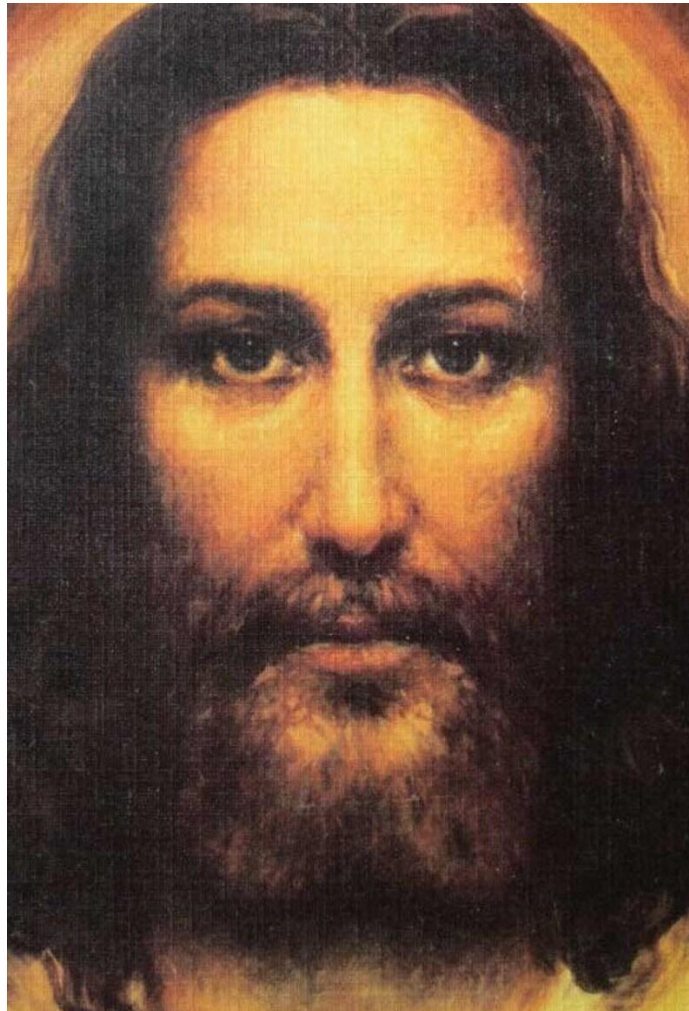




**THE
UNIVERSAL SUPREME PONTIFICATE OF
JESUS CHRIST ACCORDING TO SAINT PAUL.**



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The Jesus-Christian Conspiracy

Necessity is the mother of invention, if we are to believe the proverb, and the origin of human actions, if we are to believe others. And since there is always some truth in the lessons of experience—though it is true that to claim the fruit of a particular experience to be a universal law is a somewhat bold move—let us also say that this element of truth exists within the lesson.

We see that Christianity is founded upon a Necessity—the Death of Christ—which lends the first part of this argument tremendous weight; yet at the same time, we must arm ourselves against anyone who seeks to make this Necessity ‘the sole Necessity’ as the axis, core and backbone of their doctrine. Or, as St Paul himself would say, who taught you to see Christ as the Crucified One? Did he not, after all, rise again, and was not everything ordered towards his Resurrection?

Which is more important: the cultivation of the tree, or the fruit, which is the purpose of that act? Some genius might cultivate his field for the sake of art, but ‘art for art’s sake’ is a pipe dream fostered precisely by those who are not artists. Necessity, therefore, always shines forth at the heart of a set of causes. And in this way we know that God’s Necessity to find a way to bring all His Children through the Gate of Truth—where the Law dwells—was equally at work in the Creation of Man.

And yet it would be false to reduce the Creation of Man to Necessity. In principle and par excellence, Man is the fruit of God’s Love for His Science and Art—the Science of the Creation of Universes and Worlds—a Love which determines His Being, making Him ‘the Creator’, the Origin and Source of all the creative spirits of the universe; and by making Him ‘the One who is’, this Love engenders in His Mind visions of Worlds, for which, becoming passionate in spirit, He immediately proceeds—carried away by the natural passion inherent in all creators—to give them form in the matter of the stars.

Thus, there exists Necessity and Passion, and both are certainly embodied in the Resurrection, an act in which these two causes converge to elevate the Creative Act to its highest expression; for whilst through the former God devotes Himself to Creation, through the latter it is the Triumph of Passion that prevails and causes the True Face of the Creator to shine upon His Creature.

And even though Necessity imposes its Law upon God in those events that are proper to Him—for without Him at their Origin, they could not have a history—this Necessity cannot extinguish the Source from which His Creative Action springs: Love, the Passion for His Creation.

We see, as we now truly set out on our journey, that the Interpretation of Divine Reality depends on the interpreter, but that Universal Reality remains unalterable; and it is not because God has suffered what they have made Him suffer—seeing His Creature walking in the dust—that our Creator abhors us.

Every artist, every creative spirit, knows the pain and suffering one experiences when someone or something destroys the work of one's life, one's inspiration, one's very being. And if the pain of losing a manuscript or a painting has such a tragic emotional impact, one can imagine that, should that loss or destruction take place right before the creator's very eyes, that suffering will be infinitely more painful. It is only by seeing our Creator in Him that we can understand God. To separate God from the Spirit of the Creator, and to limit our vision to the contemplation of His Holy Spirit, whilst denying that the Holy Spirit embodies the Nature of God, is to succumb to the age-old heresy of separating Jesus from Christ. The Creator Spirit defines the Nature of God in His Relationship with the Cosmos; the Holy Spirit defines God's Relationship with His Creation. In the former we have an Exclusive Divine Relationship; in the latter we have God's Social Relationship with life made in His image and likeness. Yet both are a single Reality in the Soul of our Creator, where both Relationships give rise to the Personality of the Father, through whose Love for His Creation we are sons of God. 'Be holy, as I am holy'. Clearly, having been created to be His likeness, these two definitions shape our personality. The Creative Spirit lives within us, within the framework of the dimension of our origin, and His social spirit is born within us in the image and likeness of His social Personality, founded on Love for Truth, Justice and Peace—the three

