ receive His Spirit from Christ is to refuse to accept the glory which the Father bestowed upon the Son. So why did He not choose a Greek to be crucified, rather than bestowing glory upon Him—whose glory, when added to that which He already possessed, could only be equalled by that of the God who sent Him? Since Jesus is the Christ, and Christ is the living Incarnation of the Holy Spirit of the Father—who was in the Son, and through whom, by the Work and Grace of the Holy Spirit of the Father, He was begotten—how can the Holy Spirit, which is granted to those called by Jesus Christ to promote the faith amongst all nations, not proceed from the Son? But if anyone is called to the priesthood by the

emperor, or by this or that king, or has purchased the office, that person is not one of those called by Jesus Christ. Unless, of course, the Holy Spirit is bought and sold to the highest bidder, in which case the love of Him who loves the man who is to be born from the ashes of him who is to die has no part in it and is not even taken into consideration.

To all God's beloved, called saints, who are in Rome, grace and peace from God our Father and the Lord Jesus Christ.

But God loves only those who live in the Faith of Christ. And one cannot live in the Faith of Christ without having the Spirit of Christ. And how can one have the Spirit of Christ if not from Christ Himself, the eternal source? But if one does not have the Spirit of Christ, one does not belong to Christ. So how can the Holy Spirit, who became incarnate in Christ, proceed from the Father alone and not from the Son? It is obvious that anyone who attains the office of apostle by buying the position or selling their soul to the devil will, logically, claim that the Spirit of Christ and the Holy Spirit of the Father have nothing to do with the Spirit of the Son. In this case, anyone who expresses such views cannot claim to be a Christian whilst denying that the Spirit of Christ proceeds from the Son, who is Christ. Who else called Saul of Tarsus to the apostleship? And is not the one who calls the one who gives? Why, then, did the Son die?

The Romans to whom Paul addressed this Letter understood this as clearly as the one who sent it to them. Since no creature can stand in the presence of God, God sent us his Son to accomplish the impossible: that Love should not only lift us up but also make us run into his arms, crying out, in the words of the Apostle: 'Abba, Father'. It would seem that the Greeks—heirs of Hellas, the forefathers of philosophy and classical culture—had no need of this miracle; the Greeks were quite capable, on their own, of standing before God and looking Him in the face without any sense of inferiority whatsoever. Although, of course, if the Holy Spirit and the Spirit of Christ are one and the same, and yet they did not receive the Holy Spirit of the Son, from whom does Orthodoxy receive the Spirit?

The Romans to whom Paul addressed this Letter knew only one thing: that the Spirit of Christ and the Holy Spirit are one and the same. And being one and the same, it has but a single will.

Paul longed very much to come to Rome

First of all, I give thanks to my God through Jesus Christ for all of you, because your faith is renowned throughout the world.

In the late 50s, the approximate date of this Letter's composition and first reading, the Roman Christian community was known throughout the world and its faith was celebrated by all other Christians. We have confirmation of the existence of a Christian community in the decree of the late 40s, by which Christians in the capital were forced to leave the city or forfeit their property. In

another Epistle, Paul speaks of some who complied with the decree and, when faced with the choice of giving their possessions to the brothers or to Caesar, chose the former. This other Epistle is important because it provides insight into the social context in which Christianity began to take root in the capital – the very reason for which the Romans were renowned. Whilst those who had little would dig deep into their pockets to help the brothers and sisters who had even less, those who had much—the Romans of the capital—when they put their hands in their pockets, would draw out in abundance to meet the needs of the brothers and sisters around them and even to assist the needs of other, more distant Christian communities. From what other source could the fame of the Roman Christians have come—that fame recognised throughout the world? A fame they would bring to its fullest glory by demonstrating through martyrdom what they had already long demonstrated through acts of generosity admired and celebrated by all the Christian communities of the time.

God is my witness—whom I serve in my spirit by preaching the Gospel of his Son—that I remember you ceaselessly

As we can see, there are many ways to serve God. There is a most beautiful story on this subject that says it all. I am referring to the story of the two sisters, Martha and Mary, at whose house Jesus stopped one day; whilst poor Martha was constantly rushing about, attending to everyone, and seeing that Mary was sitting at Jesus' feet, Martha complained, asking Jesus to tell Mary to get up and help her with something.

“Martha, Martha, you are anxious and troubled about many things,” Jesus replied, “but few things are necessary—or rather, just one. Mary has chosen the better part, which will not be taken from her.”

Of all the ways to serve God, like Mary, the Romans had chosen the best. And Paul had chosen the hardest. Which of all the apostles, then, was the first to set foot in Rome and sow the seed of faith in the capital? How was the first Roman Christian community formed? We have no choice but to piece together the picture from the scattered fragments. Does not the combination of anti-Christian Jewish persecutions and the decree expelling Jews and Christians—especially the latter—from the Roman capital allow us to see the birth of the Roman Christian community as the ultimate consequence of the emigration of the first Christians to the capital of the Empire? Persecuted to the point of death by Jewish fundamentalism—from whose ranks emerged Saul, who was sent to Damascus to secure the decree for the extermination of all Christians—where better could they go than to the capital itself, and in what other city but Rome itself could they find refuge from the storm of Jewish persecution? With the law of religious tolerance that the Caesars had upheld throughout the empire shattered by Jewish fundamentalism, the natural destination for the Christians could be none other than Rome.

These migrations of Christians fleeing Jewish fundamentalist terror were undoubtedly at the origin of that ‘faith celebrated throughout the world’. This fame bears witness to the numerical significance the Christian community had attained in the capital, and explains the nature of the disturbances that led to Caesar’s decree of expulsion against all Jews and Christians in the capital.

I always implore Him in my prayers that one day, by God’s will, the way may be made easy for me to come to you.

There is an episode in the Life of Jesus, ‘the mother of the sons of Zebedee’, which is absolutely revealing of what Jesus understood and understands about the Primacy and the Primate. The greatest is he who serves others; the first is he who is last. But not merely in words, not content merely to monopolise the title ‘servant of servants’, only to then raise his voice and say: ‘One of his successors, even of a lower rank, at a Council stands above all the bishops, and may pronounce a sentence of deposition against them.’ Are these the words of one who serves, or of one who crushes? And if he crushes, how can he be the one who serves? Hardly could the Paul who implored God in his prayers to reach Rome in time, to be with the Romans when the Hour of Truth came upon them, have imagined that the Roman Church might in the future fall into such abysses of madness.

For in truth, I long to see you, to impart some spiritual gift to you, to strengthen you,

The persecutions of the Jews that had taken place up to that point had been child’s play. The destruction of Jerusalem was a foregone conclusion; the legacy of anti-Christianity could only be taken up by Caesar. The madness of the later Caesars – a ceaseless scandal of ever-escalating violence – meant one did not need to be a prophet to guess from which sea the monster would emerge that would devour an entire generation of Christians, the firstfruits of Europe, the finest produce of the Lord’s Vineyard in the New World of that time.

To him, Paul, less than to anyone else, could the human capacity to pounce upon one’s fellow human beings come as a surprise—and, by prioritising love of country over love of humanity, to devour women and children, parents and offspring, the young and the old. To others, it might seem impossible that the Romans’ traditional religious tolerance could take such a sharp turn against the laws of Imperial Law. Not to Paul. The expulsion of the Christians from Rome proved him right. This time it had been nothing more than that. Next time it would not be merely that. Who would go to Rome to strengthen the faith of the flock heading for the slaughterhouse?

That is to say, to take comfort with you in the mutual sharing of our faith.

Before long, Caesar’s madness would set the Beast free and, summoning the forces of Hell, would unleash them against the forces of Heaven on Earth. The appearance of political calm, resulting from the return of the Christians from exile

to Rome, could not deceive the prophetic spirit that stirred within the Roman community. Very soon the Romans would need the strength of the Apostles—that strength inherent in the Hebrew soul, which had so often exposed itself to martyrdom rather than deny God, its Lord. Just as one who cultivates a plot of land and plants a tree—in this case, the Tree of Life—so the most beautiful aspect of the Hebrew soul, its fidelity to God, had, through the work and grace of that very God, been transplanted into human nature, which had become Christian to the glory of Abraham and the wonder of all nations.

I do not wish you to be unaware, brothers, that I have often set out to come to you, but have been prevented until now, so that I might reap some fruit amongst you too, as amongst other peoples.

The apostolic nature of a priestly body implies, as can be seen, movement. Unfortunately, as time went on—time that spares no one—the hierarchs prohibited any movement of the ecclesiastical body at the behest of the Holy Spirit, anathematising and excommunicating anyone who placed obedience to God before obedience to the patriarchs ... of Rome, Constantinople, or Jerusalem, Alexandria or ... This was tyranny against priestly freedom, which the papacy, like any other, legitimised through the canons that the Roman cardinals pulled out of thin air. Fortunately, the Apostles lived before the supreme college of bishops came into being and were able to obey the Holy Spirit, who moved them for the glory of their Lord and our King, without falling into disfavour with the hierarchy. It will be said that the prohibition on movement arose as a reaction to the vacancy of sees. The justification is of no concern to us. The measures taken by exploiting those flaws—erecting a monument to oppression upon those weaknesses—do concern us. Since when did Saint Peter forbid the bishops from moving about? Or did he place them under excommunication for obeying God rather than his holy word? How will they sow to reap a harvest if the sowers do not move freely across the field?

I am indebted to both the Greeks and the barbarians, to both the wise and the ignorant.

I was speaking from a human perspective. Or perhaps foolishly. St Paul presents faith as a field that is sown, ploughed, tilled again, and constantly tended—to prevent the tares from taking hold, to stop the weeds from growing, to cut off the dry branches, to heal, to graft. In short, the work that God entrusted to Adam: to cultivate Eden. A task He entrusted once more to the Apostles and, since the bishops are their successors, to the bishops.

When the successors of the Apostles forbade the other bishops from devoting themselves to the apostolate and ordered them to devote themselves to raising money in the name of Christ, transforming the cultivation of the faith into a business and the bishoprics into collection offices for the money extracted from Christian nations—exactly when this happened remains a mystery.

So as far as I am concerned, I am ready to preach the Gospel to you in Rome as well.

First, the Apostle says that he is going to meet Christians so that they may take comfort in one another's faith. Christians whose faith is celebrated throughout the world; and now he says that he is ready to preach the Gospel to them as well. What subtle and refined intelligence the thirteenth Apostle possesses! He confesses without prejudice, declares without compunction: he is going to preach the Gospel to Christians who have already been born. Oh, the shame of it; oh, cruel heavens! Christianisation does not end with baptism; it begins the day after the waters. Faith is the fruit of the Word; it begets to form, gives life and sustains it. Where is the wicked man who turned baptism into the start of a business? The more people baptised, the more money is collected. The Word is preached, people are converted, and the baptised pay for their faith in cash. There are many ways to get the money out of them. After all, faith is the fruit of the Word, so whoever administers it has the right to levy charges. Oh heavens, oh cruel blush, why do my bones turn red? Converting to God to turn man into a silver mine. Why are you scandalised, my soul? It is what humanity has done since the day Adam fell. What is wrong with churches being built in the image and likeness of the pagan model in use throughout the ages? Was there any prohibition against it?

Argument of the Epistle

Only fools write for the sake of writing. Only madmen venture into the den of the hungry lion to tame the beast with a lullaby. St Paul was neither one nor the other. He knew, with the same certainty that I know it, that man is a tree, a living tree, whose sap is faith and whose water—on which it depends for life—is the Knowledge of God. But of course, everyone believes they know God better than anyone else. And in truth, they are not mistaken. The worshippers of Marduk knew Marduk better than anyone else. Those who worship Allah will know Him better than we do. Everyone knows their own god. We, the worshippers of the Father of Jesus Christ, know the true God and speak of Him; and since our hands are the mouth through which Wisdom glorifies its Lord, and the Son his Father, without this Knowledge the tree of faith decays, withers and is eventually cut down and burnt to make way for another. 'Will the Son of Man find faith on Earth when he comes?' asked Jesus Christ. 'Faith, which is corrupted,' said Peter, his disciple. Words from which it is clear that Eden was a symbol of the garden of life, in which each of us is a tree in God's paradise.

God does not cultivate orange and almond trees; He cultivates living trees that worship Him. In His love for His Paradise, He provides the rain—the spring of water that gives life to the earth—and the vapour that rises into the air and enlivens leaves and branches, trunks and roots. Blessed be God, the Father of Jesus Christ, and blessed be His Son, Jesus, who loved us and did not hesitate to share our nature, even though He is the One who, through His Almighty Word, caused the

Light to shine in the darkness!

For I am not ashamed of the Gospel, which is the power of God for the salvation of everyone who believes, first of all the Jew, but also the Greek

Who more than the Roman Christian – a citizen of a Babylon within whose walls all the world's religions had gathered and coexisted in syncretistic harmony – which Christian needed, with greater urgency and intensity, a constant endeavour of re-evangelisation? Was it not amongst the gods of the Roman imperial universe, having come from all corners of the world, that the Truth—the Idea of the Son of God made man—met with the most offensive derision, the kind that dismisses the whole matter as the madness of one who views the Universe in this way? How could one be ashamed of the Divinity of the Son! To bow one's head because God is Father!? So must God be whatever we want Him to be, and if He is not, do we refuse to be creatures fashioned from the Primordial Clay of Life by the Hands of His Son? Who is the madman: the one who invents a reality tailored to his own desires, or the one who looks upon Reality through the eyes of Reality? Tolerance turned into a sword. 'Let him believe what he likes; he's mad; he's harmless, but he's mad.' How could the Romans not have needed the life-giving and invincible strength of the spirit of a son of God! Had God sown the tree of faith only to abandon it to the elements without a Gardener to tend His Garden on Earth? Who better than a son to labour in his Father's work? Who will labour with greater dedication and affection? The servant merely carries out his duties and does everything in accordance with his wages. The son rises at dawn and, before the servants have even woken, he is already ready to 'preach the Gospel to you also, the people of Rome'.

For in him the righteousness of God is revealed, moving from one faith to another, as it is written: 'The righteous shall live by faith'.

A fundamental statement that would form the ideological foundation in which, as he dug, Luther found the sword with which to divide Christendom into north and south, erecting a wall of enmity between the two. There was, it is true, a faith whose principles did not include the existence of God the Only-Begotten Son, our Beloved King, Lord and Our Father. With Him came the New Faith, in which His existence in the Father transfigures the Idea of Creation and opens the future of all things to the radiance of an eternal and infinite Love. In the Father, God was made complete; in the Son, God found His life. God and the Father became a single reality—indivisible, indestructible, marvellous, perfect, joyful, youthful, full of strength, dreamlike, loving all things, mad to live and to keep on living. In His Firstborn Son, God found the will to live that He had lost somewhere in the Infinite and Eternity. How can one separate the Father from the Son! Father and Son are one and the same, a single entity: God. This is the New Faith. Eternal Faith. Indestructible Faith. Perfect Faith. Whoever loves it lives in it and receives eternal life as an inheritance from it. We die in order to be resurrected. Amen.

The Gentiles did not recognise God

For the wrath of God is revealed from heaven against all the ungodliness and injustice of men, who, in their unrighteousness, suppress the truth.

We enter the living temple of divine wisdom, poured out upon mankind, just as was ordained at the Beginning of the Creation of the Heavens and the Earth, before the Fall of Adam, and, due to the circumstances of the Betrayal by a section of the House of Yahweh, postponed until the Fulness of Time. Indeed, it was inconceivable that any creature should dare to rise up in war against its Creator. Yet so it was. The Word is, however, the Rock upon whose indestructibility God has built His Kingdom, so that when He said: 'Let us make Man in our image and likeness', that is to say, a son of God, and with Adam as the head of that Man, until the entire Universe attained that Form, nothing and no one could prevent God's Will from being fulfilled, even if God's own Only-Begotten Son had to descend into Hell to rescue Man from his Punishment for going along with the Devil's evil plans. Now, this adherence, by which Man brought upon himself condemnation and expulsion from Paradise, was not carried out with full knowledge of the facts, as our Father, Christ, came to demonstrate; rather, the Devil took advantage of Adam's ignorance regarding his evil plans to drive us all away from obedience to the Holy Spirit. That is to say, from the very beginning God has made clear to the human race, in many ways and in many languages, the stance of His Justice towards those who, by denying His existence, nullify the Universal Law in order to impose their own, thereby opening a black hole at the heart of the Universe—a gateway leading directly to its destruction and leading the transgressors to eternal suicide. Obviously, the perspective from which we, the children of God from the Fullness of the Nations, observe and experience Divine Justice in the face of human injustice is grounded in experience. In spirit and in experience. Through the Spirit, we know—without needing to experience it—that the end of any Kingdom divided against itself is destruction. Through experience, we know this because we have lived through it and are living it out in the very fabric of our world: the injustice of those who hate God's Justice cloaks itself in science so that, by denying God's existence, it may impose its law of oppression and enslavement upon the peoples. The divine judgement against those who deny the existence of God, thereby permitting the establishment of a hellish regime in the Universe, is certainly well known. Their end, as has been seen in recent times, is downfall; which is not to say that, driven mad by their denial of God, other nations should continue to persist on the path that leads them to ruin. There is, in fact, no Divine Justice more eternal and perfect than that of God, by which we are all brothers and sisters and everything belongs to us all. From this Principle of Equality, all things are subject to the fulfilment of the needs of the

entire Human Family, and it is a crime against Humanity to claim ownership of that which belongs to God, the One Lord of all the Earth's goods.

Indeed, what can be known of God is manifest amongst them, for God has revealed it to them;

All religions of all times and places have known what can be known of God: His almightiness and omnipotence. The records of civilisations—whether lost or extinct, or those that still endure, whether in their idolatrous systems or in their 'à la carte' monotheisms—bear witness to what is knowable about God: His eternal Power and His infinite Wisdom. Even the religion of Science—scientific atheism—declares through reason that such are the natural, knowable attributes of God. Knowledge of what is knowable about God is therefore universal; it manifests itself in Nature in the same way that sap forms part of the tree and nourishes it. For the Idea of God as the Supreme Being, the Great Spirit, the God of gods, the Creator of Heaven and Earth, has been innate in all peoples since the origins of humankind. To deny this is to deny the history of humankind. To enter into the controversy over the relationship between that Idea and the behaviour of humankind following the Fall of the First Civilisation is a debate that falls within the realm of Christian theology; to do so from the perspective of social anthropology is to distort the nature of the universe. The effect of this schizophrenic manipulation of the Origins of the World – placing a Hell where once there was a Paradise – has already run rampant throughout the 20th century. It is not that it did not do so before; what happened was that in the 20th century the tree of the knowledge of good and evil spread its branches to all the nations of the Earth. All knew what could be known of God, yet all marched towards the battlefield of Gog and Magog.

For since the creation of the world, the invisible attributes of God—his eternal power and divinity—have been clearly seen through his works. Therefore, they are without excuse...

The History of Civilisations speaks for itself regarding the relationship between the Idea of God and the Origins of the World. The schizoid fabrication of scientific atheism – touching upon the religious nature of the earliest peoples of the human race – is by now a classic. Nothing could be further from the true evolutionary timeline of human societies than that venomous serpent which, to explain the criminal behaviour of nations, science posited as the womb and placenta in which the human being was nurtured. Shifting the human phylogenetic line from Homo sapiens to the ape, and from there to the amphibian, could only please the Serpent of Eden, but in no way does it reflect the true path that Life on Earth followed from the clay to that son of God called Adam.

For although they knew God, they did not glorify him as God or give thanks to him, but their thinking became futile and their foolish hearts were darkened; and whilst claiming to be wise, they became fools.

The inexcusable nature of the statement at the end of the previous paragraph stems from the relationship between man and his conduct. It is a matter of right and law that the Apostle refers to those who, whilst knowing God, rise up against His Kingdom. For if this were not so, St Paul would be condemning Christ for excusing, on the grounds of Adam's ignorance, the crimes of all those who found forgiveness in His Blood—that is to say, all of us. In all other respects, his assertion is as true and certain as the fact that the sun rises every day. Knowing of the existence of a God of gods, Creator of Heaven and Earth, all peoples have given themselves over to the tortuous reasoning that stems solely from experience. But whilst experience is the mother of science, science is not the mother of man; religion is. Yet just as a man leaves his parents for his wife, so science leaves religion, with the erroneous twist of placing a beast on the horizon of mankind where Nature placed a son of God. The 'wisdom' of this beast, therefore, is the consecration of folly as the guiding principle of the Academy of Sciences.

And they exchanged the glory of the incorruptible God for an image resembling that of corruptible man, and of birds, four-footed beasts and reptiles.

Yesterday, long ago in time... Yesterday, at the dawn of the new millennium, the wise men exchanged the image of Man, whom the incorruptible God had conceived at the Beginning of Creation, for that of a Superman... They—the sages of the 20th century—are indeed without excuse, for, having come to know God through the works of Christ, they exchanged the likeness of God for the beast they chose as their model of conduct.

The punishment of the Gentiles

For this reason God gave them over to the desires of their hearts, to the impurity with which they dishonour their own bodies

Exaggerations lead to extremes. Extremism unleashes violence. And violence is the recourse of ignorance when it comes to imposing its murderous madness. There are, in fact, many degrees of ignorance. And many ways of disguising it. The gospel of the justification of violence as a natural consequence of the evolution of species according to scientific atheism demonstrates—unless what has been said above is a lie—that violence is the fruit of ignorance; it demonstrates, as I was saying, that scientific atheism is madness. Unlike the pathologies of the mind, that of intelligence is the most subtle, in that it knows how to cloak itself in omniscience, and the most lethal, for it drags the entire species down with it in its fall. And yet the right to freedom is inherent in Creation; that is to say, Creation in the image and likeness of the Creator implies the right to freedom by which the creature may reject its Creator. Conversely, this right implies a duty whereby the Creator accepts the consequences of His Creation's freedom. God does not compel, nor can He be compelled. If the desire of the Creature's heart—knowing the desire of its Creator's heart—is to turn away from Him and behave in accordance with the very opposite model of conduct that

Creation, in and of itself, holds to be natural...

For they exchanged the truth of God for a lie and worshipped the creature rather than the Creator, who is blessed for ever. Amen

God's Truth is the Universal and Eternal Truth, in whose soil the galaxies and worlds have their roots firmly anchored. It is the pure reflection of a Cosmic Reality that unfolds its Wisdom throughout the Infinite and establishes an imperishable and indestructible Model of Thought. And we return to the same point. The creation of intelligent life in the image and likeness of this Truth implies the freedom of choice that springs from a Will, a reflection of the Creator's Will. Man, like any intelligent creature, is free to turn his back on the Truth of God and to create for himself his own truth, even if that truth sinks its roots into the hell of self-destructive madness. But what neither man nor any creature can do is erase from the Infinite and Eternity its Truth, which is the Truth of God. For intelligence, as an organ, is subject to its characteristic pathology, just as any other organ of the human body is. Science, on the other hand, even whilst studying the human brain and having located the material basis of intelligence within the brain, has never subjected the intellectual brain to the general laws of nature. One has never heard it speak of the intellectual brain being subject to any pathology. On the very contrary, science has deified the intellectual brain; through this madness, it has deified its own thought, whereby the madness of violence stemming from the ignorance of scientific atheism has imposed its criminal gospel upon the nations of the Earth. The mind becomes diseased, the physical brain becomes diseased, the genetic brain becomes diseased, but who has ever, ever heard the scholars of the Nobel Academy speak of a pathology of the intellectual brain? And yet, in spite of them, cerebral intelligence exists.

For this reason God gave them over to shameful passions, for the women exchanged the natural use for that which is against nature

The intellectual brain, then, implies an organic structure and, as such, is subject to the general laws to which the rest of the human body is subject. The denial of this universal reality is the cradle in which scientific atheism first took shape. The question is: whose hand was rocking that cradle? But we shall content ourselves with establishing that the denial of this principle entails the degeneration of the natural system and its transformation into a malignant virus capable of destroying the logical structure of the intellectual brain, through this denial of Reality, thereby establishing a system of behaviour contrary to that established by Nature itself. A pathological phenomenon that exerts its nefarious effects in every space and time where the reaction has proceeded to unleash its symptoms. Here, then, in the illness of the intellectual brain, we must see the origin of the suicidal tendency of a species which, whilst wishing to live, brings about its own death.

Likewise, men, abandoning the natural use of women, burned with lust for one another—men with men—committing acts of depravity and receiving in

themselves the due penalty for their perversion

Nature recognises only one Truth and has only one Law. Namely, that an organism subject to Death is so in all its parts. That pathological theory of the origin of ideas in a world external to human beings is the assertion of a madness whereby the intellectual brain does not exist and human thought proceeds, as Descartes said, from Being as such, and not from the brain. With Science bewildered by such a method of madness—thanks to which Reason became infallible and Atheism became an Omniscient Religion—the scholars of the Academy elevated themselves to the status of gods, all beyond good and evil, and consequently, like madmen, oblivious to the responsibility that arises from and is incumbent upon the thoughts, words and deeds of all beings insofar as they are beings. It is true, of course, that a madman cannot be held accountable for his actions, and it is natural that this benefit should be granted to any mentally ill person; but for a sane person to wish to make this right of madness exclusive to and all-encompassing within his own being is a crime against nature which, obviously, must inflict its effects upon a society forced to live under the thoughts and deeds of such scholars driven mad by their own thoughts, dumbed down by their reasoning in the manner of a talking monkey that catches sight of itself in the mirror, marvelling at the miracle: ‘I am a talking monkey.’ And whilst speaking, it believes itself to be all-powerful and omnipotent, capable of imposing new laws upon Nature.

And since they did not seek to know God, God gave them over to their depraved minds. Which leads them to commit follies

The logic of Nature speaks with a wisdom that cannot appear logical to an intellectual mind in the throes of pathological turmoil. Seeking to know itself as divine intelligence enslaved within a mortal body, Science—in its mad atheism—abandoned the quest for Truth in favour of understanding its own ontological structure. But since its guiding principle was the denial of these two realities, the only way out left to it was Doubt. For, having marvelled at its own reflection in the mirror, it set itself the objective of forcing all the other beasts of its jungle to admire the object of its admiration—that is, itself—employing, to achieve this goal, any system of manipulation of universal truth.

And to be filled with every kind of injustice, malice, greed and wickedness; full of envy, given to murder, strife, deceit and malice; and gossipmongers.

The manipulation of Truth on which the intellectual brain feeds affects, as is understandable, the Being that depends on that information to determine its behaviour within Nature; obedience to Nature’s Law determines the extinction or evolution of its species. The existence of Thought, as a product of the human brain, has been shattered; for by virtue of the religion of Science, it was transformed into a body immune to Death, and Science became the Law. And given that Science does not exist independently of created reality—Science being

a slave to the Law—Science having become Law implies the choice by which the Creature determines Nature's choice regarding its evolution or extinction. That is to say, by denying God and ignoring His Existence, Science established itself as Law to bless the extinction of the human species in the name of its victory over God. If the Jews and Romans killed the Son, why should Science not kill the Father?!

...slanderers of God, blasphemers, the proud, the boastful, inventors of wickedness, rebels against their parents...

The consequences of the rebellion are set out, as is its genesis; what we are interested in determining here is to what extent the intellectual mind exists, and to what extent that divine science—whose ideas originated from an unknown place called Doubt—was affected by the material nature of that mind, without which science could not exist in human beings. Obviously, this discourse finds its *raison d'être* in the need to establish a dialogue with a patient whose particular condition renders him the most dangerous of all the insane, as seen in his twentieth-century counterparts. Amongst the particular characteristics of the illness known as 'scientific atheism', the most fearsome and dangerous is that whereby the atheist sage believed himself to be infallible and immune to any external objective thought that might mobilise the resources of nature to overcome the illness afflicting him; the madman within the genius was so deeply entrenched in his pathology that the sage could not see why he should renounce the madman within him.

Foolish, disloyal, unloving, ruthless

None of these symptoms—the effect of his illness on society and on himself—could convince the bishops of the Nobel Academy of the need to rid himself of the madman inherent in genius...

Who, knowing God's judgement—that those who do such things are worthy of death—not only do them, but also applaud those who do them.

Determining the extent of the illness is always the first step towards regaining health. Towards that goal we shall walk without straying either to the left or to the right.

The Jews are on the path to salvation

Wherefore you are inexcusable, O man, whoever you may be, you who judge; for in the very act of judging another, you condemn yourself, since you do the very thing you condemn.

Wisdom is the counsellor of the brave; and the law is that of those who hide behind their offices to commit with impunity the crimes they condemn in others. For we all know that ever since the Fall of Adam—that is to say, from the beginning of this world—the greatest criminals have taken refuge in the halls of

justice and the greatest sacrilegers in the temple of God. The infernal nature of this world stems from this relationship between crime and the law, in which the law serves crime and is its greatest patron. For no one is unaware that religion is the refuge of the greatest criminals of all time, as is evident in the present day.

The strength that drives the arm and mind of such criminals stems from their natural contempt for the existence of God, whose name they use to urge others to stain themselves with blood up to their necks whilst they themselves parade in the sunlight the white shirt of their secret crimes. So whilst we brave souls draw our strength from wisdom, the cowards and their counterparts in hell find their best weapon of defence in the law. To ignore this reality, regardless of nation or creed, is to open the gates of hell and allow terror to rule over the fledgling aspirants to tyranny, dictatorship, murder, crime, fraud and genocide—in short, creatures in the image and likeness of demons.

For we know that God's judgement is, in truth, against all who commit such things.

Divine Justice remains unscathed and unfading before every creature, whether in Heaven or on Earth, who seeks to justify their crime on the grounds of kinship or friendship with God, as if God were to forgive some for their crimes by virtue of their kinship, whilst condemning others to hell for that very same crime on account of the distance of kinship between the offender and the Eternal Judge. Anyone who acts in this way accuses God of being the Father of the Evil One, by virtue of whose fatherhood the demons in hell boast of their crimes. Obviously, God cannot be deceived, but men can; hence, the man who turns a blind eye and forgives within his own race and people what he condemns in his neighbours becomes a partner in the crimes committed by his own people. There is, therefore, no greater coward or self-destructive person than he who blesses amongst his own people and kin what he condemns in those against whom the criminal arm of his brothers is raised. And this applies equally to the Jew and the Christian, to the Muslim and the atheist: whoever blesses amongst his brothers what he condemns in strangers is a criminal and is guilty before God's justice, whether he sits on the throne of St Peter, in the White House, in the Kremlin, or on the very throne of hell itself.

Oh man! Do you really think—you who condemn those who do such things, yet do them yourself—that you will escape God's judgement?

The wisdom of every criminal, as we see, has a direction and a goal. To succeed in imposing his own law and transforming society into an evil jungle, necessity demands that he cloak himself in sacredness, surround himself with impunity, equate himself with the gods of hell, rise above other men, and strike without fear against anyone who dares to defy his will. Yet that very necessity by which these 'holy' criminals excuse their infernal crimes finds its end in Divine Justice, and before God they shall answer for the Faith they trampled upon within

His Temple before the eyes of all humanity. He who sins has no faith, even if he feels himself seated upon God's very throne—a thing, as one will understand, that is impossible, even though Satan himself tried with all his might. Are sin and faith united to a single trunk, like the arms to the human body? Staying with the Protestant–Catholic dispute, Luther will see that I do not lie on the day God judges him for blessing amongst his own what he condemned to hell amongst others. And vice versa.

Or is it that you scorn the riches of His goodness, patience and long-suffering, unaware that God's goodness leads you to repentance?

Where does this patience and forbearance come from, by which God mercifully distributes his gifts amongst us, if not from the justice that springs from Faith? Were not all the families of the world condemned and consigned to the fire because of their ignorance of the Prince whom God himself chose to be our everlasting King? Did God not know that, by condemning us all for the sin of the First Man, our crimes would cry out to Heaven, demanding Hell for us all? Because there was ignorance, Wisdom took pity on us, and, even whilst turning her back on us for a time, with tears in her eyes she came to meet us. And if we were ignorant, both Jews and Gentiles alike – speaking, that is, of the time before Christ – how could anyone have understood the Mind of Him whose Omniscient Spouse was Wisdom!

For in accordance with your hardness of heart and your unrepentance, you are storing up wrath for the day of wrath and of the revelation of God's righteous judgement

Hence, having all been subject to the bondage of Death, we all found in Christ one who would defend us; and, separating the crime from the criminal, casting the offence into the eternal fire, he bent his knees before the Eternal Judge, pleading for us the clemency and mercy reserved for one who was driven into sin through ignorance. The plea of Him who stood up in our defence before the Tribunal of God and His Court was heard throughout all Creation, when, before dying, He opened His mouth for the last time, saying: 'Forgive them, for they know not what they do'.

He will reward each person according to their deeds

For if we humans had always known all things, Eve's hand would never have reached out to pluck the fruit of death from the tree of the curse.

To those who, by persevering in good works, seek glory, honour and incorruptibility—eternal life

But the Evil One, knowing that without food man would discover the laws of that Science, served us his Dantesque poison wrapped in a bottle of mother's milk, deceiving us with the white sweetness of its appearance—the deadly liquid that

would bar our path to the glory of the freedom of the children of God.

But upon the obstinate, those who rebel against the truth and obey injustice, let there be wrath and indignation.

Upon their heads their crime, upon their souls their infinite offences, upon their bones the condemnation they sought for an innocent child who had barely emerged from childhood. God's judgement against the murderer of His son Adam stands firm: banishment from His Kingdom for all eternity.

Tribulation and anguish upon all who do evil, first upon the Jew, then upon the Gentile

Knowing as we do that such is God's Judgement against those who hate the Law, having come to know the Knowledge that we ought to have known from the beginning—not through bitter experience, but through the power of the theory that is natural to the intellect—this Judgement weighs upon every man, Christian or Jew, Muslim or atheist, idol-worshipper or not, who, knowing Divine Justice, persists in his crimes; for once Knowledge of all things has come, Ignorance no longer prevails.

But glory, honour and peace to all who do good, first to the Jew, then to the Gentile

Christian or Jew, Muslim or atheist; Divine Justice gathers into its baskets the deeds of those who love its fruits, for as the Apostle rightly says:

For there is no partiality with God.

The law of the Gentiles

All who have sinned withoutt the Law will also perish without the Law; and those who have sinned under the Law will be judged by the Law

Let us enter into the Mind of Christ, for whoever does not have the Mind of Christ is not of Christ, as Paul himself confesses elsewhere. And I say that we are entering into Paul's mind because we are finally touching upon the sore spot which the Reformation, by probing into, managed to carve out a path through the waters of ignorance to the other side of Roman corruption and its College of Cardinals: 'the Law'. Elsewhere, St Paul also said that the Law served only to reveal to us the nature of Sin, that is to say, what sin is. Certainly, if the Law had not said, 'You shall not steal', we would not know that stealing is a sin. We would know that it is a crime, but not that it is a sin. This point leads us to investigate the nature of Sin. Or, to put it another way, what distinguishes Sin from a crime? Is driving without a licence a sin? We say no, but it is a crime. From this we can

see that crime and sin are two different things. On the one hand, unlike a crime—which, if it exists today and not tomorrow, neither takes away from nor adds to the social structure—sin retains its evil nature eternally, in all times and places. Thus, stealing a loaf of bread out of hunger may be a crime, but not a sin, because what defines sin is the will to commit the act with an eye to the harm inherent in it. In other words, I steal to cause harm, not to satisfy a need that is denied me by a society that is criminal in its very structure and pushes me to commit a crime in order to wash away its own crimes through my need. I sin if I am compelled to steal what I need; what I steal is imputed to the one who imposes my theft as an insurmountable necessity. Thus, I have not stolen out of malice, but out of necessity. And since the necessity arises from the evil crime that compels me to act, my act is not a sin.

We have, therefore, a crime that is evil and a crime that is benign. A benign crime is, as we have seen, one that arises from necessity; and a malicious crime is one that arises from a perverse and murderous mind which justifies its crime by virtue of the power it wields and thereby imposes an irresistible compulsion. The benign crime does not imply a sequential correlation, but the malicious one operates as a chain reaction, and its growth is aimed at the destruction of the society in which it lodges like a virus. Therefore, where the Law exists, there exists knowledge of the malignant crime—that is to say, of Sin. And hence, whilst some are aware of its existence and others remain in ignorance, yet all commit such acts, we are all defendants before the Divine Tribunal.

For it is not those who hear the Law who are righteous before God, but those who obey the Law; they shall be declared righteous.

It states what is good and evil in the eyes of God; good also existed, and where good existed, so did justice. And since human conscience existed before Moses was born, it was only natural that St Paul should say that each person will be declared righteous by their works. For the Law could not make men better except through the Fear of God, who made us aware of sin through the Law. God, indeed, gave the Law, but He did not immunise man against sin. In this chapter, the Jew was ahead of the rest of the world in that he knew what sin was, but he behaved in the same way towards transgression as the rest of his neighbours, since God had not yet endowed his Creation with the spirit of Christ; the necessity that drove the rest of the world also drove the Jew to do in private what he publicly denounced in the Gentiles. The difference lay in ignorance; for whilst the Gentile was unaware of the nature of sin and was governed by crime, the Jew knew of the existence of sin, and the Law was his Code of Justice.

In truth, when Gentiles, guided by natural reason and without the Law, fulfil the precepts of the Law, they themselves, without possessing it, are a Law unto themselves.

The relationship between genetics and the aesthetics of the universe has been

a proven fact since the dawn of time. Its existence implies a Natural Reason. With Natural Reason forged within a universe subject to a Divine Origin, life carries within its genes the structure that imparts order to its body. Thanks to this, the mental structure of the peoples of humanity, from their remote origins in time, has displayed a universal tendency towards a concept of crime and justice that is similar everywhere.

This genetically innate tendency brings to the fore a prototype structure in accordance with whose nature the mind of civilisations has developed, until finally converging on the structure of the modern world. It goes without saying that the path left behind by each part of our world is an epic tale worthy of a book. The fact is that, setting aside our differences, we observe in every part of the world a Universal Reason from which, against all odds, their codes of justice have been formulated; and, provided they remain unaltered by the psychotic influences of religious fundamentalism, these generally and fundamentally coincide with the codes of neighbouring peoples and nations.

And in this way they demonstrate that the precepts of the Law are written in their hearts, as borne out by their consciences and the judgements with which they accuse or exonerate one another.

Without the existence of this Universal Reason operating equally in Communism and Capitalism, and equally in Christian Democracy and Socialist Democracy, the Idea of a Divine Judgement would be hellish. It is another matter entirely that, in its demonic nature, Sin seeks to deny this Natural Reason. Now then, since Sin is a conscious act against God and the Nature of the Universe—which, being unable to unleash its malice upon Creation and its Creator, pours out its poison upon the creature—who is surprised that, in its wickedness, Sin denies the existence of a Natural Reason by which the creature, even without God, recognises Good and Evil?

This will become clear on the day when God, through Jesus Christ, according to my Gospel, will judge the secret deeds of men.

But why a Divine Judgement when the crime has its punishment in this world? Or does it not? Depending on the answer, the Last Judgement will be an act of demonism or an act of Holiness. St Paul's gospel admits of no doubts or digressions and declares it to be Holy, Just, Good and Necessary, thereby declaring that human justice and crime are two sides of the same coin; hence the judge puts on the blindfold, and there the sword of the injustice of Power falls upon whoever dares to raise their voice to cry out: 'Murderers!'

The Jew who breaks the Law is more guilty

But if you, who boast of being a Jew and rely on the Law and take pride in God

We have distinguished between two concepts: crime and sin. Crime refers to the laws of the times and evolves in accordance with the understanding of peoples. Sin refers to eternal conduct, the departure from which leads to Death. There are therefore two types of law. One is circumstantial, and the other is Divine. Circumstantial law is aimed at social coexistence amongst individuals of the same kind. Divine Law encompasses the relationship between the Creator and His Creation. Both are vital for the nations of the Kingdom of God. Through circumstantial law, we structure the system of relationships within our world; through Divine Law, the relationship between our world and the rest of Creation is structured. What the Apostle says of the Jew we may now apply to the Christian:

You know His will, and, being instructed in the Law, you know how to discern what is best

And where it says ‘Law’, we say ‘Gospel’—that is to say, the Law of Christ, the New Law by which the spirit of Justice, from which the Law proceeds, opens its breast and reveals its Heart to the eyes of all its Creation, so that all the peoples of the universe may see with their own eyes and understand that it is not the Law that springs from force, but the Justice that springs from wisdom, which is the soul from which the Creator draws the material with which He builds His Kingdom and endows it with eternal life...

The Jew, indeed, relates only to the Law and falls prostrate before it, as one threatened by a criminal armed to the teeth with the axe of terrorism; but the Christian goes further; he enters into the very essence of that Law and sees the source from which it flows; he drinks of that Water and discovers within his own being goodness, mercy, magnificence and intelligence—in a word, that God is Love, and this Love is the Rock from which Christ Jesus, our King and Saviour, drew the spring that saved us when we were already being devoured by the desert. God, in short, does not create in order to boast by displaying His Power before His own creatures; God is the Creator—or, to put it another way, He loves Creation; He loves Life with the strength and passion with which an artist loves his art and the fruit of his creative spirit.

The Jew, ignorant of the spirit of God, in whom he saw only Power and Strength, related to the Law on the basis of the terror inspired by that Power and that Strength, but the Christian, a worshipper of that Creator God, runs into his arms, his lips crying out ‘Our Father’, because it is not terror but Love that is the source of that Law against which the Jew crashed. And yet the Law remains the same: ‘You shall not steal, you shall not murder, you shall not commit adultery’... So it is not because God declares Himself Father and extends His Arms over all His Creation that we have His blessing to commit all manner of crimes against the Earth and sins against Heaven. Who, then, will dare to boast of being what the

Apostle says of the Jew:

‘And you boast of being a guide to the blind, a light to those who dwell in darkness’

Who, and where, is the man free from all sin and crime? Who but God alone can stand as a light in our darkness and guide us who are blind? And yet the Jews first, and the Christians later, forgetting that God alone has the first and the last word, declared their own words and thoughts to be infallible. So what shall we say? What can those boast of who, having the example of those whose presumption led them to ruin, presume to be the light of the blind? Do the works of Christians correspond to their knowledge of God, given that they treated Theology as a circus and Truth as a battlefield? If the fruit of Knowledge is works, can the luminosity of that Knowledge be measured by the quality of those works? Protestantism, Orthodoxy, the Papacy... let him who is without sin cast the first stone... Since the nature of a doctrine is known by its works and the teacher by his fruit, how can the immaculate light of the True Knowledge of God bring forth the fruit of Death, which is Sin? But if Protestantism, Orthodoxy and the Papacy are free from sin... then...

Tutor to the uneducated, teacher of children, and you have in the Law the standard of knowledge and truth

That was indeed the Jew to whom the Apostle referred, and that was precisely what the Jew boasted and prided himself upon before his own people and before the Gentiles. Obviously, the Jew of our day is neither a tutor to the uneducated, nor a teacher of children, nor does he have in the Law the standard of knowledge and truth. History has taught him his place in the world, and he has enough on his plate simply defending it. It is the Christian, rather than the Jew, to whom we must apply this saying:

You, in short, who teach others, how is it that you do not teach yourself? You who preach that one must not steal, do you steal?

The mirror has been made to reflect the true image of the original. Does the Christian look into the mirror of Truth, or, in his presumption, does he keep his distance so as not to see which image is reflected in his face: that of Christ or that of the world? Can one who does the opposite of what he preaches be a Christian? Does not being a Christian consist in pleasing God, as it is said: *“In You I delight”*? Why did God derail the chariot of the Old Covenant – on a whim, or because a chasm had opened up between the Jews’ doctrine and their deeds? If a Christian acts in the same way, will God renounce His Spirit out of love for those He once loved? But was not Satan His own son before he joined the ranks of Hell and chose the Crown of the Empire of Death over that of a Prince without a Crown in the Kingdom of God? Did the Jews not fall into this trap: believing that, out of love for Abraham, He would forgive them what God would not forgive in a son?

Does the fact that a Christian belongs to God give them a blank cheque to turn His Kingdom into a hell through deeds carried out in the spirit of the Devil?

You, who say one must not commit adultery, do you commit adultery? You, who abhor idols, do you appropriate the spoils from the temples?

Human law looks upon crime, whilst Divine law looks upon Sin. It is not through crime that we make ourselves odious in the eyes of God; otherwise, His Son would not have blessed those who are persecuted for righteousness' sake. But it is through sin that we do make ourselves odious to our Creator. Crime stems from necessity caused by human injustice; but sin is a conscious violation of a social system against which the evil seed of war is sown. A crime is an instinctive rebellion against a social system founded on the injustice of a few against the will of the many; sin is rebellion against a social system that defends the many against those few. This is why God condemns sin and blesses the crime that arises from the struggle against injustice. This is why He condemned the Jew and blessed Christ. And finally

You, who glory in the Law—do you dishonour God by transgressing the Law?

A good question. Shall we put it to the Papacy? Shall we put it to the World Council of Reformed Churches? Shall we send it to the Orthodox Patriarchate? When, through their deeds, they denied the Lord whom they swore to serve, did they dishonour God? But it may be that the glory of God and the extent of the sin of His servants are not governed by any law of correlation... In this case, the sins of Catholicism, Protestantism and Orthodoxy need not be laid to the charge of those who despised the Lord because of His servants and, following the example of those servants, did nothing but imitate the Lord whom they saw in their servants. It may also be that the Apostle, in his zeal, went an infinite league too far and condemned the glory of God and the sin of the Christian to a relationship of correspondence—a relationship without force before the Divine judgement seat. To each his own conscience! And yet God did not forgive the Jewish people because of the sin of their leaders and teachers; indeed, He imputed the sins of the people to their Aaronite princes with infinitely greater severity for all eternity, as the facts show: for whilst the people have survived once their crime had been atoned for, not a single one of their Aaronite princes is known to have survived.

For it is written: 'Because of you, the name of God is blasphemed amongst the Gentiles'

God cannot lie. Nor can He allow His glory to be trampled upon by those who call themselves His servants. The sins of the churches must be imputed to those who were cut off from salvation by the sins committed by those who donned the garments of God's servants to commit their crimes and avoid paying for them before justice. Thus it shall be seen on the Day of Judgement. Woe betide that church which does not hasten to do the Present Will of its Lord, adding to its sins

the Sin of sins: Rebellion against the Will of God.

BOOK ONE

DOGMATIC PART

True Circumcision

We have seen two things so far. Firstly, that the Roman community to which Paul addressed this Letter was on the threshold of its martyrdom, and the Apostle, as a prophet—according to Scripture: ‘The spirit of Jesus is the spirit of prophecy’ – was addressing the Roman Christian community to remind them of what was, is, and will forever be inherent in the apostolic doctrine of the Kingdom of God, namely: one belongs to Christ before belonging to Paul or Peter, and is a Christian before being Roman, Orthodox or Protestant. And secondly: just as there are two forms of justice—human and Divine—there are two acts contrary to their commands, namely circumstantial crime and sin. Through sin we break the eternal values upon which the Covenant between the Creator and his Creation is founded; and through circumstantial crime we break with the injustice of those who abolish sin by despising their Creator in order to set themselves up as the source of legislation. In the struggle between these two forms of justice, we find the battlefield upon which our world has been moving through the hell of its wars and misfortunes from the Fall of Adam to the present day. In this Chapter II, the Apostle takes a step forward and reflects on the Fall of the Wall between Jews and Christians, which God tore down out of love for His Son. For it is clear that God’s refusal to accept the alliance between Heaven and Hell—that is to say, to give the green light to the transformation of his Kingdom into an Olympus of gods beyond the Law, the aim of the Rebellion of a section of his House against his Justice—had, and has, in his Son the eternal reason for that ‘No’. As a Father, He did not wish to raise His Son in a world subject to the laws of Good and Evil; He was not prepared to do so, and He did not. The circumstances imposed by the Betrayal—which others call Rebellion—found in His own Son the Father’s ‘No’; hence Jesus Christ said, quite rightly: ‘The Father and I are one’. And we continue

It is true that circumcision is beneficial if you keep the Law; but if you break it, your circumcision becomes like an uncircumcised state

The origin of this analysis was, is, and remains the discovery of the Lutheran connection. Let us focus on the issue with the aim of placing the text in its context and avoiding any manipulation. We already know that manipulation is the art of

taking the text out of its context with the intention of distorting the author's spirit. Is this what Luther did? This is what we are going to discover. Thus, whilst the author first addresses the Christians of Rome, he immediately turns his attention to Christians of Jewish origin—like himself—within whose specific community the debate over Judeo-Christianity had arisen; a debate which caused Peter himself so many headaches and plunged Christianity in general into a profound crisis, the consequences of which were the violence that led to the Burning of Jerusalem in 64, according to some in AD 66, according to others, but in any case always prior to the Great Fire of Rome. Let us bear in mind that Nero's accusation against the Christians fell on fertile ground due to the propaganda of the Roman Jewish community, which, whilst absolving its own people of rebellion, blamed the Christians for having rebelled against the Empire, for which they harboured such great hatred that they would even set fire to the Holy City. The smoke from the burning of Jerusalem could still be smelled in the air when the spark that leapt across the Mediterranean laid waste to Rome. Nero need only point his finger at the innocent people whom the Roman Jewish community accused of being the arsonists of Jerusalem to stir up hatred and unleash the hurricane of the Persecutions.

It was to this Christian community, threatened with death, that the Apostle, witnessing their martyrdom, would dedicate his finest Epistle, his Gospel. And who better than a murderer of Christians and persecutor of God's children to see, in the depths of terror, the hand of man in the service of the Devil! 'Does circumcision define one's race?' he asks. Is one a Jew because of the removal of a piece of skin, or because of a human being's adherence to the Law from which all Justice springs? If the Devil were to tear off that piece of skin, would he be a Jew? Is it not obedience to and love for Divine Justice, rather than a foreskin cast to the dogs after its removal, that distinguishes the man of God from the accursed demons who sowed terror upon the Earth and have cultivated it so painstakingly from the Fall to the present day?

St Paul takes a step forward in this chapter, separating race from the man of God, and subjecting both the Jew and the Christian to obedience to Eternal Justice, so that just as the foreskin alone does not make one a Jew, neither, as we shall see, does faith alone make one a Christian. For if the foreskin was the sign of the Jew and faith is that of the Christian, and yet without the works of the Law there was no Jew, neither is there a Christian without the works of faith; a point to which we shall arrive by following the letter of a text which, in its context, opens up to the thought of Christ, the origin and root of St Paul's Gospel.

Whereas if the uncircumcised man keeps the precepts of the Law, will he not be regarded as circumcised?