pillars upon which the entire edifice of the future of a civilisation, created to enjoy life alongside that of its Founder, is sustained. So, whilst through the creative spirit our Soul beholds a field rich in fruit for the future of us all, through the social spirit our civilisation moves in the present within this edifice that protects us, opens the door to our Creator's wisdom and guides us by the hand of His wisdom through the days of eternity. Thus, with the imprint of our Creator living within us—who revealed Himself to us by becoming Man so that we might not lose ourselves in inventing gods upon whom to justify future offences and crimes against our fellow human beings—'be holy, for I am holy' is revealed to us within the framework of the social dimension that God Himself has built in order to live with us. The idea of Holiness as a pillar upon which to rest beyond the world, once we live in Jesus Christ, is found quite naturally in the Love of Life that is born within us, so that all the theology and philosophy of the world may be summed up in a single Divine phrase: 'Love God your Creator above all things, and your neighbour as yourself'. It is true that Jesus Christ was condemned to death for saying this. Let us understand what it means to say this and to bring it to life in our very being. For speaking is very easy. Even the Devil knew that God exists and that Jesus Christ is His Son. What distinguishes one man from another is not faith nor words, but his actions, his deeds. "Many will say on that day, 'Lord, we performed many miracles in your name'." That Lord's response to miracles that come merely from the mouth is that such men become sheep from whom wool and milk are extracted, whilst their souls are barren fields in which the fruit sought by God has not grown: the works of loving one's neighbour as oneself.... God's response is written: "Depart from me, you children of iniquity; go with your father to eternal exile from my Kingdom." Thus, the social spirit of humankind has its root in Jesus Christ. "Be fruitful and multiply." It is the Call to participate with our Creator in shaping, in the image and likeness of His Social Spirit, the generations that live within us. Can we conceive of a greater and more marvellous responsibility than to participate with our Creator in shaping the generations in the social spirit of His Son? Is this participation not the beginning and end of the entire educational edifice of our civilisation? Is there any greater and more worthy task than to shape the generations in the spirit of the Law of Truth, Justice and Peace? It was this Law that became Man so that we might see, in the flesh, the Fruit of the Tree of Life. How can Freedom, Fraternity and Equality exist where Truth, Justice and Peace do not dwell! This

Fruit dwells in the social spirit of our Creator; hence the works of those who made their mouths a trumpet of revolution gave rise not to Love for one's neighbour, but to Terror. When the word becomes an entity devoid of spirit, within whose body lies an immense thirst for Wealth and Power, the fruit reaped by Society is ruin. The more a man speaks of progress, the deeper those who listen to him sink into misery. The Only True Progress that exists is that which is born of Unconditional Love for Truth, Justice and Peace.

By this I mean that to look upon God whilst forgetting that the creative spirit is, in Him, His definitive nature, His ultimate ontological essence—the emotional substance within whose realm His thoughts and feelings take root—to forget the Creator in God and to reduce one's view of God to Him as a Being, that is to say, an abstract theological subject defined by His Attributes, incapable of moving, even because movement would be a violation of those Attributes, and so on... to reduce the Being to theological Attributes is no longer merely an aberration of thought; it is, perversely, to climb onto the slab beneath which Jesus was buried so that Christ might not rise again.

One must be blind or a true saint to focus one's thoughts on God as a Being without losing sight of the Creator within the Self. In this regard, history seems to offer us the example of Saint Thomas—for the good; as for the bad, there are so many examples that it is best not to mention any. The fact is that from the very beginning God reveals Himself as a Creative Passion, and it is from this overwhelming passion of the Creator for His Work that God flies into a rage and goes mad against the 'thief' and 'criminal' who dared to destroy His work—the First Man, back in Eden—and it has now been six thousand years since then.

In the Resurrection, then, we have the vision of the Creator who cannot prevent the destruction of his Work, in accordance with Necessity, and the manifestation of the Creator's infinite love for his Work: though able to restore it to its original perfection, he not only does so but even perfects what is perfectible by making this Second Man indestructible. If the First Man was perfect, his Ignorance rendered him imperfect in the eyes of a malevolent spirit whose inclination towards the destruction of the Creator's Work was his very nature, his artistic passion—as if we were to say that one might feel a passion for War, Crime and Offence. The Creator in God rises up against that pseudo-

philosophy of perversion as a product of nature, and throws himself against the thief, criminal and perverse destroyer, whose true nature is envy; and because He does so, God separates Creation from Destruction, Light from Darkness, Truth from Falsehood, and Passion from Self-interest. And finally, in Jesus Christ, Creation is established upon the Creator's Passion for His Work.

Of all this Creator's works, Saint Paul is one of His most marvellous. *Saint Paul* is the prototype of those who, without having touched or seen the Son of God in the flesh of the Son of Mary, become children of God 'through the blessedness of those who believe without seeing'; and because, without seeing, they believe, they are all the more valuable in the eyes of their Creator than those who, having seen and touched him, fled when the Hour of Truth arrived. And yet God, in order to glorify all His children, decreed that the first should crown their lives with the supreme sacrifice, and that for the latter, our supernatural faith should be our glory; for whilst in the case of the first, faith was merely natural after they had lived through what they did, in our case—to focus on the point—it is supernatural in that, without seeing what they saw, we believe in what they themselves would never have believed had they not seen it. And finally, to make us all one, God established our supernatural faith in the blood of their natural faith, through the blood and in the Blood of the Firstborn of Glory, as St Paul will say, God the Father uniting all his children in the blood of Christ.

Once the first step has been taken, there is no division amongst the children of God. The faith is the same, and although the origin may differ—for some are children of Abraham and others of Christ—through the Spirit we all believe in the same Truth. And this Truth is that:

In times past God spoke to our fathers many times and in many ways through the prophets; but in these last days he has spoken to us through his Son, whom he appointed heir of all things, through whom also he made the ages; who, being the radiance of his glory and the exact representation of his being, and upholding all things by his powerful word, after he had made purification for sins, sat down at the right hand of the Majesty on high, having become so much greater than the angels as he inherited a name more excellent than theirs.

Here, if it is at all possible to distil an entire body of wisdom—on which mountains of books have been written—is the compendium of all things, the equality resulting from a sum of innumerable factors. The author journeys to Eternity itself, and returns to the story of everyday life; he soars to the unfading heights of Heaven where the God of the blessed dwells, and descends to the surface of the Earth where we, the eternally wretched, live under the weight of our circumstances; the author travels to Infinity, and returns with a marvellous and sublime message: God has established His Firstborn Son as King and Lord over all the Work of His hands, and has placed the Future of all things in His Son's hands.

The Fear of God becomes Love for His Son, and since Fear stood as a bridge of relationship between God and His Creation, and through Fear was glorified He who sought Love, wishing to bring this Relationship—which did not please Him nor did He ever seek it—to an end, He says: 'Glorify my Son. Love Him, for in Him I have placed all things, both those of the Earth and those of Heaven. All things are nothing in my eyes, and only in Him is my life. I lack nothing; I have my Son; I have more than enough; in Him I have everything. You wish to fear God and to base the Creator's relationship with His creation on that fear; well, there you have your Creator—give Him all your love; I have given Him all power.'