This reflection is of the utmost importance, even more so than if it had been made by Origen or St Augustine. The person who conceives and articulates it is a

Jew by birth who does not renounce his Hebrew origins but does submit to the law of life: transform or die, evolve or perish. The Jew, yesterday as today, preaches a final human state in which intelligence and the mind reign supreme, and Man is denied any part in Divine Life, except that of living with his head bowed as if standing before a criminal called God. The perfect embodiment of this form of Judaism is Islam. The Jews, forced to live amongst the nations, had to adapt against their own racial law, which preaches immobility and social stagnation. The Muslims, having their own land, were able to bring about that society with no future from which they had been driven by the natural dynamism of Christianity. The question is therefore not without merit: if the uncircumcised man keeps the precepts of the Law, will he not be regarded as circumcised?

Therefore, the naturally uncircumcised person who fulfils the Law will judge you, who, despite having the letter of the Law and circumcision, transgress the Law

And the answer is no less accurate and just. An answer that is in keeping with the words of Jesus Christ regarding the punishment of the cities of his time and of Sodom and Gomorrah. And with those of Moses himself when he said that in the beginning God created man in his own image and likeness. If He created him, the power to be had become an act, so that even if he were to fall—as he did—the imprint of that Image would remain alive and become the source from which natural reason flows; from this, the Gentile, without knowing Moses, was for himself the Decalogue, for the Decalogue became the Law of Nature. And likewise, what applies to the Jew applies to the Christian. St Paul, drawing on these events, offers a lesson and, through example, preaches wisdom. If that happened to the Jew for making the foreskin a sign of salvation rather than the Law, what is to happen to those who make Faith a sign of salvation and refuse to obey the Law of Christ's freedom? If the fruit of the Law is a just and good society brought about by the works of believers, the fruit of Faith is that very same goal and end. The foreskin and the works of the Law are what make one a Jew; Faith and the works of the Law are what make one a Christian. Jesus did not come to abolish the Law, but to perfect it by instilling in man the divine spirit, without which the Law cannot be fulfilled. To renounce this fulfilment and throw in the towel by clinging 'to the foreskin alone' is what the Jew did when he defined his relationship with his God through the law of the foreskin, offering God, as his sole act of worship, a scrap of skin that is thrown to the dogs. This is what Luther did with Faith, defining the Christian not by the fruits of Christ in man but by 'the foreskin of faith alone'.

For one is not a Jew merely by outward appearance, nor is circumcision merely the outward circumcision of the flesh

The divine doctrine of the apostles, represented at this time by St Paul, admitted of no doubts nor does it admit of deviations on account of the times. The

Man whom God created in His own image and likeness is an inner reality. Or can matter give birth to God? But if all that distinguishes Man from beasts is a piece of skin torn from his body, why did God respond to his Fall in the manner befitting a fellow human being? (This is directed at Jews of Christian origin, so that they may not look back and turn faith into a foreskin). The Law is the same for Christians and Jews: ‘Thou shalt not kill, thou shalt not commit adultery’... and so on... And by that very Law, he who tramples on the Law and clings to the foreskin to overturn God’s Judgement against those who transgress His Justice is as anti-Jewish as he who turns faith into fire against the verdict of the Divine Tribunal concerning those who do what the Law commands not to do—to commit sin! From this perspective of Evangelical doctrine, Luther was a poor counsellor when he preached to his faithful—for if they were of Luther, they were not of Christ—to sin to their heart’s content: ‘for all sins are washed away by the precious blood of Christ’, that is to say, by faith. We shall see that such ‘wisdom’ could not have come from God. God cannot lay down the law and at the same time grant immunity to all transgressors simply because they are Christians.

Rather, a Jew is one who is so in his heart, and circumcision is that of the heart, according to the Spirit, not according to the letter. His praise does not come from men, but from God

Indeed, do not all things spring from the heart? Who is more perfect: the one who places his heart in God’s hands, or the one who places a piece of skin in God’s hands? Is the Jew who murders then less of a criminal than the Palestinian who kills? And is the Christian who wreaks havoc less of a murderer than the atheist who destroys? How many standards of justice and measures does God have? One for everyone—Jews and Christians alike—or a different law depending on who approaches His Court? For how many drachmas will God allow Himself to be bribed? How much does He want to turn a blind eye to the one who—in Luther’s words—rapes his own Mother? Did the Jews of St Paul’s time hand the Christians over to Nero as scapegoats—and are they saints? The Germans did the same to them – are they devils, then? That ‘the foreskin alone’ is a contempt for the Law, and ‘faith alone’ a contempt for God, is becoming apparent and will become so in the chapters that follow.

The Jews on trial before the tribunal of God

In what, then, does the Jew have the advantage, or what benefit is there in circumcision?

Let us apply this question to our own world: In what way does baptism benefit the Christian? For we know that baptism is administered without partiality, based on tradition rather than faith. Similarly, the Jew circumcises his fellow Jews by

virtue of a rite that has become a matter of national importance. What is the value of tradition, and how does a rite that is not founded on the faith of those who practise it improve a person? By becoming a tradition, the rite rendered the Law a dead letter, with no other purpose than to serve as a national symbol. The same is true of faith, which is why Saint Peter declared—before tradition came into being—that faith becomes corrupted. And it is not that faith itself is corrupted, but that when the rite is joined to it, faith becomes tradition; and tradition does to the Gospel what it did to the Law of Moses: it renders it a dead letter through the water of baptism administered to those who, without faith, adhere to baptism by tradition. Tradition, then, stands as a wall between man and the Gospel, in no way surpassing its neighbours who, not by faith but by tradition, place the glory of God in their hands. And yet faith must surely be of some benefit to those who have been baptised.

Very much so in every respect, for first and foremost the word of God has been entrusted to them

Certainly, the early Christians were all Hebrews by birth; in this way, the Jew had an advantage over all the pagans of his time. An advantage that endures and reveals to us where those children of God, ‘so eagerly awaited by the whole of creation’, were to usher in their Age. For although faith may be corrupted by Tradition, it is indestructible by its very nature.

So what! If some have been unbelievers, is their unfaithfulness going to nullify God’s faithfulness?

Of course not, for the Word of God is eternal, an expression of His Glory, a manifestation of His Power. Or was not Adam and his whole world unfaithful to Him, and yet, setting aside that unfaithfulness, did God not remain faithful: ‘Let us make man in our image and likeness’? Did not the children of Abraham according to the flesh once again prove unfaithful to His Glory and Power, and yet did God not stand firm in His Promise: ‘In your offspring shall all the families of the Earth be blessed’? Is He, because of our sins, going to renounce His Spirit and cast out His own—the Holy One—in order to justify our offences and, by condemning His own Being, absolve us on the Day of Judgement? How, then, could the sins of the churches and their pastors have nullified Divine Faithfulness to His promise to raise up Offspring for His Son? For who is it that takes a wife without hope of bringing offspring into the world? Did not Christ take the Church as his bride? Was it not God who united them? And having united them, how could the birth of offspring be removed from the future of that marriage? Or can God lie?

Certainly not. Let it be established that God is true, and every man a liar, as it is written: ‘That you may be recognised as righteous in your words and triumph when you are judged’

Divine Truth demonstrated its infinite nature when it set its Faithfulness against the mountain of offences and crimes, in contrast to the Jews' due faithfulness to their Saviour, that God Yahweh who had saved them from slavery and granted them a homeland amongst the other nations of the Earth. What is the whole of Sacred History but the account of the creation of that mountain of unfaithfulness against a Promise that looked upon the whole human race, against which the Jews rose up with their crimes, despising our status as brothers in the same Creator? It would have been unjust if, because of the sin of the sinner's children, we had all been consigned to the hell to which the Jews were sending us through the fruit of their constant acts of disloyalty against their God. Ignorance was to blame, as it is written: 'Father, forgive them, for they know not what they do'. But those sins—by which, making themselves abhorrent to their God, they brought about our condemnation, into whose abyss their earthly father, Adam, cast us—those sins did exist. It was an injustice against the rest of humankind that the Jews committed by heaping sin upon sin, thereby turning their God, because of those sins, into a god despised in the eyes of all other nations.

But if our injustice serves to highlight God's justice, what shall we say? Is God not unjust in venting His wrath? (speaking in human terms)

God would be unjust if He were to incite sin and base His Power and Glory on the transgressions of His creatures. Created in His image and likeness, with a personal will, free will and independent judgement, all creatures are subject to the law of freedom. Jews and Christians, angels and demons—we all have the power to choose between Heaven and Hell, between righteousness and corruption, between good and evil, between truth and falsehood. This is the law of freedom in the Gospel. God would be a liar and His justice a mockery if, once the choice had been made, He were to allow that which He hates—and which is the cause of hatred amongst all His creatures—to flourish. Or does the law become injustice when it raises its arm against the offender?

By no means. If that were the case, how could God judge the world?

Neither God nor any judge. The true glory of justice lies not in the abundance of crime but in its absence. What judge seeks the serial repetition of crime, seeking to glorify his justice by pursuing and punishing the offender? Now, if God has brought forth Faith to nullify his judgement in the same way that the foreskin was turned into the abolition of his court of justice... in that case, those who say 'faith alone' would indeed be right... 'and let us sin, for the precious blood of Christ washes away all our sins'. Is this not what the Devil did in Eden—to sin on the grounds of being a son of God? Was God, then, a bad father for punishing one of his own sons by applying to his crime a law written to be obeyed by all his creation? How could anyone be a judge who acquits his own son yet condemns a stranger to death for the very same crime from which he acquitted his son? Once baptised—whether by circumcision or by water—are we immune from judgement

for our sins?

But if God's truth is made all the more evident by my falsehood, for His glory, why should I, a sinner, be judged?

If God sought His glory through a creation turned into a theatre of justice, then indeed. But He who, before paving the way, makes the Law known, clears it of pitfalls. The snare of the Law lies in ignorance. As the world was ignorant of that Law, we could not be judged by it. By not doing so, and by justifying our criminal conduct under the pretext of Faith—speaking in human terms—God demonstrated that His glory does not lie in His Power, but in His Spirit, which loves justice and defends the truth, the mother of peace, the mother of all good.

And why not say what some slanderously attribute to us: 'Let us do evil so that good may come of it'? Their condemnation is just.

And the perversion of all the fundamental values of the social spirit of creation, too. Whoever does evil knowingly, whether Jew or Christian, whether subject to the Law or the Gospel, is guilty of a crime before the Tribunal of the One who called Jews and Christians to be holy in his image and likeness. To be a Christian and yet fearlessly commit evil against the Judge of Creation, before whose Throne of Justice all who know His judgement tremble, is to imitate those who tremble before the Holy Spirit who animates the Tribunal of God. Whether priest or pastor, Pope or theologian, every man subject to the foreskin—whether of the flesh or of the spirit—is accountable to God by virtue of the Law to which he has adhered, be it that of Moses or that of Christ. The condemnation of those who use the sign of the Faith to commit ten times more crimes than those who, without the Law and the Gospel, live like beasts was just yesterday and remains just today, and for all eternity.

What, then, shall we say? Are we better than they? Not in every respect. For we have already shown that both Jews and Gentiles are all under sin

Jews, Gentiles and Christians—all of us, indeed, are under the dominion of sin. We live in a world created by sin, and in the midst of the battle for liberation we make our way towards the final victory against its law. Day by day we walk against sin, which lies in wait for us and tempts us, always overcoming it but never quite letting our guard down, as one who finally lives in the Kingdom of God. The difference between one group and another—even though we are all brothers and sisters—is that some have given up the struggle and believe that even whilst sinning they are making their way, 'because the precious blood of Christ washes them clean', thus turning Christianity into a conscience-cleansing machine and the churches into a drying room where clothes 'that were red as scarlet come out white as wool'. He who overcomes remains standing, armed to the teeth with the weapons of the Faith; he who gives up and clings to 'faith alone' drags himself from sin to sin, imputing his crimes and offences to Christ.

as it is written: 'There is no one righteous, not even one'

If there had indeed been such a one, what need would there have been to choose his Only-Begotten Son as the Lamb of atonement on behalf of our ignorance? In what way and for what reason was Abraham declared righteous in the eyes of his God, if not because he raised his arm, invoking his wisdom in defence of our ignorance as the origin and cause of our injustices and offences? Which Jew stood ready to justify the rest of us nations for the sin of our fleshly father, Adam? To remove that cross from their shoulders, did they not prefer the folly of believing that all men—black and white, Asian and European, American and Australian—are descended from the union of Adam and Eve? Can justice come from folly?

There is no one who is wise; there is no one who seeks God

Can there be wisdom apart from God? Can human wisdom, cloaked in hermeneutical sanctity and the trappings of holy theologies, replace the Wisdom that flows from God and, through it, lifts His children from ignorance to the knowledge of all things? Does God not allow Himself to be found by those who seek Him? Does He not turn away those who close the door with the key of dogmas and infallibility—which stems from the fear of giving birth in the advanced age of Sarah and Elizabeth—from coming to meet Him?

All have gone astray, all are corrupt...

And what is the end result of corruption? Did God not make an example of the misfortune of the Jewish people to teach us, through their ruin, the end to which corruption leads every society and world that surrenders to its law—which is the law of sin? And what is the law of sin but: to sin and sin and sin... 'that the precious blood of Christ washes them all clean, amen', translated into the Christian way. "Pay and wash away your guilt with the lustre of your gold"—was not the Jewish law the subject of this judgement?

"There is no one who does good; not even one"

The future of the world, left in the hands of the Jew, led his nation to destruction. To believe that, simply because one is a Christian, subjection to the same law—disguised as faith alone where pure gold once stood—silences God and snatches from His lips the judgement He would have passed against the children of Abraham is an act of madness. Corruption, inevitably, breeds evil and, by imitation, turns all those who see how the wicked prosper whilst the good are slowly but surely extinguished away from goodness. The condemnation of those who renounce victory over sin is just.

Their throats are open graves; with their tongues they weave deceit; the venom of vipers lies beneath their lips

Could it be put any better? Is not the form a reflection of the content, and

through the content, the depth and vastness of God's commitment against Corruption and the Lie that serves as its propaganda?

'Their mouths overflow with curses and bitterness; their feet are swift to shed blood; calamity and misery abound in their ways, and they have not known the path of peace; there is no fear of God before their eyes.'

This speaks of the world destined to vanish into the tomb of Him who, by His own power, emerged from the realm of Death.

Now, we know that whatever the Law says, it says to those who live under the Law, to silence every mouth and so that the whole world may be held accountable before God.

Indeed. The Law of Moses could only have jurisdiction over the fleshly children of Abraham, and it is them whom it confined to sin, seeking the repentance that comes from the knowledge of the offence committed by Adam, the fleshly father of Abraham, ancestor of Israel, and father of the Jews.

Hence, by the works of the Law no one will be recognised as righteous before Him, for from the Law comes only the knowledge of sin.

This truth is based on the Acts of the Apostles, where we see how knowledge alone was not enough to prevent sin from being consummated and bringing about death. Whilst it is true—and never a lie—that through the Law of Moses the Jews had full knowledge of sin and its nature, it is no lie but an eternal truth that the ancient history of the Jews is a repetition, or if you will, the continuation of a Fall from which the House of Adam never fully rose again. We must therefore conclude from what we see—because we read it—that knowledge of Sin alone does not lead to the righteousness that brings about holiness, but rather to the corruption that brings about destruction.

The purpose of this bio-historical analysis of the Epistle to the Romans is, let us recall, to demonstrate that Faith alone is subject to the same Law of reaction. For if, through the Law of Moses, the Knowledge of Sin came to us all—once the Door had been opened to all the families of the Earth—through the Faith of Christ the Knowledge of God is revealed to us. However, just as in the relationship between the Law and Judaism, knowledge alone was incapable of turning the Jew away from sin, so the knowledge that comes from faith alone is ineffective in turning the Christian away from death.

God has granted salvation to humanity through Christ

We have reached the point where we have focused our discussion on identifying the Law that is the subject of this analysis. The Apostle is speaking of

the Law of Moses, never of the Law of the Gospel. The Law of Moses, by which the justification of humanity was impossible, firstly because it excluded it and extended its salvation exclusively to the fleshly descendants of Abraham, and solely under conditions of bondage to the convert. And secondly, because, as we have seen, the mere knowledge of sin does not prevent man from committing those very offences which, thanks to the Law, are revealed to us in their universally destructive nature, standing in direct opposition to the nature of the Spirit of God. That the Law says, ‘You shall not steal’, does not imply that man will not steal; the Law is merely the proclamation of the consequences of an act whose criminal nature is thus revealed to us. Whether human or divine, every law is in itself ineffective in immunising the individual and society against the very act against which it stands, by revealing its effects. Hence, through the Law comes to us the knowledge of the crime, but not that of the criminal, so to speak.

But now, apart from the Law, the righteousness of God has been revealed, as testified by the Law and the Prophets;

The Law, in truth, pronounced a judgement of universal condemnation in response to the Transgression of the Original Commandment. ‘Dust thou art, and unto dust shalt thou return’, and it imposed its Law upon the world of men from the Fall until the decreed End: the Destruction of Humanity, its disappearance from the face of the Cosmos. But God, unable to overlook the Transgressor’s ignorance, nor to absolve the offender on the basis of kinship, decreed that, by reason of the imperfection in the human condition—beyond the Law, without abrogating it but without making it eternal—Humanity should find in the Transgressor’s ignorance the gateway to its salvation. Moses and his successors in the spirit of prophecy—a line that would culminate in Jesus, the Last Prophet—seeing the nature of the offence and the ignorance of the transgressor, entered the Sanctuary of Divine Justice and, from its incorruptible and indestructible principles, heralded the salvation that would extend His New Law to all the families of the Earth in the Name of the Wisdom of Jesus Christ, He who, with his Almighty Voice, caused the Light to shine forth in the midst of Darkness, the very Gate of Salvation made flesh...

the righteousness of God through faith in Jesus Christ, for all who believe, without distinction;

Faith in Jesus Christ, in which we observe the crux of the problem at the root of the Fall.

In the Third Part of the Divine History, I stated that the fundamental issue at the root of the conflict between Paradise and Hell centred on the nature of the Only-Begotten Son of God. The forces of Hell, with Satan as their champion, denied that this Son was begotten and not created. It was Divine sovereignty that exalted that Son to his Father’s throne, but not his Equality in Eternal Nature, according to the evil judgement of the Prince of Darkness. Consequently, since

the King of kings was a creature like any other—albeit one of a special creation—his Crown could be seized following the conquest of his Kingdom. The demonic nature of this argument is obvious; since it involved a refusal to believe in the Divine Nature of His Only-Begotten Son, God willed that the overcoming of this refusal—which He found impossible to accept—should be the Key that opens the Gate of Paradise to all who believe, without distinction. He brought this about by making His own Son that Gate.

For all have sinned and fall short of the glory of God;

Let us understand that, the human race having been caught in the crossfire between two armies that had been clashing since before the Creation of our world, once, through the sin of a single man, all men, without distinction, were deprived of the glory of the freedom of the children of God, and all were deprived of Wisdom, as is evident from the Acts of Universal History, everyone began a descent into the abysses of Sin, in all its forms—forms that regenerated over the centuries, their very regeneration rendering Sin all the more malignant.

being graciously justified by His grace through the Redemption accomplished in Christ Jesus,

And, having been deprived of it, the whole human race was delivered to the Cross of its Destiny, and abandoned by its Creator into the hands of him who sought our harm in order to gain his own salvation through our destruction. Let us remember that, since the Word of God and His Word are one and the same, the salvation of the Serpent and his Evil Body lay in killing the Son of the promise—He who was to be born to crush the head of the Traitor to God—when, posing as His Messenger, he offered Eve war as a means of bringing the Kingdom of God to its fullness amongst the nations of the Earth. Having prophesied the conflict between the Son of Eve and the Prince of Hell, the latter hoped to destroy the Divine Nature of the Word—from which the Word of God derives its character as Law—upon the Cross of the Chosen One, who was to confront the evil one on the Day of Yahweh. For if Christ had not crushed the Serpent's head, God's omnipotence and almighty power to fulfil his word would have compelled him to abolish the relationship between his Word and the Law, and through this renunciation, the Evil One would secure for himself the abolition of the sentence of eternal banishment from Creation—a sentence earned by the Axis of Evil through his betrayal of the Plan to form the human race in the image and likeness of the Son of God.

whom God has appointed as a sacrifice of atonement, through faith in his blood, to demonstrate his righteousness, by his forbearance towards past sins,

I believe I have set out the nature of the dilemma in which God found Himself on the Day of the Fall in *Divine History*. To summarise: God built the structure of human intelligence upon the foundations of faith. The Word of God is Law,

and Man believes in its nature without needing to subject its Truth to experience. God speaks, and so it is done. Since Love of Truth above all things is the source from which this Declaration emanates: 'I am the Truth', the creature and Creation as a whole entrust themselves to the hands of their Creator, aware that He is Goodness and that Wisdom alone is the primary cause at the origin of all Creative Acts. Based on these eternal premises, the Cunning of the Evil One lay in erecting the Wall of Doubt between Man and faith.

in God's patience to manifest his righteousness in the present age and to prove that he is righteous and that he justifies everyone who believes in Jesus.

A wall that was torn down by the One against whose faith—in whose Divine Nature all the weapons of Hell were directed from the very Beginnings of Creation, as I recounted in the Divine History—that wall which, like Sin itself, regenerates itself through the centuries to steer the course of nations towards the graveyard of their self-destruction. The Doubt of recent times regarding the Goodness of Creative Wisdom is nothing more than the malignant mutation of that murderous viral strain at the heart of the disaster which, at the outset, buried beneath the waters of a Flood the world that harboured within its borders the Dilemma of God.

All human glory is excluded

Where, then, is your boasting? It has been excluded. By what law? By the law of works? No, but by the law of faith.

And how could it be otherwise, since we all agree that Ignorance—in the image of that Mother who was unaware of the Cross borne by the Son of her Virginity—is the Mother of the Lamb? And even in the Law there was no atonement—that is, forgiveness for offences committed—without prior acknowledgement that ignorance had been the cause. The Law states: 'If anyone sins through ignorance, doing anything contrary to any of the prohibitive commandments of Yahweh...' And again: 'If anyone, through ignorance, commits a transgression, sinning against the holy things that belong to Yahweh'. In this way, God established forgiveness on the basis of ignorance regarding the nature of the offence committed. This is entirely reasonable when one considers that only by perverting the very essence and character of justice can someone who commits an offence with full knowledge of the nature and consequences of the act claim grace for themselves. This is from the human perspective. From the divine perspective, faith in the God who judged Adam for his offence—committed in ignorance, without which Redemption could not have taken place—that faith established as law, even before the Law, that God would, in His infinite Justice, heed the cry of that ignorance and, in His mercy, extend His Grace to all the nations of the Earth. It was in this Hope that Abraham and his forefathers lived, and in striving for it they spurned human crowns and glories. The heart-rending cry of his forefather Adam, kneeling and pleading for justice for his

People—the Human Race—still echoed in their souls; and, transforming that sound into a blade, it took shape in Abraham as a sharp sword, ready to sacrifice his own son to keep that Hope alive. Glory, then, to Abraham for all eternity amongst the peoples of Mankind! His name shall be a blessing amongst the children of men for all eternity, and the people born of his thigh, O Israel, our joy; for though his earthly father, in his time, Alas, Adam, plunged us all into tragedy, the Son of his sorrow has raised us all to the pinnacles of the most sublime glory, where, with the strength of the gods, we respond to that murderous Serpent with the words that the Son of God placed from his lips into our mouths: ‘Be gone to Hell, Satan; your glory is dust and your hope, ruin. The Mace stands ready and the Arm is Almighty to sever the head from the trunk, and cast the neck to the dogs.’”

For we maintain that man is justified by faith apart from the works of the law

And how could it be otherwise? Or what sort of works could he have performed that would have caused the Judge of the Universe to heed the cry for mercy on Adam’s behalf, uttered on the day of his misfortune? Was it not faith in Divine Justice—which Adam and his sons, the so-called Patriarchs, cherished in their minds and safeguarded as if it were the greatest treasure in the world—that cry of Adam’s, pleading for vengeance and mercy before the tribunal of the Eternal One with tears streaming down his face—that faith which won for us all the Grace of Christ? What Jew or Gentile can raise his head from among the dead and say with a proud voice: ‘I, with my acts of charity and my crumbs of bread, softened the heart of the Eternal One’? No one, neither living nor dead, can claim for himself any part or share in that ‘faith alone’ which, without the works of the Law, existed in their hearts. Moses had not yet been born when the Most High made two almighty oaths, between which Man finds his glory, his bliss and his Hope: ‘I lift up my hand to Heaven...’ against Satan and his hell was one; ‘By my name I swear...’ blessing us all, was the other. Were they not spoken and written before Moses was born? Thus, faith already existed in humankind even without the Law.

Or is God only the God of the Jews? Is He not also the God of the Gentiles? Yes, He is also the God of the Gentiles.

Indeed, God created the whole of humankind and made it from a single man, whose Head was Adam, whom He appointed as king of the world that had come into being in the lands of Eden. Archaeology stands there, in opposition to the archaeologists, to bear witness to the original location of civilisation. In the face of the archaeologists, archaeology bends the knee and places itself at the service of the One who created the First Civilisation, so that it may come and be one with the testimony of the Scriptures, thereby fulfilling the saying: ‘On the testimony of two, and only on the testimony of two, shall your judgement rest’. Archaeology, freeing itself from its slavers, came to the aid of the Bible to bear witness—against

those who silenced the voice of the Bible—to affirm that the First Man and the First Civilisation were one and the same. Man and Society united in a Perfect Universal Whole, a Civilisation brought forth by God amongst all, by all and for all mankind. That was Eden; such was the beginning; that was what we all lost—Jews and Gentiles alike. Had God not already been the God of All at that time, His extension of the judgement to All for the sin of One would have been an act of infinite injustice, explainable only by the logic of one whose judgement is governed not by truth but by power. Because this extension took place, God manifested Himself as the God of All before, during and after those days; by virtue of this extension, all mankind became subject to the Justice of the Faith of Abraham, in which we were all encompassed by the Grace that, through the Victory of the Son of Eve, God would pour out upon all the families of the Earth.

since there is but one God, who justifies the circumcised through faith, and the uncircumcised through faith.

And that Justice lies in the First Man's Ignorance regarding the grounds for the Evil One's Declaration of War against the God of all mankind. Ignorance manifest to all, re-enacted in the episode of Christ's atoning sacrifice, when—without knowing what they were doing—the fleshly children of him whose transgression led to the condemnation of his body, all of us—those children—became the object of a curse for the blessing of all of us who were deprived of God by their father, through no fault of our own.

Do we, then, set aside the Law through faith? Certainly not; rather, we uphold it

And how could it be otherwise? Does not the knowledge of sin come to us through the Law, such that if the Law did not say 'You shall not murder', I would not know that murder is a crime in the eyes of God? And what is more profound and eternal: since when has the Word of God ceased to be Law?

The Justification of Abraham

What, then, shall we say, having received this from Abraham, our father according to the flesh?

Now that is a good question. After devoting ourselves to seeking where a connection might lie between the famous Lutheran proclamation: 'Salvation by faith alone, without the works of faith', we find ourselves face to face with the gateway to the mind of the man who is to blame for it all. Without Abraham, neither Judaism, nor Christianity, nor Islam would have seen the light of history. We see, however, that whilst Abraham is the most universal millennia-old reference point in existence, everyone refers to the man without giving a thought

to his head; it would seem that the importance of that Abraham of Ur, son and heir to one of the leading houses of Ur of the Third Dynasty, lies in the space stretching from the navel to the ground, stopping just above the knees and hanging from the foreskin. St Paul's question is not idle: is that—and that alone—the sum total of the fruit of the relationship between the All-Creator God of a cosmos of indescribable dimensions and beauty and a creature of living clay wandering the plains of the Ancient Middle East? Is this the depth of reference beyond which the lungs of Christian and Jewish thought burst and must either resurface or perish? Historically speaking, what Christians knew was little, but what the fleshly children of man knew was even less. And they would have known even less had it not been for the Christian peoples and their enterprising scientists, without seeking to glorify the God of that Abraham, who unearthed from its pit of deluge-worn clay the Ur of the Third Dynasty and its world. Neither the History of Man nor Man himself, but only the Name. It is a pleasure to communicate with three billion minds who claim to have as their historical point of reference a man of whom they know nothing except his Name. And it is not that they do not know; it is that they do not wish to know. Why, then, should we concern ourselves with the fruit that Man has secured for us all? Because, of course, God being omniscient and almighty, it is He who acts and determines every movement of His creatures; thus, deprived of freedom, man is but a puppet without a will, caught in the divine threads of those omnipotent hands, before whose fingers one can only throw oneself to the ground and die of fear. The day the theologian—whether Christian or Jewish—banished the historian from the circle of faith was a crucial, self-destructive turning point in the history of both religions.

For if Abraham was justified by his works, he has reason to boast, but not before God.

Anyone who does what they ought to do isn't doing anything exceptional. Nothing new. If I confine myself to the things suggested by the very structure of a relationship, I am not doing anything extraordinary that would make me deserve more than all my fellow human beings who do the same thing every day, from the moment they get up until they get up again the following day. Doing what one ought to do by virtue of the structure of whatever relationship one finds oneself in is the norm, not the exception. No one can lodge a complaint with the State, for example, demanding recognition for fulfilling their obligations and not being rewarded to their glory before the whole world for doing what is expected of them. For the All-Creating God of Genesis to have glorified that man in his sight, that man would have had to transcend the normal, typical structure of communication between a believer and the god of his faith. It had to be the structure of a new, unique, special and extraordinary relationship—freely adopted by that man—that formed the basis of his glory in the eyes of his God. In other words, the Mystery lies not in the Name but in the Man

But what does Scripture say? "Abraham believed in God, and it was credited

to him as righteousness”

What was Abraham to believe: that God exists, or in Divine Innocence regarding the Fall? Let us remember that in those days the Divinity was held to be the cause of all humanity’s evils, since, by virtue of its almighty existence, it was the Divinity that had decided to create the world as it is. This attitude amounted to a condemnation of God, who was held responsible for being the source of all the world’s evils, as well as its goods. Abraham breaks with that framework and vindicates God before His entire Creation; he proclaims His innocence in the face of the death of his only son. By proclaiming His innocence, he defends God in the hope that God is the loving Father of those children against whose will His House had been entered and His youngest son, Adam, had been put to death; and ever since then He had been roaring like a lion, awaiting the Day of the hunt for the murderer, the Day of Vengeance, the Day of satisfaction, ‘the Day of Yahweh’. Overjoyed that in one man God had found a Friend, in the folds of whose Friendship the pains of the Heart might be soothed, Adam’s Father spread his arms, parted his lips and, in the name of the sweetness of that hope of Abraham, his Friend, swore that as Champion he would give us his own Only-Begotten Son, his Divine Isaac, our King, Jesus Christ. Hey Man, Hallelujah.

Now, the wage of the labourer is not reckoned as a favour, but as a debt

Quite right. If I do what I ought to do by virtue of the nature of my relationship with someone, I cannot ask for more than what the contract specifies. The Hebrews were entitled to a happy and long life provided that their duties justified their deeds before the Law. But that was all they could ask of the One with whom the Law had bound them. In good times, good; in bad times, bad. For the very contract that guaranteed the payment of the debt through the almighty power of the divine party meant that, by that same power, the renunciation of those duties made Israel deserving of its destruction. This was seen time and again. And this was so without the human party being able to find any sort of satisfaction, nor having any grounds for claims or complaints. God, therefore, committed no offence in breaking the Contract of the Law, by which the Hebrews and the Jews received life for duties fulfilled and death for the offences accumulated against the Contract they had signed. In any case, they should have read its terms carefully on the day they signed it and not put their signature at the foot of a Covenant whose obligations—because they were not holy—would ultimately crush anyone who, by nature, was not holy in the Image and Likeness of Him who placed His own at the head of the Covenant between God and the descendants of Abraham. Moses, unlike Abraham, the Friend of God, was a Servant of that Friend of Abraham, and as a Servant he confined himself to presenting the Covenant of the Law to the Hebrews. The Servant had a duty to bring that Covenant to his people and, as a Prophet, to warn them of the consequences in the event of non-compliance. But the Servant does the will of his Master and Lord, and speaking when told to do so and remaining silent the rest of the time was part of his duty.

In any case, the Servant was as much a man as the Hebrew signatory, and understood that fulfilling that Covenant meant being holy, and ‘being’ is not something that can be bought and sold in the marketplace of human vanities.

But to the one who does not work, but believes in the One who justifies the ungodly, faith is credited as righteousness.

Words that are hard to understand when so many winds of oppression and fanaticism are blowing. Will we do what some say we do: commit evil so that good may come of it? In hardship, despite our lament, there is grace. What is History but the record of an unceasing lament that found solace in the very heart of Christ? What is our world but the battlefield where Hell and Death wage their final war against Heaven and Life? Those who have eyes are free to look away. The blind cannot afford that luxury. It is not a matter of imitating the sage; it is a matter of tearing away the blindfold that has shrouded human intelligence for so many millennia and, however much the first light may hurt—even if it strikes like a bolt of lightning—to see the structure of Reality as it truly is. We are witnesses to the Cosmic Restructuring that has taken place following the necessary reconfiguration of the relationship between God and His Creation. There could be no Future for anyone if Universal Divine Reality itself did not undergo a process of revolutionary evolution. Although the battlefield between the opposing forces found its stage on Earth, the main actors were not the children of men. We were all, therefore, caught up in the War of others, and we have all, without exception, suffered the consequences. Whether Jews or Indians, Africans or Europeans, Christians or Muslims, all the inhabitants of the Earth were expelled from the Temple of Divine Intelligence and handed over to the Ignorance of one who does not know what is happening; and because of this ignorance, without realising what they are doing, no matter what they do, everything they do is subject to the law of the science of good and evil so perfectly described by this Paul: “I want to do good, but it is evil that clings to me.”

This is how David proclaims blessed the man to whom God imputes righteousness without works:

The difference between the wise and the ignorant is clarified and ultimately crystallises in this realm of knowledge of the True Universal Divine Reality, within whose boundaries our History has moved in counter-rhythm, verse by verse, step by step along the road of the centuries. By the 20th century of the first Era of Christ, Civilisation was already in ruins. The fire of its world wars was the outward projection of the state in which its soul found itself. Who better than a born warrior, his limbs fashioned to shatter and destroy, to understand the cry of despair from a Humanity sold for thirty pieces of silver to the passion of creatures born in other worlds and devoted *ad infinitum et ad eternum* to imposing their conception of the Universe upon Creation? The God of gods who was to legitimise such a hellish revolution and bless the transformation of his kingdom into an

Olympus of Princes beyond the Law—that Friend of Abraham, Lord of Moses and Father of this warrior born to be a king himself and to bear upon his shoulders the burden of Sovereignty— That God refused to bless such madness and found amongst our People, the People of Men, those who joined his War against hell, laying down their lives at his feet, unconditionally and without expectation of reward. Glory to them, flesh of our flesh, blood of our blood.

Blessed are those whose iniquities have been forgiven and whose sins have been veiled.

Glory to them. Their faults and shortcomings—just as a Friend conceals those of his best friend, a Father those of his beloved son, and a Lord those of his faithful servant—were silenced by Him at whose side they stood, though they were but clay and He is the Eternal God.

Blessed is the man whose sin the Lord has not taken into account.

Were they not men amongst men? Were their lives not all the more difficult and arduous inasmuch as their existences were exceptional, and they had to make their way in the solitude of those who have no equal amongst their peers? The Judge of the Universe knew how to weigh their errors in light of the nature of the circumstances and, in forgiveness for the solitude they owed to His Silence, absolved the sinners of their faults—with all the more right to grace inasmuch as, through their silence, the solitude which Hell exploited to try to destroy them made them the target of forces unknown to other mortals.

Now then, is this blessedness reserved solely for the circumcised, or does it also extend to the uncircumcised? For we say that Abraham's faith was counted to him as righteousness.

.And how could his faith in God's innocence have been justly reckoned to him, if not because it resolved the ignorance through which the whole world became worthy of redemption? We have already seen that from ignorance came grace—granted freely by God to the sinner, be it prince or commoner—and bestowed by the High Priest himself. In this way, the blessing became universal, for the benefit of everyone who justifies God—not in Power but in Love, not through Terror but through Truth—regardless of who they are, for God created us all so that we might all share in eternal life.

But when was it credited to him? After he had been circumcised, or before? Not after the Circumcision, but before.

Otherwise, as we have seen, it would have been credited as a wage. And if as a wage rather than through righteousness, then the righteousness of faith in this case would have been the fruit of the works of the Law. That is to say, liberation would have come from bondage, contrary to what ought to be and was: the free man sets the slave free. For if the free man, under no obligation, does what the

slave is unable to do, his action is not subject to wages but to the blessing of the One who, because of his slave's failure, suffered the slavery of his people.

And he received the sign of circumcision as a seal of the righteousness of faith, which he obtained whilst still uncircumcised, so that he might be the father of all uncircumcised believers, so that righteousness might also be imputed to them;

Truly, God, in His Justice, willed that Freedom should be glorified above servitude, and that the action arising from Freedom should be exalted above that which flows from the duty of a servant. For, having created Man and every living creature to share in his Life in the perfect joy that flows from eternal family bonds... His Being loves Freedom above all things and prefers the fruits of truth born free to the enslaved wisdom of those who do things not out of love but out of Law. As the wise king said in his Book: 'God loves none but he who dwells with Wisdom', that is to say, with the Freedom of an Abraham who, having no reason to place God and His Holy Hope above his only-begotten son Isaac, whilst glorifying the One who had granted it to him, made his Freedom his banner and his Love his warhorse, Obedience his sword and armour... And against the forces of Hell, let anyone who does not freely place their life at the disposal of the King of the armies of Creation step aside or get out of the way.

and father of the circumcised, but not of those who are merely of the circumcision, but of those who also follow in the footsteps of the faith of our father Abraham before he was circumcised.

In conclusion, just as freedom is superior to servitude and a free man to a slave—for God is no one's slave, and since we have been created in His image and likeness—freedom is what befits all His children; so too is the faith that comes from the knowledge of God superior to that which proceeds from the knowledge of the Law. For through the Law comes the knowledge of sin, but through faith comes the knowledge of God

Justification, the pledge of eternal salvation

From what we can see, the significance of this Letter lies in the ongoing historical issue which, in those days, was overwhelming the conscience of a large part of the nascent Christian community. In AD 49, the Apostles as a whole drew a line between Judaism—which had judged Christ and condemned him to death—and Christianity, which had emerged from his tomb and been born with the Resurrection of Jesus. Broadly speaking, the issue concerned the coexistence of the Faith of Christ and the Law of Moses. The Apostles, whose teaching is echoed by Saint Paul in this Letter, gave an uncompromising 'NO' to such coexistence. Is it logical for the brothers of the murdered man to live alongside the murderers

of the brother who killed them? The fear within the faith of falling under the curse of the Law brought to the fore the possibility of such coexistence, owing to the blood ties between the early Christians and the ancient Jews. The Apostles stood up to say 'No', for the very Law that had put Christ to death in the flesh would end up putting him to death in spirit. And that 'No', affirmed at the Council of 49, was sealed for ever. A seal that has remained to this day and will continue to remain for all eternity. But the Council was a secret gathering of individuals, and its decision was to be disseminated throughout the Christian community of the empire. It would therefore be unconvincing of us to believe that, once the decision had been taken, its message spread at the speed of light throughout the Mediterranean, and... without overcoming the ensuing opposition, it would simply put an end to Judeo-Christianity, just like that. It was surely to overcome this opposition that Saint Paul, with the winds of Nero's Great Imperial Persecution threatening a storm, would write this Epistle to the Romans reaffirming the rejection of Judeo-Christianity adopted at the Council of 49. When he speaks of the Law, he refers to that of Moses, and when he speaks of the works of the Law, he means precisely that.

Justified, then, by faith, we have peace with God through our Lord Jesus Christ

Indeed, once Redemption had been accomplished—from which flows the forgiveness of all sins committed by our world under the yoke of Ignorance—God raised the banner of His Peace over all the nations of the Earth, calling upon all peoples of the human race to live in the light of the Justice of the Kingdom of His Love, Love personified in his Son, who, having mercy on us all, offered himself as Mediator between God and us so that, through Love, he might obtain for us the Grace of Forgiveness which precedes the Peace and Glory of the Freedom of the children of God that flows from Faith. In no one else does Man have this Freedom and that Peace, but in Him, Jesus Christ.

Through Him, by virtue of faith, we have also gained access to this grace, in which we stand and in which we glory, in the hope and glory of God.

Where is God's glory if not in the love of His children, and what is His hope if not that mankind should call Him Father? And is not a father's hope that his children may live forever by his side in the love by which he brought them into being? As Father, what other hope can God have but that the human race, his creation, should return to his House, and that the fullness of his nations should live in his everlasting Kingdom? That God should have this hope and, for its sake, give us his Son as our Mediator, knowing full well that they would repay his service with the Cross—is this not our glory, both for the first Christians and for the last? Or does God change His heart and mind as easily as a serpent sheds its skin?

And not only that, but we even glory in our tribulations, knowing that

tribulation produces patience; patience, a virtue proven; and a virtue proven, hope.

From the perspective of looking to God, we turn to that of looking to mankind, in this case, the early Christians. Saint Paul lays his heart bare and lays out the nature of the Hope of Universal Salvation for which they were fighting and for which they were prepared to suffer and did indeed suffer persecution. God did not offer up his Lamb for the sins of a select few. The Atoning Sacrifice made in Christ extended His Grace to all the peoples of the Earth. And since human behaviour is rooted in ignorance, and its origin lies in the sin of a single man, Christ raised up to Heaven in His Resurrection a Petition for Mercy which included within its scope all mankind, both those who had died and those yet to be born. For both those who died before His Birth and those born after His Resurrection but without knowledge of Christ all sinned under the same law. Thus, by that law, all were encompassed under the banner of a Hope of Salvation which, across time and space, they did not know. A victory which, not depending on them—for some were dead and others yet to be born—remained in the hands of those whose works, carried out in God, through the works of Faith, built the Case for Defence... with the Works of Faith.

And this hope will not be put to shame, for the love of God has been poured into our hearts through the Holy Spirit, who has been given to us.

The love, then, of a Wonderful God is that which pours forth upon His Creation to clothe it in eternal Life. A work that was destroyed and buried beneath the waters of that Universal Flood by the Axis of the Dragon, whose head, the Ancient Serpent, rose up in Rebellion against the Holy Spirit. God, so that we might judge for ourselves against what the Beast rose up in war—fulfilling his oath of vengeance on the one hand and his promise of eternal salvation on the other—made us judges of the Devil by loving what Hell hates and hating what Death loves.

For whilst we were still weak, Christ, in due time, died for the ungodly.

...in the hope of finding in us, once justified and reconciled, the judgement pronounced by God against His enemy and ours. A victory achieved first and foremost through His Apostles and Disciples, who, through their deliverance from ignorance and entry into the kingdom of Wisdom, came to know the nature of that Spirit and, through the works born of faith—manifested in patience in the face of tribulations—by which they gave weight to Hope, condemning the Evil One by imitating the example of their Master, demonstrated on behalf of Humanity that the hope for which Christ died was full of life and health, and—as even a blind man can see—would not be disappointed in the least.

Truly, there will scarcely be anyone who would die for a righteous person; nevertheless, it might be that someone would die for a good person;

Speaking always in relation to Salvation. For the Righteous One is so because he is not subject to Wrath and Condemnation, so that no sacrifice is required for him. As for a good person who lives in ignorance, and because of that ignorance his goodness is lost, bearing no further fruit—yes. It is God Himself who, speaking of the days of Christ, declares that all are corrupt, that all are ungodly, as we saw earlier. Yet against the sins of our fathers He did not bring down His judgement but His grace, demonstrating in the atoning sacrifice for the sins of the world that ignorance was the mother of those sins. And if the sacrifice was not made for John or Little John but for all the sins of the world, atonement is revealed to be the work of the Law, so that without works there could have been no Redemption. And Abraham himself, as we have seen, was justified by works; without those works his faith would not have been made perfect, nor would he have won for all the families of the world the Universal Blessing that his works secured for us. And Christ Himself was all Works, to the point of declaring: ‘If you do not believe my word, at least believe because of the works.’ From which it is seen that faith arising from works generates faith in those who do not have it. For if faith alone, in so far as it is knowledge, were sufficient for salvation, the sacrifice of the early Christians and the tribulations suffered by the Disciples would have been unnecessary acts; and, if they were unnecessary, they would declare God guilty of a crime, since, being omnipotent, He failed to act in defence of His children to save them all from death. There was a need for Christ’s death; yet once the Sacrifice had been made for the redemption of all the sins of the world, there was no need for any further death... unless... the Victory of faith opened the way to the Hope of Universal Salvation, in view of which the Cross became a necessity.

But God demonstrated his love for us in that, whilst we were still sinners, Christ died for us.

From this it is clear that the aim of the Devil’s work was to instil in God a hatred of humankind, on account of their crimes, so that, in the face of such violence, God would forget his Justice and abandon humankind to their fate. For four millennia, the Evil One and his followers had time to cultivate God’s hatred towards mankind. The conduct of humankind during those four millennia is recorded in the annals of the histories of the peoples of the world. It is true that the fruit of those deeds was to breed hatred, and under other circumstances that hatred would have grown into a tree of endless wrath against mankind and its world. Yet God’s Heart remained impervious to hatred. We know the reasons for this. But the one reason amongst them that would melt the hearts of his children was the Hope of Universal Salvation, which had found a Perpetual Sanctuary at the very centre of his Heart. For its sake, His Son bent His knees and worshipped God, and His brothers in the Holy Spirit faced death whilst worshipping that Marvelous God whom His Son had revealed to them in the Father.

All the more so, then, having now been justified by His blood, we shall be

saved through Him from the wrath;

Banished from Ignorance and having become citizens of the Kingdom of Wisdom by virtue of the Perfected Sacrifice, the Divine Wrath against offences committed with full knowledge of the facts—and, by that very knowledge, not committed—justifies all those who, having been banished, attest to that banishment through the conduct befitting a citizen of the Kingdom of God. Knowledge, therefore, defines nothing other than the nature of the offence. For where there is knowledge, there is no longer ignorance; thus, he who knows cannot be subject to any kind of expiatory law. It is deeds that define the nature of Christ and of the Devil, for it is through deeds that we came to know Christ and through deeds that we uncovered the Devil. Now, whoever believes but does not act, but merely believes, surpasses both in that they live the existence of one who, having died, can do neither good nor evil and therefore cannot be judged by their deeds. What a clever one!

For if, whilst we were enemies, we were reconciled to God through the death of his Son, how much more, having already been reconciled, shall we be saved in his life.

That is to say, in the life of Christ. Now, if Christ did nothing and merely knew God and believed that this knowledge alone was sufficient for him to be declared righteous... in that case the Apostles were all murderers, because, once the Need had been satisfied, faith alone—without Christ's works—would have been enough for them to grow and expand without provoking, through the works of Christ performed in them, that terrible conflict which lay at the origin of the Great Persecutions. Let me explain: only a demon would see any sense in the argument of FAITH WITHOUT THE WORKS of Christ.

And not only are we reconciled, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

The Truth stands out on its own and needs neither the works nor the faith of anyone to be glorious, eternal and perfect. Impossible to attain in its Fullness by man's own strength alone, as demonstrated by the original logic of philosophy, God, in His marvellous fatherhood, willed to become Flesh in His fullness so that, in the Person of His Son, we might not only see His back but also His face, and touch Him with our senses, so that through the power of the senses we might admire His beauty, His strength, His health and His grace. It is futile to criticise the love of the Son for his Father, and of the Father for the Son. We ourselves, to whom the marvellous essence of the Spirit of God has been revealed, are the ones who repeat with the author of these eternal words: 'We glory in God through our Lord Jesus Christ.' But if anyone is not yet able to understand this glory ...

The work of Adam and that of Jesus Christ

This is perhaps one of the most cryptic chapters in the entire Charter. Its statements are of such profound depth and its conclusions of such vast scope. As a general rule, it tends to be overlooked. There is no in-depth exploration or unravelling of its contents. Its depth and breadth are of such brilliant richness that their radiance deters and commands respect for such waters. The Jews have never wished to set their eyes upon or lend their ears to this chapter of the Charter for obvious reasons. It is their original father, Adam, who is declared guilty of the state of the world over the last six millennia. They, who boast of having Abraham as their father, shield themselves from the fact that their original father—and the father of that very same Abraham—is the man whose transgression dragged humanity into hell. Their shield is one befitting fools. They say that when Adam is declared the First Man, this is interpreted to mean that he is the biological father of both the black-skinned and the white-skinned man, the father of both the red-skinned and the yellow-skinned man, and, of course, of the olive-skinned man. Any discussion with the madman who, against science, wisdom and reason, wages his own personal holy war in favour of such a solemn declaration of madness is pointless. It is true, let us be frank, that two millennia ago, civilisation's knowledge had not yet made the revolutionary leap that distances us from its system of perceiving reality. To judge those generations from this side of the abyss is not our place. Yes, however, we must recognise that what was a sensible alternative yesterday is today the language of madness. Anyone who maintains that the carnal origin of all human races lies in the thighs of the man declared guilty of the tragedy of Humanity in this Letter, anyone who seeks to continue tracing the carnal kinship of all peoples back to the flesh of Adam, is engaging in an act of madness. Unfortunately, there are still some among the Jews who continue to hold such a view of humanity's past in order to avoid accepting the consequences of the Bible.

From the Christian perspective, the dilemma raised by this chapter is a Gordian knot. For in what context can the judgement of condemnation against a countless multitude of innocent people, held responsible for the crime committed by a single man, be justified? Did God lose His mind by condemning the whole of humanity for the disobedience of a single individual? Where is the mad murderer who, because of one individual's fault, vows to destroy his entire nation and his world? Is it just that, because of one individual's crime—even though his family played no part in it—they should be declared guilty and sentenced to death? What seems to us to be madness, characteristic of a terrorist and hellish form of justice, is presented to us in this Letter as a divine delicacy, all the more beautiful in that it grants eternal life to those who partake of it. It is understandable, then, that Christianity has given this chapter a wide berth. The fear of drowning in its depths and losing oneself in its vastness has always been greater than the desire to discover in human nature the Divine Image, according

to whose Model their being was conceived, woven and structured for the glory of their Creator and the admiration of all Creation.

Thus, just as through one man sin entered the world, and through sin death, and thus death passed to all men, since all had sinned.

We have plunged in and are set on getting to the bottom of the matter. Adam lived some 4,000-odd years before Christ, in Mesopotamia, according to the biblical reckoning. Science, without faith, has placed the origin of civilisation within that timeframe, in precisely the same place where the Bible says Eden once existed. Science has its own model of historical evolution and claims that even before the Fall, humans were already eating one another alive, holding feasts featuring succulent roasted children, skewered and cooked over a low fire or on the grill. The Bible says no, that such things were impossible. It asserts that such practices began to occur amongst peoples immediately after the Fall, as a consequence of the Fall. And it declares that such things became customary amongst the peoples of the Earth because of one particular man. Before this man, humanity knew nothing of the knowledge of good and evil. That is to say, it knew nothing of the concept of private property, capital or war, and was not ravaged by disease. Human families lived without labour, cultivating the land and feeding freely on the abundance of fruit trees, cereals and vegetables. Everything belonged to everyone, and the Temple's mission was to distribute the fruits of the harvest free of charge according to each family's needs. Suddenly, one fine morning, they all awoke wishing they had never woken up at all. What was that lost dream which, upon waking, turned into a nightmare? It is important to lift this veil; otherwise, we shall never gain an insight into the minds of those men. In times past, such access was impossible, and were we not living in these times, their visions would remain hidden from our gaze. From our privileged position, and imbued with the knowledge of the science of good and evil, we can state without fear of error that the origin of all the world's evils lay within that Pandora's Box in the form of a fruit hanging from a tree. That was the Tree of Death, and its fruit was War. Consequently, the vision of the future held by that first civilisation was governed by a law of life and wisdom, from which it dreamed of expanding its world on the wings of Knowledge and Peace. Adam's terrible sin, his offence, was to hasten the process and use War as a means of civilisation. In other words, seeking to impose his world by force upon peoples who were still enjoying that Edenic Neolithic age was the step—unintentional, for he did not know what he was doing—which, once taken, erected the Wall of Enmity between him and his God. Very well, all in good order, but why did God not simply strip that prince of the Mesopotamian Union of his power and entrust the leadership of the Project to Civilise Humanity to one of his own people? The Jews never wished to address this issue because, for them, Adam was the only man at that time. Archaeology has already shown that, before his birth, his land was inhabited by city-states. Thus, it is by unifying these two truths that we find the pearl of reality shrouded

within. Adam, in fact, was the son of a nascent civilisation with a universal future, whose movement through space unfolded to the rhythm of the wings of freedom and science—the two arms of Wisdom which, from the very beginning, guided the creative evolution of life on Earth from clay to the human condition. Without this context, any attempt to understand the origin of humanity’s tragedy falls into that jungle where man is nothing more than a beast devouring his own children.

For even before the Law, sin was already in the world, but sin is not imputable if there is no Law.

That perversion of the means employed to carry forward, without God, the Project for the Formation of the Human Race was the catalyst for the loss of a dream – the first and most beautiful dream that Humanity had ever experienced in its very being. Adam’s error spread throughout all the cities of his world. The Cains multiplied in a chain reaction that drenched in blood that paradise created by the union of families and races from all corners of Europe, Asia and Africa. Unaware of the knowledge of good and evil, ignorant of the avalanche of passions that force, as a means of expansion, brings with it, Abel was the first of his kind upon whose corpses the struggle for dominion over the Four Regions began. As stated in this Letter, those men lived under no law. They came together spontaneously, freely and peacefully, and began to build their cities. The love of life was the sacred law inscribed in their genes, not written in codes; under their star, their families merged into a universal family that grew larger by the day. They were all children of one another and all were parents to one another. It was their world. The earth burst with fruit and grain, vegetables and water; spring watered their fields, the sun ripened their fruit and crops, autumn was a time for enjoyment, and winter a time to make love around the fire of happiness. They had no armies, nor did they conceive of using their tools of labour in the service of destruction. Thus the Bible says they were naked. So much so that a simple donkey’s jawbone was enough for Cain to kill Abel. Certainly, since God had not enacted laws that were at odds with human nature, in the absence of Law—though the absence of Law did not make fratricide any less a crime—in the absence of Law, one who is not subject to legislation cannot be brought before a court. This means that the need for the Law became inevitable so that man might recognise the nature of his actions and his conscience might harbour within its inner code the concept of guilt. We see in Cain’s reply to God that the fratricide reveals no sense of guilt whatsoever. He wanted Power; his brother stood between him and his desire to conquer the world, and he eliminated him for the good of all humanity. Plain and simple. With the same matter-of-factness, those who just the day before had been content to leave the pace of civilisation’s growth in God’s hands, the very next day raised their arms to claim for themselves that power over the corpses of all those who refused to go along with their delusions.

A new question arises here: how could such an abrupt change in Cain’s personality have taken place overnight? The Apostle says: through one man sin

entered the world, and through sin, death. And we ask ourselves: had those men attained immortality? Or could it be that, when speaking of death, the Apostle means something more than simply ceasing to breathe? Let us bear in mind that the first to be scandalised and to suffer the devastating effect of the Fall was not Abel, nor Adam himself; the first was God Himself. It was God who felt the disobedience of His youngest son, our Adam; it was God who suffered the spear piercing His side and piercing His heart. In short, this is what his Eldest Son, Jesus Christ, reminded us of through his own flesh, allowing the spear to be driven into the very depths of his being. For otherwise, had it not been so, we would have to agree with those who, like the Jews—though they call themselves Christians—claim that God does as he pleases, predestining some for glory and others for hell, and well, He predestined Adam for hell, and the rest to follow him in his Fall, amongst whom He chose a few for Himself—Jews and Christians—for eternal life. In short, God would be a monster, a terrorist elevated to the highest, infinite category. If, for the Jews of the old world order and the Calvinist-style Protestants, such a God is indeed the one He is, it is understandable that they should live out the madness of their predestination as caused by the sin of one man, the father of whites and blacks, Asians, Native Americans and people of mixed race. We have reached the point where we cannot understand the Bible without science, nor can science understand history without the Bible.

Yet death reigned from Adam to Moses even over those who had not sinned, in the likeness of Adam's transgression, which is the type of the One who was to come.

It was, therefore, the bosom of God that the spear of treachery sought. Man was nothing more than the spear, an instrument in the service of a cause that transcended man himself and enslaved him to its anti-divine interests. But beyond the classic Battle between the Devil and Christ, we must view Adam's Disobedience as the trumpet heralding an apocalyptic declaration of war. If Adam was the spear, and the horn was Satan, then it was Death who blew the horn. In the Third Part of the Divine History, I introduced you to the Memoirs of the Uncreation. To summarise, we can say that Life and Death are realities that existed within the body of the Uncreation without causing any unnatural imbalance in its course. This imbalance began when God brought about a cosmic revolution involving the banishment of Death from the body of Uncreated Universal Reality. But God was not aware of this implication throughout the entire Journey from Uncreation to Creation. For Him, the challenge lay in taking the origin of Life into His Hands and guiding its evolution from clay to life in His own image and likeness. Death, as an uncreated and therefore indestructible entity, did not enter His field of vision until the Day Adam fell. The death of His youngest son opened His eyes to the true enemy of His Creation. And it was only logical. For God, it was impossible to comprehend that a mere creature of clay, fashioned by His own hands—one whom He could sweep from the scene with a

mere breath—would dare to declare war upon Him. Creation implied the end of Death as a natural part of the process of the evolution of life—a part that had been natural to Death from the Beginning without a beginning of the Pre-Creation. And it was natural that, as an uncreated Ontological Force, Death—since it could not destroy God—should seek to compel God to integrate its existence into His Idea of Creation. Certainly, God could have bowed His head in defeat and readjusted His Idea to incorporate Life and Death into the body of Creation, acting as a lawless God of gods who intervenes in the world to save whomever He wills and abandon the rest to their fate. But...

Yet the gift is not as the transgression was. For if, through the transgression of one, many died, how much more has the grace of God and the free gift bestowed through the grace of one man, Jesus Christ, abounded to the benefit of many.

The Final Battle had begun. Neither Adam nor Satan. The War was between Heaven and Hell. Adam had been a pawn in the private war waged by Satan and his followers, and they, in turn, a pawn in the hands of Death. Life placed its Vision in the eyes of God, and Death, too, placed its own: Hell. God loved Heaven—the vision with which Life had seduced Him—and abhorred the Idea of the Future with which Death had tempted Him. From now on, having seen Death in its true, uncreated ontological nature, the issue centred on ‘the death of Death’, to use a jarring expression. On the one hand. On the other hand, to open the eyes of his Son and his entire Household to the reason for his ‘No’ to the Hell of transforming his Creation into an Olympus of lawless gods, subject exclusively to a God of gods, the father of them all who rules them in accordance with that fatherhood and not by virtue of a Justice superior to all beings. That Divine ‘No’ would be witnessed in the flesh of Humanity. Once and for all. Never again would such a Battle take place. Just as Christ was crucified once and will never be crucified again.

And it was not the gift like the transgression of a single sinner, for the judgement arising from one led to condemnation, but the other, after many transgressions, resulted in justification.

Indeed, had Adam’s disobedience not implicated the entire cosmic reality, God could have bestowed the Crown reserved for him and continued with his Plan to form the human race in the image and likeness of the kingdoms that made up his Empire. With that totality now implicated, and the future of the entire Creation hanging by a thread on God’s Response to the declaration of war against His Holy Spirit—upon whose Rock His whole World is founded—that simple act of removing and reinstating a king was set aside. Contradicting Himself before all His creation—which is subject to the law of guilt centred on the individual—God extended the condemnation for the sin of one to all His children. And since the world born of that offence would be the one to survive the destruction of His world, all humanity was condemned for the sin of one man, without having sinned

in the manner of that man. For the law did indeed apply to that man, but God said to no one else: 'If you eat, you will die'. And yet, as he was the king, and therefore the head of the world, if the head falls, does not the whole body fall with it? It is in this way that Adam was a type of the One who was to come, and we are made to see through what we see what we did not see.

For just as through the transgression of one—that is, through the act of a single individual—death reigned, so much more will those who receive the abundance of grace and the gift of righteousness reign in life through one man, Jesus Christ.

And here lies the very heart of the Universal Salvation of Humanity. Sacrificed to Necessity, God, in His marvellous justice, could not allow humanity, once Necessity had been satisfied, to be left without an open door to His Paradise—access all the more freely granted the harder their journey had been. God could not postpone until the future the need for His entire household to see with their own eyes the reason for His 'No' to Hell. Nor could He. The whole of Creation was at stake. Nor could God, in His self-sacrificing Love, strengthen within His Heart the Universal Hope of Salvation to be revealed at the end of time, and underpinned upon the Rock of Christ's Cross. Thus, whilst Death reigned from Adam to Christ out of Necessity, its reign began to lose its limits and boundaries as nations came to Christianity. And although the rise of science triggered a massive counter-attack by Death—whose Hell made the twentieth century its playground—the Hope of Universal Salvation has remained strong and joyfully stirs the heart of all Creation at the dawn of this New Millennium and Era.

Consequently, just as through the transgression of one man condemnation came to all, so too through the righteousness of one man the justification of life comes to all.

And how could it be otherwise? We were transformed into unwitting actors in a chapter of Universal History. The Day was bound to come and the Hour of Freedom was bound to strike. To be masters of our own destiny, conscious actors in our own future, free from the chains of ignorance, children of God in the image and likeness of the Only-Begotten Son, knowledgeable of all things, including the Knowledge of Good and Evil.

For just as through the disobedience of one man many were made sinners, so also through the obedience of one many were made righteous.

Glory be to our Saviour, for He too held in His hands the cosmic decision that His Father once held, and, like father, like son, He chose Life over Death, Heaven over Hell, and through His Obedience caused the nails to resound with a 'Yes' to Life throughout every corner of the entire Creation. We are children of that Battle Cry of the Son of God. What was is no longer important; what we are is what counts, and what our children will become is all that matters to us.

The Law was introduced so that sin might abound; but where sin abounded, grace abounded all the more, so that, just as sin reigned through death, so also grace might reign through righteousness to bring eternal life through our Lord Jesus Christ.

You yourselves may bring this chapter of the Letter to a close.

BOOK TWO

THE CHRISTIAN UNITED TO CHRIST

It was St Peter who, speaking of St Paul, made clear the natural difficulty involved in interpreting St Paul's supernatural understanding. Nothing out of the ordinary. The spirit of prophecy in which all the Apostles shared was enriched by the spirit of insight that God poured out upon the man who, until recently, had been a persecutor of Christians – from the perspective of our current sense of justice: the perpetrator of a grave crime against humanity. It is true that this crime remains a reality in certain regimes across the globe where the mere fact of being a Christian is sufficient cause for persecution, imprisonment and execution. Saudi Arabia, Sudan and China represent the most palpable anti-Christian resistance in this regard, harassing, destroying and murdering.

In this particular chapter, St Paul has in mind the terrible anti-Christian persecution that Rome was soon to unleash. St Paul could not define the specific cause that would allow the Empire to violate its law on religious freedom, but that the Empire was poised to strike and make a sharp U-turn in its religious policy—one that would make Christianity the Caesars' public enemy number one—was as certain to him as the fact that he could not specify what would trigger this tightening of the screws.

It is easy to see things clearly with the benefit of hindsight. We all know that the Great Fire of Rome was the trigger that fired the shot. What part did the Jewish rumour, spread in Jerusalem, play in the Nero-inspired hoax that the Christians were the perpetrators of the Great Fire, in the spring of that same year—that the Christians were the perpetrators of the Fire of the Holy City—and what connection one fire had with the other is something we shall not delve into here; yet, drawing on biohistory, one can link the two and view the Great Fire of Rome as the logical consequence of the Fire of Jerusalem.

If, in the case of the first, the Jews—finding themselves powerless to kill the present—sought to kill the future, someone believed they could do so: kill the future of Christianity, by exploiting the madness of the Caesars. Let us not forget that the Jewish community in Rome had been such an alarming presence as to

compel the Caesar of the day to take the step of ridding himself of their influence by banishing them from the capital. It is impossible not to see in the Jewish hatred of Christianity in the capital of the Empire the origin of the riots that led to the decree banishing the Jews from Rome, with the legislator, in his ignorance, lumping Christians and Jews together.

That decree gave rise to the need for a Council of the Apostles in order to focus on the future of the Kingdom of God on Earth in the face of the life-and-death confrontation that lay just around the corner. On this occasion, the accusers had themselves suffered the effects of their own wickedness, but on a subsequent occasion the consequences would give rise to the most virulent form of imperial anti-Christianity.

Gathered in AD 49 to organise the resistance and build towards the final victory, the First Catholic, Christian and Apostolic Council gave rise to the universal hierarchical structure, with the bishops as the pillars of the Divine Fortress, against whose walls Hell would hurl all its forces.

When St Paul wrote this Letter, the handover of power from the Jews to the Romans was about to take place. With this future and its immense tragedy hanging in the air, the Apostle wrote these chapters to the Romans in which, as far as we have seen, his sole concern was to strengthen the faith of a people destined for the slaughterhouse and to kindle the fire of hope with the promise of eternal life made to them by God Himself, the Father of Jesus Christ.

Those who, in the future—whether they be called Luther or by any other name—manipulated the spirit of this Epistle to support their subjective interpretations of the Faith and its nature, the Church and its supernatural character, such men committed a terrible error, and those who gave them a hearing committed a terrible error of understanding, thereby demonstrating—through the error and misconception at their core—what Saint Peter said when speaking of Saint Paul: that Saint Paul’s spirit of understanding came from God Himself, and that without that spirit, the difficulty of interpretation was insurmountable. We, as those who have overcome the impossible, born to be invincible according to the Promise: ‘Your descendants shall take possession of the gates of their enemies’, repeat the words of the Apostle:

What shall we say, then? Shall we continue in sin so that grace may abound?

And we recall, to the shame and humiliation of all those who, lacking wisdom, echoed the author’s words: ‘Be a sinner and sin mightily, but trust in and rejoice all the more in Christ, who is the conqueror of sin, death and the world. ‘Whilst we are here below, it will be necessary to sin; this life is not the abode of righteousness, but we hope, as Peter says, for new heavens and a new earth in which righteousness dwells’ – the words of Luther. What can one say? How can one excuse the inexcusable? The man who denies Paul with such a declaration—

intended for followers of hell—builds his own glory upon Paul himself through the diabolical manipulation of his intellect. It is St Paul himself who responds to the one who used his glory to build up his own. Let anyone with ears listen:

By no means. We who have died to sin, how can we still live in it?

If sin is adultery, theft, envy, condemnation, the display of false judgement, the worship of a god or a mortal... and Adam was destroyed because of sin, under what pretence or auspices, save that of the Devil himself, can a man who calls himself a Christian deny the Doctrine of the Holy Spirit and assert, in denial of Divine Wisdom, his own human folly? Did not Christ die once and for all for the remission of all sins committed before Baptism? Who, then, will remit the sins committed after Baptism? Is this not turning Christianity into Judaism, against which Christ rose up on the very grounds of this doctrine? For the Jew sinned and sinned and sinned, yet it was enough for him to buy a lamb, sacrifice it, and be absolved. Luther, infinitely cleverer, sinned and sinned and sinned, yet he did not have to pay anything, because the precious blood of Christ cleansed all sins. Hurrah, Heil Luther! No less diabolical – let us say, in defence of the German people – was the doctrine of the Vatican in those days, which thrived precisely on sin but charged in cash... without the hassle of slaughtering animals. It was, to a certain extent, only natural that the German people and their neighbours should find in the doctrine absolving them of sin—that impossible-to-defeat enemy—a far more appealing theology, since it achieved the same end without costing them a penny. However, none of this has anything to do with the Epistle to the Romans, written on the eve of the Great Persecution. To remove the text from this historical context and manipulate it by grafting it onto another context – which is precisely what Luther did when he founded his theology of sin and salvation upon this Epistle – will be the charge against which Luther will have to defend his soul on the Day of Judgement. Let us move forward and confess, together with the Author, his declaration:

Do you not know that all of us who have been baptised into Christ Jesus were baptised to share in his death?

Quite apart from the defence of the commandment: ‘Be holy, for I am holy’, which St Paul takes up—an eternal defence, independent of time and place—a defence that reduces the Lutheran confession quoted above to the wretchedness of a failed mind, because it throws in the towel and surrenders to the sin it cannot overcome, thus denying God who has placed holiness within our reach, dismissing as folly the Divine Wisdom that demands holiness from one who is to live alongside sin ‘as long as these heavens and this earth endure’, amen! Quite apart, then, from the supernatural nature inherited by the Christian, that very same supernatural nature which makes him a conqueror over sin—a supernatural nature which St Paul reminds the Romans of, as one who has foreseen his own martyrdom and who in no way cowers, flees or succumbs to justifications for what

would otherwise have been unjustifiable: his flight from the sacred witness reserved for the Saints of the First Century. Regardless of this defence, Saint Paul makes it a necessity and reminds the Romans that if they had been predestined to die the Death of Christ, they had also been called to share in His everlasting Glory. Indeed:

We have been buried with Him through baptism to share in His death, so that just as He was raised from the dead by the Glory of the Father, so too might we live a new life.

There is no greater refutation of Luther's declaration of renunciation of victory over sin than this simple apostolic statement by the saint to whom we are devoted. For whoever lives out their faith in the sin for which man is cast aside and called to judgement not only abhors Christ, but if in life they have failed to follow His example, how can they, at the hour of Truth, follow Him even to the Supreme Testimony of Martyrdom!

For if we have been grafted into Him through the likeness of His death, so too shall we be through that of His resurrection.

It was in this Sacred Hope that the Apostles lived and walked towards the place of execution at the head of the First Christians. Thus, every person sleeps, upon dying, in expectation of the Voice that will raise the dead on the Day of Judgement; but they attained the Glory of their Master, and as they were sacrificed to this world, they were born into the World from which the Son, our everlasting King, Jesus Christ, descended.

For we know that our old self has been crucified so that the body of sin might be destroyed and we might no longer serve sin.

And once again, from Hope to Faith. Faith and Sin are fire and ice, Christ and the Devil. There is no possibility of coexistence between Light and Darkness. The Lutheran doctrine outlined above is a violation of Divine Doctrine. A violation inherent to the Papacy and the Patriarchates of that time. Let us not be lenient with some for a certain offence whilst absolving others of the very same offence. Divine Justice shows no partiality. So much so that, whilst the Law of Moses was in force—having been born under its authority—His own Son had to suffer for His sin against the justice of the Law of Moses, which condemned to the cross any son of a Hebrew who dared to annul the Covenant of Sinai and enter into a New One. This is what Jesus did, son of David, son of Abraham, son of Adam.

Indeed, whoever dies is absolved of their sin.

But by dying so that the Law might be fulfilled, Christ's crucifixion was the final act of the Justice born of that Old Covenant. His crucifixion brought about the Universal Atoning Sacrifice for which the Temple had been erected. The Fall of the Wall of Enmity between God and the Fullness of the Nations gave rise to

the birth of a New Covenant. Through this New Covenant, every person dies in order to be reborn into a new life, created in the image and likeness of Christ. As the Apostle says elsewhere: ‘Christ, who is our life’. Following his Master: ‘The kingdom of heaven is within you.’ From this it follows that Christ lives within us, in whom we have our life. And in whose hands lies our death. And if ours, how much more so that of those predestined to share in his Sacrifice! Led to the slaughter, all innocent lambs. So:

If we have died with Christ, we believe that we shall also live in Him;

The opposite—to live in Christ whilst living in sin—is irrational, bestial, and characteristic of doctrines that breed monsters. Or could it be that, even though Satan was His son, as we read in the Book of Job, God could have allowed such a request for coexistence between Heaven and Hell to exist in His plan? Born anew to eternal life in the hope of the Faith of Christ Jesus, our everlasting model, sin and fear no longer have a place in the Christian. That is why Saint Paul dares to say without fear:

For we know that Christ, having been raised from the dead, dies no more; death no longer has dominion over Him.

Consequently, whoever lives by the Faith and Hope of Him in whom they have their life in Christ can neither harbour sin nor be cowed by the threat of death. The Christian does not die; he is raised, just as Christ Himself was raised to the life of God.

For in dying, he died to sin once and for all; but in living, he lives for God.

Now, Saint Paul returns to the beginning: ‘Be holy, for I am holy’, which is the goal of faith and the beginning of the glorious resurrection of those who were soon to be led to the slaughter by the Empire. Always emphasising the core of the universal apostolic doctrine proclaimed by all the disciples of Jesus scattered throughout the lands of the Empire, St Paul projects his vision of the Great Persecution that was looming upon the minds of the Romans, preparing the spirits of the brothers in Rome for the Hour of Truth that was drawing near. He told them nothing new that they did not already know; the message that lay secretly enfolded in its lines, close to their hearts, was the true treasure for which this Letter would shine through the centuries until the end of time

So, then, consider yourselves dead to sin but alive to God in Christ Jesus.

In short, whoever wishes to sin alongside Luther, let them sin.

The service of sin and the service of God

It seems evident that whoever preaches a doctrine should be the first to put it into practice, and that the happiness resulting from its practice—the fruit of its truth—should be the nourishment for those to whom the doctrine is preached. The opposite, I believe, is called hypocrisy. That the Romans of future generations who would succeed the generation in the mind of the author of this Letter—and especially their spiritual leaders—should have made hypocrisy the natural *modus vivendi* of the Roman Church, a truth attested to by centuries of crimes, thefts, and the utter perversion of the nature of the Christian priesthood, this truth must not blind us when, with the eyes of reason, we consider the Christian character of the Roman generation to whom St Paul opened his mind in this Letter. Let us remember that, having been brought up in the most Pharisaic form of orthodox Judaism, the revolutionary chasm that the Gospel opened up between Jews and Christians, and between Christians and pagans, could find its true eschatological dimension in no one better than a former persecutor of the children of God. Whilst for us the definition of what concupiscence is remains a field with vague boundaries, for a Christian theologian of Jewish origin that definition could not be more precise, accurate and definitive. Having established in the preceding chapters what sin is, in this new chapter the author takes a step forward and reveals the relationship of slavery between sin and the sinner, portraying sin as master and the sinner as servant. Whilst human freedom is an objective that falls to society, Christian freedom is a goal left in the hands of the individual.

Let not sin, then, reign in your mortal body, obeying its lusts;

But sin is, and always has been, an act committed in ignorance of its origin and the ultimate consequence caused by its commission. Jesus Christ said this on the Cross: ‘Forgive them, for they know not what they do.’ And Saint Paul himself repeated it later, saying: ‘Had they known the Lord, they would not have crucified him.’ From the infinite distances that separate us from those days, we are in a position to affirm that sin is a deliberate offence against God. ‘I commit adultery not for the sake of adultery itself, but as a symbolic act of spitting in God’s face. I kill, not for the sake of killing, but to show God the hatred I feel for his person and his work’. Obviously, we cannot say that human beings have remained in this cognitive state right up to the present day. We do know, however, that the rebellion of God’s children stems from this free will, which tends to offend God through hatred of his creation. In this context, concupiscence is the effect upon human nature of millennia chained to demonic behaviour contrary to the will of the human being themselves. It is a behaviour we have inherited from our parents, and against which it is our duty to fight by breaking down that inheritance within our own flesh, so that we may be the last in the line, and from us may begin a lineage free from such an unnatural legacy. In scientific terms, this is called inherited behaviour.

Do not offer any part of your body to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought back to life from

the dead, and offer your bodies to God as instruments of righteousness.

The purpose of this unnatural behaviour, inherited from the conditions of slavery to which humanity has been subjected, is the perpetuation of such a non-human legend. Centuries and millennia acting upon a single genealogical line instil an internal behaviour that is passed down through time. We see in humanity today how millions of people, whose family line has been subject to enslaving religions, remain—even when offered freedom—in those ancestral states which, upon death, reduce them to the status of unclean beings (the caste of the Untouchables in Hinduism, for example). The worship of the dead—whether one's own or others', whether saints or merely regarded as such—is, from this divine reality, an offence against the One who has made Life the Source of Freedom. It is our supreme responsibility to be born into the Freedom of Divine Justice, to break the chains of tradition, and to take the Light of Life as our Star of the Future. Every dead man served a purpose centred on an Eternal Plan, but the Living must follow their own Path and not kneel before the path trodden by those who followed theirs. Their lives are an example of invincible will and unconditional obedience, but as they cannot live our lives, whoever lives their lives renounces freedom and becomes a slave to Death, even if Death is cloaked in life. For only to God can life be offered; and whoever offers it to another becomes a slave to the one before whom they kneel. Both head and body are judged for the same offence; for since God has given His Living Creation an everlasting Head—His Son—the renunciation of forming part of His Body, expressed in an oath, is rebellion against the Wisdom of His Eternal Father. Rebellion born of ignorance, as we said at the outset, but which, once that ignorance has been dispelled by the light of reason, becomes demonic due to the voluntary and freely assumed offence of setting as Head someone who is not the Son of God.

For sin shall no longer have dominion over you, since you are not under the Law but under grace.

For if the Head is holy, how could His Body be subject to the law of sin! It is the work of the Eternal Father of Jesus Christ, for His glory and the salvation of all His creation. And the opposite—that a man should proclaim himself Head of the Church or of the People of God—is open rebellion against the Glory of the Only-Begotten. A rebellion committed in ignorance and therefore subject to grace. For under no circumstances can we judge a humanity that has been subject to corruption by virtue of a Plan of Salvation, the origin of which lay in the Restructuring of the Kingdom of God and the Reconfiguration of His entire creation.

What then? Shall we sin because we are not under the Law but under grace? By no means.

And yet deeds done in the darkness of the moment are doomed to extinction

in the light of day. Grace was given to us and is poured out upon humanity to instil in man the necessary strength required to conquer his own nature in the image and likeness of God. Without this Grace, man cannot overcome the consequences of his sins. Now, faith without understanding of all things is corrupted, as it is written: ‘So that your faith, having been tested, may be found more precious than gold—which, though tested by fire, is subject to corruption’. This is a truth that requires no proof whatsoever, at least amongst those who have eyes to read.

Do you not know that, by offering yourselves to someone in obedience, you become a slave to the one to whom you submit, whether to sin leading to death, or to obedience leading to righteousness?

Indeed, whoever submits to another man becomes a slave to that man’s interests, and the power of sin works within him through concupiscence to produce in him works of death. The history of Christianity, without delving into universal depths, is full of examples of this. The Son of God came to set us free from all slavery, through union with his Spirit as Head and Body. In this way, since He is the Spirit of Liberty in person, neither now nor ever can anyone subject our will and obedience to anyone other than God Himself, His Father. As members of His Son’s Body, it is God who moves us all in accordance with His Infinite Wisdom, seeking the good of all in everyone. By what authority and wisdom can any man claim for himself such infinite Power, except through ignorance! Having been begotten for Wisdom, how can we renounce our Inheritance in order to sanctify the Ignorance of men and servants of Christ? Much less, it goes without saying, should we give any credence to the so-called wisdom of other men!

But thanks be to God, for whilst you were slaves to sin, you obeyed from the heart the rule of doctrine to which you were committed, and, now freed from sin, you have become servants of righteousness.

Truly, St Paul’s praise of the Romans who were to follow him to the slaughter in the Caesars’ circus did honour to the Word of Him who had called them to martyrdom. ‘What the Father has given me is the best,’ Jesus confessed in public, his eyes fixed on his Disciples. We, having seen the harvest, dare to say: God did not sow his Word in the flesh of hypocrites.

I speak to you in human terms because of the weakness of your flesh. Well then, just as you once offered your members in service to impurity and iniquity, so now offer your members in service to righteousness for sanctification.

The call to martyrdom and the announcement that the Hour of Truth is at the door could not be more direct. Has it not always been said that a hero is not made by the absence of fear, but by being brave and overcoming it? Who would blame those children of God, the descendants of Abraham, for feeling in their very flesh the horror they would have to endure! And with what glory would God not reward

those who would lead His Flock to the slaughter, their sacrifice raising up the Image of Man before all His creation! How could one doubt that the Son would ascend the Cross! He who had the Power to raise the dead had nothing to fear from Death. The doubt that weighed upon creation was this: but what of mankind? Would they overcome their fear of the Cross—the sight of which was all the more horrifying and terrible the more free from all sin those called upon to pass that test would be? Saint Paul does not waver; he does not allow himself to be overcome; and not only does he not lose heart, but he gives hope, strengthens, encourages and takes his place in the front row. When the Hour struck, Man would stand his ground. This is the Hope for which Jesus Christ died. A Hope which, as the wise king would proclaim, ‘would not be put to shame’. And it was not.

For whilst you were slaves to sin, you were free from righteousness.

The doctrine, the Jesus-Christian gospel of St Paul, is neither improvised nor a fabrication concocted for the occasion. Its truths remain eternal in their value and application.

The world, regardless of where one is, does not condemn those who follow its law, but rather those whose aim is to criticise it, perfect it, declare it dead, and bring its spirit back to life from the ashes. As long as one plays by its rules, nothing happens; it is when the value of those rules is seen with eyes freed from the blindfold with which we are meant to be kept that the real show begins. It is then that the true nature of the works that are the fruits of human justice is revealed. Many have experienced the effects of this opposition. The Christian, more than anyone else, and for as long as the world exists, his spirit will be the force that keeps human justice in a state of continuous growth.

And what fruit did you reap then? That of which you are now ashamed, for its fruit is death.

That is to say, self-interest rather than the Life of all mankind. Once a man dies, the fruit of his works, done in the spirit of the law of the world, comes to an end.

But now, freed from sin and as servants of God, your fruit is sanctification and, ultimately, eternal life.

Two realities in one. The good of all: I with all, I for all; and eternal life as the goal of the existential aspirations of the Living One.

For the wages of sin is death; but the gift of God is eternal life in our Lord Jesus Christ.

Christians, free from the Law

So far, we have found no reason to justify the validity of the interpretation of a schism between Christians that Luther found in the Epistle. What we are seeing, however, is that this doctrine of schism refers to Judaism and Christianity. In Luther's day, the ignorance and illiteracy of the European peoples were immense. Thanks to such ignorant illiteracy amongst the lower classes, the educated classes—in wicked collusion with the upper classes—entertained the people with grotesque machinations, the effects of which weighed heavily upon their heads, preventing them from raising them. In Luther's specific case, he raised the heads of the poor German classes so that the rich could help themselves to the feast at will and, during the Peasants' Revolt, gorge themselves on meat. In the latest marvellous account of Luther's life—the trashy version that continues to be peddled to Protestantism, a Protestantism deeply traumatised by the scant or non-existent Christian qualities of its founders—the historian makes no mention of the famous massacre of the peasants, blessed by Luther the Magnificent—a Luther who called on the nobles to launch a terrorist crusade, inciting them to strangle the peasants as if they were dogs, and to stab them as if they were pigs. It is only natural that disciples who discover their master's wickedness and his scant resemblance to the Divine Model—horrified by such demonic words, following the law of hell rather than 'mea culpa'—should, in their ignorance, vow to remain blind until the Last Judgement and, given the vast number of blind followers who follow them, to demand mercy for them before the Tribunal. I am no judge, so to each his own with his cataracts. On the Day of Judgement we shall all come face to face.

Or do you not know, brothers—I speak to those who are familiar with the law—that the Law has dominion over a man as long as he lives?

Ignorance is a terrible evil because it turns true monsters into sages and true cretins into saints. Ignorance is when the historical context of a text is stripped away from you and you remain completely unperturbed. I imagine that, in the present day, the ignorant person is the fool. Free access to the knowledge of Universal History, even in its amateur version—the Internet—accuses today's ignorant person of being the murderer of their own intellect. The people of the sixteenth century could not be expected to possess the intelligence to grasp the historical context within which this Epistle spread its spirit. The people of this century, however, can. And they may be judged as rebelling against the intellectual nature of the human being. Knowledge is our Heritage, our Power, our Strength, our Joy. Is it not clear to whom St Paul is addressing himself, the historical context of the struggle between Christianity and Judaism, the delicate internal tension fuelled by the Judeo-Christian current against which St Paul rose up, even by remaining silent—thus exposing the fallacy of the infallibility of the Chair of St Peter—towards St Peter himself? When he speaks of the Law, he is referring to the Law of Moses. Or was there perhaps another Law for the Jews? Was it not in relation to the Law of Moses that the Redemptive Liberation of

Mankind took place? We know that Judaism, powerless to destroy Christianity, applied the famous maxim: 'If you cannot defeat him, join him'. In the days of the Apostles, and from the First Council in AD 49 until AD 64–66, when the split became formal, Judeo-Christianity sought to absorb Christianity as a means of ultimately integrating it into Judaism. Even Saint Peter remained under the Law. It was St Paul who, by placing God above the Head of the Apostles, brought about the break between Christianity and Judaism. And it is this Law that will be left behind by Faith. It is for the sins committed under that Law—for which man became deserving of death—that Faith extends its Grace and cleanses the soul, bringing forth a new creature from the ashes of the creature buried by the fruit of the sins committed under the Law. But for sins committed within the Faith, the Faith alone cannot grant absolution, because, as St Paul put it, it would be to crucify Christ afresh, the sinner in this case being the crucifier of his own Saviour.

Therefore, a married woman is bound to her husband whilst he lives; but once her husband has died, she is released from the law of her husband.

And bound to the law of freedom. That is to say, the new creature is free to commit those acts by which she would make herself abhorrent in the eyes of her Creator. When committed in ignorance, they were absolved by the universal, redemptive expiatory sacrifice. With the new creature, ignorance of sin disappears and the freedom that comes from Knowledge comes to life. The Christian, regardless of social class, is free to kill, commit adultery, steal, blaspheme, bear false witness, practise witchcraft, and commit all the acts against which the Law was enacted. They can do so because they have the freedom to do so. But whilst the Jew is worthy of the Grace of Faith because, in their ignorance, they do not know what they have done, the Christian—who does know what God has done—by committing such acts of their own free will uses their freedom to rebel openly against their Creator; and against this law of freedom, no blood is of any value, not even that of Christ, which was shed once and for all. The Lutheran argument that this Blood applies to crimes committed after Baptism was a suicidal doctrine whose effects—the division of the churches—reveal its true nature. That the Papacy, against which the Lutheran rebellion rose up, had made this infernal doctrine its *modus operandi et vivendi* does not justify its legality, for what the Devil begot with the Devil shall return.

Consequently, whilst her husband is alive, a woman will be regarded as an adulteress if she marries another man; but if her husband dies, she is released from the Law, and will not be an adulteress if she marries another man.

Two very different laws, yet each deriving from the other. The Law of Slavery, to which the Jewish world was subject, and the Law of Freedom, to which the Christian world is bound. From the perspective of St Paul's understanding, to spurn Freedom and its Justice, by which the sinner is absolved through the Power of Christian Priestly Confession, and to return to the Law of Moses and its

Justice—by which the sinner could commit his offence whilst bearing in mind the price with which he would have to satisfy his ever-present sentence—such a return to the past was non-negotiable, impossible and anti-Christian. St Peter did not know what he was saying or doing by remaining subject to the Law of Moses whilst living under the Law of Christ. This assertion of his impossible infallibility is all the more true given that God had to use a servant to silence him and free his hands from those patriotic chains.

So, my brothers, you too have died to the Law through the body of Christ, so that you may belong to another who was raised from the dead, in order that you may bear fruit for God.

It could not be clearer. That justice whereby a man could premeditate his crime against God and mankind and secure his own absolution in advance through the price stipulated by the Law—that justice was history. A New Law was coming into force: the Law of Freedom. And so that this Law might operate in all its astonishing fullness, God willed that, united as one Body, we might all be alive through the Spirit of Him who became one with Man. And in this way, the Freedom thus brought forth might, through the supernatural nature of Faith, reach out towards the things of God. An astonishing work that passes judgement on the two freedoms in conflict in the days we are discussing. Both the freedom of the Roman Church to murder, steal, practise witchcraft, and commit all manner of crimes in the name of the Catholic Church, and the Lutheran freedom to commit all manner of sins for the glory of the Blood of Christ—both freedoms stemmed from the Devil. As will become clear, the Lutheran doctrine of sin by faith and the Gospel of St Paul are as opposed to one another as Christ and the Devil. If indeed you have not already seen this.

For whilst we were in the flesh, the passions, stirred up by the Law, were at work in our members and bore the fruits of death;

That is so. Abandoned to the power of our natural forces, children of a nature subjugated by millennia of struggle against the forces of hell, it was impossible—for both Jews and Gentiles alike—that, without the Grace of the Eternal Judge, embodied in Faith, the human race could shake off the yoke of its legacy. By inertia, their behaviour was characterised by war, corruption, murder, slavery and evil.

But now, having been set free from the Law, we are dead to what held us in bondage, so that we may serve in a new spirit, not in the old letter.

Adopted anew by God, for we were created to be His children, the invincible Power of Faith banishes that fate from our carnal heritage; and, making us His own, we inherit the Strength of His Spirit, which was manifested in Christ Jesus, our everlasting Model, the living Image of the Invisible God, the immaculate reflection of His Personality. What man could not achieve through the fear of

God, God achieved through love

The Law and Sin

What, then, shall we say? That the Law is sin? By no means. But I would not have known what sin was had it not been for the Law. For I would not have known what covetousness was if the Law had not said, 'You shall not covet'.

Here we have food for thought. And at the same time, a clarifying light on which Law and which Faith St Paul is speaking of. The manipulative misrepresentation regarding the contextual nature of both was the cause and remains the source of the anti-Christian interpretation practised by a large proportion of the churches. Anti-Christianity in this context must be understood as a process that destroys Universal Unity, within the fabric of which the Body of Christ was woven. A Christological matter, if you will, and an unmistakable ontological argument that opens our consciousness to a moral reality based on the formation of the human mind in accordance with the moral pattern of the Creator Himself. It is not human law, which arises from experience or self-interest, that is the instrument which shapes and moulds the Christian conscience in particular and the human conscience in general. It is the Creator of Man Himself who shapes the Morality of His Creation in His own image and likeness. This implies that it is the Creator who first embraces the principles of the Law with which He shapes the Spiritual Conscience of His creature. Indeed, there is only Conscience where there is Spirit. A fundamental assertion that we observe in full operation in the non-human natural world. And no one doubts that to define the hunting of a lion or a wolf in terms of Consciousness would be an act of folly. We say that Good and Evil cannot be applied to non-intelligent life in the image and likeness of Divine life. Nor can we believe that this Likeness can be understood outside the parameters of intellectual life. We are like God in terms of Living Intelligence. It is not Power or Strength that makes us like God, but the Spirit. And it is in this Spirit that we form a universe of eternal social values. Values by which the act of hunting does not conform to Morality in the non-intellectual animal world, whilst that very same act, when applied to human beings, is immediately transformed into a crime. It is therefore the Creator's role to imbue His creature—born to be His likeness in Spirit—with the Consciousness of the creature, formed within its own Intelligence through Natural Values. Thus, were it not for Him saying 'Thou shalt not kill', human Consciousness would fail to grasp the nature of the act as a crime, and its definition would be governed solely by the rational principles of self-interest. We see, in fact, that society, once deprived of Conscience, transforms the Law into an impersonal provision whose application and transgression have no moral value in themselves, and possess such value only insofar as they are a means to achieve a specific, concrete end. It is from this end

that a law imposed by the arbitrary interest of a legislator without a Conscience—that is to say, deprived of all Spirit—is assessed, the Spirit being that by which Morality is transfigured into a pillar of the edifice of human conduct, inviolable and indestructible from this day forward and for ever.

Certainly, moving now into another realm, this Law of the Spirit may or may not please the Individual. Creation in the image of the Divine Spirit implies this ultimate freedom of personal decision. As I have already stated elsewhere, God cannot create in His image and likeness whilst at the same time depriving creation of all the natural attributes inherent in its intelligence. Among these attributes, that of free will is one of the pillars upon which the eternal relationship between the Creator and creation is founded.

Nor can it be accepted as a matter of principle that the Creator commits a crime by imbuing His creation with His Spirit, thereby determining through His essence the substance of that will born to be free. I mean to say that, although the formation of Consciousness is an act exclusive to the Creator, by this very Right of Creation which every Creator holds over His Work, to condemn the Creator, in this case that of Man, for predisposing his Work towards a Judgement of Natural Assimilation, is a deranged criticism unbecoming of an intelligent mind, but rather befitting a beast hostile to the values of that very Creator who, by virtue of his Right, predisposes the creature's Freedom by directing its Will towards that of its Creator.

Two kinds of intellect are capable of denying this Right of Creation to a Creator: an idiot and a monster.

I do not know to what extent it is wise to argue in favour of the sacred natural right of every creator. It would be the same as trying to talk to a beast. Yes, it sounds rather nice: a man talking to a wolf or a dog. But only someone who has lost their mind would start discussing metaphysics with their cat.

After all, everything has its limits. And just as much a beast is the one who hunts for sport as the one who does not hunt to eat when it is a matter of hunt or be hunted. So, amongst the children of God, it is a matter of Law that Conscience should be shaped by the Universal Conscience which prevails over all Creation. The opposite—that each race and society should have its own Law—is to bless destruction as a natural element of existential coherence.

But sin, taking advantage of the commandment, aroused in me every kind of lust, for without the Law, sin is dead.

Let us note, however, that this formation of Human Consciousness was subject to a historic disruption, due to the well-known biblical causes recorded in the episode of Adam's Fall. And wherever the Law should have been established over civilisation as a whole, the Law was suddenly left to human forces alone and, consequently, exposed to being trampled underfoot by the unleashed forces. For

creation alone cannot bring about the revolution implied by the extension of the Creator's Consciousness to Universal Reality. Thus, deprived of the Spirit, it was only natural that human nature should plunge into a Dantesque regression which, when applied to the natural world, was to be expected, but when projected onto Humanity as it had already been formed, took on insane connotations, of which six millennia in hell are sufficient proof. And just as St Paul says, in the absence of Consciousness, societies and civilisation could not combat crime, which was not recognised as such by those who committed it without full awareness of its anti-human nature. Thus, with sin rendered inert by the absence of the Conscience that gives rise to the Law, the proliferation of murder became the constant feature and cause of the perversion of societal behaviour which, as time went on, would cause civilisation to sink beneath the waves. This collapse revealed the very effect against which the Creator had issued His prohibition, revealing in the deprivation of Conscience the origin of the extinction of every world not formed upon the principles of the Spirit of God; and which, as a final consequence, would lead to the destruction of the nations of the Earth and to the disappearance of the human race from the face of the Universe. What, therefore, remains dead without the Law is Conscience, which we may simply define as the personification of the Right of Creation which we previously attributed as Natural to God in His capacity as the Creator of Man. And we may deduce, by inference, that any attack on Natural Conscience and its existence is a murderous act; and even if it is Science that advocates the destruction of this Natural Conscience by denying its existence, the ultimate consequence of this annulment will be no less fatal.

And I lived for a time without the Law; but when the commandment came, sin revived

Indeed, the Consciousness of Evil, of sin, of an act insofar as it is a crime, stems from a law or precept that defines that act and reveals its true anti-social and anti-human nature. One need not be a saint to see this reality applied to everyday life. But what we are speaking of here is the Divine Consciousness, that by which the social behaviour of the entire Universe is governed. For just as human law governs and regulates behaviour amongst human societies, so Divine Law regulates and governs the behaviour of societies with different origins in the Universe, all of which are called to live united within a single Kingdom.

God, to return to the subject, wished to set aside the precept—the Law—so that, since the whole world was condemned for the sin of a single man, without that world having had any part in his offence, the effects of Adam's Sin would not drag humanity into a Final Judgement, accused of a crime committed with knowledge of the Law and whilst in full possession of its mental and intellectual faculties.

We observe, in fact, that Adam's world, after the Fall, lived by no Law other than its instincts. Free to act and without a Universal Law against which to

measure its actions, the post-Fall world charted its own course without any awareness of the End towards which its lawless actions were tending. In doing so, God, on the one hand, predisposed His creatures towards absolution, whilst, on the other, He laid bare the Reason why His prohibition concerning the Knowledge of Good and Evil is Eternal. He did this by revealing its effects upon the Nations of the Earth.

and I was as good as dead, and I found that the commandment which was meant for life was, in fact, for death.

And how could it have been otherwise!! Let us not forget that Adam's descendants were likewise left without law in the midst of a world deprived of the Law. The fact that God treated Cain's fratricide as a relative offence highlights that the Law had been abrogated on the day God abandoned Mankind to its fate. Otherwise, Cain would have been subject to the death penalty demanded by the Law whilst it was still in force. Consequently, subject to the same law as the other families of the world, the ancient Hebrew people suffered first-hand the same consequences as the other peoples of the Earth. All of them were dead in relation to the Law of the Spirit, yet alive to the flesh, as the flesh is not subject to the Law. When, then, the Law comes, the clash between an inherited behaviour and one yet to be inherited becomes so profound that it brings about the death of those in whom the confrontation was destined to fail for the Spirit and to triumph for the flesh. The history of the Hebrew people and their transformation into the Jewish people is the memory of that failure—of one side—and of the victory of Christ, which, as we all know, came about on the other side by virtue of the Law of Creation set out above. The periods of idolatry among the Israelites, the murder of their prophets by the Jewish kings... the entire history of Israel becomes a life-and-death struggle between the Spirit of behaviour natural to God and the behaviour inherited from a carnal past that sought its perpetuation within the Law—that is to say, by drowning it in a sea of human precepts and traditions.

For sin, taking advantage of the commandment, deceived me and through it killed me.

It is pointless to emphasise the importance of the environment to the individual when this is a point that has been expounded ad nauseam by scholars throughout the ages. Whether viewed from the perspective of ethology, philosophy, or any other angle or standpoint, the interdependence between the individual and the environment is profound and vast. In the case at hand—which we may adapt to the relationship between the Christian and the world—sin operates because there is a Conscience confronting a world governed by a consciousness of a different nature. If the Christian and the Jew were not to face a world in which their Conscience is not the natural law, the temptation of sin—that is to say, to break the principles by which their spirit is governed—would not exist. But, given that this confrontation exists, the failure of the Christian, as of the Jew, brings about

the death of their conscience to the Spirit, and ultimately, so to speak, their expulsion from the paradise of their Faith.

In short, the Law is holy, and the commandment is holy, just and good.

And yet, despite everything, the confrontation continues because, without the Spirit, the fate of every society is ruin, its extinction and disappearance from the Universe. Hence, with St Paul, let us say: the Law is holy, and the commandment holy, just and good. From which it is clear that it is not our Faith that must conform to the carnal structure of the worldly law, but the world that must be fashioned in the Image and Likeness of the Conscience of the Spirit—the Faith.

The evil power of sin

So has what is good brought me death? Not at all; but sin, in order to reveal all its wickedness, brought me death through what is good, thereby making the commandment exceedingly sinful.

The good, indisputably, is the Law. Not only because, without the Law, the natural conscience would find no ultimate dimension in which to find its universal force, valid in all times and places. But also because, without the Law, the will of every free, intelligent being—provoked by the vision of an ontological state alien to natural coexistence— would find no restraint to prevent its transformation into a murderous beast, against which the only possible recourse is to hunt it down and capture it in the same way that we pursue a wild beast that terrorises the population; and the entire population, united in the face of something non-human, sets out to hunt it down and destroy it immediately: without granting the beast the laws of mercy that are natural to the human world. The evil power of Evil lies, therefore, in turning its rebellion against the Law into a mark of superiority over those of us who find our universal and everlasting Good in the Law. This is something which, unfortunately, we still see in the flesh even in our own times, when we may still encounter cries of rebellion against God, the State and Mankind on the grounds that Rebellion is the superior natural state of the human being. Such rhetoric, when put forward, drives its followers beyond the bounds of humanity, causing the criminal acts of such a murderous beast to be compared to those of a savage beast to which Human Law cannot be applied, and for which only immediate destruction is appropriate. Thus, according to the Apostle – and as every Christian agrees – this is how sin, seducing with its power, drags man away from his natural state and, believing himself superior to the Law, causes him to evolve towards a new, unnatural state, characteristic of wild beasts against which – since they are devoid of human reason – the only appropriate response is to hunt, capture and destroy them. Consequently, nothing and no one can place themselves above the Law. The Law is the supreme good, the indestructible rock

against whose eternal precepts the earthquakes caused by the savage reasoning of political parties and states shatter; these entities find in a theory of Power and Race the bridge that leads them away from human nature and, whilst human in their origins, by taking the leap from Man to Beast, end up becoming a race of demons. From this we see that the need to live in the light of the Law—in this case, the Word of God—is the eternal guarantee of peaceful coexistence amongst all the nations of creation. Conversely, to despise a creature for its need for the Law is a criminal act that drives the madman to bestiality, and ultimately invokes against his wilful and irredeemable madness the law applied to murderous beasts.

For we know that the Law is spiritual, but I am carnal, sold as a slave to sin.