And yet, as we bow our knees, God the Father has played with us in the most marvellous way imaginable, for by establishing His Son's Crown in His Eternal Will, He first drew mankind to Himself with profound love, so that the fear—which He did not wish for Himself in His Glory—might be established in Love, and through Love, that Fear might become perfect, thus becoming that Fear born of dread of the Almighty: the Fear that stems from the dread of losing the one thing that can satisfy this passionate love with which Faith floods the being of the one who is converted.

There is no division amongst the sons of God!

By rooting out evil from His Creation, by placing the Crown and Universal Lordship of His First-born between the passion for murderous destruction and the passion for creative activity, and because He does so: all crowns, all powers, all that which, having had goodness as its origin but through evil became a source of destruction and crime, are abolished; and God

establishes Brotherhood upon Equality, so that, as far as Power is concerned, all the children of God stand naked before the Universal Lord and Everlasting King, Jesus Christ.

There is no division amongst the sons of God!

And should any division arise, having established by God the Equality of all his children in boundless Obedience to the King of his Kingdom, it would arise in relation to a rebellion against this Equality. And if we see that God strips all His Creation bare – abolishing every crown – we then see that the division amongst God’s servants arises in relation to Power; that is to say, to the garments with which, not content with the New Garment that God gives to His creation, God’s servants fought amongst themselves and demonised one another over ... the largest gold ring, the mitre most studded with precious stones, the greatest share of imperial power.

There is no division amongst the sons of God, but there certainly was amongst the servants of the Lord!

The sons of God find their glory not in Power but in Freedom; the servants found theirs not in Freedom but in Power, and hence there is Division amongst them. Now, whoever seeks Power rebels against the One who abolished all Power and placed all Power in the hands of his Only-Begotten Son.

And indeed, how could it be otherwise? Every living being is nothing more than cosmic dust mixed with a little water, creatures of clay who have life through the Creator’s Power to cause His Spirit to penetrate Matter and become divine flesh. A single breath is enough for the clay to return to clay, the spirit to spirit, leaving no trace nor memory of the one who, for an instant, believed himself to be a god. It is solely through the love that the Creator has for his Creation—his work, the projection of his nature onto the canvas of the Universe, an instrument tuned to the notes of the stars—and solely through this creative passion that what is but a clay figure comes to life; and, out of the very same love for his creature, the creature turns towards its Creator and calls him Father.

But the madness begins when the creature forgets what it is and, by refuting the very argument of its Origin, dares to claim for itself that which is exclusive to its Creator: Power!

The consequence is plain for all to see, and lies in the murderous core which, by unleashing its evil effects upon our human race, has led our history to the point at which we now find ourselves. So, having exceeded the limit that Love sets—that of waiting patiently for the behaviour of the beloved to be renewed—having exceeded this limit of Supernatural Patience, God stripped all His creatures of Power, placed all Power in the hands of His Son, and in doing so placed us all at His feet.

Humiliation, yet glory. For the creature has already shown—and we still experience this in our very flesh—that it is driven mad by power.

Power does not corrupt; Power drives one mad!

And the fact is that Power can only rest in the hands of the One to whom it belongs, the Son of God—as St Paul says: the exact representation of God’s being, the radiance of his glory, and who, being the Only-Begotten Son of his Father, possesses infinite Strength in his Word.

But for the creature—since Power is not natural to us—when seeking Power, it must necessarily establish the law of its Power through the destruction of those who refuse to be dominated; and since these people, by their natural tendency to resist domination through their rebellion, turn that law of domination into a murderous weapon, they render the one who wields it a criminal—potentially, at best, and in reality, in the most common instance.

Yet this is the daily bread that humanity has eaten for six thousand years. And it has resulted in a Theory of Power according to which, as science holds, Power is determined by natural structure. And yet, since the law of the strong is a natural fact, the very existence of revolution is simply an inconsistency. From this it follows that there is no worse contradiction than that of atheism; for whilst on the one hand it affirms the nature of power, on the other it establishes revolution as a violation of natural law, against which power is justified in crushing the revolutionary and the rebel who refuse to be dominated. A pernicious philosophy which, as we see today, has risen to become the cornerstone of the United Nations’ global politics, pandering to Russia and its allies, and being wielded against a rebellious Ukraine that rose up to defend its freedom in the face of a scientific law taken to its highest degree of neo-Nazi expression.

Following this logic, those who establish Power over Nature, and through Science bless the extreme and grave criminality of those who exercise it—transforming the Madness of Power into the Sanity of Science—must, by logic, regard all Opposition to their Power as an unnatural occurrence, for Communism is first and foremost the denial of Freedom in Equality as a natural fact.

Thus, those who establish power over Nature must necessarily find in the Revolution their natural enemy. And yet, we observe how, by keeping the Revolution alive, the Theory of Natural Power against which it rose up, and because it did not seek its abolition, it brought about the downfall of the product of the Revolution, the USSR—a downfall that could have been avoided had the Revolution proceeded to abolish Power, that is, to establish Democracy once that weapon—with which the madman for Power murdered an entire nation *en masse* and at will—had been wrested from his hands.

Every action that Power pursues is, consequently, the expression of a madness that exploits necessity to satisfy an unnatural passion. Now, six thousand years of history under the boots and the fist of Power is a book imbued with infinite experiences concerning the transformations of the Theory of Power. And perhaps this is why Power seeks, first and foremost, to alienate the intellectual development of peoples and of man—as an intelligent being—from the Book of Universal Memory, lest, by learning History, the citizen should become a ‘rebel’.

We also observe that our history has moved towards an orderly civilisation within a social structure that inevitably tends towards the abolition of Power; and, finding ourselves in Democracy as the path towards that Natural State of Civilisation, from this vantage point we observe how Power, that is to say, the existence of a Head of State for life, leads that head to commit a crime against the nation’s justice and peace by establishing its ‘truth’ as the Absolute Universal Truth.

Thus, drawing on centuries of experience in the struggle for Freedom, Power as madness is defined, first and foremost, by the assault on Justice and the People’s Will by government leaders who, in order to maintain their status, know no bounds and practise crime and delinquency as a way of life.

We also observe, to the glory of Christian civilisation, that this Path to Freedom for humankind from power as madness—which has led us to democracy, where society participates fully in the governance of its affairs and administers its own resources, albeit still imperfect in its structure—has only been able to achieve this state within Christian civilisation, for, as is understood from Christianity itself—which entails the abolition of all monarchy and lifetime rule by individuals—history marches, irresistibly, towards Christian Democracy as the model for a social system, where the Crown belongs to the Son of God and the peoples govern themselves autonomously in accordance with the Law of Universal Justice. Thus, without Truth there can be no Fraternity, without Justice there can be no Equality, and without Peace there can be no Freedom; in this reality, Divine and Human Law unite to forge within civilisation a society with a vision of a future without limits.

And since this was the future that the Christianity of St Paul and his brothers carried within them, it is no wonder that the Empire turned against them, although, due to the madness of the measure—the Burning of Rome—the perpetrator was left to appear insane, whilst the tragedy concealed the existence of one who, possessing perfect knowledge of eschatological Christianity, whispered into the ears of Nero and the Senate the necessity of destroying ‘that Sect of the Christians’. A necessity which, running counter to Roman law, could only be made legal through a terrorist act of unparalleled significance, the scale of whose consequences would compel the Empire to sign a decree of mass extermination against citizens against whom—as citizens of the Empire—it was impossible to carry out a ‘Final Solution’ which, by its very wording, would be a negation of the spirit of Roman law.

This is a ploy that has been employed many times over the millennia. The USA, for instance, has been accused of having used it against Spain in the Cuban War, by sinking its own ship at the expense of the future enemy in order to have a legitimate *causa belli* under international law and in the eyes of the American people. Others have sought to see in the collapse of the Twin Towers in New York a ploy of this nature, aimed at securing Congress’s approval for the war in Afghanistan – supposedly crucial for the Trans-Siberian Gas Pipeline – in the wake of the tragedy, and so on.

On this side of the Atlantic, within private circles of power and the media periphery, the PSOE-Corona-de-Borbón conspiracy theory, aimed at bringing the Party of the Dauphin to power; to this end, they orchestrated acts of sabotage culminating in the Madrid terrorist attack, which finally tipped the balance in favour of the Party of the Dauphin. But as it could not be proven and has remained a 'perfect crime', matters have not gone any further, especially as the Party of the Heir Apparent was prepared to face a Second Civil War if the conspiracy were to be exposed.

No one can blame anyone for harbouring suspicions, given that history is a treasure chest of tragedies that the Crowns have filled with the jewels of their endless crimes and massacres.

Returning to the past, in the case of Nero, we find that Jesus-Christian eschatology could scarcely have reached his ears had his eyes not been opened to the Doctrine of the Universal Kingdom by someone who knew the Christians perfectly well and had heard with his own ears 'that mysterious, perfect, hidden doctrine, spoken amongst the perfect' – that is to say, someone who was amongst the Christians and was one of them.

Whoever the candidate may be is difficult to determine from the evidence, but easy to identify from the coincidences and the facts. We shall address this subject in greater depth elsewhere.

What is evident—and since the Great Fire of Rome determined the manner of death of the author of the Epistle to the Hebrews—is that the Roman Senate accepted the hypothesis of the Christian Conspiracy because it had full knowledge of the Divine Monarchical Nature of Christianity and appended its signature to that of the Emperor; and it was only following this unity of action that the Great Fire of Rome took place. For Christianity, as is evident from the Letters and Epistles of the Apostles, maintained a policy of public silence regarding its eschatological aims, whilst submitting to civil laws, as one who places in God's hands that which God has determined to carry out. No charge could bring before the courts an anti-Christian 'Final Solution' on the grounds of civil disobedience, and only on the basis of the abolition of the Empire—which the victory of Christendom entailed—could an argument be made to legitimise what, under the law, was a crime against legality.

Now, we are dealing with prophets, for ‘the spirit of Jesus is the spirit of prophecy’; and, being foreknowing of the measures that were to be taken against them, the Apostles prepared for the advent of the Persecutions within the doctrine of the Parousia—a doctrine which, having been formed in the innermost of secrets, has kept the future in constant confusion. It is from this Prophetic Parousia that the Epistles are written, and in all of them resounds the Voice that will echo through Rome on the Day of the Beast.

To overlook this constant journey towards the Fire of Persecution—in which the Generation of Early Christianity would seal God’s New Covenant with the Fullness of the Christian Nations—when reading their Letters, is a tremendous error. Those who did so and made themselves the intended recipients committed an aberrant manipulation of the text, the consequence of which would be ‘faith alone’, for example.

St Paul, above all St Paul—because he was the messenger of an aborted ‘Final Solution’ by the Jews against the Church in its infancy, and because he came from the enemy’s ranks—knew better than anyone that sooner or later anti-Christian Judaism would find a way to convey its message of the total extermination of Christians not merely to a governor but to the emperor himself. And thus, being to the Jews what Flavius Josephus was to the Christians, Saint Paul had his eyes fixed on the Parousia, on the Great Sacrifice of the hundreds of thousands of ‘lambs led to the slaughter’, and thinking to bequeath the essence of the Apostolic Doctrine concerning the Church to the generations that would succeed them and witness the Triumph of Christianity over the Empire, he condensed into a few words a Wisdom whose discourses caused even the most worthy disciples to fall out of windows.

Whilst in his Letter to the Romans he poured out his heart with his prophetic spirit laid bare, in his Epistle to the Hebrews the spirit that cries out ‘Victory’ and hails the Coronation of Jesus Christ as King—chosen by God to serve Him as King of His Universal Kingdom—cannot be contained and runs wild, writing:

For to which of the angels did He ever say: ‘You are my Son; today I have begotten you?’; and then: ‘I will be a Father to Him, and He shall be a Son to me’. And when He again brings His Firstborn into the world, He says: ‘Let all the

angels of God worship Him'. Of the angels he says: 'He who makes his angels spirits and his ministers flames of fire.' But of the Son he says: 'Your throne, O God, shall endure for ever and ever; the sceptre of your kingdom is a sceptre of righteousness. 'You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness above your companions.' And: 'You, Lord, in the beginning, laid the foundations of the earth, and the heavens are the work of your hands. They will perish, but you remain; and they will all wear out like a garment; you will roll them up like a cloak, and they will be changed like a garment; but you remain the same, and your years will never end'. And to which of the angels did he ever say: 'Sit at my right hand, whilst I make your enemies a footstool for your feet'? Are they not all ministering spirits, sent forth to minister on behalf of those who are to inherit salvation?