Indeed, the laws of creation apply to every creature, but only God can establish a Universal Law whose Light governs the Consciences of all the Nations of the Universe. Hence, the divine Law is the source of the laws of creation. In our case, given the state of defencelessness to which we were exposed by the Rebellion of a section of God's children—an event recorded in Genesis and which becomes a point for reflection in this chapter—the transformation of humankind into murderous beasts did not stem from a voluntary act, such as Adam having freely joined forces with Satan against God. Nothing of the sort. Unless some madman is capable of convincing us that slavery is a beautiful and natural state, against which our struggle was the true act of madness. St Paul's assertion could not be more direct and provides us with the most solid argument in favour of the Ignorance upon which God based the Redemption of the Human Race. If, then, we were sold into sin, we were a trophy for a conqueror who raised his banner against God and won us as slaves for his empire, regarding the infernal nature of which we need only open our eyes to discover the mark of his wickedness in every inch of our Earth. A reality which implies—and which Christianity demonstrates throughout its history as the embodiment of the Struggle for Freedom against such an Empire of Evil—that mankind's Battle against that part of the House of God which, of its own accord, sought to trample upon the Law and compel God, through the death of His Son Adam, to withdraw the Law: Establishing upon it the inviolability of the Chamber of the gods in the face of Eternal Justice... that this Battle is alive and drawing towards its final phase.

For I do not know what I am doing; for I do not do what I want to do, but what I hate, that I do.

Such is the state of the human condition when estranged from the Law of Christ. Saint Paul thus lays bare the truth, exposing his past to the judgement of reason, and reveals the true cause of humankind's inability to attain its freedom. The cause of our own destruction lies not outside us, but within ourselves. And it is logical and natural that this should be so. No one is unaware that a pattern of behaviour—even when enforced—which has been established over centuries and millennia, ultimately leads to a hereditary, malignant perversion within the

individual, affecting both the person themselves and society as a whole. Given that mankind in general has been subject to the slavery of the Empire of Evil for four millennia – and the Jewish people in particular for two millennia – at the time this Charter was signed, it would be a stretch to believe that such behaviour, however forced, would not give rise to a hereditary legacy. Clearly, Christian freedom entails liberation from this inherited behaviour, ingrained in the flesh of the forefathers over—in today’s terms—six interminable millennia. To see the hereditary cause of such behaviour, one need only observe the effect that the history of a genealogical line—during a brief succession of generations devoted to a specific social action—has on the most recent generation. This genetic predisposition found within a human lineage is merely evidence of how inherited familial behaviour is transformed and gives rise to specific genetic characteristics. All the stronger, then, must be the specific imprint that hundreds of generations subjected to a specific behaviour pass on to the latest generation. When this behaviour is good, blessed be God; but when it is quite the opposite, human beings find themselves enslaved by their parents, and freedom is as necessary to them as water is to the earth, for Nature serves its Creator and tends, by inertia and without any Moral Law of its own, to eliminate that part of the biological mass which does not submit to the Law of Creation. This is not to suggest that rebellion against one’s parents is a universal law, especially when it is the parents themselves who lived under that law of slavery and, as we see all around us, still live as slaves to a behaviour that tends to lead them to their destruction. But it is clear that, beyond mere obedience, parents cannot demand that their children remain in bondage on the grounds of respect for the parental chains. What is required is the liberation of both parents and children, for all are subject to the same law of bondage imposed by a millennia-old heritage, the origins of which lie outside the very law of humanity itself. This total liberation is achieved exclusively within Christianity. For non-Christian liberation leads from one set of chains to another, from one labour camp to another. It is in the Christian Being, and only in the Christian, that Man is freed from all guardianship and is realised as a Full Individual—that is to say, a child of God—a Fullness in which parents and children look one another in the face and are united forever in the everlasting Identity implied by God’s Fatherhood over all men.

If, then, I do what I do not want to do, I acknowledge that the Law is good.

It could not be otherwise. On the contrary, to believe that the Law is evil – understanding the Law to flow like a river from the Divine Source – stems from a malicious mind. Any law that springs from justice is good, and rebellion against its pronouncement is an act of savagery which, as stated above, leads the rebel to the voluntary denial of their humanity. And in this sense, what was true yesterday remains true today and for ever. The Law is not good today and bad tomorrow. It is so only in the eyes of those who wish to do evil and need to transform Good into Evil and Evil into Good in order to commit their crimes with impunity. The

difference, in this regard, lies in the will. And, at the same time, in freedom. Does a slave possess free will? Now, we must bear in mind that Saint Paul lived amongst us two millennia ago. At present, Christianity and its doctrine are not realities that are unknown or unfamiliar to the nations. Whoever does evil whilst knowing that Christ exists has no excuse before the Law. Nationalism is of no use; utopian ideals are of no use. The Law is a path that leads to the future along the way of Good. The shortcut to evil—that is to say, terror and crime—is the hallmark of demons. And it is the nature of demons to impose their own law upon the Universal Law, a Universal Law in the light of whose Wisdom, and only under whose Peace, can a civilisation make its way through eternity. It follows from this that if the law within my members is the law of terror and crime, the only way out is Christ, in whom the Law governing His Body and Mind is the Universal Law, at whose feet the whole world must lay down the weapons of its own law.

But then it is no longer I who do this, but sin, which dwells within me.

Indeed, before Christ and after Adam, human beings found themselves enslaved to a realm of terror against whose law man had no protection or defence. The passing of the centuries made their chains a legacy. But with the coming of Christ through Faith, man is freed from that legacy and called to combat that realm under whose wheels Humanity is crushed. Slaves, then, to that legacy, the Truth is the Key that can free all people from the chains that their peoples and their history have cast upon their minds. As Christians, let us say that St Paul is analysing the nature of Saul, and in this he reflects the nature of the world as a whole. It is understood that, as children of God, born of Christ, we are free from the law of sin which the Apostle so forcefully reveals to us. Sin could only operate within us outside of Faith. And if outside of Faith, then outside of Christ. In short, any Christian subject to that law must be expelled from the Church: without distinction between priest and bishop.

For I know that there is nothing good within me—that is, in my flesh. For the desire to do good is within me, but the ability to carry it out is not.

The law that reigned in man before Faith cannot continue to govern the Christian's will without causing harm to the whole of Christianity. We apply this law to those who have not tasted the divine nectar of Faith and, enslaved by their forefathers and their peoples, live under the dominion of Death with no law other than the terror which their will inflicts upon all who do not submit to such a law of crime and terror. But the Christian—whether Roman insofar as his Church is concerned, or Gallic insofar as his own is concerned, or American insofar as his own is concerned—has his freedom in that he desires the good and is able to do it.

Indeed, I do not do the good I want to do, but the evil I do not want to do.

This does not mean that I am contradicting St Paul. Not at all. In the House of

God there is no division. It is a single Intelligence that works through its Thought in all the children of God. St Paul is revealing to the Christians of Rome the law that prevailed amongst their fellow citizens, by virtue of which they had to be understanding towards them, whilst at the same time, through their knowledge of the state from which they had been rescued, winning them over to the Faith by the example of the Freedom won for all by Jesus Christ. This reason and example remain alive amongst us in relation to the world, which still lives without the Faith and, bound by the chains of its forefathers, remains far from the Truth.

But if I do what I do not want to do, it is no longer I who do it, but sin, which dwells within me.

Saul, therefore, was bound by the law of his fathers, by virtue of which he had become a criminal. And it was from that bondage that his crimes were committed; thus the commandment, 'Honour thy father and mother', became the cause of children turning into offenders against the other commandment which states, 'Thou shalt not kill'. But it was not the Law that was at fault, but rather the human interpretation of the Law. For the Law does not say: 'Honour your parents by killing your neighbour, your brother.' It is man who says: 'By killing your brother, your neighbour, you honour your father.' Consequently, as human interpretation is the root of the crime—as seen in the case of Saul—the father becomes a criminal; and as a result, by standing outside the Law, the son is absolved of the obligation of the commandment, which applies only to those living under its authority. But for the Christian, such a criminal relationship is impossible, inasmuch as fatherhood refers to God, who, in saying 'Thou shalt not kill', demands as honour obedience to His commandment. Let me explain: by virtue of this Law, every Christian is free from any obligation of honour towards any human being—be they a priest or a bishop—which implies enslavement to their will and entails a criminal act by reason of the interpretation of the Word of God, if such an interpretation promotes crime. Such a person, whether priest or bishop, stands outside the Law; consequently, their failure to be expelled from the Church constitutes a violation of the Faith of Christ.

Therefore I find this law at work within me: that when I want to do good, evil is what clings to me;

A law that is passed down from parents to children, as we have seen, and is evident from History and Science. Thus, human freedom, whilst being realised solely through Christ in the Faith, implies—by virtue of an understanding of its origin—the Christian's constant struggle against a world subject to that very law of enslaved will. This is a positive struggle insofar as it seeks the freedom of our fellow human beings, and leads to open conflict only in the event of a free rejection of the Law of Universal Good.

for I delight in the Law of God according to the inner man,

To know oneself—what we are, who we are, where we come from and where we are going—is the fulfilment of being. This Knowledge, insofar as it is the ontological fulfilment of the life of the Self, is Man's supreme joy. There is no greater pleasure that a human being can experience. All pleasure is nothing compared to the joy of true Knowledge of the Man that we are. This Man, in the image of his Creator, delights in the Law of God with all his mind and soul, for it is that Law which is the source of the boundless Freedom to which the human being has aspired since the beginning of his existence. It is in the Word of God that Peace, Justice, Right, Equality and Fraternity amongst all creatures of the Universe are sustained. It is through His Word that we have been made heirs to eternal life. How can we not worship His Word and dance to the rhythm of its echoes! Children of God from all nations and races, His banner is a banner of love, His standard is a standard of joy. Clap your hands and lift up your souls, for the Promise stands firm: 'Your sons shall take possession of the gates of their enemies.' Hallelujah.

But I feel another law at work in my members, which is at odds with the law of my mind and binds me to the law of sin that is in my members.

There are, then, two fronts from which Evil, in the form of sin, seeks the ruin of the Christian, first, and of the world, ultimately. The first has been overcome by Faith. The second moves within the world and from there seeks to subject us to the law from which we were set free. Our aim is to free our neighbour from the chains of Death, under whose weight our forefathers lived and from whose burden, by the Grace of Faith, we were born free. As for the world:

Woe is me! Who will deliver me from this body of death?

Yes, Saint Paul—herein lies his holiness—becomes one with the world to implore, from within his own flesh, mercy and compassion from the Judge of all mankind. He who, hearing his cry, even before the words left his lips, had already taken our bondage into account and gave us the Hero who was to confront the one who had made Man his trophy of war.

Thanks be to God, through Jesus Christ our Lord... Thus, then, I myself, who with my mind serve the Law of God, serve with my flesh the law of sin.

The Life of the Spirit

This chapter is surely closely linked to the classic struggle described in the Christian catechism against the world, the devil and the flesh. There is no need to prove that the world is in constant conflict with Christianity; the number of times the world has lashed out against Christianity—from Roman times through to the communist era and the current Islamic upheavals we are witnessing, when

millions of people are being murdered simply for being Christians, the most recent two million in Sudan amidst absolute international impunity, the jubilation of Chinese communism, the complicity of Islam and the total passivity of the UN; the number of times the world has launched attacks against Christianity to destroy it and eradicate it from the face of the Earth—beginning with the destruction of Christ Jesus himself—is a tally lost in the pages of history. The reason behind this murderous tendency on the part of the world against the Man whom God created and rescued from the clutches of Hell to make the Universe His own is well known. As Christians, we are all, to a greater or lesser extent, familiar with the Episode of the Fall. What sets us apart from one another is the stance we take when seeking to determine why, given that God is Omniscient and Almighty—as is evident from the Creation of the Universe—the Event of Judas’ Betrayal took place. The response of the carnal man – and this brings us to the heart of the matter – boils down to the view of Man as a beast without free will, whose actions are dictated by Divine Force. This is the position of Original Protestantism, which is particularly pronounced in pro-Nazi Calvinist thought. The spiritual man contemplates the event from the perspective of the Freedom which, in His Wisdom, God bestows upon His Creation; for to impose His Power against the will of the creature would be to give rise to a Dictatorship—an outcome fundamentally opposed to the very essence of Divine Freedom itself. It is of this spiritual man, exalted in himself, that the Apostle says:

There is therefore now no condemnation for those who are in Christ Jesus,

And there is none because Christ Jesus and Freedom become one and the same, as is seen from the episode of Judas. There we saw how, whilst Jesus was omniscient and omnipotent in the image and likeness of his God, he allowed Judas’s will to make the final decision regarding the exercise of his freedom as a creature of that very same God in whose image and likeness we have all been called. In the exercise of this Freedom, we can either rise up against our Creator or share in his Life. Christ Jesus’ response to this question—which Freedom itself brings with it—was boundless participation in the divine life, to which God responded with a boundless opening up of his own Being. Judas’s response was the prototype of the response of those who freely rejected God and consequently declared war upon him. A prototype, I say, because the very same ignorance that governed the behaviour of both Jew and Gentile—an ignorance that made us all worthy of the redemptive justice of faith, and which was taken up by Jesus from his Cross as he said: ‘Father, forgive them, for they know not what they do’—that very same ignorance was the hard core from which Judas made his final decision. We are far removed from this ignorance, and even though, as we have seen, within Christianity itself the struggle between the carnal and the spiritual man has not ceased entirely—giving rise to deep divisions with the effects of civil war, as history shows—free from that ignorance, our answer to the fundamental question implicit in the Fact of Creation is firm, solid and unequivocal: Unlimited

participation in the Life of God according to the Model He set before our eyes: Christ Jesus.

for the law of life in the Spirit of Christ Jesus has set me free from the law of sin and death.

For the guarantee of freedom is knowledge, and the main weapon of evil is ignorance—from which we are set free by the Spirit of Christ Jesus, the soil in which our thought takes root, is nourished, becomes a tree and grows. Hence we can say with full assurance: We have the mind of Christ. And if His mind, then His Spirit. And if His Spirit, the law of inheritance to which the savage man is subject—abandoned to his own devices, in whom the animal nature prevails over reason—has no dominion over our will; thanks to this freedom, our will is stronger than the worldly tendencies of this age, and our thought deeper than that of the wise men of this age.

For what was impossible for the Law—because it was weakened by the flesh—God, by sending his own Son in the likeness of sinful flesh and for the sake of sin, condemned sin in the flesh,

It could not be otherwise. Animal man, in accordance with the declaration of his sages: ‘Man is a political animal’, is driven by bestial impulses in which the savage instinct for survival and dominion over the habitat prevails—in this case extended to his own species; his Reason is a weapon of domination which, when it clashes with the will of his fellow men, is transformed into an instrument of terror. The Common Good becomes the pursuit of Personal Power, and the means to achieve it know no bounds nor are they subject to any law except that of the very good sought—Power, and absolute Power. This is not something that has arisen today, nor is it because we are witnessing a political animal species whose passions are destroying the Earth’s environment—as could hardly be otherwise when speaking of the domination of the forces of nature by a rational beast; this geocidal and homicidal behaviour dates back a long way, and its origins can be traced—that is to say, the involutive transformation of the human species from the status of children of God to that of a savage rational beast—to the early days of the Mesopotamian city-states, precisely where the Fall took place. Following the same law of inherited behaviour, as the centuries and millennia passed up to the Birth of Jesus Christ, the legacy that nations bequeathed to their descendants was a testament of religious traditions and nationalist passions entirely opposed to the life of the spirit of intelligence for the sake of which Man was created. The human being, certainly, and in agreement with the sages of the time, was nothing more than an animal, unless the political, in substance or essence, falls within the scope of the considerations that led that world to its Fall. Although we, from our privileged position as observers of the Past, actors in the Present and creators of the Future, can indeed correct the sage and agree that, rather than the political, what suited that animal-man was the philosophical nature—that is to say, the

thinking nature—something—thought—which is far from being the essence and substance of the political animal. Against that Fall of Man into the jungle of the wilds of animal nature—which did not suit him, just as human rights do not suit the animal—rose Jesus Christ, in whom God revealed to us the Idea of Man which He conceived in His Wisdom the day before the Beginning, and in accordance with which He proceeded to initiate the Creation of the Human Race. Thus, to persist in comparing Man to a beast—whether in political or scientific terms—is a murderous, suicidal and schizoid doctrine that is far from making those who call themselves, or are called, wise, worthy of Wisdom.

so that righteousness might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.

Justice, then, is open and boundless for all mankind, for all were condemned because of the sin of one man, as we have seen previously. Justice without partiality brings us back to the divisions amongst Christians themselves, for it is denied to the nations by those who, from within Protestantism, restrict God's Almighty and Omniscient Grace to those chosen by providence. Consequently, by limiting Divine Grace to these elect, the Protestant branches fall into the terrible error of correcting God and His Son. It can be demonstrated, with the Bible in hand, that such a limitation was a stumbling block set by the devil for Luther and Calvin. It is hard to believe that Catholicism ever manipulated the Text to the extent that, where the Evangelist wrote that 'God so loved the world that He sent His own Son so that everyone who believes in Him might live for ever', this Love does not encompass all mankind, but rather, yes, and only, and exclusively, the human race with blue eyes, golden hair and a minimum height of six feet. Even the most superficial reflection is enough to cast such writings—penned by minds ensnared in the webs of their own carnal pride—into the fire, demonstrating in this fatal declaration the regression of the spiritual man to the level of an animal that Protestantism ultimately set in motion. And not precisely because Catholicism, names aside, had in itself realised the spiritual man. The goal on the horizon was the realisation of this Man, towards which God set Christianity in motion, and Christianity as the path towards this Future Perfect. It was along this path that, through the work and grace of Calvin, Protestantism fell into the terrible error of correcting God and His Son by extensively limiting Redemption and His Grace to the select circle of the elect. With Calvin, in effect, Protestantism became a sect.

Those who are of the flesh perceive things of the flesh; those who are of the Spirit perceive things of the Spirit.

To see what things of the flesh are, one need only cast a glance at History—so as not to condemn the Present—to see what the things of the flesh are. Power, Wealth and Pleasure are the three great tendencies typical of the rational animal. Nothing and no one can halt these instincts once they are unleashed. Crime,

offence and war are mere instruments for their fulfilment. And the impulse to satisfy such instincts proves to be a force superior to the human beast itself, eluding its control; its will is carried along by the currents of this force, to which its freedom is enslaved, and as a slave it is placed at the service of satisfying such pathological tendencies. Of course, these are by no means criminal or unlawful, insofar as the supreme good of the animal turned into a beast is justified by the attainment of the end itself, whether already achieved or yet to be achieved. Whether it be Power, Wealth or mere Pleasure—referring to the use of one's fellow human beings as mere means of sexual gratification, or of natural and social goods as means of elevating individual and group pride, thereby depriving the manipulated human being of their entire natural human essence and the natural and social goods of their beneficent substance—these three tendencies represent a regression of the human being in the opposite direction to that towards which Man, by his very Nature, has tended since his Origins. The doctrines which, in their representation, postulate and cloak themselves in the guise of science, religion or ideology are nothing more than instruments of crime and offence.

For the appetite of the flesh is death, but the appetite of the spirit is life and peace.

Eternal life and universal peace: these are the two great driving aspirations inherent to humankind. They are aspirations because they are implicit in human intelligence, and they are driving forces because, as goals, they are both starting points and the path towards their attainment. These aspirations are shared by science, for example, but Faith separates us from it, as the 'scientific animal' uses war as an instrument and the manipulation of Nature—including humankind itself—as the path. A path which leads, as we are seeing, to the destruction of the world. A point which does not trouble it, as we observe, but rather, instead of halting the 'scientific animal', drags it further and further along the course it has taken.

Wherefore the lust of the flesh is enmity against God; for it is not subject to, nor can it be subject to, the Law of God.

This is evident, for if Science leads to the destruction of Man and Nature by proclaiming the animal nature of Intelligence—reducing it to the mere Reason of beasts—and it is God's Will that Man's dominion over Nature should not be used for dominion over and against Man, and when science ensures that this natural dominion becomes the property of a group of human animals—whether politicians or of whatever class—and imposes the laws of Nature upon these groups to exert that power over other human groups, science cannot accept or submit to the Law of God, whom they must repudiate and banish from the conscience through the dissolution of all genetic morality, in order to achieve the pathological end that is natural to the science of beasts, namely, the transformation of the chosen ones of evolution—the Strong—into the superman, and of the

masses—all of us—into mere beasts with no rights other than those granted for their control by the dominant group, with which the scientific class becomes one and the same. It is therefore impossible for Universal Peace to arise from the animal mind of science—for Universal Peace is repugnant to the very laws of the scientific animal mentality itself—and even less so eternal life

Those who walk according to the flesh

In this chapter, we explore the divide between the flesh and the spirit that Faith itself erects between Heaven and Hell, between hope and a future devoid of meaning. Let us bear in mind that the great difference between the Christian and the person without Faith lies in, is woven around, and is articulated through the eternal life that God has bestowed upon His entire creation. Although the idea of a final judgement and a paradisiacal afterlife is a legacy passed down from the world of Adam to the ancient nations, that legacy found its ultimate fulfilment in Christ Jesus, through whom we came to know that the hope of eternal life is realised in the Kingdom of God. On Earth, there are other religious communities that lay claim to this idea of Christianity, whilst not accepting the Faith of Christianity itself. The fact is that Christ Jesus was the incarnation of that Idea, and not to accept his Gospel is to seek to nullify his Doctrine of Faith and Hope by adopting the tactic of allying oneself with the enemy in order to defeat him. St Paul is therefore not lying when he states that:

Those who live according to the flesh cannot please God;

It is impossible for a man who looks towards death and views his existence from the perspective of death to act in accordance with one who walks on the basis of eternal life, which is fulfilled in spirit within us and in relation to which death is nothing more than a law imposed by circumstances external to us, just as God Himself sprinkled the waters of the universe with the energy of His own being in order to cause the seed of life to emerge from Nature thus revolutionised. The distinction that Faith establishes between one person and another operates in this realm and finds its horizons within its own dimensions. For whoever lives counting their days enjoys their time according to its limitations and focuses their actions on the present for the greatest possible enjoyment within those four walls built by death. Speaking of this unnatural behaviour – given that Nature itself has been clothed in eternity – Jesus said: ‘Let the dead bury their dead.’ For whoever lives within the four walls of death, even whilst breathing, is dead. Now, what is natural is breathing in the awareness of eternal life, from which the future opens up horizons for action across the centuries and directs the path of being in accordance with the inner reality in which the consciousness of Faith lives. This is what we see in Christ Jesus, a man whose breathing has no place within the

dimensions of death, but who thinks and moves as one who is immortal. And it is this man who lives within the Christian.

But you do not live according to the flesh, but according to the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, they do not belong to Christ.

It cannot be otherwise. It would be incredible if it were not so. To be a Christian and to live according to the principles of a mortal life, adjusting one's actions and thoughts to the life of a creature without an eternal future, is the very negation of Christ within Christianity. Paul himself declares this, and even when speaking to Christians, he makes it clear that the evil within Christianity stems precisely from those who, from within, act and live as creatures without any awareness of the eternal life into which we were born and within which the Christian Being moves; this is like being a Christian without God—a most rare thing. Yet, just because it is very rare does not mean we lack the clearest evidence of its existence, at every level of Christianity, from the bishops down to the laity.

But if Christ is in you, the body is dead to sin, but the spirit lives by righteousness.

What characterises a purely mortal life – and were such a life to exist, the opposite would be utterly unnatural – is the pursuit of one's own good and individual satisfaction. We see its material embodiment in scientific atheism, the father of materialism, in which man, reduced to the level of a beast, confines himself to seeking his own pleasure – even at the expense of his fellow human beings!! And this is because, since the Other is not the Self, the Other cannot be one's fellow; a principle that becomes Science and proclaims the necessary death of the Weak at the feet of the Strong, on the grounds that it creates within the Species two races: that of the Strong and that of the Weak. It is true that no other criminal law could possibly be conceived once Science had adopted the creed of Modern Age Reason. And it is because this Law is not scrupulously followed that the Species sinks into continuous crises... due to the weakness of the Strong in the face of the legitimate crushing of the Weak by the Strong, as dictated by the Law. Death, then, directs its works and governs the thinking of those who live amidst its pathological constructs, far removed from the True structure of Universal Nature, which, endowed with Eternity, causes the Seed of the Tree of Life to sprout upon an Ocean fertilised by the Creative Spirit: precisely so that the Being of Creation may enjoy the eternal life that is natural to God, the One and True Cause of this Revolution, of which we are the fruit and the best proof—we in whom the Spirit of Christ is the Root of the Self, that is to say, of Being.

And if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies by virtue of his Spirit, who dwells in you.

Herein lies Faith. And once again we observe St Paul's approach, always including in his judgement the need not to lose sight of reality simply because one has taken the name 'Christian'. A vigilant and protective judgement that is essential for the life of the Self, and this includes the bishops themselves in that judgement, regardless of their position in the church hierarchy. For St Paul did not address this Epistle exclusively to the ordinary Christian, but directed his words to all Christians as a whole, both priests and the faithful alike. Conversely, to suggest that priests and pastors, being Christians, were in no way the intended recipients of the Holy Spirit's words would be a diabolical aberration of the sort set in motion by Satan in Eden, who, though a son of God, used this Divine Garment to send us all to Hell. To believe that the habit makes the monk is suicidal. And to believe that simply by donning a mitre the head is sanctified is a crime against God and mankind. Now, Judgement looks upon words and deeds, and before the Tribunal of the children of God every man stands as naked in relation to his words and deeds. On the contrary, to believe that the habit makes the monk, and that by virtue of being elevated to a certain position one is automatically freed—if not already so—from sin and crime, is an act of suicide against the Faith of Christ Jesus Himself, who, being the King of the Universe, stripped Himself bare before God to reveal to us that it is not our clothes but our very Being that will stand before the Judge of all Creation, whether for good or for evil. before the Judge of all Creation.

Thus, brothers and sisters, we are not indebted to the flesh to live according to the flesh,

Never. It was not through the works of Death that the miracle of being born into the life of the Spirit of eternal life is fulfilled within our Being. It was the Arm of God that was the Author of this Work, through which the boundaries within which Death had confined the Consciousness of Man were broken down, and the Human Mind has been restored to the Freedom of the children of God—the Freedom for which Man was created. It is not, therefore, through the work of human reproduction and multiplication that Faith succeeded in articulating its Doctrine amongst us, for in that case the Incarnation would not have been necessary. On the contrary, the Incarnation laid bare the factual impossibility that has existed from eternity regarding the realisation of the Mystery of Creation—life in the Image and Likeness of God. An impossibility that was overcome by God; and the Incarnation is the finest hymn to that Victory. If, therefore, we are indebted to anyone, it is to Him who raised Jesus Christ from the dead, in whose Resurrection God came to confirm, through a historical event, His Victory over Death, which became a *fait accompli*. Through this event, God wished to make known to us that Life—not through evolution, but through His Power—comes into being so that we may enjoy days that never end, in the image and likeness of His own Life. And having been born to enjoy life in His image and likeness, what is right for every human being is to live in accordance with this New Universal

Reality. By a law alien to God's Will, we must die; but by the Law of God's Power, that moment is but a single point on the line of our eternal life. We close our eyes to the Earth to open them to Heaven... yes, as Paul says, if we have lived on Earth as though we were already in Heaven.

For if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live.

Anything else would be unnatural. Neither from the perspective of human reason nor from that of divine mercy. That is to say, if, whilst walking in this world in the image and likeness of true demons, the gates of Heaven were to open to us simply because we had committed those crimes... in the name of Christ... From which it is clear that the higher a man climbs, the harder the fall. And since we are all subject to the structure of a world in constant struggle against God—that is to say, against itself—peace is only for those who are dead. For peace implies that there are no longer any problems. But the one who is alive walks from problem to problem. And whilst this conflict exists, the battle begins within oneself. Let us, then, leave the dead to bury their dead, and let us turn to our own affairs: to contemplate the future of the ages and to align our actions—in thought, word and deed—with the natural behaviour of those born to enjoy eternal life. For as we said before: Death no longer has power over us—neither before, nor during, nor after. We live as Immortals in a mortal body, it is true, but Man's victory over Death lies in the fact that, whilst being mortal, we behave—in thought, word and deed—as Immortals, in the Image and Likeness of Christ Jesus!!

Faith is reduced to this mystery of life.

The Christian, child of God

Behold, what was written in the Beginning, 'Adam, son of God', is written once more at the End: Jesus, son of God. Through this, God demonstrated before all the nations of the Universe that He never condemned mankind to eternal banishment from His Kingdom. But having broken His Commandment, the very force of the Law judged the offence and, in accordance with its causes, He administered Justice. The sentence against the human race was final, but only for a time, commensurate with the nature of the offence itself. The Day of Freedom was to come; the Day when, once the crime—by which the Mind of Man had been confined within the walls of Ignorance—had been punished and the sentence served, the Gate would open and Man would take possession of his Inheritance, the Spirit of God, the Spirit of Yahweh: "Spirit of Wisdom and Intelligence, spirit of Understanding and Strength, spirit of Counsel and the Fear of God". In short, the Spirit of Christ. But God, in His marvellous omniscience and having suffered, against His Will, the loss of His son—Man, that is, us—wished to celebrate the

Feast of Liberty, whilst we were still in exile from His Spirit, through the vision of the True Nature of His Universal Fatherhood, which was manifested in Christ Jesus and His Disciples: so that we might not fear the Freedom of the glory of the children of God, for the sake of which the human race was created and, consequently, whose light is as natural to us as the sun, the air and water. Spirituality is therefore not a dimension alien to our nature. On the contrary, it is its absence that causes the factual impossibility which prevents our intellect from achieving an omniscient evolution without limits: within the bounds of Divine Law, of course.

For those who are led by the Spirit of God, these are the children of God.

Such is the Christian redemptive rationale under which Civilisation leapt from Philosophy to Science—a leap which, in and of itself—as is evident from its demise at the hands of the Barbarians and its resurrection through Christianity—Civilisation could not have achieved on its own, and which, thanks to Jesus Christ and his Disciples, did indeed take place. St Paul’s declaration is not, therefore, without foundation. The Christian movement’s recognition of its divine sonship stems from the glorification of Him who extended His fatherhood over all; it was by His Will that this leap forward in civilisation was made possible, and without His Power and wisdom, civilisation would never have emerged from the grave into which it was buried by the Attilas of those centuries. To Christianity, and to Christianity alone—speaking in human terms—belongs the imperishable glory of having brought about the miracle of the Renaissance of civilisation. The alternative view—that without Christianity, civilisation would have survived the burden of the invasion and destruction of the Ancient World—is sheer madness. The effects of that feat are plain to see. That some now wish to delegitimise these effects on the basis of the constraints that have been imposed is discourse stemming from the same madness as before, and it forms part of the natural discourse accompanying the brainwashing operation typically set in motion by the enemies of the Christian Revolution—for whom there was hell before them, and with them paradise begins to flourish at the feet of their leaders, born for eternity. A brainwashing whose violent, schizoid effects we see in the flesh at the 20th-Century Cemetery, where they sought to bury Christianity in the name of universal revolutionary causes which, curiously, contrary to the goodness of their origins, plunged the world into the hell of the world wars.

For you have not received a spirit of slavery to fall back into fear; rather, you have received a spirit of adoption, through which we cry out: ‘Abba! Father!’

Before anything or anyone, then, we need not apologise, justify, or even simply explain our right to live and govern our Civilisation in accordance with the realm of the Universal Divine Law, which, through its wisdom, keeps all the Nations of Creation alive and in constant growth. To demand that we justify what we have purchased with our blood is a request impossible to fulfil, for such a

demand implies that we renounce the governance of our Civilisation. Our right to the universal governance of civilisation cannot be disputed or called into question.

The Spirit bears witness to our spirit that we are children of God,

And conversely, given that we, as Christians, are the founders of this world, and as Christians are children of God, for us to be governed in our own House and Kingdom by a power alien to the King of our Universe, thus living under a law foreign to the everlasting Justice upon whose Commandments the entire Creation is founded, this choice, regardless of the rhetoric used to defend it, is an act of suicide that affects the whole of humankind. Since our Father is the King and Lord of Heaven and Earth, it would be collective suicide to live under the law not of our God and Father but of an enemy of His House and Kingdom. That we are what we are is a fact that lies beyond the realm of dialogue with those who, once dialogue had been offered, used it to lead the world to total destruction at every level—from which we have emerged unscathed thanks solely and exclusively to the Wisdom of our Creator. There can be no further dialogue regarding our rights and identity.

And if children, then also heirs; heirs of God, joint-heirs with Christ, provided that we suffer with Him so that we may be glorified with Him.

Timidity and charity taken to the point of allowing oneself to be crushed by those who exploit our reason and desire for peace to annihilate the civilisation our forefathers founded with their blood—and, upon the treasure of their imperishable sacrifice, to annihilate our right to govern that civilisation, which belongs to us by blood and by the Spirit; timidity is, today, a confession of renunciation of the Faith into which we were born, in which we were brought up and by which we live. Children of God, as St Paul says elsewhere, the family of Christ Jesus through the work and grace of the Spirit of God—all things belong to us, both those in Heaven and those on Earth. Now then, if there is division amongst us over purely theological matters arising from causes that have long since ceased to exist, how shall we make our Right a reality!? Can God the Father possibly tolerate such discord amongst His children and servants for any length of time!? Will not the Day come when He must put an end to such Division in His House and Kingdom through the Proclamation of His Unifying Will!? We shall see in the next chapter that indeed

Present sufferings compared with future glory

I am certain that the sufferings of the present time are nothing compared with the glory that is to be revealed in us;

No one in their right mind would lay down their life for a cause unless that

cause held within it a goal whose fulfilment makes such a renunciation of earthly life an act of indescribable beauty. It is understood that we are speaking of renunciation in the manner of Jesus Christ, of which St Paul is the exemplar: renunciation of life without any act of terror, unlike those who would drag as many people as possible down to hell. We must distinguish between the renunciation of the wise and that of the fool. The fool's renunciation is that demanded by Islam; the wise man's is the renunciation manifested in Christ. But it is not only we who must learn this distinction; the Jews, too, must learn it through the example that exists within their own lands. They need only compare Islamic renunciation—which demands terror—with Christian renunciation, divine by its very nature, in which the Jews played such a significant part during the execution of the wise founders and builders of Christianity. To think that the Jesus-Christian renunciation was an act of madness is in itself an exercise in madness when one has before one the Difference between divine renunciation, represented by Christ, and infernal renunciation, represented by the Martyrs of Islam. The Jews, as the physical and spiritual descendants of those Executioners of the Innocent, must, through the Distinction provided to them by God Himself, open their eyes and see their part in the Holocaust of Christianity—in their persecution of the early Christians—so as to cure themselves of the madness that still afflicts them when they think of Christ. A madness that leads the more fanatical among the Jews of the world, on the one hand, to deny the Christian Holocaust committed by their forefathers, and, on the other, to the mad belief in the messianic elevation of the Jewish people to the Throne of the Earth—something that will happen one day... ..over the corpses of 2,000 million Christians, 1,000 million Muslims, 1,000 million Communists and perhaps 1,000 million Hindus? One need only compare the figures for the Jewish people to react and realise that this messianic element within their society is one of the vital factors keeping alive the hatred of the world – and of their Arab neighbours in particular – towards Judaism, causing them, through their own fault, to confuse the State of Israel with the delusional Zionism of those who truly believe that Jerusalem is destined to be the capital of the future Empire of the Earth. Such talk can only come from the mouth of a madman. The Expectation that has kept the whole of creation in suspense is not of this nature.

For the anxious anticipation of creation is awaiting the manifestation of the children of God,

Before the birth of Christianity, the Jewish expectation envisaged the coming of the Universal King—the One whom the descendants of those who crucified Jesus and decreed the Final Solution against his disciples—men, women, the elderly and children—still await. From a biohistorical perspective, it is very difficult—if not impossible—after three anti-Christian persecutions on Jewish soil, to see a complete lack of connection between Jewish anti-Christian activity in the capital of the Empire and Nero's persecution following the Great Fire of

Rome. That Flavius Josephus should have been elevated to the favour of Caesar, after having acted as a 'Judas' amongst his own people by handing over Jerusalem after burning its archives, and from that position should have reinvented the history of the Jews, employing the mechanisms of power to erase from the memory of his people the Christian Holocaust in which Jerusalem played a leading role and its part in the Roman anti-Christian persecutions; this elevation of the 'Judas of the Jews' to the glory of the historian—with absolute freedom to reinvent the past—is a bio-historical prison within whose walls the conscience of the present-day Jewish people endures its exile from the international community, deprived of full equality and respect. The Messianic expectation was fulfilled. God abolished every crown in the universe and placed his Kingdom at the feet of his Firstborn and Only-Begotten Son, thereby making him the One Eternal King of his Creation. What took place in Heaven was to take place on Earth. However, one Universal King in Heaven and another on Earth contradicts the Principle of Universality in Creation. Hence, fundamentalist Jewish messianic hope is sheer madness, and the 'Expectation of Creation' of which St Paul speaks has nothing to do with the act of destruction of Humanity that Zionist fundamentalism represents—though it does not explicitly state so—as a precondition for its infernal messiah to reign over a world turned into a nuclear graveyard. The expectation of which the wise author of this Epistle speaks relates to the Restoration of the Project to form the human race in the Image and Likeness of the Spirit who said: 'Let us make Man in our Image and in our Likeness'. This Divine Project was universally abandoned as a result of the Fall of the Jewish people's carnal father, a Fall that dragged his entire world into hell and, by extension, the rest of Humanity yet to be born. Yet, since God is Almighty and His Word is Eternal Law, it is unthinkable that a setback in His Project could lead to the total destruction of its fulfilment. This is where the Serpent went wrong. Its murderous and suicidal reasoning manifested itself in the instigators of the Christian Holocaust, when they told themselves that if they could overcome the Leader—whose powers were unimaginable—they would have an easy time of it with 'the eleven cowards' who ran away and left him alone before his judges. A Divine Plan may suffer a setback that forces it – as we might say, artistically speaking – to improvise, but of course what cannot happen is for a Divine Plan to be destroyed, by nothing and by no one. The victory of 'the eleven cowards' is the finest example and proof of God in the eyes of modern-day Israel. It is from this proof that the Jewish world must base its thinking when it comes to reinterpreting the Serpent's rebellion. In other words, God was not referring to any particular man or any specific people when He said: 'Let us make Man in our image and likeness'; rather, having created the whole human race, God included in this Project of Creation all the peoples and men of the Earth. Looking at the realisation of this Universal Plan—interrupted in Eden, never revoked, taken up by Abraham and Moses, and finding its fulfilment once more in Jesus Christ—yet seeing it as not yet consummated (as was evident from the facts)—St Paul echoes

the Expectation of Creation and declares the validity of the Divine Will. Judaism in general turns a blind eye to reality and refuses to see that this ongoing Project is called Christianity. Jewish fundamentalism, in particular, exploits the state of perpetual hatred between Islam and Judaism to keep the State of Israel in the dark, so that it fails to see that the doctrine of contemporary Zionist fundamentalism constitutes an act of aggression against the region by declaring that the borders of the Messianic State extend from the Mediterranean to the great rivers of Mesopotamia. The enemy of peace, in this respect, lies within the State's borders.

for the creation is subject to futility, not willingly, but because of the one who subjected it

Anything else would be impossible. The Fall was a crime, and the price paid was commensurate with its gravity and nature. Is the prisoner in his cell of his own free will? If he could remain free, would the criminal voluntarily put himself behind bars? As the consequences of Adam's sin were of universal proportions because of the Accomplice in the matter, the whole of Humanity was cast within the walls of Ignorance, whose chains the world could not break until the Day of its Freedom arrived. It was under these conditions, and to keep alive the Hope of Freedom, that God sent his Messiah and caused him to be born in that very prison, so as to revive within the human heart the Hope—which had already died—regarding the Temporality of the Imposed Punishment. It is from the Knowledge of this Temporality that Saint Paul writes for the Future. For if Christ Jesus had not been born, the temporality of the punishment would have been revealed as infinite; but God came and revealed its temporality to us, proclaiming through his Messiah the existence of a Day, yet to come, on which the Gate of Freedom would be opened, for the punishment due for the offence would have been deemed universally fulfilled. With regard to this Day, “the whole creation lay in wait”

in the hope that it too might be set free from the bondage of corruption to share in the freedom of the glory of the children of God.

Indeed, this is the End implicit in the Beginning of the Divine Plan for the Formation of the Human Race in the Image and Likeness of the Spirit who said: ‘Let us make Man in our Image and Likeness’, that is to say, a child of God. And since every child of God is the Head of their own world, it was in this way that Adam was born to be the Head of Mankind, whose Body—the Fullness of the Nations—would have him as King and Lord. Once God's Chosen One had been struck down and brought low, God restored the Plan and made it the Core of the Universal Revolution that Satan's Betrayal and Rebellion had wrought upon the structure of the future relationship between God and His children. It was from this revolution that God abolished the Empire and established the Crown of the Great King, His Son, Universal Lord of all His Creation. And from this point onwards, He restored His plan for the Adoption of Mankind, transforming their entire nature by giving Mankind His own Son as their spiritual Head. For all peoples have as

their Head a son from their own people, flesh of their flesh and blood of their blood, but Mankind received as their Head God's very own Only-Begotten Son. Hence, moved with emotion, our beloved Paul says: I am convinced that the sufferings of the present time are nothing compared with the glory that is to be revealed in us. For, truly, all flesh is dust, but Mankind, by Divine Will, became the Body of the Son of God.

for we know that the whole creation has been groaning together in the pains of childbirth until now,

And how could it be otherwise? With Wisdom governing all things, how could the whole of creation fail to feel the delay caused by the Messiah's coming, postponed for a Day—a Day all the more distant as time was only just beginning to count the centuries separating God from His children, the fruit of the Marriage between God, in Christ, and the Church, whom creation was to bring forth! Despair, then, for the Jewish people, for, believing that the Hour of the Messiah had come, they found themselves lost in the darkness of those who have been abandoned to their fate—and their fate is the destruction of their nation. Glory for the world, for the children of Abraham had united in everlasting brotherhood with all mankind, and out of Divine Love He announced to the fullness of the nations the temporary nature of the condemnation due to the Fall. God was on the side of mankind, and not only was He on our side, but He Himself had set Himself as the Head of our world. How could He forget Himself! How could God Himself, as Father, fail to groan over the Day of Freedom, which, as Judge, He could not set aside without causing a hellish black hole in the very fabric of Creation!

And not only she, but we too, who have the firstfruits of the Spirit, groan within ourselves, longing for adoption, for the redemption of our bodies.

For the purpose of creation is eternal life, the Immortality for which humankind was created, as is evident from the Scriptures, and which the human race lost as a result of the Punishment. Yet, being temporal, it was to be restored, so that the manifestation of Divine Omniscience and Omnipotence might be seen through Deeds and not merely through Words. Salvation from a death sentence, to which we were condemned and within whose confines we were born; a death sentence that contradicts the Principle of the Divine Formation of Man, who will only attain perfection through the redemption of the body of which God has become the Head, by His indestructible nature, clothing His body in immortality. Salvation which we await as a manifestation of our Creator's own Glory in our own body, not yet redeemed in the flesh.

For in hope we are saved; but hope that is seen is no longer hope. For what one sees, how can one hope for it?;

In this, as in all things, wisdom reigns. The End is there, in the Beginning, but the how and the when are matters known only to God. Our part is to do God's

Present Will, for Tomorrow will have its own concerns

but if we hope for what we do not see, we hope in patience

The Spirit prays within us

Two dimensions and a single reality converge in the Birth of Christianity for the realisation of the Project to form humankind in the image and likeness of God. On the one hand, we see that the creature alone cannot break through the barrier of Death and set foot in the realm of Immortality. On the other, we have a Creator who tore down that Wall. But not merely for the sake of conquering a horizon impossible to reach through matter alone. Rather, having attained that goal, He transformed the very structure of life, elevating its evolution from matter to the Spirit, thereby enabling the creature to feel and experience within its very being the overwhelming force of Divine life itself—not as something alien, but as its own reality. In fact, one need only turn one's thoughts to the period immediately following the Fall of the First Civilisation to discover, in the loss of this Conquest, the origin of the violent schizophrenia of those Heroes of Antiquity, inventors of ritual human sacrifice as a means of attaining, through the favour of the gods, what was impossible for them through blood alone. In this illness we discover the consummate imprint of the cosmic revolution wrought by God, from whose Beginning the Human Race was created to enjoy, in the Image and Likeness of the gods, Immortality. Yet it would be superfluous to confine the scope of the Divine Project exclusively to the ontological fact of the breaking of the limits of natural evolution. The Project carried within it a being, Man, conceived in the Creative Mind to be its likeness in Spirit. With eternal life taken for granted, the question was what the creature would do with that life. And God's Answer was to endow the Spirit of Man, by Natural Reason, with the 'I' of whom He said: *I am who I am*. This 'I', a pure reflection of the 'I' of its Creator, abandoned to its natural faculties by the Fall, deprived of its Supernatural nature, will be the one to enter into that acute and violent schizophrenia, the origin of fratricide, which, spreading throughout the body of Humanity, would plunge nations into the irrationality to which we are currently witnesses; and which rose up against its own Saviour to the rhythm of the evil impulses that had already taken root in the strata of the human being's subconscious and unconscious structure. It is a disease from which Man is healed through the promise of Eternal Life which the Christian Spirit keeps alive against the gales of the centuries, as is evident from the facts from one end of the Earth to the other.

And likewise, the Spirit also comes to the aid of our weakness, for we do not know how to ask for what is good for us; but the Spirit himself intercedes for us with groanings too deep for words,

That being said, St Paul, like the other Apostles, steps forward and places the Christian before God with a desire, namely: ‘Ask, and it will be given to you’. Now then, what are we to ask for? The very structure of the ‘I’ of the One who said *‘I am who I am’* presents a Personality perfected in His Consciousness, before whom we may place the desire of our heart. And since His ‘I’ is a perfect reality, Man’s Desire stands before two doors. One is called Good and the other Evil. And God, as an ontologically perfect ‘I’, cannot act against Himself on the basis of love. To use, manipulate or exploit love in order to use, manipulate or exploit the person one loves is the Achilles’ heel against which the arrow of evil—from the simplest to the most complex form—aims its dart. We see in the Case of Adam how this arrow was used by Satan against God in order to obtain from Him, through love, what could not be obtained from His Self through Reason. Having overcome this trauma and turned wholly to Faith, our dilemma lies in the conflict between our desires and a Divine Being whose Mind’s laws are inviolable and incorruptible, and nothing and no one can make Him act against His Self. It is therefore impossible to know what the laws of His Mind are without Him first revealing His Spirit to us. We find this in the words that fill the most voluminous book in the history of humanity, in terms of both depth and scope: the Bible. There, the roots of that Self—in whose image and likeness man was created and restored in Christ—are revealed to us when it is written: ‘The Spirit of Yahweh, the Spirit of God, is a spirit of wisdom and intelligence, understanding and strength, counsel and the fear of God’. Nothing could please our Creator more than for us—lacking those qualities inherent to His Being—to pour out our hearts into His hands, asking Him for boundless wisdom to penetrate the mystery of all things, discovering, in the light of His guidance, the answers to all the problems plaguing our world. The implication is Faith, but as we are speaking amongst Christians, there is no need to spell this out. The same applies to the question of whether it is impossible or possible for God’s power to open the door of His omniscience to us. There is nothing that can melt the Being of that Divine ‘I’ with a greater guarantee of success than asking Him for that for which He created Man.

And He who searches the hearts knows what the Spirit’s desire is, because He intercedes for the saints in accordance with God’s will

That is to say, whilst it is Man’s nature to ask for what he lacks and for which his being yearns, it is God’s nature to give—because He possesses it—that to which His creature aspires; and just as Man asks for what he wants, God grants it, discerning in the one who asks the end towards which his desire tends. Now then, Christians, as the spiritual offspring of Christ, the immaculate root from whom we are born to His glory before all nations, that incorruptible root imprints its seal upon our desire and, through that imprint, obtains from Him who holds the Power that which He Himself, in that Desire, signs with His glory. To hell, then, with Doubt. The very One who stirs it up is the One who grants it. The One who asks and the One who gives are both the same, one and the same: God in Christ, Christ

in God, the very Spirit of eternity who pours himself out upon all creation to clothe all things in everlasting immortality. ‘Intelligence without measure’—there is nothing on Earth that Man can ask for which he might more swiftly receive an answer to from God, and His answer is a ‘Yes’, a ‘Yes’ as beautiful as a father’s gaze upon his son, as enchanting as the kiss of dawn upon the morning, an all-powerful and all-knowing ‘Yes’ that shapes minds and writes the History of the Ages from the tips of man’s fingers. The Spirit that sustains is the one that whispers words of wisdom. Go forth, then. Or would your fathers, even if they were wicked, give you a stone if you asked them for bread? If yesterday Doubt was the preserve of the ‘brave’, today Doubt is the hallmark of cowards. In God lies all Power, yes, but also all Knowledge. His Omniscience extends its boundaries to the shores of the Cosmos and penetrates the fundamental abysses of matter. There is nothing that the Creator’s Intelligence does not know. There is no problem to which He has not already discovered the answer. Nor is there any universal law that exists without His knowledge. Man, like a child prodigy opening his eyes to the universe, in his precocious genius—confused by the vision of hell—sketched his idea of the world in the sand on the beach. But today, man’s childhood is but a memory and his adolescence a thing of the past. And in his adult crisis, he is devouring his own world. Just as yesterday only Christ could prevent civilisation from sinking never to be reborn; today Christianity is the historical force in whose hands rests the future of the fullness of the nations. But it is not through the force of arms, but through the freedom of a boundless intellect—which makes creative omniscience its source of action—that this future has its tomorrow. ‘Ask for the Spirit of Yahweh, the Spirit of Christ, the Spirit of God: wisdom and intelligence, understanding and strength, counsel and the fear of God, and God will grant you that which, from the Beginning of Creation, He bequeathed to humankind—an inheritance of which we were deprived through Betrayal, and which His Son enshrined in His will for His Offspring, those who were to be born and whose coming the whole of creation has been eagerly awaiting—Offspring born to enjoy the freedom of the glory of the children of God.”