II

The Invention of Christianity

We observe in the text of the Gospel a spectacular, phenomenal, mysterious and intrinsically supernatural contradiction; and hence, those who were unable to fathom its mystery and had only the sword with which to untie the Gordian knot of Jesus-Christianity imitated the famous Alexander the Great, for violence, as well as being the recourse of the ignorant, is the most readily available response one has, and is always the first thing that springs to mind for the fool. The meaning of folly has been lost, and there are hardly any who understand its true significance; yet its prevalence forms part of the fabric of History and represents the ignorance that fancies itself a 'know-it-all'. This point—which, though we do not know how, is nonetheless a fact—made Philosophy its host; and by symbiotically parasitising both the wise and the fool within the same line of reasoning, it ultimately led Philosophy to the grave of Reason's omnipotent thought—a downfall that heralded the death of the philosopher and gave way to Folly as a Science.

In the case of the Jews, the Wisdom of the Prophets and the Patriarchs gave way to Folly as a *modus vivendi sacrum*, and since it is only natural that Wisdom and Ignorance cannot coexist, it was entirely normal that they should persecute, judge and condemn Jesus Christ. The opposite would have been a miracle and a resounding, catastrophic refutation of the doctrine that coexistence—whether peaceful or violent—between Ignorance and Wisdom is impossible.

And the Christ-like contradiction is described in the Text as follows.

It is therefore essential that we pay the utmost attention to what we have heard, lest we slip. For if the word proclaimed by the angels was firm, to the extent that every transgression and disobedience received its just retribution, how shall we escape it, if we hold in such low esteem such great salvation, which, having been proclaimed by the Lord, was confirmed amongst us by those who heard him, God bearing witness to it with signs, wonders and various miracles and the outpouring of the Holy Spirit, according to his will?

For it was not to the angels that he subjected the world to come of which we speak.

We observe in the Gospel text – taken as a narrative, regardless of its genre and exceptionally regarded as a book – the course of an Omnipotent Being whose Power lies in His Word; it is enough for Him to open His mouth to bring to pass any desire that comes to His mind. The author, considering—for the sake of the narrative—that the existence of a Being with such attributes through natural means alone is not credible, introduces the idea of the Son of the God of the Hebrews, who becomes man and, once become man, acts in accordance with the infinite power of his God and Father. And following this narrative, he presents to us this Son of the God of the Hebrews, turning every illness and ailment into a simple calculation of two plus two equals four, four plus two equals six, and so on, through the vision of this Power, inspiring our imagination with what a man possessing such Power might achieve.

According to the imagination inspired by the Text – regardless, I insist, of its genre – it would have been enough for the Hero of the Jesus-Christ narrative to be crowned, to place himself at the head of the Multitudes and to lead them to the Conquest of the Universal Kingdom. What army could have withstood the attack of a king who need only open his mouth to bring fire down from the heavens, and command the mountains to move out of his way, and the winds to rise, for he can calm them!

The imagination—which, contrary to what modern thinking suggests, has always existed, and despite so many self-proclaimed wise men has always been the muse of geniuses—was kindled amongst the masses; and, seeing the outcome of the battle between the Kingdom of the Son of David and the Empire—if Jesus Christ was indeed that Son of David—they did not hesitate to call for war, asking him to be their king.

And the contradiction arises from the ‘No’ of the Hero of the Text.

Why not? Was He not the Son of David? And had not the God of the Hebrews bequeathed the universal kingdom to the Son of David? Were they not Hebrews? Why not?

What son of man, were he to encounter that Power whereby one need only open one's mouth for one's words to become reality, would not instantly open his mouth to not only put an end to all the world's diseases, but also, naturally, to put an end to all the murderous powers that rule the Earth; and, setting himself up as universal king, proclaim Universal Peace upon the Foundation of an Almighty Justice governed by the Spirit of an everlasting Truth?

The Hero of the Text's 'No' to the Crown of David made no sense whatsoever to the crowds. Nor did it make sense to the powers of the Temple.

'No!' But why not? Did not the Prophetic Scripture say of the Son of David:

"What is man that you are mindful of him, or the son of man that you visit him? You made him a little lower than the angels; you crowned him with glory and honour; you have placed everything under his feet."

The Final War of the Son of David was all the more justified in that the King—just like that Adam who had discovered the Fountain of Eternal Youth in the fruit of the Tree of Life—his Son, the Son of Eve of the Prophecy, was endowed with a Supernatural Power, conceivable only in God Himself, who, when He speaks, causes it to be so. And Amen.

One can only imagine the excitement of the crowds at the Miracles of the loaves and fishes. The Son of David had at last been born; to Him belonged the Crown of Jerusalem, and to Jerusalem belonged the throne of the World. And amen.

'King, King, King'. The echo of the crowds' cry still resounds through the hills of Israel.

But the Hero of the Text becomes the Villain of the Story as we turn the page. With a mere flick of the finger, the happiness hinted at in the encounter between the Messiah-King and the Hebrew People—which had made the lines vibrate throughout the first chapters to the rhythm of a heart that had been in a coma and was now coming back to life, breathing as it recalled the tunnel

from which it had just emerged— little by little, step by step, blow by blow, verse by verse, the Hero sheds his finery and stands naked until he walks to Golgotha, where he raises his arms and allows himself to be crucified as if he were a vile criminal. Suddenly, the narrative—born with the vocation of an epic—renounces its calling and takes on the guise of drama, of tragedy. And everyone, one and all, is left in the darkness with a question on their lips: Why?

And a Reader stands up and replies:

For when it says, 'He has put all things under his feet,' it means that there is nothing to which he has not subjected himself. At present we do not yet see that everything is subject to him, but we do see the one whom God made a little lower than the angels—Jesus—crowned with glory and honour for having suffered death, so that by God's grace he might taste death for everyone. For it was fitting that he for whom and through whom all things exist, who set out to bring many children to glory, should perfect the author of their salvation through tribulations.

And now we enter into the Mind of Christ—that is to say, into the Head of that Hero who was born to play the part of the Villain. What do you want: bread for today and hunger for tomorrow? Is it not better to endure hunger for a little while if you are never to go hungry again?

It is easy to go through hell when one is unaware of the length of the journey and the sorrows and hardships that must be left behind, and even though the flame of hope keeps at bay the fire of the evils that must be endured, and as there is an end to all things, this suffering and constant state of struggle can never be compared with that of the one who knows which path he must take, how many blows he is going to take and how long the journey will last. It is as if the hero of a tragedy were to become aware of his existence at the very moment the full stop is struck, and were then forced to go through the prologue all over again—but this time knowing, line by line, the story of his life. Neither the bread is the same, nor will the water taste the same to him.

When, then, the geniuses studying the Bible realised that the Old Testament is the Script that the Hero of the New Testament had to learn – to

such an extent that even his very dreams were written down – and not believing that a human being could endure such torment—and indeed, there is no one in the world who is born knowing—and realising that such a thing was impossible, they fabricated the false testimony that the Script of Jesus Christ had been written *post mortem*. Nineveh was falling and the Hebrews wrote: ‘God has already said so’, thereby deceiving themselves and deceiving the world—or at least attempting to deceive the world—with the notion of a God capable of reading the future as naturally as we read a book.

The Apostles, being disciples of that ‘School of Forgers’, invented a script for their Rabbi of Nazareth in which they blended the Hebrews’ idea of the Son of David with the conception of divinity they had forged in their most fanciful dreams. The result is a hero born of God and a woman, who retains all the attributes of his Father and all those of his Mother; by the Spirit he is the Son of God and by the flesh the Son of Man. And he dies, yet cannot be held by Death, and rises again, thus enabling the Author to maintain consistency between the beginning and the end.

As a writer—it must be admitted—the Author of the Gospel wrote the world’s best-selling book; its composition breaks all the moulds, its literary structure defies all genres, and it stands alone in its kind. The Jesus-Christian phenomenon is all the more marvellous given that the Author was—from the point of view of the history of literature and the sciences—a true illiterate.

But unlike the author of the Gospel, the author of the Epistle to the Hebrews was not, to put it bluntly amongst colleagues, a bumpkin. Saul was a scholar well-versed in the Jewish philosophy of his time. Let us say, in defence of his compatriots, that it was not the Christians who were the first to learn to master the ‘enemy’s’ weapons in order to disarm the enemy. The Hebrews were the first to use the classical sciences to defeat the Greeks with their own arguments. They lived amongst the Greeks. The radical separation between Greeks and Gentiles – with the exception of four and a half rabbis – was unknown in Roman times. It was only as a consequence of the Persecutions that the Hebrews began to distance themselves from the Gentiles when the Gentiles became Christians. And when the Christians became an Empire, the separation turned into a chasm.

Saul confronted the Christians from the perspective of Judaism, whilst from the perspective of Christianity, Paul confronted the Hebrews, fully aware that Judaism was the evil afflicting the Hebrews and that the salvation of the Hebrews lay in Christianity. In his view, Judaism was the result of an accumulation of errors; rather than turning back and walking towards the truth, Judaism dragged the Hebrews towards that abyss into which the Jews would sink, and at the bottom of which lay the Holocaust.

‘Bread for a tomorrow that will never end, and hunger for a day that slips away like water through one’s fingers!’ was Paul’s response to the ‘Why’ echoing through the deserts of Judea from Calvary:

For all—both the one who sanctifies and those who are sanctified—are of one origin; and so he is not ashamed to call them brothers, saying: ‘I will proclaim your name to my brothers; in the midst of the assembly I will praise you.’ And again: ‘I will put my trust in Him.’ And further: ‘Here am I, and the children whom the Lord has given me.’ For just as the children share in flesh and blood, so too did He share in the same, in order to destroy through death the one who held the power of death—that is, the Devil—and to set free those who, through fear of death, were subject to slavery all their lives...

What good is it for a man to attain immortality if his being becomes a refuge for an evil infinitely more harmful, leaving his spirit exposed to an illness infinitely more malignant? Was the Devil not, after all, a son of God? What good is peace for today and war for tomorrow and the day after? And on the other hand, from the perspective of the Author of the Text, how could a King understand his People if he were unaware of the reason why Man cannot live by a written script? Was it not logical that, seeking to make his Son understand the nature of His creation, God should make him a man so that, through being rather than through words, he might understand through experience what he would never comprehend through theory?

True, some say that every experience can be expressed in words, but this is said by those who have scarcely lived through more experience than that of a domestic animal. There are sorrows that cannot be understood until they are

experienced, and joys that are only grasped by going through them. The alternative—understanding without experiencing—is the preserve of fools. And having reached this point, I believe I have given a deeper meaning to a term that has been grossly distorted by political power, given the folly inherent in the structure of access to power, where we see that mediocrity is the *sine qua non* of success. The first prerequisite for being a politician is the appearance of knowing everything, which ultimately, through habit, produces the parasymphetic psychoanalytic effect of believing oneself to be the very fool who truly knows it all. And of course, that is how things are going for democracy.

Returning to Paul, our subject: whilst the reader in Saul, being a Jew, responded to the text as one swept along by the secular force that, from time immemorial, had led the nation of the Israelites into the abyss of the Holocaust, the Hebrew in Paul responded to the reading of the Sacred Text in the spirit of the deepest form of Jesus-Christianity, and, one might even say, transgresses in writing what had been forbidden to all the Apostles by word of mouth, namely, to reveal the mystery of the Kingdom of Heaven to the public. And yet it is precisely because the flashes of that ‘mysterious, forbidden wisdom, spoken of only amongst the perfect’ slipped through his fingers like light that could not be contained or extinguished that future centuries—being the domain of fools—sought to accuse Paul of being the inventor of Christianity.

The invention of Christianity, as a literary movement, its body reduced to a single book, was the work of the Apostles, the fruit of whose preaching was Paul himself. For although it is the Hero of the Book himself who appears to him for the salvation of Christians, Saul does not hear the Doctrine from the lips of Jesus but from those of his Disciples. Thus, the argument regarding the *invention of Christianity* by Saint Paul was the rambling of fools, proving nothing more than the ease with which Money and its Sages will sleep with anyone who so much as touches their backsides.

Whatever the Mystery of the Kingdom of Heaven may be—whose secrets they were forbidden to reveal to the public ‘in public’—the following is the Apostles’ speech, delivered for show:

For, as is well known, He did not come to the aid of the angels, but of the descendants of Abraham. For this reason he had to become like his brothers in every respect, so that he might become a merciful and faithful high priest in matters relating to God, to make atonement for the sins of the people. For since he himself suffered when he was tempted, he is able to help those who are being tempted.

What a mystery this is! We shall unravelling it a little further on as we make our way through the forest of the centuries until we stand in thought before the author of this Epistle.

III

The Future of Judaism

Let us enter into the mind of St Paul. Let us situate ourselves in the period stretching from the Fall of a Temple – the pride and foundation of a Nation, transformed by the mystery of the ages into ‘a den of thieves’ – to the Building of a New Temple, the glory of the Nations. And let us examine in detail the causes of the Fall of the Jewish Temple, sealed by a Decree and bearing the Name of the One who had raised that Ancient Temple—the very God of the Prophets and Lord of Solomon.

Let us say that, since God was the Architect of that Temple, it was only natural that God should give the Order for its destruction. But why?