God’s plan for the chosen ones

It is difficult to say to what extent the obvious needs to be explained, made understood, laid bare from one end to the other and stripped naked so that minds unaware of their own essential nature might at least grasp—if not the nature of the true reality of all things, then at least the connection between that nature and their own intelligence, which slumbers beneath the heavy chains of daily necessities. Those who kept watch but moved about in darkness, instead of defending human frailty, exploited the state of general unconsciousness to exalt

themselves as a sort of superhuman deities, at whose feet both power and glory were to be laid. To raise one's thoughts and perceive the true nature of the universe in the mind of the One who gave it origin and form became inconsequential, chiefly because the satisfaction of one's own ego was better served by slavery than by the freedom of the peoples and nations, at whose expense—and in defiance of the law—they made a fortune. The case was all the more criminal in that sweat gave way to blood. The situation, therefore, in which—because of the Fall—God had to restore His Universal Plan for the Creation of Man in the Image and Likeness of His Son, gave rise to concrete, specific realities—sometimes devastating, at other times full of grace—along the course of which the Divine Will had to make its mark on history.

Now then: we know that God works all things together for the good of those who love him, of those who are called according to his purpose.

The Fall did not merely transform human behaviour and relationships. The connection between the divine core and the human periphery was also severed. The long-term effect of the rupture between Creator and creature meant that the former would henceforth have to carry out the work of forming humankind against the latter's ignorance. The hope of those responsible for humankind's disobedience was that this rupture would never, ever be mended. God's Plan: to restore his relationship with Man, to lead him out of the depths of hell into which his world had descended, and to raise him to the stature of his Son, thereby consoling—through this boundless Freedom—Man who, against his Will, had been struck on the neck by Death with the jaw of a donkey called Satan. The world's opposition to its own Liberation was therefore guaranteed. The Law had to be fulfilled because the Crime had been committed. Nothing and no one could overturn the Sentence except Time itself. But by the time the Day of Restoration arrived, simply by virtue of millennia-old inertia, the open struggle against his Chosen Ones—that is, against the liberators of humankind—would be terrible. One by one, they would all fall on the battlefield. Where is the madman who throws himself into a war knowing full well that he will lie dead beneath the enemy's boots? The choice of those who were to Restore, through their Sacrifice, the Universal Plan for the Formation of the Fullness of the Nations in the image and likeness of the Peoples of Heaven—that Choice could not be random. The fate of his Chosen Ones would be the cross.

For those whom he foreknew, he also predestined to be conformed to the image of his Son, so that he might be the firstborn amongst many brothers;

For many centuries, Almighty God kept his nerves on edge. We have a picture of the state of his nerves in the burning bush that was ablaze yet not consumed. Neither did the fire go out, nor was the bush consumed. Perfect control of his nerves. So perfect that even the enemy of his Creature and his Creation dared to appear before his throne, for it was impossible for him to detect within the Being

of the Creator the Fire which, in response to his Crime, was devouring his Mind. The wait had been long. The Restoration of the Divine Plan to form Man in the Image and Likeness of His Son had been forged in His Omniscience for millennia. We see this in the Bible, in the perfectionist attention to detail of its Author. So when the Day came, He Himself chose, whilst still in their parents' wombs, those who, in His own time, would answer His call.

And those whom He predestined, those He also called; and those whom He called, those He justified; and those whom He justified, those He also glorified.

God did not deceive the Brothers of His Son. In this regard, Descartes was nothing more than a poor fool. God never lied to Man. From the very beginning, the Truth was on His lips. 'If you eat, you will die.' And so it was. And so that this time the Words might not be taken as a jest, His Word became flesh, lest His Chosen Ones should say: 'We did not know that the Cross was the end of our Path.'

What, then, shall we say to this? If God is for us, who can be against us?

And yet the End was the Beginning of a New Reality, for the Chosen Ones because from the depths of death they were raised to the heights of the throne of the Son of God. And for the human race, because at the cost of His blood the children of God, the descendants of Abraham, restored for all eternity the Sacred Bond between Man and God, sealing with His Cross an everlasting Covenant, by which Humanity in Christ shall never be destroyed.

He who did not spare His own Son, but delivered Him up for us all—how will He not also, along with Him, graciously give us all things?

This was the Reward, the goal towards which the Chosen Ones strove; and when they realised, through the Word and the Flesh, that the price was the Cross, they neither lost heart nor trembled, but, looking upon us—the fruit of their Blood in the Spirit—they stripped themselves bare and cast their flesh and bones to the lions and the fire. The world, therefore, and all that it contains, belongs to the Christian. As has been seen over the past two millennia, and as is set to become a historical reality so far this century.

Who will bring a charge against God's chosen ones? Since it is God who justifies, who will condemn?

This was implied in the Creation of Man: 'Let us make man in our image and likeness, so that he may rule over the fish of the sea, the birds of the sky, and everything that moves upon the face of the earth'. But we were dispossessed of our inheritance and forced to live in our world as though we had fallen from another planet, whilst the world rose up against children not born of its own flesh. Yet this was only for a time—the duration of the judgement for the disobedience that had taken place. Once that time had passed, Man would be restored to his

inheritance. Man in Christ, never again apart from Him—it is understood. Justified, then, by the Blood and the Spirit, the future belongs to the Christian.

Christ Jesus, who died—more than that, who was raised from the dead, who is at the right hand of God—is the One who intercedes for us.

And since He is our Saviour, the Arm of God, the One through whom the Almighty carries out His works, who will prevent us from taking possession of our inheritance? That is to say, who will cause God to abandon His Plan of Universal Salvation, cut Him off, and prevent Him from bringing about the Restoration of His creature in His own image and likeness?

Who will separate us from the love of Christ? Tribulation, distress, persecution, famine, nakedness, danger, the sword?

Communism, Islam, Socialism, Atheism, Scientific Materialism? All are movements of darkness in the light of the dawning Day which, like the Serpent writhing after being beheaded, thrash about violently before perishing forever. No one can change the Past nor erase from the Book of Time the Future that God has in mind.

As it is written: 'For your sake we are being put to death all day long; we are regarded as sheep to be slaughtered.'

And if not even the suffering of those whom He loved so dearly caused His hand to waver, how much less will the hatred of those who rose up against His Omniscience—believing that in the War against Christianity lay the Victory of their forces over the Evil that still holds a great part of our world captive within its walls—cause Him to waver.

Yet in all these things we are more than conquerors through Him who loved us.

How much more so for us, the offspring of Christ, for whom the Cross is not the end, once Necessity has given way to the 'freedom of the glory of the children of God'.

For I am convinced that neither death nor life, neither angels nor principalities, neither the present nor the future, nor the powers,

Our Apostle is entirely right. And let anyone who wishes to say otherwise feel free to do so.

nor height, nor depth, nor any other creature will be able to separate us from the love of God manifested in Christ Jesus, our Lord.

And if nothing and no one could prevent the servants from attaining glory, who will prevent the children of that same Lord from entering the Inheritance reserved for them by Testament, sealed with Blood before all the nations of Earth

and Heaven?

The Apostle's Feelings Towards the Jews

I speak the truth to you in Christ; I do not lie, and my conscience bears witness to this in the Holy Spirit,

Truth... Christ... witness... conscience... Holy Spirit! There are words

that are invented to satisfy intellectual vanity, words that emerge from the depths of the brain with the hardness and coldness of chains, words that lash out at the body of humanity like a murderous whip hungry for flesh, devouring skin and blood; there are words as sweet as children's kisses, saying 'I love you' to their father without stringing a single letter together, there are liberating words and genocidal words; words that are abysses into whose precipices deluded, immature, ignorant and tedious minds plunge; words that are gateways to wisdom and science, opening up new horizons for mankind; words of love and hate; words of love and sorrow. Words which, depending on how they are combined, form a castle in the darkness or a sun of victory, awakening within us the consciousness of that primordial human being, for whose sake the entire universe became a bird, soaring through the forest of galaxies in search of twigs with which to build, in the arms of its Creator, a nest and a cradle. How beautiful Adam was! Strolling naked amongst the wild beasts, divine Tarzan, his word reigning over the jungle, tilling the earth like a hero from heaven—with Truth as his sword and the Consciousness of the Holy Spirit as his armour—at whose feet the whole of Creation laid down its body. God conceived him in the bosom of a Word, the most beautiful, the most beloved by His soul: Truth! Truth was his crown, his sceptre, his mantle of glory, his soul, his being, his lot, his destiny, his laughter and his conscience. Everything about him was beautiful: the way he looked, thought, slept, stretched out his arm and ate the fruit of the tree of life; the way he ran, stride for stride, with the lion and the panther; his thoughts on the infinite and his dreams of eternity. Everything about him was innocent and pure. In short, he was like a simpleton. He did not know what evil was; he was a man of his word, for whom his word was law, in the image and likeness of God, his Father. He feared no one, and no one had any reason to fear him. He possessed nothing of his own; everything belonged to his God, and nothing belonged to man, for everything had been created for the enjoyment and joy of all. He was a born romantic and idealist. He never killed, neither to eat nor to assert his strength. He was Man, the revolution following the great Neolithic revolution, the pride of his Creator and the glory of the Earth, in whose bosom the Universe had nurtured the Seed of Intelligent Life. With a jawbone, Cain killed his brother because the human mind could not conceive that a tool for tilling the earth could be forged into a sword, a

spear or a missile. Man did not know what War was. Peace was his heritage. So when Adam and his World fell, the entire Universe was left perplexed, the Earth astounded, Heaven dumbfounded; only in Hell did the accursed demons, once children of God, dance to the beat of the drums heralding the total destruction of the Human Race. Poor Adam! On his knees in the dust, tormented by visions of terror, the memory of the future falling upon his conscience with the force of a whip upon Christ's back; on his knees, screaming in agony, his tears mingled with blood—the blood of his children and that of the children of his World—under the hooves of the forces of Hell, unleashed by his Fall, buried in a pain stronger than the pulse of Creation in the very core of the spirit which, in the Beginning, God poured out upon the people of the Earth. Where 'glory' had been written, 'destruction' would be written; where 'honour' had been written, 'devastation' would be written; where the name of the City of God had been written, 'extermination' would be written. And he, Adam, had been the cause of the universal destruction of the human race, of its Fall from the gates of Immortality to the total extinction of its world in the dust of Death.

I feel great sadness and constant pain in my heart

This Inheritance was Adam's legacy to Seth, which passed from Seth to Noah, from Noah to Abraham; it conceived the Crown in David, poured out its consciousness into the prophets, and was taken up by Christ Jesus, son of Mary, an Israelite by birth, for the manifestation of God's Universal Imperishable Love towards His Human Creature and as a consolation to the nations both dead and yet to be born. In his heart lived the sorrow that Adam had once felt, and under the weight of which he believed he would die of grief and anguish; and it was from this Consciousness that Paul addressed the Romans. For just as Adam fell to his knees whilst beholding in a vision the end of his world, so the Apostle, though upheld by the Holy Spirit, wept in a vision over the impending destruction of the Israelite people, which would be as real as the vision Adam had experienced after his Fall had come to pass.

for I myself would wish to be an anathema to Christ for the sake of my brothers, my kinsmen according to the flesh,

But just as it was impossible to halt the course of Justice in the case of Adam, so too was it impossible in the case of Israel to halt the course of God's Judgement, prophesied long ago, indeed, when it was written: 'The destruction brought about by Justice is decreed'. Powerless to halt the course of time, the Apostle—and because he was a saint—wept over that impossibility which tore at his soul, owing to the natural love he felt for those who were his brothers according to the flesh and blood.

the Israelites, to whom belong the adoption, the glory, the covenants, the law, the worship and the promises;

For whom he felt, as was only to be expected, the deepest affection. Let us not forget that the very same man who, in his Christian zeal, now showers his words like rain upon the land of the believers—this very Paul—was the Saul who, with equal fervour, rained down fire upon these very Christians in the name of that adoption, of that glory, those covenants, that law and worship and those promises of which the Israelites were proud—which were their glory and the cause of their contempt for other nations.

whose are the patriarchs, and from whom, according to the flesh, Christ descends, who is above all things, God blessed for ever. Amen.

Unfading glory and honour to those to whom the God of Adam, father of Israel and his descendants, added the Birth of Christ Jesus, whom the God of Abraham exalted as high as his father, Adam, had been cast down. And what higher and more powerful glory can a creature attain than to sit on a par with its Creator!! For just as low as Adam fell, touching the depths of Hell, from the very bottom of which he beheld the destruction of the whole world, so high did God exalt His Son and Heir in blood and Spirit, as it is written: 'I will put everlasting enmity between your offspring and His; you shall strike His heel, and He shall crush your head.' Thus, from the most obscure depths of Hell to the most inaccessible heights of Heaven, in this way God revealed to all His children the place upon which the Traitor had set his eyes—this very Throne upon which God now seated the Son of Man, son of Adam, son of God, Jesus Christ, our King and Saviour, our Hero and Lord, our Father and Creator. Hallelujah. Glory to the Israelite, but greater glory belongs to the Apostle, for he added that of the Spirit to that of the flesh.

And it is not that the word of God has fallen to the ground in vain, for not all who are of Israel are truly of Israel,

With the Son of Man born and glorified through the Resurrection, the rupture between the Old and the New was forged, with no turning back. He who was to be born with the Mace had been born, and His Victory was complete. Christ Jesus was the Son of Man, the heir to the Promise of Vengeance against the Serpent. From Him and as a result of His Victory, an immense rift opened up within the Israelite world, which we might sum up as: adapt or die. That is to say, move towards the Future or remain stuck in the Past, waiting for the train of no return that had left the station of the Present to pass by again. The first stance was that of the Apostle and his kindred in the Spirit; the latter that of the Jews, who, even two millennia later, remain seated at the station waiting for the Son of Man to be born and grant them absolute power over all the nations of the earth.

Not all who are Abraham's descendants are Abraham's children; rather, it is through Isaac that your descendants will be named.

The Christian schism within the Israelite community, consequently, stems from the very reason why Abraham was blessed by God. And this is framed within

the Consciousness bequeathed by Adam to his descendants, by which—and because of his fault—the human race was deprived of the Future that God bequeathed to all the nations of the Earth. A fault which, in His justice, God revealed to us as being limited to Adam’s ignorance of the knowledge of good and evil, by virtue of which Ignorance the Atoning Sacrifice was required, in whose Blood the sought-after Redemption would be consummated, and through whose Consummation the Gates of freedom and the glory of the children of God would be opened to Mankind in their Fullness—a glory which had been taken from us by the Fall of the father of this very Abraham. Thus, as a result of the Universal Atoning Sacrifice—of which the symbolic sacrifice of Isaac was the model—the children of Abraham would be counted on the basis of this Patriarchal Consciousness and not merely by virtue of being blood descendants.

That is to say, it is not the children of the flesh who are children of God, but the children of the promise who are regarded as descendants.

Let us say, in defence of the Jew and for his own good, that it was impossible for any man—for it would have been impossible even for the very murderer of Adam and his world—to conceive of the manner in which the Son of Man, the son of Adam, would crush the head of the Leader of the Rebellion against the Kingdom of God. Not even Satan himself, having access to the Presence of God, as seen in the Book of Job, was able to fathom the Mind of the Omniscient Father of all the princes of His Kingdom. The fact is that the deadly duel between Satan and the Son of Man—that is, Christ—had been foretold from the very Day of the Fall. And that, wishing to be the chosen Champion to measure his strength against his father’s Murderer, yet unable to comprehend the Divine Reason, Cain killed Abel in an attempt to compel God—since his father had no other sons—to proclaim him his Champion. God’s merciful judgement against the fratricide lays bare this interplay of emotions underlying Abel’s death. I mean to say that God’s Only-Begotten Son Himself was incarnated in the Virgin, His spirit focused on the Idea of the Messiah in the manner that post-Davidic Judaism had put into circulation—and which cost the kingdom of the Hebrews its destruction. The Episode of the Child in the Temple is the Historical Event that marked what we call the Rebirth of Jesus, who became Christ upon discovering in his Father the True Image that stirred within the Mind of God. The Mace of the Avenger of Adam’s Blood was the Cross. An unfathomable and ineffable mystery to his blood brothers in Abraham, the Cross would be the Weapon with which the Son of Man would crush the Serpent’s Head. Trapped as the children of Abraham were in the very same Ignorance, under the cover of which the Enemy had plunged the dagger of Betrayal into Adam’s breast, it was now their descendants who, weighed down by that same Ignorance, plunged the dagger of rebellion against the Kingdom of God into the breast of Christ Jesus, the Son of Man. Thus, whilst both were awaiting him—both the children of God, allied in the Serpent’s Rebellion, and the children of Abraham under the crown of the Caesars, both ignorant of the nature

of the Weapon with which God would arm his Champion, fulfilling through his Arm the Promise: ‘He shall crush your head’—both joined together to carry out the same act: the Crucifixion of the Messiah. An act which, although carried out in ignorance—as per the Messiah’s own words: ‘Father, forgive them, for they know not what they do’—just like that of Adam, though likewise committed in ignorance, was bound to bring about, and did bring about, the fulfilment of the justice that decreed the destruction of the kingdom of Israel. From this, a remnant would be saved, according to the prophecies, and from that point onwards only the children of the Promise would be counted as the spiritual descendants of Abraham.

The terms of the promise are as follows: ‘By this time I shall return, and Sarah shall have a son.’

A promise in which it is plain to see the Divine Omnipresence, over the course of millennia, focused on the Final Battle between the Son of Man and the Head of the Serpent. An Omnipresence which manifests itself as omniscient down to the smallest detail, transforming all human agency into the consequence of Divine action. This divine agency, evident in Sarah’s laughter and Abraham’s disbelief, reveals to us the impossibility of human intellect, by its own efforts alone, to fathom the Mind of the Creator of all things. This impossibility would ultimately lead to the downfall of the Enemy and, consequently, to the destruction of the kingdom and nation of the Israelites.

Nor is this all: Rebecca, too, conceived by a single man, our father Isaac. Well then

Omniscient Omnipresence – if I may use the aphorism – which carves the shape of Hebrew events into time and transforms them into a Universal Work signed by the Lord of Abraham and the Prophets: the Bible. And this

whilst he had not yet been born nor had he done either good or evil, so that God’s purpose, according to his choice—not by works but by the one who calls—might stand firm,

In other words, the Final Battle is between Heaven and Hell, between God and Death, between the Kingdom of God and the Empire of the Evil One. Adam’s Fall transcended the bounds of the Earth and encompassed the very conception of the entire Creation. Hence, in response, God said: ‘Behold, I am making a New Heaven and a New Earth’. God is recasting the structure of His Creation. The Fall marked a Before and After not only in the History of Mankind but also, and above all, in Divine Biohistory itself. It is God who cries out for vengeance over Adam’s corpse; it is God who calls for mercy for the descendants of Man. It is God who chooses his servants and prophets, who removes and appoints, who makes the lives of his biblical figures his Work. From its very beginning, the Bible becomes a Book written in Blood and brought to life on the stage of the Flesh. Its climax,

its Apogee, will be the Final Duel between the Son of Man, son of Adam, and the Head of the Serpent, Satan, son of God. This Duel between sons of God will be its Final Act. It is true that the Law obliged God to choose a son of the deceased, as it is written: 'I will exact vengeance for the life of a man at the hand of another man'; but as the deceased was a son of God, the Law extended to the House of God Himself; hence, the deceased being a son of God—our Adam—God's choice fell upon the greatest of His sons, His Firstborn: 'Prince of Peace, Mighty God, Everlasting Father'. It is this choice that was made manifest in the Sacrifice of Isaac, and which, having been known in advance through revelation, was the reason for Abraham's obedience, as he sacrificed his own only-begotten son at the feet of the Universal Hope of Salvation—the redemption from Adam's sin that would be poured out upon all the nations of the human race. And this, as the Apostle says, even before any man had offered any response to the Drama of Humanity.

it was said to her: the elder shall serve the younger

The Battle was God's, His was the Choice, and His was the Law by which this Choice was extended to His own House. For if Adam had not been a son of God, the Choice of the Firstborn to avenge the death of his younger brother—our Adam—would have been against the Law; whereas, if Adam had not been a son of God, the extension of his Offence to all Mankind would have been an act against Justice, thereby making God a party to the Offence. It is Christ Jesus who, from his Atoning Cross, justifies both God and Adam and brings justice upon the Murderer, sealing with his Blood the latter's banishment from God's Creation.

as it is written: 'I loved Jacob, but I hated Esau.'

Which may be translated as: 'I loved Adam, but I hated Satan.' Love and hatred from which the appropriate consequences must be drawn in relation to our own choice between Good and Evil, between the Past and the Future. For Freedom implies that the predeterminism of divine omniscient foreknowledge—necessary insofar as Ignorance was maintained by Law—gives way to independent intelligence which, through its own thought, determines its own path through time and space. To know God, He who said of Himself: 'I am who I am', is, in this order, infinitely more necessary than knowing the structure of the universe, the constitution of time or the nature of the elements. The Spirit of God has poured out His Law upon all His Creation, and nothing can exist in eternity and infinity except that which walks in the light of that Law. The entire Bible, in short, is nothing other than the written expression of this Spirit, from which St Paul wrote to the Romans hours before the Great Roman Persecution—which was not to be the last, but certainly the first.

God's righteousness towards the Gentiles and the Jews

We are seeing how words serve as a portrait of a man for posterity... when we speak of a real man, of course. Attempting to grasp the very essence and mind of a man for whom words are a weapon of manipulation and a means of attaining power and wealth is an exercise that we wise men reserve for fools. Unfortunately, the world is full of fools dancing to the tune of the words of such beings, whose reflection in the mirror must be shaped by the very opposite of what comes out of their mouths; and when they say 'bread', one must read 'hunger'; where they speak of 'peace', one must understand 'war'; and where they speak of 'prosperity', one must welcome 'misery'. Surely whoever is reading these lines knows what I am talking about, for I trust I am not wasting my words on that sort of fool upon whom the other sort builds and bases its glory. As someone once said: for there to be a clever person, there must be a fool.

But for there to be a wise person, there need not be a fool; wisdom is sufficient in itself.

From what we are seeing, nothing could be further from St Paul than this image designed for the consumption of idiots, concocted by a breed of fools—fortunately on the verge of extinction—and from which we shall be spared the need to label it 'endangered'. Let it die out, and the sooner the better. That insane, delusional and bastardised image, a reflection of its authors' minds—there can be no doubt of this—for just as water gives rise to dampness and heat to dryness, so too does the fool give rise to foolishness; and just as the earth nourishes the rain, so the fool and the ignorant both feed off one another in harmony. Especially when, in their subhuman paranoia, they indoctrinate their offspring in the spirit of worldly glory by claiming that St Paul—and not Jesus Christ—was the Author of Christianity; that is to say, of the Idea that Christians have of Jesus and the Church. To waste a single word on minds endowed with sub-zero intellectual capacity is to place oneself on a par with a madman or a child in the matter at hand; with a child, one reasons, one does not argue; and a madman is given the benefit of the doubt, one does not enter into dispute with him. But of course, by nature the fool tends to pose as a sage and the ignorant as an intellectual, with a world subject to the law of power suffering the consequences; namely, that the word is not the pure reflection of the essence of the human being, but the fangs and claws with which the political beast tears apart those born to quench the thirst and hunger for power and wealth of their majesties and their eminences. Nothing, then, is more at odds with such a subhuman class than the imperishable and immaculate truthfulness of a man who seals his word with his own blood—not with that of his neighbour but with his own—and for his word puts not only his hand in the fire but his entire body. This is why the Church has long maintained that the truth of the Gospel is founded on the blood of its protagonists, blood which becomes the finest historical document that any researcher could analyse when seeking to penetrate the mystery of the Conception and Resurrection of Christ, and thus of the Birth of Christianity.

To challenge what is evident, however, all it takes is a fool, a smart alec and a madman sworn into some organisation dedicated to the most utopian form of Satanism, of which—even whilst proclaiming their sanctimoniousness—there are many examples. To analyse, therefore, the words of a man for whom his word is law is to open the door to his mind, regardless of distance in space and time, and not even death itself. It is the virtue, the gift, the power of the word: to convey, to communicate, to embody thought, substance and the deepest essence of being. One can understand why professionals use it as a shield of darkness, behind whose magical arts they conceal the true face of their interests from the gaze of their fellow man. The word, in and of itself, is pure and tends to do its work: to paint in the mind the picture of the true personality of the Being.

Now, if it takes two to make good and evil, it is also necessary that where there is a clever person, there must be a fool. I mean to say that the enigma of the word lies in the power it awakens in the listener's intellect; by virtue of this power, it guides the reader's intellect through the picture that the word carries within it, from the starting point to the point of arrival. But for this mystery to be fulfilled, two conditions must be met: that the two endpoints be of the same nature. It is with this fascinating truth in mind that Saint Peter would say of Saint Paul that there were many uneducated people who perverted his word, given the inability of their minds to wield the brush with the precision and perfection required by the author's intellect; an impotence they concealed beneath the magical cloak of an antithetical interpretation. Which is, in reality and ultimately, the essence of the problem of human intellect when faced with the Word of God Himself. Wishing to pass himself off as wise and refusing to admit that his intellectual level could, in and of itself, rise to the level of Divine Intelligence, man refuses to believe that his inability to understand God is due to a lack of intelligence, and concludes by telling himself that the fault lies in the fact that, ultimately, God does not exist. As I have said before, for there to be a clever person, there must be a fool. Well, let them get on with it and sort it out for themselves. Let us continue to paint the true Image of the Mind and Being of Saint Paul, based on his own words.

What, then, shall we say? Is there injustice in God? No,

And in this chapter, we are now going to carry out our first raid on the land of the predestinarians of the Calvinist nation. For it will become clear that straying from the path of truth leads to the perverse interpretation that fundamentalist Protestantism, represented by the eminent Calvin, put into practice, celebrating its coronation with an orgy of countless murders – for what injustice can there be in killing those whom God has already condemned to hell? Calvin answered himself: None; the injustice lies in allowing them to live. Nietzsche, setting out from madness only to end up completely out of his mind, put it in his own way: Justice is fulfilled by helping them to die. And well, Hitler did nothing other than set to work, giving substance to this 'hit parade'—a mixture of Protestant fundamentalism and British imperial fundamentalist Darwinism. (Here's a round

of applause for the two putative fathers of ideological Nazism in its evolutionary form. It's not compulsory, but it's a nice touch.) Let us, then, get down to business.

Was God unjust in condemning an entire world for the crime of a single man?

In which code of justice do we read that, because of the crime of one individual, his entire people must be condemned?

To find the answer, we must remove the beam from our own eye. Judaism sinned through utter folly, which became its national legacy, and was the cause of its ignorance, interpreting the Bible exactly as the letter appears on the page. God is not a man. And although the word may be the same, the message is entirely different, richer in scope and depth. For the message of a word grows over time and transforms as the intelligence of the being develops. Thus, a word that originally emerged with a bare message ends up, over the millennia, possessing profound and extensive content, reflecting the very evolution and development from infancy to the maturity of the intellect.

Judaism's ignorance regarding the true identity of Adam and his world, the Serpent and its cause, and the true nature of the Tree of the Knowledge of Good and Evil, was passed on to Christianity, insofar as the early Christians were, for the most part, Jews by birth and were intellectually shaped by that culture of ignorance, the culmination of which would be the Crucifixion of Christ. We might say that this ignorance is reduced to Adam as the First Man according to the flesh, and to sex as the fruit of the forbidden tree. Starting from this Ignorance, the Jews arrived at Golgotha and the Christians at the anti-scientific fundamentalist folly that denies the evident and affirms the irrational; the fruit of this Ignorance would be the division of the churches and their branching out ad infinitum, the ultimate consequence of which movement must be, unless God intervenes, the destruction of Christianity.

Is there, was there, or will there be injustice in God? Let us consider that, for an observer unaware of the driving causes that set in motion the chain reaction leading to the circumstances of our world, to extend condemnation for the crime of an individual to his entire people—in this case, the people of the Earth—is not merely an injustice in itself; it is also an act of despotism. Taking this ignorance as a model of wisdom, the race of fools has long since put into circulation its insane doctrine that the God of the Bible is a despot whose existence as God is impossible because God is the very pinnacle of Love and Goodness; or, to put it another way, if God exists, God can only be the Perfect Fool. Or is being good in this world not simply being a complete fool?

When St Paul asks aloud whether God is just or unjust, the first thing to bear in mind is that the question is addressed to the natural intelligence of a child of God—which is what Christianity has inherited; or does the Body not share in the properties and qualities of its Head? And as children of God—both the writer and

the reader—they had overcome the Ignorance, the irrational force that had driven the Jews to rise up against Jesus Christ.

The answer, Yesterday, Today and Forever, is ‘No’. Indeed, God would have committed an aberrant and malicious injustice had He failed to apply the Law on account of the kinship binding Him to the offenders, thereby giving rise to corruption – by overturning the judgement prescribed for the crime of disobedience and rebellion against His Kingdom. The fool does not understand this, and however much the wise man explains it to him—since speaking to a donkey is tantamount to indulging in folly—the explanation is always like a euro coin falling into a torn pocket.

Needless to say, the Science of Good and Evil involves an evolution in the understanding of both dimensions, and that by witnessing many people doing evil, one learns more quickly the depths and extent of what evil is; and if, on top of that, you suffer it in your own flesh, the scientific law par excellence is fulfilled, which states that experience is the mother of science. And insofar as science has its laws, it was on the basis of these that God allowed Himself to say that opening Pandora’s Box whilst walking the path of war would lead to death. One would have to be a true fool to deny this. And yet, given that the First Man was a creature without any knowledge whatsoever of Good and Evil, why he was to die from eating the forbidden fruit of the Knowledge of Good and Evil must have been a mystery to him. Neither was God lying, nor did Man understand. Six millennia later, those who do not understand do so because they do not wish to understand; indeed, they do not understand because they have a vested interest in war.

The fact is that whilst God’s Justice demonstrated its incorruptibility by not limiting His Law to the relationship between the Judge and the Offender, we, as wise people, take a step further and enter into the Divine Mind itself, which is, in the end, the destination to which the Word of the Bible leads.

In the Judgement of the First Man, the Law manifested itself as an all-powerful expression of a Universal Reality existing of and in itself, which transcends God and, in God, becomes transcendent. It is God Himself who experienced Good and Evil, and from that eternal experience He derived Knowledge, discovering its everlasting Laws—existing of themselves and transcending the Divine Will itself—yet a Law with which God identifies and in respect of which He becomes its Judge so that, by administering Justice, He may prevent its effects from causing the Movement of Destruction towards which, by its very nature, the Science of Good and Evil tends. The Commandment of Prohibition is not, therefore, an arbitrary imposition. Nor was it a despotic judgement that lay at the root of the Condemnation of the People of the Earth for the crime of a single man, for that man was the Head of his World, and when the head dies, the body must die, unless someone were to discover the opposite principle and a body could live without its head. This is to put it in crude terms. Among the children of God now, the silence

of the Judge by God's command, on the basis of His kinship with the offenders, would have set an eternal precedent by virtue of which all the children of God would be beyond the Law and would have absolute power to commit that offence which is forbidden to the People on pain of death. God, being a marvellous Father, could not set such a precedent. The Father in God did not rise up against the Judge in God, nor did the Judge wield the Law against the Father.

So, then, was God just?

For He said to Moses: 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion'.

It could not be more just. For the Law's mission is to set before everyone's eyes the true expression of a Universal Reality, in the light of which all the forces that make Life possible operate. But in a world where the law is not an expression of this Reality but rather of the particular interests of certain specific groups, that law is the seed of crime and corruption—the two legs upon whose bones and muscles War moves. In this kind of personalised and nationalised system, justice succumbs to crime, and an unnatural distinction is drawn between head and body, absolving the mastermind of the crime whilst condemning the executing arm—a destructive order that cloaks itself in sanctity by extending to the architects of this crime the very status that the demons themselves demanded for themselves in Eden, namely, immunity and inviolability of their persons. God, as Father and as Judge, gave His absolute and eternal 'NO' to this state of inviolability and immunity which His rebellious sons sought to obtain through the murder of their younger brother. After all, since He possessed the power to resurrect man, the Law was reduced to a mere game. They were not asking God for anything that He could not grant. The transformation of His Kingdom into an Empire governed by a caste of creatures beyond the reach of the arm of the Law would not entail for His creation such a breach of the Constitution that, through that black hole, the spectre of total destruction might enter.

Should God, out of love for His children, allow Evil and Good to coexist, so that terror and freedom, peace and war, might be the two sides of His Face? Not at all. He who desires Evil shall encounter Evil; he who loves Good and practises it shall be rewarded with Good by Him who made Good—once the Dilemma has arisen—his North Star and his Banner.

Consequently, it is not up to the one who desires nor the one who flees, but to God, upon whom mercy rests.

Indeed, beyond the pain of the Fall, Creation itself turned its eyes to God, and it was God Himself who was condemned by His own House as cruel and despotic towards children whom He did not allow the pleasure of playing at being gods—inviolable and immune to the consequences of their actions. It became a priority for God to raise His Banner and His Star in the darkness of the Confusion and

Ignorance into which the Fall had plunged our People. This was both so that His children—not of our People—might make their final choice, and so that we might do the same.

For Scripture says to Pharaoh: 'It is precisely for this that I have raised you up, to show my power through you and to make my name known throughout the earth'.

In the circumstances dictated by necessity, God set in motion a Project for the Formation of Mankind within a Plan of Universal Salvation which, at the beginning, was not set out anywhere. Whilst at the beginning Nature and the Universe served their Creator to awaken in the human intellect a glimmer of His power, once the original Plan had been shattered, divine action had to carve its path through the waters of a world drawing ever closer, with each century and millennium, to the abyss of its destruction. Forced to concentrate its action on one part to the detriment of the whole, its unfolding was bound to produce the most striking effects. As was seen, as the Author tells us, in the unfolding of events in which Moses and the Pharaoh were the protagonists. The role of man as an individual was relegated to the Formation of man as a species; which is why St Paul says:

'So he has mercy on whom he wills, and whom he wills he hardens.'

It could not be otherwise. Once the Earth had been declared a battlefield between two ways of conceiving Life and the Universe, and with the enemies at war being God Himself and a part of His own House, and Man caught in the crossfire on a no-man's-land that was nevertheless his own, the complexity of Saving Omniscience could not dwell on the attributes of the individual as an individual; by necessity and logic, it had to look to the Whole rather than the Part. The very act of writing the History of the Future entailed directing the entire stage setting, the Mind ever fixed on the Hope of Universal Salvation, from which the Script began to be written.

But you will ask me: 'Then why does it rebuke?' For who can resist its will?

Certainly no one. But in fact, anyone who wishes to does resist it. Because of Ignorance, it is understood. And this understanding pertains to our People. It is evident that the Rebellious House opposed His Will with full knowledge of the facts, which is why the Final Judgement against the rebellious children is eternal banishment from God's Creation. This does not mean, however, that once the whole truth is known, the human race is capable of resisting His will and following the example of the demons in defiance of Christ's. To resist, however, does not mean to triumph; it simply means choosing to be a loser alongside the losers. The very idea of standing up to God is madness. And the mere hope of blocking the path of His Will is madness squared. The crux of the matter lies in knowing that Will so as not to find oneself in ignorance before and beneath His

feet—a matter that concerns those for whom it matters and the Churches, with no excuse whatsoever. For the very One who said, ‘If you eat, you will die’, later said, ‘Every kingdom and house divided against itself will be destroyed’; and since Christianity and the Churches are the kingdom and the house of God on Earth, only a madman would think or believe that, because it is the House and Kingdom of God, the Law would cease to run its course. Demonic thinking consisted, and still consists, in believing that the Law will not run its course because of the kinship between the Judge and the Offender. It does not befit a Christian to follow that example, as the facts show.

O man! Who are you to call God to account? Does the potter say: ‘Why have you made me this way?’

And yet we see that ‘Disobedience through Ignorance’ was written down. Not once, but twice. First in the flesh and then in the Spirit, the very One who said that the Enemy would sow his accursed seed in His Kingdom insisted upon this by prophesying a date for the beginning of that evil activity. At the end of the First Millennium, as recorded in the Book.

Why, then, knowing that setting the Devil free would result in that ‘Sowing’ – the release of the Enemy from His Kingdom and House – did God do so? Would it not have been infinitely wiser, knowing in advance that the Devil’s release would lead to the division of the churches, to keep the Enemy of Christianity in chains until the Day of Judgement? What a contradiction this is!

Why, knowing the fallible nature of man—already demonstrated in Eden—and given that ignorance of the Faith had not been eradicated, did He set the Serpent free once more? Knowing that, whilst a Commandment of Universal Christian Unity existed, the Devil would set about, through disobedience, directly destroying the Work of Jesus Christ: why set the Evil Sower free?

Is it not a terrible mystery that, having vanquished the Enemy and removed him from the scene, he should then be set free to vent his impotence against the House built by the Victor amongst the nations of the Earth? Is it to be inferred from this – as Calvin and his ilk did – that God upholds that injustice whereby man is condemned before having done either good or evil, and consequently the death of the condemned is legitimate at the hands of those blessed by an all-powerful choice not subject to justice?

What sort of wisdom, save that of a demon, could dare to impute to God the death of his creatures and, in the name of that injustice which stems from Power and not from the Law, set itself up as the executing arm of a people abandoned to their own devices? What doctrine, other than that of an enemy of Christ, could dare to condemn a part of the House of God in order to justify its disobedience to the Divine Commandment, attributing the corrupt behaviour—arising from the ignorance of that very party—which, through its improper conduct, causes the

offence of disobedience on the part of the condemner?

Is not a God who condemns and saves when the creature has done neither good nor evil a demon? And yet it is true that God loved Jacob and hated Esau when the latter had as yet done neither good nor evil, as our Apostle says. Now then:

Or is it not true that the potter may make from the same clay one vessel for honourable purposes and another for base purposes?

There are two worlds; there is a 'Before' and an 'After'. As the human race, we pass from absolute, total ignorance to relative, partial ignorance. Thus, to apply the Old Law to the New World that emerged from the Resurrection of Jesus is to abhor what God has done and to elevate the absolute ignorance prior to Christ to the status of supreme, ultimate wisdom, from whose anti-Christian—because ancient—axioms one seeks to refound Christianity. Obviously, by subjecting Faith to Ignorance—which is why Saint Peter, speaking of faith, said: 'Your faith, which is corrupting'—the Plan for the Universal Salvation of Mankind remained subject to circumstances not implicit in the Original Plan; and hence the creation of the future entailed constant superhuman guidance—that is to say, passing through the human being—towards the Day of Freedom, when all nations would be liberated from the bondage of corruption, and therefore from Ignorance. But man, in so far as he is man, lives the life of the Christian, that is to say, understanding amidst incomprehension. For where is there anyone capable of grasping the depth and breadth of Divine Activity?

For if, in order to display his wrath and make known his power, God endured with great patience the vessels of wrath, ready for destruction,

The history of Christianity is, consequently, the discovery of the God who said, 'I am who I am'. And to this end, God moves His entire creation in order to lead His creature to the True Knowledge of His Being. It is not enough to know His Attributes—His omnipotence, His all-power, His omniscience—which can be deduced from His material work. God is not merely Power and Intelligence. God is Being. And being implies the 'I am'. This 'I' leads to Personality—that is to say, to the declaration of the Subject as a consummate Personality. In short: 'I am who I am'. And it will be the discovery of 'the One who is' that will serve as the North Star towards which Christian civilisation will make its way. And it will make 'the One who is' the Glory of Man.

On the contrary, He wished to display the riches of His Glory through the vessels of His mercy, which He prepared for Glory,

Discovering why 'the One who is' is the Glory of man is, one might say, the ultimate goal at the very root of Christian being. Let us not forget that the very One who is Glory for Christ is Hell for the Devil. Nor should we close our eyes to the Reality that the Apostles themselves, just like their Master, were servants of the very One who revealed His Strong and Hard Side to the Jewish people; and

therefore, as servants, they are for us a living lesson on that Divine Self against which the forces of Death would be shattered. And whilst He revealed His strong and stern side to the Jewish people, amongst the Christian people He came to show His fatherly countenance, loving His children and His peoples, for whose sake He does not restrain His Arm or His Will when the good of all so requires. Demonstrating in Christ and his Brethren in the spirit that whilst Evil finds in his Self an insurmountable Wall, an indestructible Rock against whose solidity Hell shatters; for Good, His Self is a sun that pours forth as living water, reviving the deserts and raising up those condemned to perish in the jaws of darkness to the splendour of those born to be more than immortal—eternal!

That is to say, upon us, whom He has called not only from among the Jews, but also from among the Gentiles...

The path from the Fall to Redemption was a hard one. The descendants of that First Man, created in the spirit of God, just like the world of which he was the Head—as the Living Soul of its Body—the human race lived through four millennia of unbroken nightmare. Having once been denied, the Lost Memory of that World has now been partly rediscovered in our own time. Like a backbone for Universal History, the History of the Hebrew People has become for us all the Imperishable Imprint of Divine Activity throughout those millennia. Its culmination in the inauguration of the New Plan for the Formation of Mankind is what we call the Origin of Christianity, whose Seed is Jesus Christ, the Invincible and Indestructible Rock upon which God re-established his House amongst the nations of the Earth.

As it says in Hosea: ‘I will call those who were not my people “my people”, and her who was not my beloved, “my beloved”.’

This was not something God kept hidden away in some corner of His Mind, but rather something He continually proclaimed throughout the centuries. God did not renounce His human creation. It was snatched from His hands in an act of rebellion, with a formal declaration of war sealed in the blood of His son Adam. But since His word is Law, and His Universal Historical Plan having been paralysed, nothing and no one could prevent the fulfilment of the purpose for which the human race was created in the beginning. Ignorance was the compelling factor, and the children of the Transgressor—temporarily spared the burden of their fleshly father’s crime—would nonetheless have to bear the weight of the condemnation which Abraham’s forefather had brought upon all the nations of humankind through his disobedience. Yet for there to be condemnation, given that there is Law, there had to be a crime, as a result of which the Word would become flesh.

And where it was said, ‘You are not my people’, there they shall be called children of the living God.

Was it or was it not a crime to crucify Jesus Christ? And was it not a crime against Heaven and Earth for this Saul of Tarsus—who for all eternity became Saint Paul, the staunchest witness to the three final decrees that the Jews issued against the early Christians—to persecute him to the point of death? And was this not a crime loudly foretold by their own prophets?

And Isaiah cries out concerning Israel: “Even if the number of the children of Israel were like the sands of the sea, only a remnant shall be saved,

A crime for which condemnation had been foretold. Or was it perhaps that many were saved from the destruction of Israel by the Roman Empire?

For the Lord will fulfil his word on earth completely and speedily”.

As soon as the crime was committed, it is understood. From this swiftness we deduce once more that the Law is eternal and its transgression is judged according to justice. An incorruptible justice from which Christianity must draw the relevant lesson, namely that if disobedience against the Universal Unity demanded by the Commandment were to occur knowingly, Christianity—as the Kingdom and house of God on Earth—would be destroyed.

And as Isaiah foretold: “If the Lord of hosts had not left us a remnant, we would have become like Sodom and resembled Gomorrah.”

And in this case, without the intervention of prophecy, that destruction would be absolute.

BOOK THREE

THE JEWS AND THE CHRISTIAN FAITH

I take up the challenge at the heart of this analysis of Paul's understanding of Christ's teaching regarding the relationship between faith and works – a area in which Luther and the Reformation found a decisive argument for disobeying God and breaking the unity required of the churches under His command. In *Luther, the Pope and the Devil*, I sought to portray the man in the flesh, and I laid bare the circumstances that gave rise to his reaction—circumstances to which any one of us would have reacted in a manner befitting the blood-boiling nature of those events. The conclusion, having considered both perspectives, is that we cannot reach a final judgement on our own, given the complexity to which humanity was subjected in the wake of the Fall. The forces at play around the protagonists of Universal History exceeded their capacity for understanding, and, once overwhelmed by them, their awareness of the true nature of their actions was never based on full knowledge of the facts. The Only-Begotten Son of God said as much from His Cross: “*Father, forgive them, for they know not what they do*”.

Nor did Luther know what he was doing when he set his truth against the Church and sought to establish his own empire, even at the cost of setting the whole world ablaze. However, this does not mean that Luther's truth was devoid of divine meaning, as can be inferred from Catholicism's triumph over the ecclesiastical reform that lay at the origin of ‘the Reformation’. It is a pity that the Papacy did not make its move without causing a division in the kingdom of God. It is the Lord who judges his servants, but if, by the mere fact of being his servant, anyone believes they have licence to spit in the face of the Holy Spirit and drag the Glory of God the Father through the mire of filth to which the Roman Church had accustomed Christendom, then let that person brace for a shock when the One who said that people would come from the east and the west and sit down at the Lord's table whilst the very children of the Kingdom would be cast out—let that person brace for a shock, for if God's own children are cast into the darkness, with how much greater dread must a servant conduct himself here on Earth!

Yet the diabolical ploy of pitting Love against the Fear due to God has been the lethal weapon that servants of all ranks and ecclesiastical strata have been using to pervert the Faith and feed off the very sheep whom they are contractually bound to shepherd to tender pastures of health and life. The example of the fate of the Jews in the Age of Christ ought to be sufficient for the shepherds of

Christendom to be plunged into a sea of constant terror because of the offence they have all committed against the Eternal Unity, to whose Sacred Order God subjected the Body of His Son, our most beloved King and Father, Jesus Christ. For if God did not forgive the offence of the children of his most beloved Friend Abraham, on what grounds should the fleshly descendants of barbarians presume to think themselves superior and, even whilst imitating the Devil, believe themselves capable of escaping the fate of the Evil One!

God has but one Rule. His Justice is One for all His servants, children and nations. All the peoples of His Universal Kingdom are subject to the same Eternal Law. There is no exception. When the sun rises, it rises for everyone, without exception. And when darkness falls, it falls upon everyone, without exception. The hurricane makes no distinction between Christian and Jew, nor between atheist and Muslim. Such is the Justice of the Father of all creatures. The very One who did not spare His Only-Begotten and First-Born Son for breaking the Law of Moses—which was binding upon all the fleshly descendants of Abraham, an offence punishable by the Cross since the days of Moses—that very Eternal God enforced Justice against those who did not heed the Messiah, whose Coming had been prophesied to them by that very Moses.

The complexity of the Divine Mind, then, must be the factor to bear in mind in any analysis of the Book which, in His Mind—regardless of the names of the scribes in His service, be it Paul or John—God the Father conceived, with His heart set on the Universal Salvation of all the peoples of the Earth. It is no wonder, therefore, that from his Cross, his Only-Begotten Son said: “*Father, forgive them, for they know not what they do*”. For any one of us, in the circumstances and situation in which Christ Jesus lived, would have been a passive participant in the drama of the Final Battle amongst the children of God; and as passive participants, we too would have cried out with them: ‘Crucify him, crucify him’.

For what shall we say? That the Gentiles, who did not pursue righteousness, attained righteousness—that is, righteousness through faith

Through the Faith of Christ Jesus, through the Faith of Abraham, through the Faith of Moses, through the Faith of Adam, who, despite the circumstances surrounding them, kept alive throughout the millennia the Hope of Universal Salvation, by virtue of which Humanity, once redeemed, would lift up its head and, being given the choice between Heaven and Hell, between Good and Evil, between God and the Devil: without a moment’s hesitation, it would lift up its soul to its Creator and, becoming one with its Saviour, would banish from its flesh the Work that Death had wrought within it as a result of the Fall. This Divine Justice, in which God’s infinite Love for His Creation was made flesh in Seth and his descendants, flowing through the blood of the Prophets from Moses to Christ, struck on both sides without being able to halt the course of His law, which, for all men, whether Jew or Gentile, made playthings and bit-part players in a Final

Battle in whose outcome the Future of that very same entire Creation was at stake. It was not for nothing that God chose as Champion of His Cause the Son of His uncreated womb. For we are all but clay, Pinocchio's by virtue of our Creator's supernatural nature, living out the dream of becoming living beings in the image and likeness of our Father and Creator, our everlasting King, Jesus Christ. What son of a human woman could ever have held in his arms the Mace with which God swore to crush the head of the enemy who had risen up against His Kingdom! Does not the Bible itself confess that, since Adam, no man has ever been born who could untie the strap of that very Adam's sandal? Four millennia later, the children of that generation and world, wandering in the dust of infinite ignorance to which the Fall had led them—a Fall entailing nothing less than that of the Eternal God Himself—could they have given birth to the Hero for whom our soul yearned, the almighty and Invincible Champion who, charging in a whirlwind, would hurl himself against the murderer of our fathers, offering no mercy other than retribution for such a hellish crime! What son of man, save the one whom God Himself raised up from His own bosom, could have looked the Devil in the face, and without so much as flinching in the presence of the Prince of Darkness, given him this reply: 'Be gone, Satan, for your days are now numbered by the hour'? Who, whether among the Jews or the Gentiles, could have imagined that Jesus was walking towards the Cross? Did not even the Disciples themselves scatter like rats fleeing from a fire when the two champions, that of Heaven and that of Hell, lunged at one another? The Glory of Victory belongs to God alone; He provided the Hero and the Mace, the Arm and the Axe. And to Him alone we owe all honour and all glory; and upon anyone—be they son or servant, shepherd or believer—who claims for themselves gratitude and loyalty, let guilt rest upon their head. We attain faith not through our own merits, but through the glory of the God of Eternity. If this is what Luther meant when he placed faith above works, blessed be his mouth and blessed be the ears that heard him.

whilst Israel, following the law of righteousness, did not attain the Law

Neither Israel nor anyone else could have attained it, as is clear from what has been said and is evident from the Fact of the Necessity of the Incarnation. For if victory had been possible through the Election of anyone other than His Only-Begotten Son, in that case St Paul could not have endorsed what he wrote, and those who claim that man can, by his own efforts, attain the glory denied to the heroes of antiquity would be in the right. It was impossible for either Israel or Rome—or both at the same time, each relying on the other—to have crushed the Head of the Evil One and established the Kingdom of God in the spirit and the true knowledge of God; that is to say, in Faith. For the law of righteousness revealed through Moses looked towards the righteousness through faith embodied in Christ Jesus; hence, when the Messiah, his Prophet—the son of Elizabeth and Zechariah—came, he withdrew from the scene, symbolising the end of the covenant that Abraham signed on behalf of his descendants, thus giving way from

one law to another, the latter being infinitely more sublime and glorious, since 'He who comes from above is above all'.