Well, the Temple abandoned God for Gold. The entire Temple in Jerusalem had been designated to be the Treasury of the Sanhedrin. And this Treasury, like that of any State, was based on Taxes. The difference, however, compared with any state—which provides infrastructure in return and must uphold peace, freedom and justice with the proceeds of everyone’s taxes—was that the Jewish priestly state, although subject to the Empire in civil terms, offered in return for its sacred taxes the forgiveness of sins. In other words, sin became the goose that laid the golden eggs.

And with sin becoming the source of the temple tax, it was only natural that the priest should manipulate the conscience of the Jewish people so as to turn their entire lives into a sin, thereby robbing them of their lives in exchange for a clear conscience and the guarantee of eternal salvation.

The effects of this disruption of the relationship between God and Man are captured in the Gospel in the form of a highly schizophrenic society, a breeding ground for all manner of mental illnesses and a fiefdom for all manner of criminals clad in sacred cassocks. It is against this perversion of the priestly relationship between God and Man that Christ rises up and, opening his mouth, decrees its downfall. The opposite—that Jesus should have remained silent—would have been a miracle, but one wrought by the Devil.

Over the course of the centuries, we see a repetition of the situation within the Jerusalem Templars against which God rose up, and on a macro level, in the attitude of the Roman Church on the eve of the Reformation. The Popes had rediscovered the Goose that Laid the Golden Eggs and, aware of the ignorance of the Christian peoples of the time, instead of fighting against that ignorance, they joined forces to turn it into their diamond mine; and, imitating the holy fathers of that Jerusalem of thieves in sacred robes, ‘the holy Roman Fathers’ cultivated the Christian Conscience to sow Sin and reap, from the harvest of Indulgences, the army of taxes with which the Roman Theocracy served the Devil by dividing the Churches.

We therefore have before our eyes—since we have stepped into St Paul’s shoes—a full-blown revolution. A Temple which, under the pretence of being indestructible—for God had created it—had given itself over to the most extreme form of bestiality, and was facing its total and definitive destruction. In its place, a group of illiterates (the Apostles) are building a New Temple, not made of stones but founded upon the Spirit of a Supernatural Faith, which proclaims boldly:

You, therefore, holy brothers and sisters, who share in the heavenly calling, consider the Apostle and High Priest of our confession, Jesus; faithful to the One who appointed him, just as Moses was in all his house. And he is deemed worthy of far greater glory than Moses, just as the glory of the One who built it is greater than that of the house. For every house is built by someone, but the Builder of all things is God. And Moses was faithful in all his house, as a minister who was to bear witness to the things that were to be spoken; but Christ stands as Son over his house—which is we—if we hold fast to the end the confidence and the glory of our hope.

That is to say, from a Temple founded upon the ignorance of man—for the Jews did not recognise the existence of the Son of God, concerning whom Moses said nothing—we pass to a spiritual Temple founded upon the knowledge of that very existence. And through this New Wisdom, Man ceases to be a ‘body of sin’ and becomes the ‘Body of Christ’; or, to put it another way, all buying and selling of the forgiveness of sins is abolished, and by this very

Jesus-Christian Law: it became, and remains, a crime against God and the salvation of the nations for priestly forgiveness to be treated as a commodity; and hence the Catholic Church, in Confession, freely and voluntarily grants this forgiveness for the sins of Christians.

Yet we see that in the Ancient Temple this ‘forgiveness’ was subject to ritual and required the sacrifice of an animal, whether four-legged or winged, and whilst in its early days the sinner would provide livestock from his own herd, the Temple became a stable and a pen where the livestock awaited its sinner, and the priesthood, having become a monopoly, cultivated sin as a means of luring the sinner into its trade ... The abomination that this transmutation of a Holy Reality into a repugnant one represented in the eyes of God provoked in Jesus Christ that most famous outburst, which, as time went by, that Luther—who rose up against the re-enactment of that abominable situation on a European scale, which the Roman Church was carrying out—sought to revive in his Protest.

The Catholic Church therefore paid a very high price for its transformation into an Imperial Theocracy, where the Roman Bishop became the Supreme Pontiff—not in the image of Jesus Christ, but of the High Priest of the Jewish Temple. And yet, the Roman Bishop is infallible; he has never sinned; he cannot err; and he is holy. Amen.

But those who were raising the edifice of the Catholic Church upon the foundation of the Spirit, just like the author of this Epistle, were far from losing themselves in visions of a future that had already been written—a future against which, being powerless to act, was not their concern. Their task was the edification of Christianity.

Christianity is, first and foremost, the supernatural continuation of the religion of Moses, the final and definitive fulfilment of the hope of the Patriarchs. In Christianity, it is God who opens himself to all nations, not to dominate them through fear of his omnipotence, but to make them sharers in his life through the Creator’s love for his creation; God neither seeks nor desires nor takes pleasure in the fear of an omnipotent Creator; God seeks the joyful and free response of a child to his Father. The Christianity of Jesus, therefore—arising from Judaism—is an ontological, existential, transcendent, eschatological, mystical, divine, sublime and triumphant revolution, so far

outside the norm that it could only have been conceived in the mind of a madman. How could one conceive of God treating his own creature, fashioned from clay, as a son! And yet it was written in their books: 'He shall be a son to me, and I shall be a father to him', and in many other ways.

The problem between the Christianity of Jesus and the Judaism of that Temple was, consequently, that God's adoption of Man as a son implied the spiritualisation of the human being—that is to say, his immunisation against Sin—and as Sin became a memory of the past, the entire economic structure upon which the Jewish theocratic state was based came crashing down, and, being fathers and saints, it was only natural that between them and 'that madman' Christ, Jesus of Nazareth had to be sacrificed.

Let us note that when someone is given a choice between themselves and something else, 'they' always lose out, for it seems that nobody likes being forced to choose, and even the truth itself is scorned when it is presented as an option. Human behaviour has been so deeply schizophrenic ever since the Fall of the First Man!

And what was most important to the Apostles—not as founders of a New Religion, but simply as men—was that the choice concerning them was a lost cause, and that Jesus's fate, sooner or later, was their own. A tragedy, however, which left them free to go about their business and not waste time trying to change the Jew's mind. Christ Jesus had sacrificed himself for them, and they had to sacrifice themselves for us; the rest was a fairy tale.