And why? Because they did not follow the path of faith, but that of works. They stumbled upon the stumbling block

The works of the Law were predetermined, and by following that path it was impossible for humanity to receive anything other than contempt from those born under its justice. Contempt which, over the centuries, became part of the Jewish mindset and erected between Jews and Gentiles the wall of enmity that still stands to this day. But the Fall affected all of humanity, and when God said: *'Let us make man in our image, after our likeness'*, He was looking at the whole of humankind. Since the Law of Moses focused exclusively on the individual—on Israel—and paid no heed to the human race as a whole, as long as that system of salvation through the works of the Law existed, it was impossible for the wall between the Creator and His creature to come down. This is why this Fall was bound to be a cause of scandal to those in whom contempt for humanity had become a natural part of their behaviour. Blinded, then, by what they believed to be God's failure to fulfil His Word—the creation of humankind in the image and likeness of His children, the Jews—they unwittingly committed a terrible offence by denying the Almighty's power to save them from Egypt. For it cannot be that, having created the Universe and with Holy Scripture being the History of the Human Race—over whose families God extended His Hand—any event outside the Divine Will could prevent His Word from being fulfilled. The folly of the Rebels, to whom Satan gave voice—becoming in person the Head of the Serpent—lay in believing that God's Universal Will could be curtailed. With their intellects ruined by the infernal passions against which God had created Adam, their minds were incapable of comprehending that Divine Omnipotence cannot be limited by anything or anyone. Once this malignant folly was consummated, the rethinking of the Universal Plan imposed vital historical necessities that could not be set aside. Israel, once entrenched in its national individualism and blinded by the law of works, sank deeper into the abyss with every passing century, at the bottom of which the accursed demons who caused Adam's Fall had laid the foundation stone of its ruin. Thus, by the time Christ came, the rift between Israel and humanity had become so deep and vast that the Jews were inevitably bound to come up against the Faith in the redemption of the human race and the Founding of the Kingdom of God upon the Rock of Christianity.

As it is written: 'Behold, I lay in Zion a stumbling stone and a rock of offence; and whoever believes in Him shall not be put to shame.'

It was certainly a scandal to the Jews that God should tear down the Wall between Himself and His Creation, and—having regarded the Covenant with Moses as fulfilled—should extend another to Mankind, to be signed by Christ Jesus in the Name of all the families of the Earth. We have just read its universal

terms of salvation: ‘Whoever believes in Him shall not be put to shame’. That is to say: ‘Whoever believes in the Son has eternal life.’ By what law? By the law of works? Yes, of course. But by the works of God, not by human works. It is God who spoke and acted; and His Will was and is ‘that everyone who sees the Son and believes in Him may have eternal life’. The Law was given to proclaim the Faith, to prepare the Way for Him, but once the Law had become flesh, it followed John, son of Zechariah, son of Abijah, son of Aaron, to the dungeon where Israel was to suffer the fate of its prophets.

Brethren, my heart goes out to them and my prayers are directed towards them, that they may be saved.

Now, the condemnation for the Crime of Crucifixion and Persecution was subject to punishment and not to eternal banishment; something which God Himself had already foretold on many occasions, prophesying the fate of Israel and its restoration in the Spirit at the end of time. Not because the Apostle—born a Hebrew and raised as a Jew—says so, but because it follows from the very justice of the Faith.

I testify in their favour that they have a zeal for God, though not based on knowledge;

That is so. It was ignorance—to which the whole world became subject after the Fall—that was the force which drove the Jews to rebel against God’s Plan of Salvation. For the Law of Moses guaranteed the salvation of the soul to whoever lived under its rule, but in no case did it promise the knowledge that comes from a true understanding of the Divine to the children of Abraham. Having no saving righteousness other than that which came to them from the works of the Law, their zeal for God was animalistic, a pure instinct for survival; by no means the fruit of the spirit of wisdom and understanding, the spirit of counsel and the fear of Yahweh—that tree which, through Faith, bears the fruit of the true knowledge of God. And having no knowledge other than that which the Law provided them, it was impossible for them to know the Universal Justice which, in His mind, He had predestined to offer to the human race when the Day of His children’s liberation arrived.

For, being ignorant of God’s righteousness and seeking to assert their own, they did not submit to God’s righteousness,

They could not. The incredible thing would have been the opposite: that the Evil One might have triumphed over Jesus and God’s rebellious children over His Kingdom, imposing upon the Almighty his infernal conception of Creation; or that the Disciples might not have fled; or that the Red Sea might not have parted; or that John might not have been taken to prison to have his head cut off. Determined from the very beginning, the duel to the death between the heir of Eve and the Champion of the Rebels—the Head of the Serpent, Satan, the Evil One—

meant that all men, Jews and Gentiles alike, were destined to be mere bystanders around the ring where the son of David and the prince of darkness would face each other to the death.

For the end of the Law is Christ, for the justification of everyone who believes

It could not be clearer.

The two kinds of justice

For Moses writes that the man who fulfils the righteousness of the Law shall live by it.

It is no wonder that Luther found in this doctrine of the universal right to eternal life in the Name of Jesus the lever with which to shake the Christian world and divide Western European Christendom into two irreconcilable parts. Paul goes on to give human expression to the Revelation of Christ when he says that whoever believes in the Son shall have eternal life. Full stop. That's it. There is nothing more; nothing less is required. Then may come the ordinances, the commandments of Holy Mother Church, the toll that each person chooses to impose in order to gain access to this toll-free motorway to Heaven. To each his own. Some impose tithes, others commandments, others conditioning hatreds; each imposes their own toll on those they bring closer to God—some invisible, others as visible as chains that turn the free man into a slave of the very one who set him free. Let us say, in God's defence, that he who liberates only to enslave is just as foolish as he who, having been born free, allows himself to be turned into a slave after having been set free. Freedom is not the achievement of a man, or of a church, whatever it may be, but a gift from God to all His creation. Men, and churches, are mere instruments for the realisation of this gift, which, like a supernatural sword, cuts through the chains of nations bound by Hell to the wall of their self-destruction. That the sword should claim credit by subjecting to its supernatural nature the One who sets people free is a new form of idolatry, all the more subtle in that the instrument is worshipped for being of God, following the animalistic reasoning of those who, by worshipping the Moon or the Sun, believe they are worshipping their Creator. I mean to say that the Power and the Glory belong to God, and that men, like churches, are merely instruments of liberation; consequently, anyone who demands a toll—in the form of tithes, commandments or any other system of servitude imposed on the liberated by their 'liberator'—is committing a rebellion against the God who freely granted the entire universe the right to eternal life. The Christian, in fact, owes the grace of being born into freedom—to enjoy the glory of the children of God—solely to his God and Lord, our King Jesus Christ. He who sets free in His Name is nothing. Neither church nor pastor. The glory of liberation belongs not to the servant, but to his Lord, and

to Him—and Him alone—does every person, born into the Faith, owe their inalienable right to eternal life in the Paradise of God, their Father. This does not imply, far from it, as Luther concluded in his dispute with the Pope, that we must take the servant and send him to hell, all the more so since the Servant and the Lord form a single reality, a single Body, divine and eternal. That the liberating sword should suffer constant blows against the chains and, through such wear and tear, be condemned to the fire is an exercise in supine, tremendous and categorical ignorance which highlights the neglect of the Supernatural Nature of the Arm of God. Not because faith is corrupted, as Peter said to ‘the chosen exiles scattered abroad: For this reason you rejoice, even though you may now have to grieve a little, through various trials, so that your faith—more precious than gold, which is corrupted even though refined by fire...’. It is not because faith decays that we have the duty—which Luther imposed upon himself—to take faith and cast it out of our souls, for our souls deserve more than a faith ‘that decays’. This system of thought, which stems from pride, is destructive, schizoid, and ultimately leads to a perversion of the mind of Christ, the fruit of which, as we have already seen in the 20th century, can be nothing other than a Cain-like behaviour on the part of those who think in this way and separate themselves from other Christians on the grounds that their faith is corruptible and the faith to which they aspire is an incorruptible faith. One need only turn the pages of history to see the madness in this sort of discourse. And as we shall see elsewhere, and as the Apostle acknowledged in another Epistle, to live such a faith we would have to be out of this world. Yet, having been born into this world and living in it, to try to prevent the influence of this world from affecting our faith—that is to say, ourselves—is to pursue a folly. A folly as great as using reality as an excuse and turning our own failings into a justification for every crime we can think of, as if—so long as we retain our faith—we were permitted to do what has earned the Devil eternal banishment from God’s creation. Never! As we all know, God’s Work is that we believe in the Son. Yet everything in the world is arranged so that this Work does not achieve its most precious goal: that we may be in His image and likeness. The history of Christianity, within whose volumes the Age of the Reformation features, is one of the effects of that millennia-long battle between Faith and the world’s ignorance. To believe that Luther marked a turning point is a terrible mistake. Just as terrible as believing that the Council of Trent did the same. The Faith of Christ has but one word and one righteousness:

But the righteousness that comes from faith says this: Do not say in your heart, ‘Who will ascend into heaven?’, that is, to bring Christ down;

No one, neither on Earth nor in Heaven, could cause the Image and Likeness to which we were called from the very beginning of the Creation of our World to be reborn within our being. Only He whom God gave us as an eternal Model could imbue our consciousness with His Reality through the living Contemplation of His Person. The Church, and the priest as a Servant, has a duty, rooted in the

covenant of life, to bring us closer to the One who is our Model; but it is in the children of God that this Model comes to life within us, or as the Apostle would later say: ‘Christ, who is your life’. Just as we received life freely from our parents, so too do we receive freely our right to eternal life, which is given in Christ—our Faith made flesh—so that we may not be children of God in word alone, but in Power and Glory. Or does the Christian not spread his banner over the whole world?

Or: ‘Who will descend into the abyss?’, that is, to bring Christ up from the dead.

Into which the true being of Man was cast as a consequence of the Fall. Having been created to know the freedom of the glory of the children of God, where did we end up, and why do we find ourselves the very next day trapped in the jungle of infernal passions that have devoured us over the last six millennia? What man could restore us to God? What creature in Heaven or on Earth could rescue our Being from the grave into which it had been cast? It is true that God might well have given us another of his children as a Model. For when he said, ‘Let us make man in our image and likeness’, he implied the involvement of his entire Household in the formation of the human race. Our glory lies in the fact that, having mercy on us, He chose to give us His Only-Begotten Son Himself as our Model, so that our Being might be reborn all the more beautiful the more monstrous it had become through the Fall. He alone could redeem our being by thus making his life our life. And vice versa: are not the Image and its reflection eternally united? It is undoubtedly in this way that Christ and the Churches became one, even though, as we said above, this union remained subject to the law of natural corruption in the world. In short, our Being owes its life to no one but the Son of God, and, consequently, every toll, every tithe, every commandment that turns our faults into sinful acts, is a criminal act against the justice of the faith.

But what does it say? ‘The word is near you, in your mouth and in your heart’—that is, the word of faith which we preach.

Namely: Jesus Christ is God the Only-Begotten Son, born of the Virgin Mary, our Everlasting King, Lord of all the churches, with which He united Himself to beget children for God—His Offspring in the Spirit, us, the Divine Offspring, by virtue of whose future birth the whole of Creation waited in anticipation until it might see, with its soul, Man set free and made a partaker of the glory of the children of God. This was the Will of God in sending His Son from Heaven to descend into the abyss, to rescue our Being and to restore His Work, making it all the more beautiful as it became the Image and Likeness of Him for whom God the Father renounces all things and without whom God cannot conceive of His Life: His Son Jesus, our Hero, King and Saviour. This is the Faith that the Apostles preached. And this is the Confession that cost them their lives.

For if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

Nothing could be easier. Nothing could be simpler. Two millennia after the author, we must bear in mind that nowadays even parrots repeat this Confession. When reading the Scriptures, our intellect must not separate History from Life. History without life is nothing. And Life is, in itself, History. We could put it this way: the text exists within its context, and any dissociation of the two requires an attitude of wisdom; if this is lacking, it implies a manipulation of the original meaning of Scripture, leading to a perversion of Doctrine. In this case, the Faith remains the same. One cannot be a Christian and not believe in the resurrection of the Son. And one is a Christian because one believes that God raised Jesus from the dead. That is the Text. The context is that today you can shout it out in the street and no one is going to put a sword to your throat or throw you to the lions. The fruit of Faith is the same in every person: eternal life. However, to think oneself superior to everyone else simply by repeating this confession a thousand times a day in the street when the context—that is, the death penalty for making it—no longer exists, implies a certain degree of madness.

For with the heart one believes unto righteousness, and with the mouth one confesses unto salvation.

Unfortunately, there are still nations in our world that hold the sword against the Faith. It is a fact, not an accusation. There are millions of Christians who are subjected to abuse and torture for confessing in private what, amongst us, no longer even provokes a laugh in public. So, if we are God's heirs, and everything belongs to us, how can we—as partakers of the glory of the children of God—allow our brothers and sisters to suffer abuse and torture for confessing what we ourselves live out freely? And what is even more dramatic and terrible: how can we allow our governments—and the governments that persecute and torture our brothers and sisters in the Faith—to engage in diplomatic relations without our governments bringing to the fore, placing centre stage and putting on the table a condemnation of such criminal and murderous conduct? For, certainly, Christ's death was a necessity; but we have received, as our duty, the command to live. And with that duty comes the right to defend this life; and, since we are all in Christ, the torture of one Christian is an affront to us all. But some may ask: Did Christians rush to defend other Christians from sacrifice, given that martyrdom was the crowning glory of their faith? And I say to them: There was a necessity for Christ's death. But once that Necessity has been fulfilled, it is unchristian for a Christian to disregard the Sacred Right to Life of all citizens of the Kingdom of God.

For Scripture says: 'Whoever believes in Him shall not be put to shame.'

How could it be otherwise! Or did God create us to be trampled underfoot by the beasts of the field, and not 'to rule over all creatures'? The Testament is clear:

‘Your descendants shall take possession of their enemies’ gates’. There is therefore no confusion for those of us who live in the Light of Truth. And the truth is, in the words of St Paul:

There is no distinction between Jew and Gentile. The Lord is one over all, rich towards all who call upon Him,

Which must continue to seem like heresy to the Jews, and in their heresy they are incapable of understanding that God is Free to do and undo according to His Omniscience, and this Omniscience is certainly not subject to the Talmud or the Torah, for He who writes stands above His Work and can destroy what He makes with His hands in accordance with His Knowledge and His Power. The opposite—limiting God’s Will to the interests of one people—is called Judaism.

For everyone who calls upon the name of the Lord shall be saved.

Or must God ask His creature’s permission to raise up whomever He wishes from the work of His hands? Or must He structure His Plans whilst taking into account the plans of His creatures? Or subject His projects and decrees to the thoughts of His servants and children? And so what? What right does anyone have to object if He has willed that the Gate to His Kingdom be His Son, and that whoever does not accept His Crown and Lordship shall not taste the sweetness of eternal life in His Paradise? Have not the Jews experienced first-hand, over these two millennia, what it means to reject this Will as revealed in the Gospel? Did God perhaps take into account that they are descendants of Abraham when He imposed upon the Jews the punishment due for rejecting His Eternal Will? Did He take it into account when Adam, the father of the Jews, sought to impose his will upon God? Faith may be corrupted, but is God corrupted out of love for His creatures? Where God said ‘NO’ yesterday, does He say ‘YES’ today? Clearly not. The same Law remains in force, and the right to eternal life passes through an everlasting Gate, which we all know: Jesus Christ, equally for the Jews as for all other people on Earth.

The Gospel, preached to the Jews and rejected by them

We return to the point where space and time meet, and far from which arises the interpretative dispersion to which Protestantism has accustomed us from its inception to the present day. We have already stated that taking a text out of its context is an act of brainwashing on the part of the person who does so, with regard to those who accept this corruption of the intellectual process as valid. There are two forces that converge in the course of history: the mind of the individual and the behaviour of the people within whose sphere the thinker, in this case, operates. Let us not forget that the Gospel not only did not abolish Thought

but rescued it from the tomb into which the fall of the World in which it was born had buried it. Did Thought not exist before the Academy of Athens? Well, certainly yes, and certainly no. Before Philosophy came Myth, and it was only with Christianity that Philosophy became Science in the crucible of Theology; and it is thanks to the Christian spirit that Logic was resurrected, now integrated into the Christian body, where, nourished by the wisdom of the Augustinians, it grew stronger and eventually became independent, giving birth to the Renaissance. Before Socrates, thought existed, but as it was focused on Myth, its fruit could not give rise to Philosophy, within whose body Science would emerge as an independent reality. It is this reality that was consumed by the fire of events, long before the birth of Christ, and it was through the work of the School of Alexandria that the scientific thinker came to be transformed into a myth—a rare species to be admired but by no means to be taken seriously. It is Christianity, as seen in St Paul, which rescues Philosophy from the distinctively pagan sphere and transforms Philosophical Thought into an instrument in the service of the Gospel – a fusion that was to remain intact and would demonstrate its versatility in Origen, following whose path one arrived at St Augustine, thence to St Thomas Aquinas and, finally, to Galileo Galilei, the point at which Thought and Faith part ways and each goes its own way—against the will of Faith, it must be said—yet without Faith being able to prevent its creation, Western scientific thought, from slowly but inevitably becoming its worst and most terrible enemy, thus fulfilling the saying: ‘Raise ravens and they will pluck out your eyes’. Yet if anyone can prove that Science would have survived the Fall of the Ancient World had it not found refuge in Christianity, from that moment on we shall declare Christ an outcast.

But how will they call upon the One in whom they have not believed? And how will they believe without having heard?

The Apostle, therefore, lives out a reality of his own, a personal one, which ultimately establishes his identity within the complex world of humanity’s collective memory, setting his actions apart and making his figure a central axis of historical dynamism, without which the future would not have attained the character it acquired from the time of Saint Paul onwards. In other words, it is just as irrational to believe that Saint Paul reinvented Christ as it is to ignore that, without Saint Paul, the fusion between the two spirits—that of the Gospel and that of Philosophy—would not have taken place at the speed at which it did without his Christianity acting as a mediator. St Paul was the embodiment of a sui generis Christianity, within the particularity of which the tendency of thought to nullify individuality in the name of the universality of the Faith found its path; and, without excluding this universality, opened the door to Christian individuality—in the manner of Christ Jesus—where the ‘I’ and the ‘We’ coexisted without any internal conflict. In opposition to the disruptive Jewish tendency—which would lead to Israel’s destruction, and whose supreme principle was the branding of the

anomalous as heresy insofar as it constituted individuality (a prophetic trait in the Hebrew context)—a tendency aimed at turning every son of Abraham into a wretched clone of the corrupt model that the priests and rabbis had forged regarding the nature of Being—Jesus Christ set in motion a new Model: the Son of Man, the ‘I’ as the foundation and pinnacle of life’s fulfilment, the ‘We’ as a perennial, indestructible unifying body, within whose dimension these two sublime forces coexist in a divine, inseparable whole, harmonised by a Universal Spirit which makes the Individual its eternal Foundation Stone and the Kingdom of God its Temple, its Edifice, its Palace, its City, its World. It was therefore impossible for Christ Jesus to be accepted by the Jews as the Man in the Word of Life: the Man in the Image and Likeness of God, a perfect, complete Person, existing of and in himself, intelligent, creative, active, free. This opposition would find in the Apostles, by virtue of their Jewish origins, a strong advocate when it came to ensuring the growth of Christianity remained within the inner confines of Hebrew thought. The famous dispute between Paul and Peter, resolved by their shared Lord for the good of all, brought to the fore that terrible confrontation which, had Paul lost, would have rendered the resurrection of Philosophy within the body of Christianity impossible. It was here, in this victory—not of Paul or Peter, but of the Lord of both, though sealed by Paul—is where Christianity set out without looking back; and along the way, without intending or realising it, just as the Philosopher had come to believe that the impossible was his fate, Thought attained Wisdom; they became one, and together they secured for Humanity what would otherwise have been impossible. Namely: the victory of civilisation over the foretold fall of the world, within whose walls its edifice was forged. Judaism, as things stood, no longer played a part in the course of the centuries.

And how shall they preach unless they are sent? As it is written: ‘How beautiful are the feet of those who bring good news!’

Any interpretation of Paul’s text must take into account this view of Paul’s own regarding his specific reality, for personal uniqueness in no way negates the concept of the broader picture within the framework of which each individual operates. And vice versa. Man’s integration into the universe of circumstances of which he forms part does not oppress his ontological individuality. I would say quite the opposite: it enriches it. In this context, it is fair to say: what greater good could be done for Man than to grant him an encounter with his Ontological Identity, to see the Living Model of Being in whose image his existence was conceived! It was that Identity which was cast into the dust by the Fall of Adam and his world; it was this Personality that Judaism kept in its tomb beneath a cosmos of prescriptions and bloody rites. No greater good could God do for Man than to resurrect his Self from death and grant him New Life. Before Christ, we were animals dragging our chests through the dust, murderous beasts devouring one another with no hope of a solution or a break in this cycle; Jews and Romans alike, Greeks and Persians, Chinese and Aztecs—all peoples had as their model

of Being a criminal and murderous type whose thoughts had but one aim: to justify that behaviour. After Christ, Man's Being holds within his Thought the Model in whose Image he was created, and sees in the ancient type a monster, imposed upon the Human Race by the Fall—a murderous beast made all the more powerful insofar as it used Divine Reason to render its murderous empire all the more omnipotent. For the Fall did not destroy God's Creation; rather, the evil lay in turning thought into a weapon for man's domination over his fellow man. In other words, the Fall opened the door to the most violent form of schizophrenia conceivable for Humanity; the human race fell within that edifice, and the door was shut behind them... until the Son of Eve, the Son of Man, arrived, as it is written. The lethal difference between Judaism and Christianity is that Judaism confined the way out of such a situation to its predominant position within the New World as a Superior Race, chosen and called to rule over all the nations of the Earth. The Messiah, according to the Temple rabbis, was a Divine Hitler whose Empire would extend to the ends of the world, and anyone who did not submit to his Throne would be annihilated, exterminated... in the name of God. The Christianity of Jesus embraced the madness of such a messianic conception and brought it to the attention of the whole world by allowing himself to be crucified by those who saw in his eyes the madness that, in God's eyes, was the Jewish conception of the Son of Eve. Unfortunately, such madness still persists, causing deep enmity between Jews and Muslims and acting as a lethal wall of separation between Christianity and Judaism. For if there is a man with even a modicum of sense who does not see the madness in the current rabbinical preaching of the racial superiority of the Jew by divine election and his future as the Leading Nation of the Fullness of the Nations of the Earth, we must agree amongst ourselves that certainly the 'light' of some is true darkness. It is understandable, then, that the Jews to whom Saint Paul refers should see in the good of all a gift from the Devil, and in the evil of all the beginning of their universal hegemony. The fate of such a people, driven mad by their rabbis, could be none other than that which history has sealed.

But not everyone obeys the Gospel. For Isaiah says: 'Lord, who has believed our message?'

The truth needs neither anyone nor any proof to specify its nature. But because of our ignorance, it allows itself to be dissected and studied, in the hope that, upon seeing the substance of which its body is composed, those to whom it is addressed will do themselves the favour of looking in the mirror. For the complexity of the structure of the Acts was determined by the Causes and Effects of the Fall. As we have already stated elsewhere, the Fall took place in our World and made use of our flesh to declare war upon an Eternal Spirit who, by virtue of His Attributes, was hated—precisely because of those Personal Attributes—by the authors of the words that killed Adam. Whether Christianity triumphed or failed determined whether the enemies of the Spirit of God would claim victory through the total

destruction of our world. It was impossible for the Jews, slaves to the Law of their rabbis, to even comprehend the nature of the causes that led to the choice of their forefathers as bearers of the Messianic hope of God's victory over His enemies. And since they could not comprehend the causes, they could scarcely understand their effects. Not even if they heard Christ himself.

So faith comes from hearing, and hearing comes through the word of Christ.

God, through His experience of dealing with extreme situations—let's be frank—had the upper hand when it came to prophecies. Anyone who has travelled far and wide and experienced many different situations is, in time, able to predict—from what they see—the nature of the landscape they will encounter round the next bend. It is pointless to waste time speculating on the true extent of divine experience. As for how the historical situation created by the rebellion of some of His children against His Spirit—that is, against His 'I'—the I of the One who says: 'I am who I am'—the effects of that universal situation upon the human race were not unknown to Him, all the more so as He guided the course of time from Adam to the Son of Man, His heir and Avenger of His blood. The Jews, a people of the human race, were no exception to this law of logic. Not knowing what their role was in Universal Events would be the beginning of their nation's destruction. That destruction was bound to come, and it did, even though they devoted all the strength they were capable of to the survival of their Temple. The law is universal and makes no exceptions. He who lives by the sword shall perish by the sword.

But I ask: Have they not heard? Certainly they have. "Their voice has gone out into all the earth, and their words to the ends of the inhabited world."

The folly of every enemy of God – which would later manifest as folly directed against Christianity – lies in the belief that one can destroy what God is and does. Even in our own day, and despite millennia of experience, groups of fools continue to fight against Christianity, personified in the Church, and, like mad beasts that learn nothing from past lessons, they repeat the failures of so many others, as if God were no longer today what He was yesterday. Even before the anti-Christian persecutions had begun, God had already foretold the triumph of Christianity and the spread of His Salvation to the ends of the earth. This did not imply the abolition of human freedom to choose between God and the Devil, between His Kingdom and the Reign of Death, between Heaven and Hell. Ultimately, having been created in His image and likeness, freedom is the supreme, everlasting gift bequeathed to us as an imperishable human good. By this very law, those who wished to enslave us were bound to kill the Liberator. Hence it follows that whoever wishes to enslave humanity must first eliminate the Church—that is to say, Christ.

But did Israel not know this? It is Moses who is the first to say: 'I will make you jealous of a people who are not a people; I will provoke you to anger because

of a foolish nation’.

In truth, and as I have said above, an endeavour once abandoned as impossible—that the thinker might attain Wisdom, to follow it, it is understood, not to enslave it to his passions and interests—was fulfilled when Christ Jesus was born. We have seen how Science has placed itself at the service of the interests of powerful clans and wealthy groups, selling us all out on the basis of a selective, pro-Nazi, homicidal and geocidal ideology. It was this folly that brought misfortune upon the Jews when they sought to put God to work, creating for themselves a universal kingdom whose aristocracy and throne would be composed entirely of the Jewish people. In response to this folly, God meted out the punishment they deserved for murdering their own children—born of our women—through the incarnation of the Messiah they had asked for, to their own ruin: Adolf Hitler. Was the Messiah they asked God for anything other than a Jewish Hitler, under whose ‘final solutions’ all peoples who did not submit to their universal crown would be exterminated; that is to say, all of us, the peoples of the Earth?

E Isaiah dares to say: ‘I was found by those who did not seek me; I revealed myself to those who did not ask for me.’

Once the moment was predetermined when the Jews would not step down from the Talmudic bandwagon and the version of the Messiah they would present would be that of a Hitlerian Emperor, the fate of their nation was sealed. And the very act of prophesying it did not in any way diminish the effect that was to follow. As it is written: ‘The ruin that will bring destruction upon this people is decreed’. Beyond the horizon of that destruction lay the birth of a new historical landscape, as we can all see from the facts—those of us with the intelligence to perceive the succession of universal events and the End towards which History tends in its Fullness.

But to Israel He says: “All day long I have held out my hands to an unbelieving and rebellious people.”

Which leads us to another question: What would have happened had the Jews not crucified Jesus Christ—that is, had they reached out their hands to Him who had been extending His hands to them for so many centuries? Although, of course, to dwell on what might or might not have been is not thinking at all; it is merely killing time

The rejection of the Jews is not total

In light of this, I ask: has God rejected his people? No, certainly not. For I am an Israelite, of the lineage of Abraham, of the tribe of Benjamin.

The course of events once again demands attention. Divine Justice—according to whose principles the children of Adam, whose Fall dragged the children of other fathers from other nations into the hell of the rupture between Man and his Creator, and the consequent transfer of power from God to the Devil, leaving the world subject to the dominion of Death—that Justice can only be condemned on the basis of the suffering imposed by the inescapable fact of being born into the lineage and generation subject to the principles of Divine Justice. It is the Jews who must pause to consider whether God was just or unjust in ensuring that, through the condemnation of the children of Abraham, Salvation should come to us, the children of the fathers condemned by Adam: that is to say, the falling of the wall of enmity which Abraham's fleshly father erected between the Creator, God, and creation—us, mankind. To close one's mind to this thought by dogmatising about the animal nature of all men, above whom stands the chosen people—the only people, the Jewish people—who alone should be called human; to shut the door on the truth in this way, through the demonism that caused the Fall—now elevated to the status of sacred scripture—was the decisive folly that brought about the destruction of the Kingdom of Israel and the disappearance of the Jewish State from the map of nations. For, as can be inferred from the explosive psychosis that blew Adam's world to smithereens, the contempt for Man—whose animal origin all the children of God had witnessed first-hand, following his evolution step by step from the primordial clay to the arboreal realm and from there to Eden—that contempt for that naked ape was among the driving forces behind the last War of Heaven. When the Jew imposed upon himself, as a sacred rule, contempt for all the children of the fathers condemned for the sin of Abraham's father, bringing upon an innocent world the punishment due to their guilt—whereas they should have walked, like their prophets, clothed in sackcloth and ashes, crushed by the realisation that they were the children of the offender who brought ruin upon our world, whose sin was borne upon the shoulders of his Son, the Christ, the Son of Man; when the Jew responded to divine truth with his supine ignorance—namely, that all Gentiles are beasts—on that day, long before the Nativity, the destruction of the State that was to be born was sealed. For let us remember that Isaiah lived before the destruction of the kingdom of Judah. Thus, long before the return from the Babylonian Captivity took place, the mystery of the fall of the children of the transgressor, Adam, into the demonism entailed in the contempt for the human race—this Fall of the Jew—had already been foreseen by God and foretold by Him so that the resulting lesson might serve as a source of wisdom for us all. What I mean is that, as soon as Adam fell, God's vision turned to judgement; He saw the future of the world abandoned to the destructive forces of Death, and from this wisdom—that of One who has witnessed the phenomenon many times over—God prophesies, that is to say, reveals the End to which the infernal alliance between the world, the devil and the flesh leads: 'You are dust, and to dust you shall return'. God is not speaking of Adam as an individual but of Adam as the Head of the Human Race. The world—and by

extension, every world—left to its own devices, steers its future towards the graveyard of its total extinction. God merely reveals to Adam the consequence of his offence. It is a consequence that becomes the ultimate fate of every people and nation, and, by apocalyptic implication, the fate of Humanity. God saw countless worlds follow that path and reach that point. And He saw how the final outcome of the struggle between Good and Evil is, invariably, the disappearance of the world in which the fruit of cursed knowledge has sprung forth: violence as a means of seizing power, the death of the other as a bridge to the Empire. The end of every world caught up in this aggressive, psychotic, schizoid, suicidal dynamic is extinction, which, through the multiplication of this force over time, becomes apocalyptic. Adam, too, sees this fate, understands it, and flees from God's presence. His retreat is the forward retreat of the mad murderer who realises that he can only escape the law by killing more. God finds him in that state, and His mind foresees the rest of the path by which humanity would come to its destruction. 'You are dust, and to dust you shall return.'

God has not rejected his people, whom he knew from the beginning. Or do you not know what Scripture says in Elijah, how he accuses Israel before God?

But... If the vision was according to Wisdom, and the Judgement according to the Law, the Sentence was according to Justice. Against Calvinist Protestantism and pseudo-Christian predestinationist doctrines, it must be said that God took two things into account when He gave His son Adam a wife. The first was that, left to their own devices, they would pass the Test of Obedience to which he had been subjected; the second was that none of God's children would dare to intervene in Eden. Freedom, in any case, is supreme and, having been created in the image of God, the will of the Being is the eschatological inheritance that determines the Personality of the *I Am*, which, as children of God, all creation receives as a garment of eternal adoption. The Law applied to everyone. Whoever ate from that Tree would die. No one, under any circumstances, was to alter the course of events ordained by the Creator, the outcome of which depended exclusively on the freedom of that man subjected to the Test of Faithfulness. The terrible pronouncement of the Law: 'You shall surely die if you eat of it', had the effect of erecting an almighty wall of defence around Man, against the solidity of which no child of God was to undertake any action whatsoever: on pain of death. God's confidence in the obedience of His entire House was based on a decisive ontological point, namely that, since all His children were immortal in the image of Divine Indestructibility, the Law could only be fulfilled through the banishment of the transgressor beyond the bounds of Creation. Placing His trust in His children's fear of His Law and His hope in the triumph of human freedom, God left the course of events in the hands of nature itself. Contrary to His Trust and without betraying His Hope, insofar as human freedom was forced to act against its will—since its Intelligence had been violated by a Lie—God found Himself caught in an Apocalyptic Trap. If He did not apply the Law, it was taken for

granted that this precedent would place God's children beyond the Law. Out of love for His children and because of the precedent that Adam's absolution would set, God would have turned His kingdom into an Olympus of gods whose actions would become inviolable, and whose inhabitants would be placed absolutely and eternally beyond the reach of the Law. And if He applied the Law to Adam, God would find Himself in the position of one who, by reason of the complexity of His Work, would have to condemn the whole world for the sin of a single man. As the Apostle had already said earlier, speaking of the prototype of Christ, Adam was born to be the Head of the human race. I mean to say, God said: 'Let us make Man...'. He was not referring to an individual in his own right, but to the human race as a single Body, of which Adam was the Head. Once the Head had fallen, Adam dragged all the nations of the Earth down with him in his Fall. A Fall from that world from which God excluded Abraham and his descendants.

Why? Why does it exclude the children of the criminal and abandon the children of the innocent? The answer provided by Judaism – which Islam would later inherit, and which certain Christian-like circles would adopt from the outset – would be a version of the demonism that caused the rebellion against the Law, led by the children of God in their quest to transform the Kingdom of God into an Olympus of murderous gods. Or, to put it another way: God is Almighty and is under no obligation to explain to absolutely anyone the reason for what He does. Because He is Omnipotent, He can do whatever He pleases without basing His actions and behaviour on any notion of justice. Man's only course of action is to kneel and cry out: God is and is Great, God is Great.

This was the cry of adoration that the so-called rebellious angels sought to impose upon God, hoping that God would reward their adoration with a paradise of gods inviolable to Divine Law itself. A cry against which God rebelled by applying the Law according to its written terms, which extended to all his children. For, certainly, God could not absolve His youngest son, Adam, on the grounds of a lack of free will during the act of disobedience without thereby annulling the Law; and its application called God's Glory into question by condemning all of humanity for the sin of a single man. But, by not absolving Adam, His Justice was exalted to everlasting Glory; by virtue of this, the Death demanded by the Law was applied in full to the rebellious part—that is, banishment from the bounds of the Creation of the Two—which encompasses within its boundaries the Infinite and Eternity, insofar as they are one with God the Creator. where would the rebellious part go?

Within the framework of these consequences, the portion of the people descended from that Adam was sealed when God accepted their defence on the grounds of the coercion exerted upon their free will. The Sacred Reason that distinguished the descendants of Adam was enshrined in the Promise of the Birth of the Redeemer. But God said nothing about how or when this Birth and their Redemption would take place, and therefore the Jews could know nothing of it.

Hence, aware of this ignorance, the Prophet said:

“Lord, they have killed your prophets, they have razed your altars; I am left alone, and they are even plotting against my life.”

We can see that not only the Jewish people, but any people who had been subject to the law of their forefathers, would have acted according to the same pattern of behaviour. The war being waged on Earth involved Heaven, and in its battles, humanity was cannon fodder—supporting actors destined to perish during the scene with no greater glory than the fleeting significance attributed to their lives by the director of History. The role of the Jewish people, though a leading one—a starring role insofar as it was personal and unique to them—conformed to the universal script; and within that basic script—unknown to the Jewish people and reinterpreted in its own way by Judaism, which, through its prescriptions, sought to erase the original (unwritten, but existing in the Divine Mind) and put forward its own, interpreting Universal History according to its own natural intelligence—the role of the Jewish people was that of the murderers of prophets and, ultimately, of the Redeemer himself. Nothing and no one could prevent the Crime against Christ from conforming to the Script. After all, that is what the Bible is: a Script. A Script whose story was the deadly confrontation between the Son of Eve and the murderer of Adam. Everything else—the rest of the entire world, including the Jews—were supporting actors whose roles were determined by that Final Duel, upon the outcome of which the Future of the entire creation depended. As Saint John revealed: Christ’s Death was a Necessity. And God, observing the Duel from His Power, foretells the End even before the Victory of His Champion takes place, as the prophet says: so that no one might believe that He had not announced it long before it came to pass. Confidence in His Victory was the universe’s best-kept secret. And yet it was written: God would send, so that the Law might be fulfilled, His Only-Begotten Son, who, incarnate in a daughter of Eve, would be born of Eve, and, being the Son of God, could be chosen to seek Vengeance for the blood of His Younger Brother, Adam, father of Abraham, father of Jesus. How, then, could the sons of Abraham know what was a Mystery even to Satan himself, who presented himself before God as one who believed he could defeat any son of man in a legal Duel, for the Law was clear: the Avenger had to be a son of Eve. It was madness to ask a mortal man to be privy to a secret whose enigma even an Immortal, having it before him, could not unravel. Hence the Prophet’s reply:

But what does the oracle reply: ‘I have reserved for myself seven thousand men who have not bowed the knee to Baal’

God did not reject the Jew as a human being, but rather rejected his religion, inasmuch as it was the animalistic dogmatism of Judaism that dragged the children of Abraham into taking the Devil’s side, and inasmuch as the forces of hell devoted themselves to persecuting Christians. Yet both Jew and Gentile had

been, and continued to be, part of a war between Heaven and Hell which, at last, became incarnate in Christ and opened its ranks to the universe of human nations so that, united in their Fullness, they might say ‘Yes’ to God’s Law—the ‘Yes’ that the First Man had denied Him.

For in the present age, too, a remnant has been preserved by virtue of a gracious election.

The Biblical narrative brought one era to an end and ushered in another. And yet, if we were all condemned because of one man—Gentile and Jew alike—it was only natural that God should not exterminate the children of Abraham but, whilst subjecting them to justice, should preserve his seed so that his body might likewise experience the grace of redemption. Had Adam not fallen, humanity would never have known hell. The other approach—exonerating oneself from all guilt by the stratagem of tracing all nations back to Adam according to the flesh—is called Judaism. It was this Judaism that God wiped from the map of history and decreed should arise in the future, so that, through knowledge of its dogma, all Jews might understand the folly of their exoneration on the grounds of an election ‘not by grace’ but by the arbitrary power of a God who, by that power, can do as He pleases, condemn an entire world for the sin of a single man, save the descendants of that sinner, and condemn those of the innocent dragged to hell by the sin of the father of those descendants—chosen by the arbitrariness of that God to know the delights of Paradise in the afterlife, and in the future of that life, the forbidden fruit of the Universal Jewish Emperor who is one day to be born to rule over all the nations of the Earth. In other words:

But if by grace, it is no longer by works; for then grace would no longer be grace.

It is not that St Paul was a joker and took the persecutions of his blood brothers against the Christians—in which he himself participated so cheerfully—as a joke. The Grace of which he speaks is not that kind of grace. It has more to do with the grace shown to a prisoner sentenced to death in whose crime a mitigating circumstance is found, arising from a force majeure against which it was, by its very nature, impossible for the condemned man to prevail on his own. Once this force majeure has been established, the Judge grants clemency, without annulling the punishment due for the crime committed. This is self-evident. He who sheds human blood must face the sentence for the crime, which is death. Yet it is God Himself who recognises the existence of forces majeure on the basis of which clemency may be granted—that is to say, not a remission of the punishment, but rather the full execution of the sentence. It is in this way that, whilst God preserved a portion of the Jewish people—who were responsible for the death of Jesus and his brothers in the spirit of Christ—the sentence was not set aside, and the destruction of their state and nation was to proceed in accordance with the law. Yet the very same redemptive cause placed before the tribunal of the children of

God a ground of force majeure, recognised in the Necessity of Christ's Death, by virtue of which Grace was granted to the fleshly people of Abraham and from which the preservation of their lives was ordained—lives which would otherwise have been subject to the law of extinction that follows crime. Thanks to this Grace, the Jewish people currently possess: Life, State and Nation.

What, then? That Israel did not attain what it sought, but the elect did. As for the rest, they have become hardened.

Obviously, for it was impossible for God to grant to a man what He would deny to a son of God, namely, to sit on the Throne of God as the everlasting universal King. But you will say to me, 'Were not the brothers of Christ men?' To which I reply: Indeed they were, for as co-heirs of the Heir of Adam, the Kingdom belonged to them. God brought this about by making this Heir—Jesus—the rightful Lord of this Throne; and by uniting Himself through His Incarnation with the descendants of Eve, He made His Brothers—the chosen ones from among the children of men—partakers of His Crown. Partakers, but not owners. Co-heirs, but not proprietors. Children, but adopted. There was only one Eternal Universal Heir: Jesus, God the Only-Begotten Son, to whom, by Divine right, the Kingdom of God belongs and, by the right of the Incarnation, the Crown of Adam, which in David became Universal; in this way, God, the Father of Jesus, foreshadowed the unprecedented Revolution that would take place in Creation following the Resurrection. But for there to be a Resurrection, Death had to occur.

As it is written: "God gave them a spirit of stupor, eyes that could not see and ears that could not hear, even to this day"

The very law that confined the Gentiles to the dungeons of Death, paying for the sin that only Adam had committed, would have to extend its reach to the children of the sinner. Although for a time the Jews were set apart—even whilst remaining within that world which their fleshly father had cast into hell—the barrier that Moses erected around them kept the flames of that fire at bay from Israel, which always had God within its history. But Necessity had imposed its Law long before Moses was born, and the day was to come when the Jews would taste the meaning of living without God, abandoned to the forces of hell with no means of defence other than human law itself. Such is the state into which the Gentiles were cast because of the sin of the Jews' fleshly father. Seeing Necessity, the king of the prophets said:

And David says: 'Let their table become a snare, and a trap, and a stumbling-block, in their just recompense'

Nothing and no one could halt the force of the elements unleashed by the Fall. The prophets knew this, and history has proved them right: the Bible is a script dedicated to the glorification of God's Only-Begotten Son, into whose hands His Father entrusted the future of His Kingdom and of His entire Creation. The Jews

could not overcome the power of the forces of darkness that their earthly father had unleashed upon humanity on the day that God withdrew the protection under whose seal they had lived for millennia. Now, the Law is universal, and it is David himself—the glory of the Jewish people—who dances naked, to the scandal of his people, in honour of his incorruptibility. ‘Whoever sheds human blood, by human hands shall his own blood be shed’. The Law makes no distinction between Jews and Gentiles. And in honour of this universality, as David celebrated God’s Judgement, the Hero danced naked; a dance which, in the light of Christ’s Death, would ultimately be performed upon the grave of his own people. Hence he insists, saying:

Let their eyes be darkened so that they may not see, and let their necks be bowed for ever

Not all is bad news, however. And although this is said to make the Jew who lives by his dogmas—out of time and out of place—reconsider, only an ignorant person could forget that David was dancing upon the Devil’s grave and celebrating the Victory of the Son of Eve, and with his pen he pleaded before God for the Judgement long since written: ‘If you eat, you shall die’.

Let it be so, then: eternal banishment from the realms of Creation for those who were once children of God, and may God distribute the peoples of the Earth amongst them.

The Reprobation of Israel

Rarely does one have the opportunity to read the history of the whole of humanity summarised in a few lines. All human wisdom—be it scientific, theological or simply ideological—is, in the end, nothing more than a substitute tailored to the rationality of the ages, an animal-like substitute with which Man’s natural need for knowledge seeks to make up for the lack of true Wisdom—that Wisdom within whose bosom the Idea of Man was woven, whom God conceived in the flesh when, with His almighty Word, He gave him life. From the day after the Fall until the First Hour of this New Day, the history of human civilisation has been a bloody and harrowing ordeal, from Cain to Cain. As if it were a breeding ground for thought, the blow to the skull shook the very foundations of Man’s intelligence, and the outcome of his journey through the darkness resulted in yet more reasons to kill Abel—again, once more. To this reality was reduced the Tragedy of Mankind: to repeat, century after century and on an ever-greater scale, the fratricide that fired the starting gun for those six millennia of global civil war which, today, are drawing to a close. No one doubts that, even as the End of the Tragedy dawns, the final stretch of the journey bears upon its brow the accumulated mark of the destructive forces that have turned our world into a sad

and harrowing spectacle. Destiny, however, is written. Not from now, but from long ago. Knowing the Author, Saint Paul takes the liberty of writing this chapter of prophetic hope and vision of a future in which the nation not yet destroyed—and after having been scattered and persecuted—would return to its origins to be the recipient of the very same Grace that the God of Israel so generously poured out upon our homes, we, the children of those parents who, because of the sin of the father of Israel, were cast out of the Presence of our Creator and delivered into the dominion of Hell, with no help to overcome its inhuman designs other than the natural forces around whose main pillars our creation was woven. The glory, therefore, belongs to no one, and we owe our victory to no one but Him who wove our Being in the cradle of His Omniscience and, even before we were born, beheld us in the fullness of our Age, to the Joy of His Spirit and the Good of all the Peoples of His Kingdom. As one who lives within that Omniscience and, as a son of Wisdom, dwells in His Palace, delighting in the structure of His Thought, Saint Paul pours forth his knowledge for the edification of the Universal Hope of Salvation that was to be revealed at the end of the path, at the dawn of the Day for which the whole of creation, expectant, impatiently awaited the birth of the Offspring of Christ. Thus, we turn to the subject at hand.

But I ask: Did they stumble so that they might fall? Certainly not. For through their transgression the Gentiles obtained salvation, to spur them on to emulation.

As we have said, we know and can imagine that the Fall of the father of the Jews, our Adam, was the epicentre of the greatest upheaval that God Himself had witnessed for endless ages. The declaration of war that a portion of his children hurled in the face of his Holy Spirit was the final explosive trigger that opened God's eyes and brought Him face to face with His true enemy: Death. The sheer folly of a creature harbouring the hope of challenging its Creator and emerging victorious brooked no argument. Death, an uncreated force, without beginning—like Life, Matter and God Himself—was the enemy of Creation insofar as its Founding and Building entailed its banishment from the bounds of the Infinite and Eternity. Life and Death, as I said in the Divine History, had existed from Eternity as intrinsic parts of the structure of Reality. On the Day that God conceived Immortality, God's declaration of war against Death was a fait accompli. The fact is that God was experiencing Death and Life as mechanical processes inherent within the Uncreated Force itself at the Origin of the Worlds. From the perspective of His Creative Intelligence, all that remained was to intervene in those processes, redirect them, and proceed with Immortalisation. Throughout the entire Period of Formation of His Creative Intelligence, His thought was working on that material basis. When He finally discovered the key to Immortality, He believed that His victory over Death had been consummated, and He proceeded to create immortal life. As He progressed with the realisation of His Universal project, the events known as the Wars of the Heavenly Empire were glimpses of the existence of an unknown, unpredictable factor that was beyond His control. He found justification

for these events in the structure of circumstances and set about the Revolution, within which the Idea of Man would be conceived. And He proceeded with its Creation. God created the Heavens and the Earth and all that exists in our world, and came to Man. The Mother Idea, within whose depths our Creator wove the fibres of our eternal Being, was known to no one. It was something that would be discovered in due course. What was clear, however, was that God wished to mark a 'Before' and an 'After' and was determined to put an end to the Knowledge of Good and Evil, the fruit of which was War. For this reason, using the symbol as an object of universal understanding, and saying, 'On the day you eat of it, you shall die', He forbade all His House, in Heaven and on Earth, on pain of eternal banishment from His Kingdom, to eat of the fruit which was, in His eyes, accursed. What this prohibition meant to Adam was clear to him. Namely, that civilisation, of which he was the Head, would spread through time and space, filling the world of the Earth from one end to the other, not through force and violence, but as the fruit of the peace that flows from wisdom. The Fall lay in allowing Eve's impatience to drag Adam into toying with the idea of conquering the world by virtue of the superiority that was innate to him as a son of God. The entire process would be accelerated, and the speed of the world's conquest would double as a result. The trap was ingenious. But it had an Achilles' heel. The murderer did not need to pose as a son of God, for he was one, but he did have to manipulate Eve's intellect by declaring under a false oath that he spoke on behalf of God, the common father of both Adam and Satan. This necessity entailed the transgression of the Divine Commandment and, consequently, entailed a declaration of war against the Spirit that gave life to the Prohibition. The madness was, therefore, total. And insofar as it was total, God could not help but feel the death of his youngest son, Adam, as nothing less than an ontological earthquake that was bound to open his eyes and place before him the face of his True Enemy, Death.

And if his fall is the wealth of the world, and his diminishment the wealth of the Gentiles, how much more so will his fulfilment be!

Exactly the opposite of what God had planned came to pass. God had decreed that, upon His return, His son Adam would return to his homeland, Sumer, and be chosen as king by all the families of Mesopotamia; from this motherland, civilisation would spread peacefully in all directions. Caught in the dilemma of either absolving Adam due to his ignorance of the true criminal motive that had driven him to sin, or imposing punishment for the crime—thereby accepting the declaration of war against His Creation and Kingdom—and in light of the discovery He had made, God acted as we all know. The Final Battle between God and Death was finally taking place. Eternity and the Infinite had been awaiting this Battle from the very day that, without knowing the ultimate cause, God had declared war on Death. Men and the children of God—all creatures—had been caught up in the Battle and, once the true structure of reality had been revealed,

each had to choose one side or the other.

For those who chose the Empire of Death—that is, a universe ruled by gods beyond Good and Evil, inviolable and immune to the Law—there lay Eternal Banishment from God’s Creation.

For those who chose the Kingdom of God—that is to say, a universe governed by a Divine Body from its Head down to the humblest member subject to the Law, as was seen on the Cross, where God’s very Firstborn, the Head of His Kingdom, submitted Himself to the law in force, according to which any Jew by birth who broke Moses’ Covenant with the children of Israel was to be hung on the cross; for those who chose this Kingdom, that Kingdom.

And if the Symbol of the Principle was real, God wished to demonstrate its Reality on the Cross of Adam’s heir, so that through the Acts it might be seen that Justice and the Law are not based on the whim of an omnipotent and all-powerful Being who imposes his will by virtue of that very power, but on the Love for Life and Creation which the Creator, as a Being and a Person, holds for his Kingdom and Work. His Son, being the first to choose which side He wished to take—whether that of those who opted for a universe of criminal and murderous gods who, from the inviolability of their rule, would turn God’s Creation into a playground for infernal and accursed demons, alien to the suffering and freedom of creatures; or on the side of a Kingdom founded on Peace, governed by Justice, and sustained by Freedom. Having made His choice, it fell to the rest of the House of God to make their own, and from there, to move towards the Day when Humanity, finally freed from its ignorance, might exercise that Power of Choice, freely and without coercion, with every people and nation freely deciding its own fate. This is the essence of Christ’s Thought. Now let us continue.

And to you Gentiles I say that whilst I am an apostle to the Gentiles, I shall honour my ministry

The fate of Israel was thus decided in the crucible of events of which no human being was aware. And since they were not aware—and given that the War between God and Death was not only unstoppable, owing to God the Father’s own aversion to such a transformation of his kingdom into an Olympus of murderous gods, whose glory sought to be based on divine filiation, thereby making their Father the source of their monstrous and horrendous crimes... As they were unaware of the true inner workings of the Events through which the entire Creation was passing, it was impossible for Jews and Gentiles not to rise up against Christ and his House. Both groups were slaves to the consequences of a Final Battle that had been brewing in eternity, before the Uncreated became the Created; and having reached the climax of the conflict, it passed first and foremost through the Son of God, whose decision was to be made before the eyes of the entire Universe: He was the Only One who knew that reality and the Only One who could decide for Himself which side to take—that of Death or that of Life. Hence His declaration:

I am the Life, affirming His Path towards the resurrection, upon whose Victory the whole of Creation, like David in the streets, danced naked before its Lord and Creator.

Son of God, though absent in the flesh, in spirit I join the galaxies of beings who sang hymns and danced naked around the fire of Victory, celebrating the glory of Him who, filling with glory the Heart of the Father of the stars of the infinite cosmos, caused the Word of eternal life to flow from our lips; a Word which, travelling across the lands, fills the whole world and tirelessly proclaims its message of hope: Jesus is the King, Jesus is the Lord; in no one else, Israel, do you have your Messiah but in Him who rose up against Death and before whose eyes the terrible Evil One of our nightmares is nothing more than a boor with a penchant for madness who dared to dream of standing on a par with the sole of your God's foot. Listen, Israel, to the voice of Wisdom itself, which chose your flesh to bring about the consummation of the cosmic revolution whose origins stretch back to Eternity. Just as we were not eternally cast out from the Light of our Creator, neither have you, as you can see from the facts, been cast out.

to see if I might stir up emulation amongst those of my lineage and save some of them.

You paid the price for a crime dictated by the structure of a Battle alien to our world, within whose confines we were all trapped with the wicked hope that we might all end up destroyed, to God's dishonour. Your fate was sealed from the day your father Adam was led to the slaughter by filthy creatures, rebels with no cause other than their own madness, enemies of all truth, peace and justice. We were all supporting actors in the Duel between the son of Eve and the son of Death. The final decision, however, is yours.

For if His condemnation is the reconciliation of the world, what will His restoration be but a resurrection from the dead?

For if both Jews and Gentiles had understood the sequence of events, who would have dared to lay a finger upon the Only-Begotten Son of God? Nevertheless, this was no game, and the decision would not be a 'Yes' for now and a 'No' for later; so, just as blood is the most sacred thing to mankind, through blood—the most sacred of all—the entire universe would understand that the Final Decision of Him who is everything to God, His First-born, was eternal. There had to be a new 'Before' and 'After', therefore. From the death of one man would come the resurrection of all. It was necessary that it should be so; and so it came to pass.

For if the firstfruits are holy, so is the whole batch; if the root is holy, so are the branches.

This presents us, having reached the end of the road and facing a new horizon, with the need to build a new structure of brotherhood between Christians and

Jews: Abandoning accusations and the traumas suffered by both sides, and the rebirth of all in all, in the light of a new day that demands of everyone the indivisible and indestructible unity of those who, beyond the flesh and their origins, proceed to make their personal decision before and in the presence of the God of all. The stronger party, in this case the Christian, is the one who must tear down the wall of historical enmity which, in the ignorance to which we all—Christians and Jews alike—were subject, was erected, and was the cause of the Holocaust which, whilst living on the other side, was suffered by the parents of those who today have the power to choose freely between Death and Life, between truth and falsehood, between the hatred born of a wounded memory never healed, or the love of a spirit reborn in the light of a universal Hope that pours forth unstoppably like a sun of righteousness to the four corners of the Earth.

And if some of the branches were broken off, and you, being a wild olive shoot, were grafted in among them and made a partaker of the root—that is to say, of the richness of the olive tree—do not boast against the branches.

There is no room for accusations, for we were all at the mercy of forces against whose power no man could act with full knowledge of the facts. What was done was done out of ignorance. Both sides, and all of us, were bit-part players in a story in which gods and demons staked their very existence. The pain of Israel is the pain of the world, but Israel must make the pain of the world its own. It was their father, Adam, who dragged our forefathers down into hell. If the Jewish world has endured a holocaust, our forefathers have endured a holocaust each and every one. The Past is dead. The Future is what lives on. Jesus Christ is the Messiah; Yesterday, Today and Tomorrow.

And if you become conceited, bear in mind that it is not you who sustain the root, but the root that sustains you.

We have nothing to boast about, one or the other. Until now we have been insignificant supporting actors in a Divine History that embraces all the nations of the Earth. There is no section in the written script dedicated to the supremacy of one nation over another. The Earth is God's, and all that it contains, and He has given the Crown of His kingdom to His Firstborn. The fullness of the nations—of our world as well as of the entire Creation—lives in the Light of His Sceptre for all eternity. There is no King other than the One whom God chose, from the lineage of Adam, a Jew according to the flesh, before whose Throne all the children of God laid down their crowns. And if this was done in Heaven, how can anyone expect God to take away the glory of His Only-Begotten Son! Or does God perhaps take away and bestow in the manner of the 'god of gods' for whom the demons interceded?

But you will say: 'The branches were broken off so that I might be grafted in.'

God's answer was Christ Jesus. Ever since then, the Church has repeated that

answer for the salvation of all life; in response to which each person may act as their freedom dictates. The Law or Terror. Truth or Lies. Justice or Corruption. War is the fruit of terror, lies and corruption. Peace is the fruit of Truth, the Law and Justice. All nations have been brought before this dilemma: Yes or No—to accept Jesus Christ as the One and Only Universal, Eternal King, or to live in the exile of the Rebels who preferred terror to the Law, lies to Truth, and corruption to Justice. Whatever each person decides, that is what they shall have.

Now, because of their unbelief, they were broken off, but you stand firm by faith. Do not be conceited, but rather fear.

This is the final decision before which all nations were to be placed, in the freedom that comes from the knowledge of all things, as Paul had already said earlier when speaking of the hope of the whole creation. The faith of one group or another does not exempt anyone from ultimate responsibility.

For if God did not spare the natural branches, neither will He spare you.

Whether Christian or Jew, anyone who does not bow the knee before the King whom God has appointed over His Kingdom—be they Christian or Jew—shall not enter His World. And anyone who bows before any king other than Jesus Christ, on Earth as in Heaven, becomes subject to banishment from God's Creation.

Consider, then, God's goodness and severity; severity towards the fallen, goodness towards you, if you remain in goodness; otherwise, you too will be cut off.

There is no salvation for anyone who bows the knee before any King other than the One whom God has given to His Kingdom. Neither faith, nor hope, nor charity—nothing and no one—can open the Gate of the Kingdom of God to those who do not renounce every crown. To lay oneself at the feet of the King whom God has given to all the nations of His Kingdom—this is the Gate of Salvation.

But if they do not persist in their unbelief, they will be grafted in; for God is powerful enough to graft you in once more.

And this Gate is open to all nations, regardless of their creed or religion. And there is no faith in Heaven or on Earth that grants access to any nation or man who does not bow the knee before the Messiah King whom God has given to His Creation.

For if you were cut off from a wild olive tree and grafted, against nature, onto a true olive tree, how much more can these—the natural ones—be grafted onto the very olive tree itself!

And there is no other authority, in Heaven or on Earth, to which one ought to render everlasting obedience, for in this obedience is summarised and

encapsulated the Mystery of the entire Divinity. Which, as our Paul would say, is in Christ, and this Christ is Jesus himself, born of Mary, upon whose Head God placed the Universal Crown of his Kingdom. Anyone who gives their obedience to another crown rebels against God, and their reward is eternal banishment from Creation; their fate is that of the demons, whether they be Christian or Jew.

For I do not want you, brothers, to be ignorant of this mystery, lest you be puffed up with pride: that a hardening has come upon a part of Israel until the fullness of the Gentiles has come in;

So it is said. The Necessity of Christ's Death imposed structural laws, against the unbridled onslaught of which no man or nation could do anything whatsoever but watch helplessly as events unfolded that were revolutionising the entire Edifice of the Kingdom of God. Romans and Jews alike, speaking of those days, when choosing between a pantheon of gods in the image and likeness of Satan, and a Kingdom in the image and likeness of God, were all bound to crucify the Son of God the moment their choice was made as it was. From this foundation, the universal revolution would run its course, setting its sights on the Day of Freedom—that is to say, when God would break His Silence and His Wisdom would be poured out upon all nations to bring them all to the knowledge of all things, without which knowledge there can be no true free will.

And then all Israel will be saved, as it is written: 'The Deliverer will come from Zion to remove ungodliness from Jacob. And this will be my covenant with them when I blot out their sins'.

This, it is understood, depends exclusively on Israel, which, in brotherhood and equality with all the nations that are already Christian, must bow its knees before the King whom the God of Abraham has given to his Kingdom. Paul speaks from a place of hope and, by virtue of his faith, repeats what God prophesied even before the Birth of Christ, namely, that He would have mercy on the children of His servant Abraham and, just as He had mercy on the children of the Gentiles, so He would have mercy on the children of those Jews—the perpetrators of the Crucifixion—who were caught up in the Tragedy of Humanity.

As regards the Gospel, they are enemies because of you; but as regards election, they are loved because of the fathers,

From which it is clear that God's love for the Jews was by no means erased, just as God did not cease to love his son Adam because of his sin. Now, being the Judge, and his Law being incorruptible, the devil's dilemma could not affect him, and he had to apply the Law according to justice. A judgement which, I insist, could not erase God's love for the children of his servant Abraham, just as it did not do so for the son of Adam.

For God's gifts and his calling are irrevocable.

It could not be clearer. God does not love in vain. Nor does he speak in vain. He neither speaks nor loves in vain. Or has God, because of the failings of Christians, ceased to love His children—us, who are innocent of their crimes and sins? On what grounds, then, would God cease to love the children of Israel because of their fathers' sin? Likewise, God could not fail to apply to the Jews the judgement for the crime committed against the Christians on account of love. For if love corrupts justice, its destiny is to become the gateway to hell.

For just as you were once disobedient to God, but have now received mercy because of their disobedience,

We therefore behold the immense holiness of God, Judge and Father, in the fullness of His strength, as He emerges victorious from the devil's dilemma. First, He causes the sin of a single man to be paid for by the whole world; and then He causes, through the sin of a single people, the whole world to be freed from the punishment imposed upon it by the sin of that single man—curiously, the fleshly father of this other single people. The deductions are vital. And their conclusion is momentous. Namely, God never intended—contrary to what some have thought, written and confessed—that Adam's Fall should be recorded in the annals of His Creation. But once the episode had been recorded, what mattered most took precedence, and by this law human beings—Jew and Gentile alike—became secondary figures. By the very same Law by which all the fathers of the world were condemned, by that very same Law were condemned the children of the man whose sin gave rise to such a situation.

So too will they, who now refuse to obey in order to make way for the mercy granted to you, in turn attain mercy.

Thus, if God reserved His justice for the children of those fathers, it was only just that He should reserve His mercy—equal and of the same superabundant nature—for the children of the people whose downfall was determined by the Fall of their father.

For God has imprisoned us all in disobedience so that He might have mercy on us all.

It is up to Israel to obey the Will of the God of their father Abraham, and to obey the Crown of the Messiah King, in the justice that has brought the punishment to an end and determines Freedom in all its fullness—freedom in the image and likeness of the glory of the children of God, that is to say, all of us.

O the depth of God's riches, wisdom and knowledge! How unsearchable are his judgements and his ways past finding out! For 'who has known the mind of the Lord? Or who has been his counsellor? Or who has first given to him, that he should be repaid?'

We have reached the end of the Tragedy of Humanity. Created in the image

and likeness of God, to enjoy the Freedom that comes from the Knowledge of all things, all our sins are drawn into the black hole of ignorance to which we were condemned on the day when, without realising what he was doing, Adam erected between the Creator and His Creature the wall of enmity that the Spirit of God had towards the Knowledge of Good and Evil. This was the Wall that we saw laid bare right down to its Foundation Stone in the Incarnation and Resurrection of Jesus Christ. And that other wall, the one that separated us from our Creator—the wall that our Creator, by becoming man, tore down with his omnipotent and all-powerful hands. This very point has raised, between Jews and Christians, and between Christians and other peoples, a wall of enmity based on mutual ignorance regarding the relationship between God and his Son. This relationship—since we were created in the image and likeness of God so that, through our own fatherhood, we might understand that of the Father—is explained as follows: just as a father plans a task and gives his son the power to carry it out, in the same way God the Father shows the Son everything He does so that the Son may do all that He shows Him, thus being His Arm, the almighty Word through whose Word God creates all things.

For from Him, and through Him, and for Him are all things. To Him be the glory for ever and ever. Amen.

BOOK FOUR

MORAL

The New Life

I urge you therefore, brothers and sisters, by the mercy of God, to offer your bodies as a living sacrifice, holy and pleasing to God; this is your reasonable worship.

Nothing is simpler than to take up the thought of Christ, who sees the Human Being as a Temple, in order to understand that every child of God is morally bound by the duty to see themselves as such and, as such, to live here in a way that will translate into a perfect act in eternal life. An act of perfection which we contemplate in the flesh, for our strength and steadfastness on the path to Moral Perfection, in the priest of Christ. He, Saint Paul, is a disciple of that Master who raised the human being's head from the dust and enabled him to see himself in the contemplation of His Divine Person—the Model in whose Image and Likeness the Catholic Priesthood has been established amongst us. For if the Jewish Temple was represented by a building of stone, the New Temple is a Living Building, which will exist for all eternity before God to keep alive among all the peoples of His Creation the True Knowledge of the Divinity, not in words but in Wisdom made flesh, in whose face the reflection of the True Divine Image is seen. For just as the Son became flesh and in Him we behold the Father, so too did Wisdom become flesh in the Church to conceive children of God through the Holy Spirit.

Do not conform to this age, but be transformed by the renewal of your mind, so that you may discern what is the will of God—what is good, pleasing and perfect.

Both the priest and the people, the shepherd and the sheep, are called to Christian non-conformity in the face of a world subject to a murderous law, imposed against both the divine and human will, yet remaining in force until Christianity's victory over the history of the world born of the Fall. Yesterday and today, the God who ordained the creation of Man in His own image and likeness makes known His Will for the good of all nations. I, Cristo Raúl, as the One to whom the Knowledge of God's Present Will has been given and who is sent to

proclaim it to the four winds for the knowledge of all the churches, just as those who, by their vocation, are called to do so, we all have a duty to renew our minds in the light of the Truth which, with its wisdom, floods the firmament of the New Day—that Day of the Fulness of the Nations announced even before the Night of the Fulness of Time flooded the world with its darkness and, beneath its gloom, the most horrendous crimes of which we can remember were committed. Non-conformity and renewal, then, which establish the need for perfection for all Christians—servants and children alike, shepherds and sheep alike, the people and their leaders alike. Perfection in the image and likeness of the Perfection we saw embodied in Christ Jesus, Master of all—of children and servants alike, of citizens and leaders of His Kingdom alike. He was the Son of Man, and in Him Man lives eternally, spiritually renewed by the Power of God for the enjoyment of eternal life in His Paradise. All the models that men have put forward are animalistic models, wild beasts whose right is the weapon of Power and whose duty is a heavy law against which the abuse of Power is the accepted course of action. Apart from Christ, the Idea of Man made flesh, there is no man, but only animals devouring one another for a share of power and wealth. Conformity to a world born of the Fall is anti-Christianity when the one conforming is a Christian, and the refusal to renew the mind once the Night has passed is a rebellion against Christianity when the one refusing renewal is the Church—whether one, all, or the whole taken together. It is true that those who have no need to fear the lions and live in opulence must feel threatened by the truth of Christ; just as true as the fact that the renewal of the Christian Mind, like the day that comes with the light and is inseparable from it, must spread its Perfection throughout the world, in spite of and against any force that seeks to prevent the sun of the new day from shining upon the Fullness of the nations.

Feelings of Modesty

By the grace that has been given to me, I say to each and every one of you: Do not overestimate yourselves more than is fitting, but regard yourselves with moderation, each according to the measure of faith which God has apportioned to him.

It is futile to adopt attitudes typical of the ‘Night of the Bishops’, when believing oneself to be greater than anyone else by virtue of one’s office—both in the ecclesiastical and secular worlds—awakened monsters in the darkness whose names I neither wish to utter nor even recall. Where does man’s worth lie, if not in God, and in Him alone, since we are all the same and one Being, who is in Christ—the Man whom He created and loved so much that, out of that love, He gave us His own Son? The habit is nothing; everything lies in the spirit of the children of God that stirs within our being, to the joy of all and the delight of each one.

For just as we have many members in a single body, and not all members have

the same function

Man is the collective whole formed by all the peoples of the human race; hence, when we say ‘let us make Man in our image and likeness’, the History of this Formative Project is entitled: History of the Human Race. It is with this Universal Man that the Son became one, so that by uniting Himself with us and drawing the Father to us, He made our history His own, as the Head of our Body, through this Spiritual Unity, guaranteeing us eternal life in the sharing of God’s Indestructibility.

Thus we, though many, are one body in Christ, yet each member is at the service of the other members.

Behold the Renewal of the Mind which, on this New Day, dawns in all the splendour of an invincible light and is to spread, first amongst Christians, for they are the firstfruits of the world born of Faith, and finally amongst the nations, to the joy of all the souls of Humanity, past, present and future. There is but one Man, Christ, of whom we are all His Body; and as He is our Head, of Divine Origin in His Nature, He makes us partakers of the immeasurable Riches of His Spirit.

Thus we all have different gifts, according to the grace given to us; whether it be prophecy, according to the measure of faith;

And just as a body is composed of countless cells, and the cells come together to form organs and limbs, yet all possess and share one and the same life, so too all people—beginning with Christians and the churches—are one single life, which is articulated in the Spirit of God and, by His Will, moves in the direction established from the very Beginning of the Creation of our World.

whether it be the ministry of service; in which one teaches through instruction;

We are many, and yet each one is one, unique, special, indivisible, full of strength and being, which flow out into their own activity and which God brings together for the good of all. The fragile butterfly pollinates the fields, and the delicate flower waters with its dew the grove of trees from which man draws his sustenance. None of us is small, nor is any of us great; we are one, a single body in which each of us, like a cell, carries out our own task, knowing that the sum of everyone’s labour brings about the good of all.

Let the one who exhorts do so to encourage; let the one who gives do so with simplicity; let the one who presides do so with care; let the one who practises mercy do so with joy.

Does the foot complain of not being a hand? Or the white blood cell of not being red? Does the liver complain of not being an ear? Only human beings complain about what they are, and their complaint stems from the infernal corruption to which our Nature was subjected as a result of the war declared upon

our Creator by one of God's sons—a matter about which there is no need to say more than what we all know. It suffices to say 'the Fall' to know what we are talking about.

May your charity be sincere, abhorring evil and clinging to good,

It now falls to us, once freed from ignorance, to renew our minds so that we may join hands and become one being, the Body of a single Head, Jesus Christ, our King, Lord, Father, Master, Saviour, Hero, Supreme Pontiff, Creator and God. He is everything to us, and without Him we are nothing. As it is written: 'In Him is the life of man, and without Him nothing that has been made was made'.

Loving one another with brotherly love, honouring one another above all else.

All the more so because our brotherhood is for eternity and our life together is destined to be as long as infinity itself; it falls to us to tear down all the walls that darkness erected during the times set aside for the Devil's deliverance, without recriminations or defiance, without preconditions or posthumous demands, but simply as those who, whilst asleep, fell into a nightmare and, upon waking, shake off the sweat and fear and, looking one another in the eye, laugh at times gone by whilst walking together towards eternal life.

Be diligent without sloth, fervent in spirit, as those who serve the Lord.

What else is there to be done? Does one who awakens from a nightmare remain in bed to see if he might fall back asleep, or is it not true that he rises and flees from the night as from the Devil? Just as they must flee from the Devil, so must all those who have become divided in the Faith and, whilst being one body, act as though each had a head other than the one God has given to us all, Jesus Christ. For if one who serves another awakens without slackness and with diligence, how much more diligently must one who serves God do so. Zeal in this matter—to see who reaches the feet of his Lord first—is the only sacred and holy zeal befitting every Christian; whether as a son because he is a son, or as a servant because he is a servant. For, as it is written: 'When the door is shut, whoever is found outside will remain outside.'

Live joyfully in hope, be patient in tribulation, and persevere in prayer;

Once within, the Hope of Universal Salvation is the sustenance that keeps our souls strong and our spirits courageous. Tribulations are overcome through patience, and temptations through prayer—is that not so? For let no one believe that, whilst standing in the breach, the corruption to which Human Nature has been subject for millennia will cease overnight to act in accordance with its nature. And yet, shared pain is less painful, and the support of many strengthens the individual. Divided, we are prey to the destructive forces that seek the annihilation of the human race. United, we are the radiance of the light that dispels the darkness and rouses all who slumber.

Provide for the needs of the saints; be diligent in showing hospitality.

Who is a saint but Christ alone? That is to say, he and those who, leaving everything behind, have gone to lands where evil, in all its forms, has run rampant, to preach salvation through the example of their self-denial. The saint is not the one who wears a mitre, but the nun and the friar, the man and the woman who go amongst the world's dispossessed and forsaken to share their sorrows and ease their suffering. It is upon these saints, and at the feet of these saints, that we must direct our care and share our riches, so that through their hands the miracle of the multiplication of the loaves and fishes may be repeated every day. What are the other so-called saints but parrots and parakeets serving their own self-serving purposes, seeking holiness in the Lord's Prayers and Hail Marys and the advice that weighs in their purses like the gold they plunder from the feeble-minded? For since I have Christ as my Master, why do I need any man on Earth to tell me that He is the Saviour of the world? There are three witnesses that every man has: the Bible, the Church and the children of God. The rest—those who aspire to holiness—are impostors who divert into their own pockets the devotion due to the saints according to Christ. Upon them shall fall the judgement of the One they claim to be their Lord.

Bless those who persecute you; bless them and do not curse them.

The Master said it; the Disciple said it. Like father, like son.

Rejoice with those who rejoice; weep with those who weep.

The perversion of human nature reaches its most abominable degradation when another's pain becomes the audience's laughter and another's joy becomes one's envy. The moral duty of every child of God is to turn their back on any system whose policy is to foster such a morality fit only for beasts. The perfection of Christian morality stands above all social ethics and above all communal law. Laws serve as a guide for those who live by animalistic standards. The child of God needs no law as a guide, for they are a law unto themselves—a law rooted in eternity, that is, the Mind of God Himself. Cultivating the fruits of the Spirit is as important as tilling the soil; if you abandon the task, you end up as a wild bush, even if planted in the Lord's vineyard. And if you are nourished by non-spiritual fertilisers, you will end up resembling those who need the law because they naturally tend to be subject to the law of corruption: wishing to do good but ending up doing evil. What use is such a man?

Strive to be of one mind with one another; do not be haughty, but associate with the humble. Do not be self-righteous in your judgements.

Since we are all part of the same body, the theory that individuality is found in difference is a philosophy devised solely for the mental enslavement of the masses. Unity of Thought and Feeling does not nullify Personality, but strengthens it; it does not extinguish the Thought of the Self, but enriches it. But

anyone who seeks to divide people in order to dominate them and turn them into slaves must inevitably regard the Universal Unity of Thought and Feeling as the enemy of their policy and philosophy of enslavement. Or does a building perhaps regard the equality of its bricks as a crime against the individuality of its parts? Or are not the thoughts and feelings of every cell in a body the same in the face of a wound or a event? Does the fact that the thought and feeling of infinite cells are the same mean that this body loses its personality? Or is madness not the effect of division within the body itself, in this case centred on the mind? Or does the reality of universal happiness undermine individual happiness?

Do not repay evil with evil; seek to do good in the eyes of all people.

Our Strength is our Hope, and it is from this that we must organise our actions. Knowing that no one is inherently evil and that ignorance is the root of all errors, repaying evil with good is our Power – a power that is all the more beneficial the more terrible the circumstances in which it is exercised. For faith comes from the deeds of the believer, wrought by God in the believer for the salvation of the unbeliever. And what greater deed is there in these times of terror and corruption than to repay evil with good! The opportunity lies with each of us.

If possible, and as far as it depends on you, live at peace with everyone.

Always upholding the limits set by the right to life and the duty to preserve it against those who, by killing you, kill themselves and cause the death of those who might live thanks to your defence of their lives. For, considering that the necessity of Christ's death was fulfilled, and because there was a Necessity, there was Death; the children of God, once the Atoning Sacrifice has been fulfilled, are bound by no greater Necessity than that of carrying Salvation to the ends of the earth, without resorting to Violence, a crime that cost Adam the Fall and our earthly parents the Punishment for the sin committed by that son of God. Peace, not war, is the wind that carries our message of universal salvation throughout the nations. However, this peace does not nullify the right to self-defence.

Do not take the law into your own hands, beloved; rather, give way to God's wrath; for it is written: 'Vengeance is mine; I will repay, says the Lord'.

Nor does being children of God lead us to take justice into our own hands, or into the hands of others guided by our will in the name of God. Judgement belongs to Justice. And if Justice fails—more often than is claimed—woe betide the fool who sought to mock everyone, believing he could escape the Power of Divine Justice. To endure evil with patience is the glory of the strong in spirit, and to help those who are weaker to remain steadfast in this strength is the glory of God.

On the contrary, 'if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in so doing you will heap burning coals upon his head'.

It is our duty, however, to prevent evil from spreading and fanning the flames

of divine wrath. Therefore:

Do not be overcome by evil, but overcome evil with good.

And what greater good can a man do to overcome evil than to do the Will of God?

Obedience to the civil authorities

Everyone must be subject to the higher authorities, for there is no authority except that which God has established; and those that exist have been established by God,

Here, what must be accepted is accepted as it is, and the truth stands firm so that the stance against unjust authority does not in any way conflict with the justice of the authority which the Apostle sets forth in its ideal form. The manipulation of the text lends itself to a perversion of the Apostolic meaning in this stance of unquestioning obedience to the Law that proceeds from an Authority founded on Justice. We must therefore analyse this Obedience from two firm, strategic and universally valid perspectives, insofar as we are speaking of Authority that proceeds from God and not from Death. On the one hand, we have the doctrine of non-violence which emanates from Christ, is embodied in his Cross, and entails the renunciation of any act of violence—even in legitimate defence—by virtue of the legality of the laws of the world to which he draws near to preach the light of Eternal Truth. On the other hand, Obedience to Authority is understood as Divine Justice, to whose Law every creature owes everlasting obedience by virtue of the imperishable perfection that justifies it and which is established in Law over all the nations of Creation. In other words, we cannot go to preach the Gospel to a pagan nation using force rather than the Word alone. The obedience due to the laws of that society—the best suited to its condition given its situation in time—necessitates that actions be lawful within the established order of that particular society. Yet whilst this applies to preaching and is upheld as the proper conduct within Christian society, it does not preclude the legitimate defence of Christian society when a power, whether external or internal, attacks it with the aim of destroying it. For if legitimate defence to protect the life of the Christian and their society were an act against Christ, the very existence of Christianity would be laid bare before non-Christian forces which, from within or without, aim to destroy the Kingdom of God. And if God Himself rose up against the enemy of His House, I do not see how His House could remain defenceless against those who seek God's destruction. From this it is clear that non-violence is inherent to the spirit of Christ, that His obedience to justice is understood in relation to God, and that disobedience takes the form of non-violence against the authority imposed on society not by God but by Death. For, looking at history, Gandhi's Revolution was just as legitimate as the American Revolution, despite both having chosen paths that appeared to be contrary in nature. Non-violent disobedience against those who seek to bring down our society becomes a response in self-defence

when those who seek to destroy our society are prepared to destroy us in order to perpetuate the state of crime that lies at the root of Christian disobedience towards human justice. And this, which might, on the face of it, appear to contradict the words of the Apostle, is, as I say, an opposition only in appearance. That is to say, within a society shaped by the Christian spirit, obedience to authority is sacred, without this, however, precluding conduct that opposes the perversion of the law for private interests not subject to divine justice; this translates into non-violent yet active disobedience, with the aim of perfecting humanity by virtue of the need to make our society resemble the eternal Society. The alternative—remaining passive in the face of the perversion of Christian society on the basis of unlimited obedience to the authorities—is indeed a perversion of the Christian spirit and submission to the hell of private interests pursued by sectors that have placed themselves above the universal interest, which lies at the root of divine justice. Anyone who disregards the complexity of apostolic doctrine and seeks to sanctify obedience to authority—even when established by the devil, be it from a throne, a pulpit or a senate—is an enemy of the Kingdom of God; and let us not forget that the first to rise up in disobedience against the idea of the perversion of justice through the subjugation of universal law to private law was God Himself.

Thus, whoever resists authority resists God's will, and those who resist it bring condemnation upon themselves.

It is not, therefore, an act of rebellion to rise up in disobedience against the infernal law of a private group which imposes, or seeks to impose, its own individual law upon and against universal law—a law to which, in fact, every law and every form of social legality must be subject. The extent of such disobedience, however, will be a reaction commensurate with the force exerted by the party causing the disobedience, in proportion to the criminal nature of the legality it imposes. And if the Indian and American revolutions were so legitimate, no less so were the Russian, Chinese and Cuban revolutions, differing from one another only in the degree of intensity required in the struggle for freedom. However, this legality becomes criminal when it is used to drive revolutionary violence beyond national borders. Conquering the world with the weapons of war rather than those of peace was the disobedience that brought ruin upon Adam and his world and condemned the human race to live a history written in the blood of countless generations. God, in contrast to Paul, yet fully in agreement with him, has not established all the authorities of this world—unless we deny that, after Adam, He handed the world over to his murderer. But in truth, God advances the laws of every society so that the spirit of the times and of the peoples may come as close as possible to the Gospel of his Kingdom; thanks to this, the Roman Empire was perfectly positioned to assimilate Christianity, although nothing and no one could prevent the initial clash. Thus, having legalised the Empire designated by God to harbour his Kingdom, and the Necessity of Christ's Death having been demonstrated, the doctrine of Non-Violence—yet the act of disobedience implicit

in the Christian's social stance in the face of a limited law, one which was nevertheless frozen in time—was Christian Obedience; and when put into practice, this made possible the Victory of Christianity, a feat that has never been equalled and never will be. For whilst Gandhi's Indian revolution cost him his own life, Jesus' Christian revolution cost the lives of tens of thousands, this difference demonstrating that Gandhi was a viable option in India but that his revolution, were it to confront an empire such as the Roman—whose laws were far removed from those of the British—would have failed before it even came into being. Obedience to authority that comes from God, then, always; as opposed to that which comes from man and in whom Hell has taken root: permanent revolution.

For magistrates are not to be feared by those who do good, but by those who do evil. Do you wish to live without fear of authority? Do good and you will have its approval,

Words from which we see that St Paul has in mind an Ideal Society, that is to say, the Kingdom of God, governed by a Perfect, Incorruptible Law, in the light of whose magnificence and goodness all the nations of Creation walk happily, enjoying eternally the Freedom and Peace of which Justice itself is the guarantor and the authorities its reflection, to nip the growth of Evil in the bud as soon as its seed falls upon the field of conscience. In a society governed by Divine Justice, indeed, who would fear the Authority established by God to keep the Tree of Peace ever in bloom, ever alive! And conversely, in a society founded upon an animalistic law whose 'science' is the cultivation of the Tree of War, who would not declare themselves in perpetual disobedience! God's approval was not for those who stood still in time and turned their backs on Eternal Justice, but rather He approved Christ's disobedience and rejected those who lived in fear of authority—an authority which He Himself had established. Thus, to base the believer's unlimited obedience to the preacher—by adhering to our pastors—on these words of the Apostle is a tremendous error, for it takes the Truth out of context and leaves out the Fact of the Necessity of Christ's Death, a past event which, having been accomplished, floods the very being of all God's children with the Light that flows from freedom. Every man's obedience is, therefore, to God and to the Authority which He has raised above every people and nation: His Son, our everlasting King. Any other form of obedience of an unlimited nature is an act of rebellion against the Will of the Eternal God. All authority, even that established by God in time, is merely a bridge leading to this Universal Authority, at whose feet we place that Unlimited Obedience which some seek to divert to their own feet. God, by raising His Son to His throne, has annulled the Obedience due from every creature to any authority other than that of His Son. And it is this Obedience that is the yardstick by which the universal value of all human authority is measured. If it is in accordance with this Law, then due fear is certainly present:

for he is God's servant for good; but if you do evil, fear, for he does not bear the sword in vain. He is God's servant, an avenger to bring punishment upon the one who does evil.

And any 'but' is an incitement to evil. But always bearing in mind that the spirit of Christ is Goodness itself, and that this fear has been overcome by Love for Divine Justice itself, so that, without abolishing Fear, its existence is transfigured into Love by virtue of the knowledge of the true God, the Father of Jesus Christ, in whom we beheld the Nature of his perfection, which rejects private interest in favour of the universal and subjects all that is individual to the general, thus ensuring that Society is governed by a Reason external to all, yet present in all, the foundations of which Reason are Truth, Justice and Peace; the Tree of Life, the fruit of which is Liberty. To refuse to bow before this Eternal Law is rebellion against the Authority of God. It was disobedience to this Law that brought ruin upon Adam and condemnation upon his world. And Salvation came to the world when disobedience to the authority imposed by the rebels against that Law took place, thereby establishing, through God and His Son for all time, the non-violent revolution against injustice as the path to the growth of the self. Everyone who rebels against this Law ought to fear it, as has been seen in so many instances throughout our history; for the Christian spirit, when driven to extremes, rises up invincibly against those who, believing themselves superior to Christ, attempt to crush His Society in the name of false concepts—among which the authority that comes from God and unlimited obedience based on this principle is, whilst not the only one, certainly one of them.

One must submit not only out of fear of punishment, but out of conscience.

A Christian, therefore, owes unlimited obedience to no one—to no one whatsoever, neither in Heaven nor on Earth—except to the Authority which God has raised above all the nations of His Kingdom. He is the King, He is the Son of God, and there is no creature, in Heaven or on Earth, who can claim such obedience for themselves without rising up in rebellion against His Crown and His Sceptre. In this world, it falls to us to shape society in the image and likeness of the eternal relationship between the Creator and His creatures—a relationship freely established by God and based on the right that belongs to Him over His Creation. And any deviation from the justice that springs from the Truth, on the grounds of imposing a model of society not subject to the Peace that flows from Divine Justice, is an act of rebellion against Society as a whole, which results in its destruction by undermining the foundations upon which its pillars stand. The Authority of the Law to prevent this from happening can only be in the likeness of that from whom all Authority proceeds, that is to say, all-powerful. If the awareness of being mere clay does not deter the rebel, the perpetuation of destructive action can only be halted by punishment stemming from a Power

without limits, so that the punishment may fall upon the rebel, whoever that individual may be. This is the kind of Divine Authority whose antithesis lies in regimes which, under the hellish concept of due and unlimited obedience, do precisely the opposite, that is to say, governing by a law subject to the private interests of a single family or a political party – not to mention the whole spectrum of criminal organisations that become the law, using their own brand of justice to impose their regime of terror upon a defenceless people, abandoned to their fate by international law that is not universal – one thinks of Darfur.

Therefore, pay them the taxes, for they are God's ministers engaged in that very task.

Logically, social growth entails new problems that require new solutions and, regardless of clashes of interest, must be resolved through the 'disobedient legality' of natural obedience to the laws. The opposite—where temporal law demands a static legality—is a crime that transforms such legality into organised crime and drags generations into revolutionary civil war as the only way out of the illegal situation created by a legality crushed by authority. The American Constitution enshrines this Revolutionary Legality as part of the fabric of a social system in continuous growth. The opposite approach, as seen in the Tsarist system, could lead only to an amplification of the consequences due to the prolonged period during which organised crime remained in power under the abominable conceptual horror of 'Unlimited Compulsory Obedience'—which the Orthodox Church promoted in defiance of God's Law, which overthrew all power to glorify His Son by raising Him up as Universal King, and from this glorification, God freed all His creation from the obedience due to the authorities established over the peoples prior to the founding of His Son's Kingdom. Once this Kingdom was founded, no Crown has its origin in God but, as we have said, that of His Son, our King for all eternity.

Pay everyone what you owe them: to whom tax is due, pay tax; to whom customs duty, pay customs duty; to whom fear is due, show fear; to whom honour is due, show honour.

This leads us to distinguish between Empire and the Divine Crown. Thus, power passed from empire to empire in order to prepare civilisation and guide it from one law to another, right up to the gates of Divine Law. It is therefore pointless to look back and judge the nations into whose hands God placed the Rod of the Empire, which at the end of the process was to return to the hands of His Son, from whence it shall never depart again for all eternity. Once Christian society has thus been established upon the Universal Principle of the Common Good, Duty is united with Law to establish the Good of all on the basis of the good of the individual. If the whole is well and the part is at fault, there is an error of principle. And conversely, if the individual is well and the human race is in a state of disarray, there is a tremendous error of purpose. The end of justice is the

good of all, to enrich the good of the individual, with the good of the individual in turn benefiting the good of all—a process of enrichment which God sustains through the governance of the Nations of His kingdom by the Council of His Infinite Wisdom.

The perfection of charity

Owe no one anything, except to love one another, for whoever loves their neighbour has fulfilled the law.

The infinite superiority of Morality over Ethics stems from this eternal precept. Whilst Ethics is the recourse of beings who have renounced self-improvement and refuse to continue evolving at the end of the journey where Nature opens the door to the Spirit and places in the hands of its Creator the Creature born of its Creation, by virtue of whose refusal to abandon the law of the jungle, the ethical law substitutes the intelligence of the Spirit with an Animal Reason that establishes decrees amongst members of one's own species, resulting from this imposition by the sword that obedience to the law applies only in relation to the subject's inferiority but never precedes the one who enacts the law and stands above it, thereby inverting the value of Ethics, which is reduced to the status of Crime when it translates its supreme precept into that higher reason which subordinates the Nature of the Means to the End. Thus, whilst Ethics is organised according to the times and obeys the reason of legislators, Morality is eternal and establishes the path between the End and the Beginning without any recursive alternation derived from the subject's capacity or incapacity. Ethics commands killing when the end is superior to the means by which that end is achieved, the repercussions of which reduce the individual to a mere abstract object at the feet of the political good, with the result that Ethics drags the human race back to the golden age of human sacrifice—now not ritual, but legal. Once the sacrifice has been carried out, in effect, justice legalises the crime, becoming in its behaviour a murderous appendage of ethical power which, by displacing the eternal values of intelligence, replaces them with the temporal interests of a specific group. Under the law of Ethics, therefore, love for one's neighbour is vaporised, shattered; and at the very core where the identity between human beings stems from Nature itself, coexistence is established by decree—an arbitrary decree hanging over man's head, based on the perversion of Natural and Divine law which Political Power imposes upon Society as a whole. From this it is evident that Ethics is the morality of Power, inasmuch as it is Power that destroys the Law in order to impose its own law upon Nature by decree. There is no room for love amongst human beings, but rather—and only—the coexistence that stems from the decree. However, to this day the entire universe has recognised in a thousand ways and on countless occasions that love is not engendered by

decree, and no one can love their neighbour by the will of another. This is a compelling and irrefutable truth that renders a failure the fleeting success of those who legitimise the sacrifice of the individual for the good of the universe; behind whose rhetoric lies nothing more than the criminal dialectic of Ethical Power. Let everyone now call it what they will: those who, by decree, do away with Morality and replace it with the law of the beasts, amongst whom, it is true, force is the mother of social reason. And what is government by decree if not the force of Power at gunpoint? It follows, therefore, that since its rule has no moral value, Power must invent a social justification to excuse its sacrifice; this justice is called Ethics.

For ‘Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet’, or any other precept, is summed up in this sentence: ‘Thou shalt love thy neighbour as thyself’

The law of Truth, the moral law—that is to say, the law of Love—is stronger and infinitely more powerful in establishing the stability of Society in Space and Time than any relationship based on the rule of decree. From an ethical standpoint, I do not steal or kill unless I am confronted by a higher cause of political and historical significance infinitely greater than the life of the individual, the attainment of which makes the sacrifice of the individual not merely advisable but an ethical duty that the group of stakeholders must impose upon itself if it is to achieve that specific end. There is therefore nothing to distinguish the Ethics of Power from the Ideology of Terrorism, except that Power possesses the legal authority to sanction sacrifice, whilst terrorism carries out its acts of sacrifice outside the law of Political Ethics. Failing to establish the relationship between the individual—between man and Society—on the basis of a Natural Force that brings about the identification of all with all in the Universal Origin of all within a single Core, the patch that Power, having destroyed this Core, applies to History—by removing Morality, the fruit of that Origin, and replacing it with Ethical Law—that is to say, with the Rule of Force—is nothing more than a patch on the wall, a makeshift dam hastily constructed to contain the floodwaters of destruction in a society attacked from within by annihilating forces which, under the guise of the Law, do nothing but bring about the ruin of the Society over which they reign by Decree. Out of love for humanity, marvellous acts of folly are performed, but by law there is no one in this world who would turn the other cheek or give their leftovers to the poor man starving to death on the street corner. The law that stems from Ethics would rather give the leftovers to its dog than to that dying, groveling, disgusting, filthy, lice-ridden vagrant. Only the law that stems from Morality awakens the conscience, even against one’s own self-interest, and sacrifices one’s own interests—such as the happiness derived from comfort—to share bread with one’s neighbour and, as we have seen time and again, even one’s very life. An ethical decree is ineffective in bringing about this behaviour, and since it is ineffective, its law is inhumane because it kills one of the most important

natural aspects of intelligence: conscience. We shall not condemn the Law of Nature—which is moral—on account of the behaviour of a few. Not everyone who exists is, as the popular proverb says,

Love does no harm to one's neighbour, for love is the fulfilment of the law.

And not merely because an Apostle says so. One need only open any book by Plato to see Socrates placing Love for all things—including humanity—above the mere manifestation of the consequences to which this divine force leads, whether from a self-serving stance or one not grounded in ethical reason. Socrates is simply ‘ero’ and nothing more: the superiority of Thought arising from Love for Mankind over Thought arising from the Passion to attain an ever-higher position in society. Not only can this ‘Ethics of Power’ fail to fulfil the full intent of the Law—because, in its pursuit, it sacrifices for its own ends any person who crosses its path and reduces Society itself to a mere means to an end—but it also turns Society into a mere object upon which to rely in order to achieve its objective. Not only can this Ethics fail to untie the shoelace from the feet upon which the Christian Moral Body—the eternal expression of Natural Morality—moves, but furthermore, by establishing human sacrifice as a lawful act for the attainment of Power, this Ethics becomes a criminal ideology that justifies the Means to achieve the End. However, it seems that truths are less true depending on who utters them; hence, when St Paul affirms this Truth, it is not a philosophical statement rooted in the most developed experience acquired through the rational faculties of human beings. On the contrary, it seems that, depending on who utters it, a lie rings truer to the ear of the listener.

Salvation Day is approaching

We have now reached the final stretch of this analysis of one of the most controversial biblical texts; and it is controversial for two crucial reasons. The first is the utterly baseless accusation that distorts St Paul’s thinking and leads to the usurpation of the identity of the true founder of Christianity. And the second is based on the transformation of this Letter into a wall of division between Catholic and Protestant Christians. Apart from the interests of those who believe that maintaining this wall of separation between brothers and sisters in the same Faith—which paralyses the movement of Christ’s arms, preventing Him from moving freely—and who believe that this division constitutes a great service to the Cause of the Gospel – as we have seen throughout this analysis of the Apostle’s thought in the light of Christ’s own thought – we are seeing that there is no rift between the two ways of thinking, for the thought of every child of God proceeds from the same Father who begets us for the sake of the Hope of Universal Salvation which has nourished us all since the dawn of Christianity. St

Paul was speaking to born-again Christians, perfect believers who were preparing to follow their Hero and King to the pinnacle of the glory of the Sacrifice. When he speaks of the righteousness that comes from faith—which is born not of the Law but of obedience to the Will of God—St Paul is not denying the power of the works wrought by God in the Christian, as Jesus Himself said a thousand times: that the Word and the works, united, proceed from God for the salvation of all mankind. Word and Works which, it is understood, are realised in the Christian and are directed towards the person who has not yet attained Faith. But to deny that it was through the Works and the Word that God engendered Faith in man is as satanic as it is a sign of utter ignorance to place obstacles or objections in the way. It is through the Works of the Christian and the Word of the priest that the non-believer discovers the Faith—that is to say, discovers God. Unless, of course, His Son were a liar, claiming that one ought to do what the wise say but not what they do—thus asserting that the power of works is as perverse as it is holy, depending on who performs them—and that the Word without works not only fails to engender faith but actually drives away from God those who hear it said that faith saves, whilst seeing the speaker perform deeds characteristic of accursed demons. Two clear directions therefore emerge from this question. Firstly, for those who have Faith, Works can certainly add nothing to them, for they are already saved. But as a child of God, the Christian has a duty, whilst living in this world, to enable the world to discover God through their works. It is thus that the priest, who preaches the Word, and the Christian, who puts it into practice—not for their own salvation, but to save their neighbour—form, through God in Christ, a single Man, with a single Faith and a single Work, namely, the salvation of every human being. And secondly, that the manipulation of a biblical text to suit temporal interests and a worldly mindset is a crime against Him who wrote His Book so that, through the works brought about by His Word in those who believe, He might draw all people back to His Paradise. That said, with our feet on the home straight, we quicken our pace and run swiftly to meet the truth, saying:

And you know the time, and that it is now time to wake from sleep, for our salvation is nearer now than when we first believed.

That being said, the Apostle's awareness of the imminence of the First Roman Persecution—which was already hanging in the air above the heads of those to whom this Letter was addressed—becomes evident and takes shape, revealing to us the true recipient of the Letter; without knowing this recipient, the text lends itself to manipulation, which Luther, in his desperation, confined within the four walls of a cell, manipulated—without any apparent awareness of the distortion he was perpetrating—by forgetting that the Apostle was speaking to perfect Christians, educated in the mysteries of Salvation by the very Disciples of Christ, which is to say the Holy Spirit of Divine Wisdom in person, who was poured out upon the Apostles, as is written in the account of Pentecost, to build up amongst the First Christians the Immaculate Flock that would bear witness with its Blood,

before the eyes of the Tribunal of Universal History, concerning the Truth of the Disciples' Testimony, namely, that the Only-Begotten and First-Born Son of God became man in the womb of the Virgin of the Prophecies, was crucified for the Atonement of Adam's sin, and rose again for the Redemption of the sins of the whole world. And that Son is called Jesus Christ. And speaking to perfect minds, the Lutheran separation of Faith and Works, as I have previously stated, had no place in their bodies, nor in their souls, nor in their spirits. All the more so as they were about to crown their Immaculate testimony with the sacrifice of their own lives. For whilst amongst the ancients, placing one's hand in the fire or similar trials put an end to the debate regarding the value of a testimony, the Early Christians—the 'firstfruits', as the Apostle would say—were to place not merely their hands but their entire bodies into the fire. From this it is evident that, as perfect children of God, this act could add nothing to the salvation they had already attained through faith, by the work and grace of God. Yet to fail to do so was, nevertheless, a denial of the Hope of Universal Salvation, for the sake of which the first among all, Jesus Christ, Himself placed His Body on the Cross. 'Faith alone' insofar as the joy of Salvation has been won and eternal life is the Creator's gift to His creatures. But 'faith without the works of Christ', as the Holy Spirit would rightly say through the Apostle James—that is to say, the Holy Spirit in person: faith alone without works is dead faith. Works whose fruit is not personal salvation, which is taken for granted, but the salvation of one's neighbour. For certainly neither Christ Jesus nor his Disciples needed to die to save themselves or to enrich a Faith that was in every respect perfect. They acted by dying for the salvation of their neighbour. Thus, in this sense, the Protestant who rejects works as a means of personal salvation is just as perfect as the Catholic who acts, out of faith, for the salvation of the unbeliever. From this it is clear that Luther's criticism of indulgences was not only legitimate but sprang from the conscience of the Holy Spirit; for it was not the works of indulgences that save, but the works of faith. And as for these Divine, Immaculate and Perfect Works, all is written: to feed the hungry, to give drink to the thirsty, to clothe the naked, to help the widow and the orphan... To see Christ Jesus is to see those Works in action. Works and Faith, the two arms of the same body.

The night is well advanced and the day is already drawing near. Let us therefore cast off the works of darkness and put on the armour of light.

Can we not perceive, on the horizon of these words, the vision towards which, by Predestination, that Immaculate, perfect, in every respect Holy and divine, the Body of the Holy Spirit—towards which, by Predestination, that Generation was heading, a Generation which the God of Eternity had incarnated in Christ Jesus for the salvation of all His Creation, granting it all Power and all Glory to Reign over all the Peoples and Nations of the Kingdom of God? And is not the night of which the Holy Spirit speaks through Paul that part of our being which, being carnal, in its unconsciousness postpones that Day, that Hour, driven by a natural

horror of the dread of one's own execution? Paul is direct, and with his word he overcomes that unconsciousness; he is the first to rise and take his place at the head of those under whose radiant Glory—being one with Christ Jesus, the everlasting Heir of the Eternal God—they govern the Kingdom of God for all eternity. St Paul does not prophesy, but rather shakes off that unconscious horror and announces the dawn of the Day and the Hour for which they were begotten in the Holy Spirit of Glory. The Holy Spirit was in God, and was God, and became man so as to cease being an invisible reality and, having acquired a Name and a Body, to govern the House of God for ever and ever. If Faith was the only reason they had for casting their bodies into the fire as a Test of the Disciples' Witness, God, to strengthen that Faith, gave them His Kingdom, thus ensuring that through the Works of the Faith of the Holy Spirit, made Man, the Salvation of His Salvation might come upon His Kingdom above all else.

Let us walk properly, as in the light of day, not indulging in feasting and drunkenness, not in sexual immorality and debauchery, not in quarrelling and envy,

Glory on the horizon, like hope whose light guides a person's steps; those who believe live with their feet firmly on the ground, day by day, and their duty is towards their Creator and Saviour. There is no law that forbids putting into practice what Faith deems unworthy of God's creation; He created us for eternity and not to enjoy a mortal life between two extremes, within which everything is permitted unless prohibited by the laws. The Law of Christ is superior to human law because every human law serves the private interests of specific groups, whilst Divine Law seeks the good of all, so that the good of the individual and the universal good may coincide within a single entity, with no difference or rift between the two. Human laws, under the pretence of placing the universal good above the individual good, ultimately do nothing but crush the individual under their tyranny. The Law of Christ elevates the individual to the nature of the universal good, making the two a single reality, an indivisible whole, thereby abolishing the infernal pretext by which, in the name of the universe, a few crush the very ones to whom they wish to do so much good. The eternal Model? Christ Jesus!

First, clothe yourselves with the Lord Jesus Christ, and do not give in to the flesh to satisfy its lusts.

Indeed, it could not be clearer. Because of the Fall, that Image and Likeness into which we were born was lost in the darkness of Ignorance, which brought about the very Judgement against Adam's Sin. But God, who, being the eternal Word, cannot fail to attain his End, wished to bring into being what Man knew from the Beginning as an Idea: the Idea of Being, so that we might see with our own eyes that Idea made flesh. Hence, elsewhere, the Apostle himself said: 'Christ, in whom is your life'. That Image was not annulled, but rather, through

God's Love for His Creation, it was enriched when His own Son became incarnate. Since the Word of the Holy Spirit to the children of God from the First Day dwells within us through Faith, His Word remains in our Faith to form our code of conduct before men and before God

The strong and the weak in faith

Morality is a dimension of Being and, as such, generates within the conscience of the spiritual entity—that is, the intelligent being fashioned in the Divine Image and Likeness—a strength, a value, an attitude of confidence in the Self; an ontological behaviour from which derives a perfection of all the intellectual principles upon which human behaviour towards oneself and one's fellow human beings is based. That is why we often say of someone that their moral character is as grand as a cathedral. The moral foundations of the spirit, in this order, are the sap that nourishes the tree of consciousness, thus endowing the being with the strength required for the growth of their Self in the spirit of Goodness, in whose Image and Likeness the Being was created in Man. But as is already evident and can be deduced from the very structure of the human race, the infinite complexity of Intelligence is revealed, and we discover it in the multifaceted need we all have for one another, and although in God the Self possesses everything, it is no less true that as individuals each of us is so intimately linked to all others that to conceive of our existence in isolation from the human race is a thought devoid of any future in any human consciousness. Only in God can we conceive of our existence as complete, perfect and free from any need for anyone or anything. Now, we see that this very God and our Father has chosen to preserve the Order of Life in its deepest and most far-reaching manifestation, so that Vital Necessity itself may be the binding force that makes all men into one Man, whose Head—and herein lies the Grace—is Jesus Christ, our King and Lord, into whose hands the God and Father of all Life has placed the existence of all intelligent beings, lovers of Goodness, children of Freedom and Truth, disciples of Justice and all Peace, eternal aspirants to the Omniscience that proceeds from Divine Wisdom, in whose hands all science—both that which is known and that yet to be known—grows like a Tree whose crown touches infinity and whose roots sink into eternity itself. Vain, then, is the omnipotence of that Reason which made Doubt its *sine qua non* and sought to turn Science into an anti-divine ideology alien to the innate Morality which, forming part of the ontological structure of Being, is the soil in which the Self takes root in the spirit of Goodness, which is the spirit of intelligence, manifested in Christ so that we might direct the course of our thought towards the luminous source from which all evolution springs: Divine Omniscience. It is therefore from this Moral platform of eternal value—perfect and immutable, just as necessity demands, like the Rock whose solidity must sustain the edifice to be built—that the Unity of all within Being shall be our Duty and our Strength, with which, by utterly rejecting the evil and perverse ideology that has made the Equality of Being a farce and chosen the Strong as its own—O

Darwin-Hitler—it has divided us into two classes of beings, the strong and the weak, when the fact is that the Strength of Being does not stem from Nature but from the confusion arising from the dilemma of the ages, and that the sages of War—dressed at times as druids, at others as magicians, and just yesterday and even today as scientists—sought to wield it as a murderous axe, namely: given that Evil exists and God is Good, how is it possible for the former to exist... The humility that springs from Intelligence does not detract from the strength that comes from contemplating Evil, and which rises up to defeat the science of hell. Our Christian Duty is not, therefore, towards those who in their Strength resemble us, but towards those who, in their intellectual and spiritual weakness, have allowed themselves to be confused by the Devil's dilemma—a dilemma now left behind. The words of the Holy Spirit through Paul express what God Himself lives out, for otherwise He would not have come to our aid by becoming man in His Son; and, had He followed the counsel of the devil's wise men, He would have had to come to Satan's aid and abandoned us to Hell. We are the best witnesses to the Truth. Our strength is for those who still believe there is a dilemma.

Welcome the weak in the faith, without getting into arguments over opinions.

Cast into the hell of the knowledge of the Science of Good and Evil—not as one who knows it hypothetically, but as one who learns it through hardship and by witnessing one's soul laid waste—if it is true that what does not kill us makes us stronger, and that those who survive the blows emerge stronger, just as a broken bone heals to become twice as strong—in precisely this way, for it was inevitable that Divine Judgement would be aborted within the bosom of the Law, its corruption creating a black hole in the realm of eternal Justice; and now that we are compelled to attend the University of Life in the midst of the land of darkness, ruled by Death, God wished to make us stronger and to redouble the moral strength of our Being in the manner described above. Knowledge of this truth is the foundation of the strength that makes us stronger, and not allowing ourselves to be crushed by the blow that comes from Death is the root of the strength that conquers and makes us all survivors of the Hell into which we were cast because, without knowing what we were doing, we believed that by knowing Good and Evil we would be like God. What would I not give, O God, not to have ever known this accursed Knowledge. But let us put aside our lamentations and look one another in the eye once more. We are Christians; we are the finest and most beautiful thing that shines in the sun before the eyes of He who has the Power to make of all things whatever He wills. We are the future of every intelligent creature; we are the children of God, for whose sake the Earth and the Heavens were united in a perfect embrace from the beginning of time. The weakness of all thought stems from Doubt, and Doubt is the fruit of Death. God is the Father of all Science, under whose principles and laws Creation is ordered and along whose paths the Cosmos grows. And there is no science in the universe that does not

stem from the principles and laws to which He has fashioned all things. Then came Death; yes, it is true, but to make thought doubt the true nature of the Spirit of the Creator of Man. And that Doubt, whose utmost expression of perversity rose to the status of a Method, is the malignant sap that fuelled the deviation of scientific thought from the Science of Creation towards the realm of the Science of Destruction. The twentieth century was its consequence, its most terrible visible work. We have survived not by our own strength but by the design of the One who once said: 'Let us make Man in our Image and in our Likeness', that is to say, indestructible. And then He repeated it in His Will, saying: 'Your descendants shall take possession of the gates of their enemies.' We are Christians, and we are invincible by virtue of the spirit that has been given to us—a spirit of intelligence and wisdom, of understanding and strength, of counsel and the fear of Yahweh. We are the children of God. Who will dare to challenge us without digging their own grave? Time, as the Apostle says, is running out. There is no longer any time for doubt. The Universe is ours by Divine Right. Our battle is not against men but against Death; let them fight us whilst we advance towards the Age to Come and lay all things at the feet of our King, Father and Lord.

There are those who believe they can eat anything; others, who are thin, must be content with vegetables.

The multifaceted substance that pours forth the essence of the intelligence of the Faith into our People implies a diversity of characters, but not of moral values, which are everlasting and have their source in the spirit of Goodness. Each one of us has our Origin in Him who said *I am who I am*, from whose character we have inherited the power to say: *I am who I am*, and as each of us is an atom of His substance, a branch of the tree of His existence, each 'I' has its own nature; and for each of us to know what that nature is, without a shadow of a doubt, is the fundamental epicentre from which to revolutionise our own consciousness, so that we may stand firm before our Creator, who created us to run on two legs to meet Him, and not to live on our knees, nor far away, nor in fear, with our backs turned upon Him. We have nothing to be ashamed of, and we have every reason in the universe to rejoice in being who we are. Whatever we eat, we are all one: the Man created in the Image and Likeness of his Creator calls God 'Father', and God, looking at him, says: 'And you are my son.'

Let not the one who eats look down on the one who does not eat, and let not the one who does not eat judge the one who eats, for God has welcomed him.

It is not the moment that matters, but the deed. Just as in a relay race, where whilst some run, others await their turn and still others rest, yet victory belongs to all, Christian morality entails a focusing of the Self on the 'I' that plays its part in the Universal Plan of Salvation and runs along the track of History, writing with its Life the line that is its due. No one is insignificant. Insignificance is for those who doubt and fail to see the Creator in His Creation; overwhelmed by the

vastness of it all, they fall into the suicidal and homicidal abyss of the annihilation of the Self. The spirit of the children of God that has been given to us—and in which we have been begotten by the Supernatural Nature of our Creator, which we witnessed in action here below on Earth—that Supernatural Nature lifts up our heads and keeps us standing when the earthquake shakes our consciousness, and whilst others flee and surrender to the Denial of Being, justifying in Non-Existence the geocidal and homicidal behaviour they represent, we

walk along the highway of infinity as one who has eternity before them. Time and Space do not frighten us; indeed, we are time and space made flesh, and upon this fusion God has poured out his Spirit. Our contempt is the contempt that pulses through our blood against those who, claiming to be wise, undermine the future of Creation. Amongst us Christians, there can be nothing but compassion and understanding, because the Will of God demands it, and because we were all kept in Ignorance so that, through our actions, the entire creation might see why God hates the Knowledge of Good and Evil so intensely.

Who are you to judge another's servant? For his master, he stands or falls, but he shall stand, for mighty is the Lord to uphold him.

To be a Christian implies invincibility. Not through the strength that comes from weapons, as was seen in our victory over our first mortal enemies, the Romans and the Jews, but through a Divine Legacy. We are the Descendants of God. Confidence in our victory is the decisive factor that enables us to sail the sea of the centuries; and although, on the surface, the tidal waves and apocalyptic storms heralding the disappearance of our Lineage from the face of the Earth may have put our future in jeopardy, History, the mother of all recorded events, embraces us with its pages of triumph and spreads blank pages at our feet so that we may inscribe further triumphs upon its pages. The eraser does not work in this book. Indeed, wherever Christian blood is shed, there the inkwell of History is filled to write upon its pages the ruin of our enemies. One need only open the book of Universal History to see the failure of all the anti-Christian movements that rose up to exterminate our Divine Lineage from the face of the world, and one need only look around to see who will be the next to sink into the abyss of oblivion, whilst only their suicidal memory will be preserved to serve as a lesson to our children, so that they may know and understand that the Christian's lineage is rooted in the Divine and that his future is without end. The end of all other peoples, on the other hand, is indeed written, and in due course the Creator's plan shall be fulfilled—He who has called all nations to Christ, and whosoever refuses shall be wiped from the face of the entire Creation. For it is from God, indeed, that power and judgement come.

There are those who distinguish one day from another, and there are those who regard all days as equal; let each person act according to their own feelings.

Allow me now to speak personally and say that I am among the former. Every

day is a miracle, every day is an adventure, every day is a fragment of the journey of a life – in this case, my own. That said, everyone has their own conviction and their own heart to celebrate one day more than another, be it 24 December or any other day. Out of this, which seems so silly, the bishops of the early churches built a wall of enmity, even going so far as to excommunicate one another over whether it should be this day or that day when the Passion or the Nativity, for example, should be celebrated. As if, in their foolishness, Jesus were born or died as many times as they pleased. There is nothing wrong with celebrating one day rather than another if it is a personal matter; the problem begins when this personal matter seeks to be imposed, under anathema, on all those who observe the day according to their own feelings. From this we can see that if a fool is allowed to become a bishop, the churches—like flocks led by a brainless shepherd who directs the sheep into the territory of the wolves—succumb to sin and disobey the Divine Commandment regarding Universal Christian Unity. And we see, even now, how the churches themselves continue to fall out over such childish—not to say ridiculous—reasons, such as whether baptism should be performed with a splash of water or by drowning a person in a river. One might think that one possesses more or less of the Spirit depending on whether more or less water is used; a telling statement that ought to make anyone involved in such a dispute feel ashamed on behalf of others.

Whoever distinguishes between days does so for the Lord's sake; and whoever eats, eats for the Lord's sake, giving thanks to God; and whoever does not eat, does not eat for the Lord's sake, giving thanks to God.

This stems from the transformation of Faith into a personal power, as if we were to say that the Christian's subjection to the rites of a particular priesthood or pastoral office were proof of that priest's own power over the Christian. We know, however, that the Christian owes obedience to no one but Jesus Christ. Here on Earth as in Heaven, universal obedience is due to the King, and every creature bows the knee before the King alone. Thus, if one wishes to receive Holy Communion with bread and wine, another with bread, and yet another through thought, the Christian's freedom lies in the form; for God does not measure his children by the number of rites and their manifestations, but by their deeds, their thoughts and their words. If you wish to receive Communion with bread and wine, do so; if you wish to do so with a simple host, do so; but neither the bread nor the wine nor the host are of any significance in themselves, but rather your words, your thoughts and your deeds before God and before men. And whoever argues about these things serves not God but the Devil.

For none of us lives for himself alone, nor does anyone die for himself alone;

The Christian's life, in truth, is not centred on oneself, but on one's neighbour. It is obvious that Jesus Christ did not come to save Himself, and as He is our Model, and we are begotten in His Spirit, there is nothing more grotesque than

making our life a path to personal salvation, when by the very fact of being His offspring we have eternal life, towards which our thoughts are directed, even whilst we are mortal and subject to the things of the flesh.

For if we live, we live for the Lord, and if we die, we die for the Lord. In short, whether we live or die, we belong to the Lord....

... in His image and likeness. And as children of God and His disciples, our existence is an extension of His, just as a branch is an extension of the trunk, and the fruit of the branches is likewise the fruit of the trunk. From this it is clear that our fruits are His fruit within us. Our life in the world, in the likeness of His, has no other purpose than our neighbour. Just as He did not live for Himself but for us, His neighbours, once we are born of the Spirit we are Him within us for the sake of our neighbours. See, then, the greatness of our Lineage and why God has granted us Invincibility. A greatness which we curtail and mutilate with our disputes, and an Invincibility which we shackle with our division.

For this is why Christ died and rose again: to reign over the living and the dead.

And the opposite—that He died to save Himself—is clearly a tremendous error. Just as great is the one who limits this dominion by breaking away from the trunk—in will, not in body—and, by despising the other branches, severs the spirit that moves the entire tree of the churches, on the basis of questions of primacy or rites; through this rupture, they limit the Divine Movement of Christ, the Living Heir of the True God and Universal Lord of His entire Creation.

And you, how do you judge your brother? Or why do you despise your brother? For we must all appear before the judgement seat of God.

We have all, certainly, disobeyed the Commandment of Universal Unity. Some have broken with others because of the sins of the latter, whilst others have caused the former to break with them because of their own sins. God did not say, 'Every kingdom divided against itself cannot stand', as if to exclude from this Truth those who, by their behaviour, bring about the rupture of Unity; the Judgement extends to his entire Kingdom, for having divided the Body of the churches, setting Christians against one another, and causing Christ to find himself in the situation of a man lying on the ground, powerless to do anything but watch as the world goes on. When we are all summoned before God's judgement seat, it is not there that we must put an end to our differences; rather, made wise by the understanding we have received, we win over the Judge before whom we must appear with the unity that flows from obedience to His will fulfilled, justifying His grace in our ignorance and His forgiveness in His wisdom.

For it is written: 'As I live, says the Lord, every knee shall bow to me, and every tongue shall give glory to God'.

It is a sweet thing to bow the knee before Him who loved us so much that He did not spare His Only-Begotten Son, the Son of His loins, when He wished to win over our will. He never abandoned us, save for the time required by the Universal Necessity brought about by the Fall. Now then, how will our neighbour bow the knee if there are those amongst us who do not do so by disobeying His Will?

Consequently, each one will give an account to God for themselves.

As children and servants of God, it is to His Will that we owe Obedience, and it is for this Obedience or Disobedience that each of us will have to answer before the Lord of all the churches. Those who obeyed His Unifying Will to pay Him homage through their Faithfulness; those who disobeyed will hear a judgement against them. For, as we have said and know, being the Image and Likeness of Christ, our duty lies exclusively with the Divine Will; and from it, and according to our conduct, our Faithfulness to the Faith that made us heirs to the Invincibility of the children of God will be measured.

Let us therefore no longer judge one another, and above all, take care not to cause a stumbling block or scandal to a brother.

There is but one Faith, and likewise there is but one tree of life, and all the branches form part of its body, each with its own distinct character, in the foreknowing wisdom that they are all nourished by the same sap. And it would be absurd and demonic if, now that we stand on the very edge of the precipice from which hell can be seen, one branch—failing to see the sap that nourishes another—were to tell the other that they do not belong to the same tree. Since there is but one Faith, the Lord of all the churches is Jesus himself, and the Father of all Christians is Christ himself, in whom we are all adopted by God to enjoy the freedom of the glory of his children; this being so, it is absurd, as I said before, that because of an external rite or a celebration according to one's feelings, disobedience born of ignorance should turn into open rebellion against the Unifying Will. It is our shared responsibility to bow our knees before the God of all, to lay aside disputes; and let whoever wishes to marry do so, let whoever wishes to receive communion with bread and wine do so, and let whoever wishes to celebrate Pentecost in the summer do so. All this is nothing, whilst the Prophetic Word of the Messiah is everything: 'I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was naked and you clothed me not, I was in prison and you did not visit me, I was sick and you did not come to comfort me'. As for the rest, let each person act as their conscience dictates; for since everyone's conscience is nourished by the Conscience of the One who is the Head of all, no one will do anything that is reprehensible before God.

I know and trust in the Lord Jesus that there is nothing impure in Him; but for the one who judges something to be impure, for that person it is so.

And how could the Body of Christ be impure when its Head is Pure? It is also true that let him who is without sin cast the first stone. From this it follows that, since all churches are branches of the same Tree of Life, it is impossible for one branch not to be Christian whilst another is most Christian of all. Whether it is worthy or unworthy of a child of God to seek glory in a medieval-style contest to see who has the greatest faith, I do not know; I know only what I have been taught, and from what I have learnt I deduce that the Faith is the same in everyone, and in each person it manifests itself with a different strength for the sake of the salvation of all those who have not yet discovered Christ in our Faith. And that our division is the reason why this discovery remains out of reach of those who ought already to be living in the Faith. Since there is nothing impure in the Faith of Christ—our Faith—it is impossible for the whole of it not to be pure, unless someone comes from Hell; which, as is evident, is impossible, given that the Seed of the Devil cannot bear Christian fruit.

If your brother is saddened by your food, you are no longer walking in charity. Let not the one for whom Christ died be lost because of your food.

Responsibility is universal and affects us all, but the strong in particular. For whilst in the world the strong must crush the weak, dominate them and sacrifice them to their own interests, in the Kingdom of Christ it is the strong who must give way, who must yield so that those who, by their spiritual nature, are weaker may feel at ease; they must not raise their voices as though seeking to rise up like the thunder of the Almighty. For neither rites, nor dogmas, nor traditions, nor churches, nor communities justify the domination of one Christian over another. Whether one receives intelligence one hundred per cent or one receives it thirty per cent, neither possesses anything of their own; both are nothing. He who gives, Jesus Christ, is Everything. And what He gives, He gives for the good of all, and not for the exaltation of the glory of the one who receives it. If, then, God has given you knowledge and me wisdom, we are nothing but the combined work of that knowledge and that wisdom in the pursuit of the common good. Thus, as He distributes His gifts and powers amongst us all, we must yield to everyone, for the baker is no less than the engineer; indeed, when God chose His Heir from amongst us, at the Beginning of the ages, He set Him to till the soil—the humblest of all the labours we know—because it requires no instruction in science or the arts. For God wished to teach His Son that glory belongs to Him alone, and that whoever receives it does so not through their own merits but by the decree of His Saving Omniscience; and, of course, the very last thing a child of God ought to do is to use what they receive to crush their neighbour. Such was the cause of the Fall. A fool, then, is he who stumbles over the same stone again. If one man alone is wise, two are wiser still, and millions form a glimpse of God's Omniscience. This Unity of all in one is the Metaphysical End from which God created the Beginning. And the opposite—that the pride of the one who receives, arising from what he receives, should become a wall between man and God—is a sin.

Let not, therefore, your good works be a subject of slander

Seeking not your own glory as one who has given himself or made himself, denying with this doctrine for geniuses that God has ordained all things whilst affirming that He—not Nature—has fashioned his cells and muscles. Such a person owes whatever genius he possesses to Nature, certainly; whatever folly he possesses, in truth, to himself. It is, therefore, a sin to use the Faith to glorify oneself over those whom one wins over to Christ.

For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.

Why does the world, which judges the Christian—even though it has outlived its death in the Christian world—preach food and drink to the people whilst reserving righteousness and peace for itself, denying righteousness and peace to the people whilst intoxicating them and dulling their senses with feasts that are harmful to their health? Drinking is a terrible evil, and food, when consumed in excess and as a vice, is another evil that causes endless ills to the body. Does not anyone who sets out to achieve great goals—and even the humblest ones—turn away from intoxicating drink and coarse food in order to prepare their mind and body? All the more so, every child and servant of God is subject to this discipline over their mind and body by virtue of the goal we set ourselves: the salvation of humankind.

For whoever serves Christ in this way is pleasing to God and accepted by men.

But some say: ‘But Christ ate and drank.’ To which I reply: Yes, and He also relieved Himself, and moreover sweated profusely. But this does not justify our children having to remain subject to the laws of labour to which He was subject. From which it follows that such justification is wicked and fit only for fools. What is fitting for every child of God is to abstain from drink and to consume food only as necessary. The joy of the eternal spirit that dwells within us delights in righteousness and peace, and not in the gratification of instincts born of the millennia-long exposure of our flesh and blood to the scorching winds of hell. Whilst one man gets drunk, a dozen fall beneath the wheels of injustice. Whilst one man eats without measure, ten die of hunger. If not for the sake of divine conscience, then at least for the sake of human conscience.

Let us therefore strive for peace and for our mutual edification.

There is no work, no purpose, no endeavour in this world that surpasses this goal: Peace, and reconciliation in universal brotherhood amongst all nations. Now, the attainment of this goal is the fruit of human perfection. Just as it was impossible for a barbarian to understand the sciences or for a brute to understand the law, so it is utterly impossible for a society to attain the goal of peace through corruption. Society is made up of those upon whom its perfection depends: us. So let us begin by perfecting ourselves in order to combat corruption. For corruption

is the worst enemy of social coexistence. And wherever social coexistence is marked by violence, corruption will be found to be its source. By beginning with our own perfection, we lay the foundation stone upon which the Edifice of Peace will open its doors to the generations that will follow us.

Do not destroy God's work for the sake of food. All things are pure, but it is wrong for a person to eat in a way that causes offence.

There are two reasons why we should strive for the perfection of our social self's conduct. The first was put forward by our philosophers long ago: 'A sound mind in a sound body' – a principle that aligns our daily habits with the health of the mind, understood in terms of thought. And the second is of a divine nature: 'Feed the hungry'. But how can I give to them if I eat until I burst, to such an extent that not even the pigs would? It is good, then, that feasts be reserved for the dead, and for the living, the step-by-step path by which Christ made his way.

It is good not to eat meat, nor to drink wine, nor to do anything that might cause your brother to stumble, or be scandalised, or falter.

Individuality, in fact, is the enemy of the 'I' insofar as this 'I' turns away from the Self and forms a partnership with its own belly. Which is just a figure of speech like any other. We are, first and foremost, children of God, but above all we are social beings. Our 'I' is not a stray atom in a universe of loose molecules floating in the abysses of the inconsistency of being. Not at all. When I throw away a piece of bread, a child dies somewhere else in the world. Every time I open a bottle somewhere else in the world, a murderous judgement is passed against an innocent person. I am not the strongest simply because I drink more than anyone else, nor am I the greatest simply because I eat better and more than everyone else. At the end of the day, I am nothing more than a wretched creature. Wine was created to silence the voice of conscience against one's own crimes, but Faith is joy; and the table, to turn men into dogs at the feet of the powerful. The Food that Christ had and gives to his own is neither bread nor wine, but Spirit and eternal Life. That is why I said before that whoever wishes to celebrate Mass with wine and bread or with blessed hosts, or to eat them from the priest's hand or from their own, let each person do as they please; for neither one nor the other is the Food with which God nourishes his children.

Keep the conviction you hold to yourself and to God. Blessed is the one who has nothing to reproach themselves for in what they feel.

God is, first and foremost, the one who shapes the character of his servants and his children. But unlike inanimate objects and all the creatures of the universe, whose behaviour is governed by a set of laws or instincts to which they are subject by natural decree, we have the power to look in the mirror and reshape that image as we please, whether on impulse or for ideological reasons. Within the evolution of each of us, experience gives rise to thoughts and reasons that belong to the

personal sphere and are non-transferable. The offence begins when this experience is presented as a compulsory universal transfer. On the one hand. And on the other, when one seeks to deify this experience, going so far as to set the world alight, if necessary, in order to prove the superiority of one's own thinking. Experience and its lesson are a matter for each individual. And since it is God who, in His own time, opens the flower and spreads its seed, if the root is good, why should the fruit be bad?

Whoever eats whilst doubting condemns themselves, because they do not act in accordance with faith; and everything that does not come from faith is sin.

To conclude this section, I ask: does anyone really believe that St Paul was talking about the food that goes into the mouth?

We who are strong must bear with the weaknesses of the weak, without seeking our own satisfaction.

As always, and all the more so at this point on the path of the History of Salvation, when human forces have run amok and are galloping towards the inevitable end dictated by the law: 'You are dust, and to dust you shall return', referring to the whole world, since Adam was the Head of the First Man; which is why St Paul says: the First Man was a living soul, the Last Man a life-giving spirit. And elsewhere: Jesus, the prototype of Adam, revealing to us the invisible through the visible, and the past through the present. Thus, as this journey is inevitable, unity in the Last Man—in whom the Future lives—must be more solid than ever, for what we are to see has never been seen before and will never be seen again after us.

Let each one take care to please their neighbour for their own good, seeking their edification;

Evil and all that it represents are close to being banished from the face of Mankind. Those of us who are strong in the Faith, those of us who see the future in the Promise of eternal life, must sustain the resolve and the progress of those who cannot comprehend what lies beyond this age. On the other side lies a World governed by the Wisdom of the God of eternity. All the evils that drag mankind towards its destruction and have governed its destiny since the Fall are about to return to whence they came: the mouth of Death. All religions and all secret societies, all organisations whose purpose is to perpetuate crime and delinquency, are poised to be wiped from the face of the Earth, so that Mankind may face its destiny head-on, without any external pressure or force manipulating its Freedom to make the Final Decision: Justice or Corruption, Peace or War with God, Truth or Falsehood; in a word: Good or Evil.

for Christ did not seek His own satisfaction, as it is written: 'The insults of those who reviled me fell upon me'.

Knowing this End, which was implicit in His resurrection, the Son of God suffered for us the evil blow of this world, destined to vanish from the face of the Universe. He paved the way for us so that we might in turn pave the way for the generations who are to enjoy the Victory of Hope that God brought forth at the beginning of the Millennia. The final blow of the world—which emerged from Death and entered our human race through the gateway of Adam, like the last lashing of the serpent’s tail before it dies forever—will be harsh; yet it is no less true that, in anticipation of this encounter, God has made us in the Image of his Son. What must be, will be.

For everything that is written was written for our instruction, so that through the patience and consolation of the Scriptures we may stand firm in hope.

And what hope is this, if not that the human race, freed from the evil forces that rose up against the Kingdom of God and turned our world into their battlefield, may have the opportunity to choose freely and with full knowledge of the facts between Good and Evil, between the God of Creation and the Death of Uncreation? Our Faith, the Faith of the children of God, is that, freed from those forces and knowing the truth about all things, human beings will say ‘Yes’ to God’s Creation.

May the patient and comforting God grant you a shared sense of unity with one another in Christ Jesus,

The Victory of Faith lives in Hope, and Hope in Him who conceived it in His Omniscience, with His eyes fixed on the goodness of humankind, whose wickedness—the fruit of the Fall—is a passing affliction before Him who has the Power to cause His Spirit to triumph over the carnal inheritance of the ages.

so that, in unity and with one voice, you may glorify God and the Father of our Lord Jesus Christ.

He, the One against whom Death rose up, conceiving in a son of God the Reign of Sin and Crime as the perfect state of governance of the Universe, That very same God, who through Noah and Abraham reaffirmed His promise of eternal life for humanity in Christ, is the Source of Universal Hope for Salvation, within whose bosom was conceived the Beginning after the End, which proceeds from the Intelligence that says ‘Yes’ without needing to suffer the blow. In abstract terms, let us say that Adam needed to see in order to believe that the End of every World and Civilisation subject to the law of the Science of Good and Evil—that is to say, the law of the jungle—was self-destruction. God knew this from experience, but none of His children could understand why, having God, it should be so. This necessity imposed its structure upon the millennia, creating—as time went on—two distinct camps: those who, without seeing any further, understand that the End is inevitable, and those who believe they can escape that End without needing to abolish the law of the Science of Good and Evil. To give glory to God

is to believe without seeing. His word is truth and it is life. God does not lie. He did not lie to His children: 'If you eat, you shall die.' And upon eating: 'You are dust, and to dust you shall return.' The crossroads at which we find ourselves is clear: to see in order to believe, or, by deducing from what we have experienced, to render the outcome unnecessary and to bow the knee before God and confess the truth. He is truthful; He did not lie when He forbade His children from invoking that accursed law as the law of civilisation. Whoever makes it their law dies.

Therefore, welcome one another, just as Christ has welcomed us, for the glory of God.

The call is for all people without exception, and it is the responsibility of all Christians and their churches to ensure that their internal conduct does not give cause for rejection. For if, because of the division amongst the churches, souls are lost—for whom Christ and his brothers in God shed their blood—the blood of those souls will be demanded of the churches, for God does not abrogate his law: 'I will hold you accountable for the blood of man'.

I tell you that Christ was a minister to the circumcised for the sake of God's truthfulness, to uphold the promises made to the fathers,

whose core was the Revolution that bore fruit in the Abolition of the Empire and of every Crown, in Heaven as on Earth, and the Birth of the Day of the Fulness of the Nations, when the King, in the fullness of the glory of his Almighty Freedom, at the head of his House, was to combat Evil and direct the forces of his Kingdom against the last enemy, Death, freeing humankind from all illness and want. Aware that this Faith and Hope had lost, amongst the children of Abraham, the arms that would sustain it, the Eternal God did not spare His Only-Begotten Son—to use the historical simile enacted in the Sacrifice of Isaac, Abraham's Only-Begotten Son—so that through Him who is God of God, begotten not made, of the same Almighty and Eternal Nature as the Father, the Hope of the Fathers of Israel might find the Invincible Strength of Him who, through His Word, caused the Light to shine in the Darkness, freeing the Earth from the Confusion to which its Solitude and the Silence of God had condemned it. Since then, that Hope has beat within the bosom of the Faith, which is the Church, in whom Christ Jesus was to conceive for God children of his Lineage, heirs to the Promises of the Fathers, so that, carried aloft by the power of the Spirit of God, they might follow the King to God's Victory over the Reign of Death. So be it.

And whilst the Gentiles glorify God for His mercy, as it is written: 'Therefore I will praise You among the nations and sing praises to Your name'.

Children and servants of God, go forth to behold the Light that this New Day pours upon the Earth. What was to be has come to pass; what is to be is already taking place. The Hour and the Day for which the whole of creation yearned have

dawned, and the Voice of Hope is heard, making known to all nations the True Knowledge of the Divinity and His Present Will. Leave your timidity behind in the sheets of the Night of the millennia; let the guitar, the piano, the oboe, the poet and the lyricist, with odes and songs, make the words and voices dance to the tune of the New Day.

And once again it says: "Rejoice, O peoples, with his people";

How long, brothers, has the whole of creation been awaiting this Day! The Day when God would rise from His throne and, subject to no Law other than that of Love, would unfold the fullness of His power and Being upon us, the people abandoned to darkness and an example to the entire universe of the continent governed by the law forbidden for all eternity: 'He who eats shall die'.

And again: 'Praise the Lord, all nations; extol him, all peoples'.

From the distances of the millennia, in His Mind this Day—for He could not contain this Hour within His breast, desiring to share His Joy—God opened His thoughts to His servants, the prophets, so that they might rejoice in seeing the end towards which all the movements of the Most High were directed. We were a vision in the distance. Then it became a Promise within the bosom of the Church. And Today it is already a Fact. God never abandoned His children; rather, looking towards the End of all things, He asked of them what He would otherwise never, ever have asked: to bow their heads, close their mouths and cast their bodies into the fire. Glory to the heroes who won Eternity for us. And all Glory and Power to Him who wove their lives within His bosom, bringing forth Israel—natural victors, conquerors of the Infinite.

And once again Isaiah says: "The root of Jesse shall appear, and he who rises to rule the nations; in Him the nations shall hope."

The waiting is over. The eager anticipation of creation has been fulfilled, and the Dawn of the Day of the children of God has broken over the horizon. At the head goes their Father, King and Lord. This is a great day for humanity, but even more so for Christianity.

May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.

BIOHISTORICAL EPILOGUE

I am myself fully convinced, my brothers and sisters, that you are filled with all knowledge, so that you may admonish one another;

And we have reached the station where the cargo of the train carriages carrying this biohistorical analysis of St Paul's Epistle to the Romans finds its intended recipients: us, the generation in the mind of Christ and passed on to his Apostles to strengthen the Hope of Universal Salvation, upon whose horizon their eyes rested when, as the darkness of the times fell upon them, God comforted them by allowing them to see the landscape of the Millennia, and ultimately, us, the children of God, the offspring of Christ, born to conquer and confront the true enemy of God and of Man: Death!

The need that gave rise to this analysis, I said, stemmed from the manipulation of the text of this Letter on one website, and from the maniacal perversion—a reflection of the intellectual bankruptcy of its promoters—according to which Saint Paul, and not Jesus Christ, was the true founder of Christianity. If the first falsehood—according to which the manipulation of salvation through faith and the obvious impossibility of salvation through the Law—came to be a stumbling block and the starting point for the division of the Kingdom of God on Earth, turning brothers into mortal enemies, and enabling the Devil, in this subtle manner, to bind the arms of the Body of Christ, in order to plunder the wealth of nations and steer their history towards the field of Gog and Magog—that is to say, towards the Second World War, which, had God not foreseen this confrontation from the very beginning of Christianity, would have marked the end of Man as Man—; against this self-evident truth, Salvation by Faith without the need for the Law of Moses—that is, without circumcision—which is the point Saint Paul emphasised and defended at the very Council of the Apostles, against Peter's 'infallibility', silencing him before all those upon whom his leadership rested; against Salvation by Faith alone, we have seen that Faith and Works – that is to say, the Christian's action in the world in the image and likeness of Christ's own action – are the two pillars upon which the Christian Life is founded. To claim that the Christianity born of the Reformation understood 'faith alone' in the same way that the Christianity imposed by the theology of the Roman Church on Catholics intended it to be is an unjust accusation, given the facts which speak for themselves of the greatness and magnificence of the evangelical work of the

Protestant churches, both at home and abroad.

In *Luther, the Pope and the Devil*, I clearly set out the origins of the conflict between Luther and the Papacy. We saw how the evil nature of the medieval Roman Church—which, far from reforming itself, sought to impose its criminal failings as part of the cause of Christ—gave rise to the Lutheran storm; without the force of that storm, the Roman bishop would never have abandoned his murderous and wicked behaviour, more befitting a devil than a servant of Christ. It was from this zeal of Luther’s—setting aside for the moment the human factor—that the elevation of ‘Faith alone’ originated; just as St Paul directed this against the Circumcision, so Luther directed it against the Papal Circumcision—that is, against the Roman Law according to which every Christian was required to bow the knee before the Bishop of Rome, or perish in the eternal flames of the accursed hell created by the Papacy. It was this very term that Luther sought when he revived the emblematic figure of Paul, who had confronted Peter at the Council of the Apostles and defeated the doctrine of Circumcision with his phrase for eternity: Faith, without the works of the Law; which Luther summarised in his opposition to the Papacy—that of Alexander VI, the numbered Lions and the Holy Satans of past centuries—by saying: ‘Faith alone’. An eternal truth which we have sought to highlight in its true context, defending Luther without condemning—an error of the Reformation—the sin of the Roman Church against the Catholic Church. An error stemming from the Roman Bishop’s immoral identification of himself with God and Christ, thereby effectively becoming, in short, the Catholic Church. An error of such magnitude as Peter’s denials, from which the Catholic Church and the Roman Bishop himself have gradually emerged thanks to Luther’s success. The lingering issues remain, but the great work of putting the Successor of Peter in his place and bringing his theocratic arrogance down to earth has already been accomplished. Faith without the works of circumcision—whether of the flesh or of the mind—of course; but Faith with the works of Christ, always.

However, I have written to you more boldly, partly to refresh your memory, by virtue of the grace which God has bestowed upon me,

And the second point against which I set this train in motion concerned the false accusation and blatant perjury that this Paul, our Paul, is the true founder of Christianity. An immense honour that anyone would wish for themselves, but which, coming from the mouths of those who utter it, is a manifesto of the demonisation of Christianity—a manifesto that seeks to save Christ whilst condemning His Work, on the pretext that the Church is not His but belongs to this wicked rabbi who, having deserted the ranks of the wicked Jews, defected to the enemy’s side to pervert the Gospel of God from within... One must possess an intelligence level below zero to lend credibility to a slogan calling for the destruction of Christianity, the ‘benefit’ of which lies in ‘saving’ Christ. Saving Christ from what? Christ has already died, and there was no one to save him. The demagoguery of this philosophy of potato-based obscurantism is evident in the

paranoid, anti-Christian plot directed against our Paul—this Paul who lives with a broken heart because those very people he loves are the very ones whom, as a Shepherd, he leads to martyrdom. How could a worshipper of the forces of hell ever comprehend the tremendous anguish felt by those Disciples whose Mission was all the more arduous because it was not merely their own lives that they had to cast into the fire and be served as meat at the circuses' banquet, but because those very people whom they were saving—in body and spirit—were themselves to follow him to the Altar of Sacrifice! The dark forces of Gnosticism, transformed into theosophical, Rosicrucian and Masonic schools and the Churches of Satan, have always held the sacred inner command to direct their armies against the Church, knowing that by killing the trunk, the branches perish. But so as not to reveal their hand, they launched an attack on our Paul with the sweet voice of that Serpent who, clothed in the glory of a god called Satan, deceived Eve with his immortal light. Nothing could be further from the truth than for our Paul to claim to be the founder of Christianity, for for anyone to lay claim to this glory, they would first have had to have begotten Christ; and this, my friends, is the work of the God of Eternity and of Him alone. What Paul knew of himself is what we read when he writes of his mission:

to be a minister of Jesus Christ amongst the Gentiles, entrusted with a sacred ministry in the Gospel of God, to ensure that the offering of the Gentiles is acceptable, sanctified by the Holy Spirit.

Nothing more and nothing less. For let us remember that the Apostles, at the beginning—and because they were formed in the image and likeness of Jesus Christ—confined themselves to the children of Israel; and by virtue of the Visible Seal which God had given them, they could not, of their own accord, see what lay beyond the horizon of their native land. A vision which God fostered within them by bringing forth this Paul, entrusted with the sacred ministry of directing the eyes of the children of God—the descendants of Abraham, our Apostles—towards the Fullness of the Nations, where, in the distance, we shone, the Invincible Offspring whose Birth the whole of creation has been eagerly awaiting ever since God promised the children of the Faith Invincibility as their Norm.

I therefore have reason to boast in Christ Jesus as regards God;

Of course! It was he, the persecutor of the very first Christians, who, aware of the terrible dilemma that the Faith posed on the stage of Universal History, looked to the Future and received from the One who opened the centuries to his gaze the mission to open that horizon to his brothers in Christ. Marked by the experience they had lived through, the Disciples of Jesus lived the future within the confines of that experience, and the End of the World, as they understood it, was imminent. As children of God, it fell to their Father to shape their Wisdom; and as Father, He begot our Paul to extend His Knowledge to the horizon of the Fullness of the Nations, in whose light we find ourselves today, two thousand years later.

for I will not presume to speak of anything that Christ has not wrought in me for the obedience of the Gentiles, whether by deed or word, through the power of miracles and wonders and the power of the Holy Spirit.

Sincerity was never the Devil's greatest virtue. But it is the greatest in God. As he himself acknowledges, he—Paul—invented nothing; rather, he spoke exactly as it had been revealed to him, and he spoke because it had been revealed to him, and it had been revealed to him by the omniscient design of the God of all. And whoever wishes to know whether his teaching comes from God need not turn to a pastor or a bishop; it is enough to approach the God who chose him to be an instrument of his Knowledge amongst the nations, for who better than the One who formed his mind to bear witness to his work!

So from Jerusalem as far as Illyria, and in every direction, I have filled everything with the Gospel of Christ.

Pride is a bad thing, but it is good for a man to enjoy the fruit of his labours and to take pleasure in the work he does. If this is so amongst those who work for men, how much more satisfying is the fruit of the labour of one who works for God! Paul sinned in no way—neither in word, nor in thought, nor in deed—and can be accused of nothing before God; and if anyone has distorted his teaching and his Gospel, let them answer for their own actions. Holy is the hand that wrote this Letter, and there is not a single letter or accent mark in it that takes away from or adds to the Gospel of God first preached by Christ.

Above all, I have taken it upon myself to preach the Gospel where Christ had not been named, so as not to build upon foundations laid by others,

A man not only teaches but is the foremost practitioner of his own teaching. He does not preach to send others to hell, like one who breeds martyrs only to watch them die from the comfort of his palace. Faith and action; preaching and deeds. The blessing in the name of the descendants of Abraham was for all the families of the world; so let us set to work. And lest anyone should doubt it, he himself takes the lead. He does not create a new Christianity but broadens its horizons; he does not bring a new gospel, but extends its reach to the fullness of the nations. And although, speaking to those imperfect and uninitiated in the ways of Wisdom, he said he did not wish to tread on anyone's toes—from which we can see that from the very beginning the Faith had to grow amidst thistles and thorns—the fact remains that the title of 'Apostle to the Gentiles', which Eternity has inscribed on his breast for his glory, is the just reward that the fruit of his labour deserved. For let us not forget that, as a Roman citizen, had he remained at home – and given that Nero's persecution did not reach Asia Minor – Saint Paul would not have died alongside Saint Peter. His destiny, however, was sealed:

'but as it is written: "Those to whom it was not announced shall see, and those who have not heard shall understand."

Not because he chose the Gentile world as his sphere, but because that was his calling, the horizon within which he was conceived. He could have turned his back on it, or limited his mission to circles where his life would not have been in danger, or acted like those preachers who, instead of preaching in foreign lands, prefer to act as shepherds by stealing their colleagues' sheep; he could also have lived comfortably by exchanging spiritual goods for material ones and died amongst silk sheets, surrounded by sweet, feminine angels sprinkling his bed with the incense of their tears. The hard part was to approach a Greek and tell him to his face: 'Your Zeus is a children's tale, and only in Jesus Christ lies the Knowledge of true Divinity.' Or to a Roman that his Mars was a god neither of war nor of anything else, but at best the perfect excuse to justify the worship of power for the sake of riches. Whilst the former sounded like mockery, the latter sounded like an insult. It was not for nothing that God chose him to be the other side of his Cheek.

Which is why I have found myself, time and again, prevented from reaching you;

And the third point which I have made the focus of this analysis concerned the date on which this Letter was written. This is an important point because it integrates Text and Context into a compact whole, and places us on the perfect platform from which to enter the Author's mind and know exactly what was on his mind when he spoke of Faith, the Law and Circumcision. Paul was addressing established, mature, perfect Christians—a Roman community in the waiting room for Nero's persecution—whose moral perfection was a source of praise amongst the other Christian communities throughout the empire. The Author did not need to dwell at length before them on the preliminaries of the doctrine he had already sown amongst them. Those reading his Letter knew perfectly well what Paul was referring to when he spoke to them of the righteousness of God apart from the Law. And, more importantly, they knew perfectly well what destiny they were being led towards by the Faith. For this reason, this Letter could not serve as a stumbling block between Christians of the Roman Church and Christians of the Corinthian Church, to give but one example. When Paul spoke of 'faith alone', they all—without exception, whether in Corinth or in Rome—understood this to mean 'faith without circumcision'. And never, as Luther sought to make everyone believe: without the works of faith. On this point I have already stated in *Luther, the Pope and the Devil* that, since the Roman Church sought to make works part of faith—namely, the works of indulgences—from the moment Luther rejected that pernicious doctrine, his interpretation was equally correct. For, as we all know, the works of faith are the same as ever: feeding the hungry, giving drink to the thirsty, clothing the naked, visiting the imprisoned and the sick, and welcoming those who are persecuted for righteousness' sake because of the injustice of men's laws. Without these works of faith, as James would say, faith is dead. And as Luther would say, quite rightly, the works of faith—when those

works stem from the ‘Circumcision of the Mind’, performed by a bishop or a pastor, by a prophet, by an enlightened one, or by a madman—amount to the same thing: they are an infamy, a denial of Christ. We fear, therefore, that those Roman bishops who denied Christ through their institutionalised pornocracy and the transformation of the Vatican into a school for mass criminals, in order not to yield on their dogmatic claims, manipulated the thesis of the Reformation, preserving their leadership at the expense of division amongst the brethren in the faith. Luther never meant ‘Faith without the Works of Faith’, but rather ‘faith without the Works of Circumcision’ – in this case, those of the Pope, whose knife carried out the perversion of the decree: ‘Every knee shall bow before God’, so that he might take the place of God, as is written in the Commandments of the Roman Church of the sixteenth century, in force since the twelfth century, and which we have seen perpetuated well into the twentieth century, when the children of God had to kneel en masse before the Roman bishop—that is to say, the son on his knees before his Father’s servant by virtue of his possession of the Keys to the House! Unbelievable but true.

But now, having no further ground to cover in these regions and having wished to come to you for quite some years,

Which brings us to the relationship between the preacher and the believer. For certainly the relationship between the Christian and the one through whom the Faith is communicated to him suggests a special bond, but not one such that the Lord’s work is nullified by the servant’s labour, and the latter turns man into his own field of exploitation, as if the Lord had handed over to him what is his whilst at the same time depriving his children of that which belongs to them by supernatural inheritance: the spirit of freedom. He who preaches brings forth for God, not for himself; he brings forth free men, not slaves in the service of their material passions and carnal ambitions. The servant’s reward belongs to his Lord, never to man, whose eternal freedom—freed from every sacrificial symbol, be it in the form of animals, indulgences or tithes—owes its Freedom solely and exclusively to God, the Father of Jesus Christ. Which, to return to the beginning, does not nullify the eternal bond established between the Mother and her children, namely, Love. It is this bond that we see woven through these lines between Paul and the Roman Christians.

I hope to see you on my way through, when I go to Spain, and to be guided by you there after first having filled myself a little with your spirit.

Is love ever sated? Is it not a river that needs to drink from its source to remain alive? The Christian’s interdependence with the Church is, therefore, indivisible and co-eternal. Hence God elevated it to the nature of Marriage with Christ, the fruit of which we are. The opposite—the extreme point of slavery against which Luther rose up, and which the Reformation brought to the fore—is a manifesto against this Symbol of co-eternity engendered by God Himself, and makes the

Christian and the Church: Mother and son.

But now I am setting out for Jerusalem in the service of the saints,

This Symbol is what makes all—children and servants alike—one, and all, as we see in this account by the Author, a single body in which the needs of all are the concern of all. In short, we saw this in Christ Jesus himself, who, being the Head of all, made the needs of all his Body.

for Macedonia and Achaia have seen fit to make a collection for the benefit of the poor amongst the saints in Jerusalem.

And today for you and tomorrow for me, we must all always act as if the other's need were our own. The same yesterday, today and tomorrow; and if today this Truth has grown cold due to the de-Christianisation of the nations, it is our duty to elevate this behaviour to the status of Law—not the law of men, which is pure fallacy, as we see all around us, but Divine Law. And someone will say to me: 'And how can that be done?' To which I reply: 'Take heart, God will provide; open your eyes and behold.'

And they have chosen to do so, considering themselves to be in their debt; for if the Gentiles share in their spiritual goods, they must in turn serve them with material goods.

Each person contributes what they have; and no one expects the heavens to give anything other than light, or the air anything other than wind. The Church lives by the fruit of God's Word within us, and we by the Word of God that the Church has sown within us. So much for the relationship between material and spiritual goods, which some have sought to pervert to the point of making the Christian a slave to the spiritual gift; from this it is clear that by making Faith an instrument of enrichment through this very means, they forfeit all right, for what is material is not spiritual, and since Faith is likened to a pick and a spade, the denial of spiritual Faith is deemed complete. What I mean is this: it is God who provides, and since we are all in His hands, to use that hand to exploit others is an act of wickedness which nullifies the Christian's duty towards the priest or pastor who devotes himself to living off the flesh of the flock. This doctrine is not my own, but rather the expression, in words and signs, of the conduct of the Apostles and the churches.

Once this is accomplished, when I deliver this fruit to you, passing through you, I shall set off for Spain,

And once again, to drive home the divergence between Paul's faith alone and Luther's proclamation: 'When I deliver this fruit to you'. Jesus Christ already said it: 'Whoever hears my words and does not put them into practice...'. And a question: did he ever reach Spain? Or did his journey never take place because he was arrested in Jerusalem and sent to Rome to stand trial? Or was he released and

went to Spain afterwards, from where he returned to die under Nero? In short, these are non-doctrinal considerations concerning the accounts of Paul, on which I believe everything has been said.

and I know that as I go to you, I shall go with the fullness of Christ's blessing.

If he went to Spain, why did he return to Rome knowing that his end awaited him? Could it be precisely for this reason that he asked the Romans to pray for him, so that his strength might not fail?

I urge you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to help me in this struggle through your prayers to God on my behalf,

How remarkable, then, is this man—and more than remarkable, I would say marvellous—the Author, who lived out his drama with the awareness of the Child himself who, at the age of twelve, in the Temple, discovers the Cross of Christ, and must live until then with this Truth: ‘I am Christ’.

so that I may be delivered from the unbelievers in Judea and that the ministry which takes me to Jerusalem may be well received by the saints,

And as such, his whole life—as he saw events unfolding—was a constant inner battle between the natural force advocating the defence of life and the supernatural force calling for the setting aside of that duty for a divine purpose that demands death. In Paul's case, first against the Jews, who had long been seeking him out to kill him as a deserter and traitor to their cause.

so that, arriving with joy amongst you by God's will, I may be refreshed in your company.

And secondly, against the terrible force that he—who knew the place of his death—had to overcome: Rome.

May the God of peace be with you. Amen