Therefore, as the Holy Spirit says: 'If you hear his voice today, do not harden your hearts as at the time of rebellion, as on the day of the trial in the wilderness, where your fathers tested me and put me to the test, and saw my works for forty years; and so I was provoked to anger against that generation, and said: 'They are always going astray in their hearts, and they do not know my ways'; and so I swore in my wrath that they would not enter my rest'. Take care, brothers and sisters, that there be no evil and unbelieving heart amongst you, leading you away from the living God; but encourage one another daily, whilst 'today' lasts, so that none of you may be hardened by the deceitfulness of sin. For we have been made partakers of Christ, provided that we hold fast to the firm confidence we had at the beginning until the end; whilst it is said: 'If

today you hear his voice, do not harden your hearts as in the rebellion.' Who, indeed, rebelled after having heard? Were they not all those who came out of Egypt under the leadership of Moses? And against whom was He angry for forty years? Was it not against those who sinned, whose bodies fell in the wilderness? And to whom, if not to the disobedient, did He swear that they would not enter His rest? Indeed, we see that they were unable to enter because of their unbelief.

This conclusion to the debate was historically manifested in the Council's decision of the year 49 A.D. to sever all dialogue in favour of Judeo-Christianity.

The Jew – yesterday and today – has but one option: his integration into Humanity, and since Humanity is subject to the Son of God, the future of Judaism lies in its conversion to Christianity; for Judaism was first and foremost a rejection of Humanity, a hatred of Man as man, and a declaration of the superiority of the Jewish race over all nations.

In other words, in accordance with the law of wisdom which states that everyone is tormented by that which torments others, Judaism found its match in Nazism, as the Holocaust buried once and for all the concept of the Jew as a 'superior race' destined to dominate all nations—a schizophrenic doctrine of extreme suicidal and homicidal danger that still survives within the State of Israel, as can be seen on the internet. And as it endures, it continues to foster within Israeli society the delusion of the 'Destiny of the Jewish People...

IV

The Future of the Church

Speaking amongst the children of God and adopting the Language of Creation as the natural language of our thought, when it comes to seeing God at work, there is no better starting point than the image of the movement of His Spirit upon the waters – in this case, of Time. Transposing this contemplation to dry land, let us say that as God advances across the expanse of the centuries, the elements take on flesh and come to intelligent life in accordance with the action God holds in His Mind. We may also compare this Movement to the pages of a book whose medium is not paper but Life itself; the centuries are its chapters, and they are written as God advances ‘upon the waters of the Millennia’. In this Action of the Creator, the Present is always the field of action pertaining to Life; the Past, the Memory of Creation; and the Future is always the vision of the Universal Movement by the One who directs it with His Thought and brings it about with His Will.

In the realm of creatures, of the actors of the moment, the comparison of History with a Great Theatre—if taken in its sense from the Creative Action, and viewing Life from this vantage point—those who, whilst living through this Movement, were unable to grasp the vision of the Spirit under whose omniscient and almighty guidance the Drama of Humanity unfolds were not far off the mark. We may speak of a ‘theatre of operations’, for the Human Race finds itself in a Perpetual Civil War, on the one hand, and a Universal War of Survival, on the other; yet we can scarcely agree with those who confuse this Great Theatre of Operations with a puppet theatre.

The genre to which our History belongs is neither a Clown Circus nor a Comedy. In the beginning, it was an epic, a lyric of existence traced by the lines of the stars, a grand epic sung by moonlight by one enamoured of the dawn; the enchanted dawn reciting poems in the arms of the centuries; the augur of generations receiving with kisses the voices reaching him from the future; magical dreams weaving vocations *in utero*, ah, give me raisin cakes, bathe me in lemon water, surround me with the arms of coconut palms; I am Sharon, a

lily of the valleys, a carnation of the oceans, the breath of the wind, the laughter of the mountains, a rain of blood upon the desert; my day is a great time, my night the farewell of he who leaves the stage for and on your behalf!

He whose Will everything depends upon did not will it, nor did He who depends on that Will to Be, and yet the Great Theatre of the Life of Mankind became a Tragedy—one of the great ones, of those that enfold within their very flesh infinite dramas, the gunpowder that destroys countless nations in its very flesh, the river of passions filling the bucket in which unspeakable dreams will drown, the bonfire of the Manifestos, eternal War, a plate of child's flesh at a rupee a pound, a litre of virgin blood at a cent, a donkey's jawbone to smash the head of the Body of Christ, the Great Tragedy, an ever-open pit devouring generations, children of darkness selling their souls for the empire of sighs, the night of the wolves that never ends, the bard does not paint polka dots on his cheeks but battle cries: death, death, to the infidel, to the one below, to the one above; death, death, dance, you accursed one, do not lose the rhythm; courage is measured on the field of bones; drink the marrow from the bones of Christ. O Caesar, the kiss of the Brotherhood of Spirits—pure, subtle, weightless and gentle—burns like scorpion's venom... do not let the poet sing hymns to the Lord of the children, behold the proof: their evil spreads from sea to sea and has already taken root from the Pillars of Hercules to the sea of the Britons; soon they will demand your head, and the Empire of the Romans, that of the Barbarians, and even that of the one still in the womb will be banished from the face of the Earth, Caesar, fire, fire!....

We have, then, in solving mysteries, come to realise that both the one who was and the one who is are one and the same: the manifestation of the thought of that Spirit who, with His Will, directs History; who, with His Words, writes the Memory of Humanity; and who takes from the stones children and servants for Himself. He opens His arms and the earth is set in motion; He clothes Himself in flesh and becomes the People. And each one of us—both those of us who are here now and those who came before—all play our part on the Stage of the Ages, each living out our own Script to the full, without compromise, a wild passion that becomes intelligence to raise the Power of Being to its highest expression, the musculature of thought forged in the forges of the centuries, crushing the nerves, hardening the ligaments, may his head be as hard as basalt and his bones like iron; created to be of cotton yet with

skin like raisins, a smith, a metal-beater, who sweats blood and breathes fire. O God, who would believe that, whilst devouring Your children, You will not rise up to cast the infamous enemy down into hell!

Behold Paul, and Peter, James and Thomas, Philip, Matthew, Judas Alphaeus, and Sebastian, and ... a forest advancing, moved to the rhythm of the Spirit, across the field of the Millennia.

There is no division amongst the children of God; is there any amongst the trees of the forest? Amongst the soldiers who worship their king and advance as one body to meet the enemy? 'What do you see, man?!' 'I see trees that walk.' Well then, walk you too. And raise a battle cry: Hallelujah!

Hallelujahs ring out, for Yesterday has passed, Today is here, and Tomorrow is born on the rising horizon; for as long as there is the Spirit, there is a Future for Mankind.

How, then, can we understand Paul or Peter without the Spirit? Can Science and books really replace the life of the Spirit? And since the Spirit is one and the same, to what extent can the tree's vision differ from that of the forest? Is it not the Life of the Forest that animates that of the tree? Or can the tree survive without the forest? Is it not the tree's joy to be the forest? Ah, water my bones with raisin juice, nourish my flesh with coconut cream, sit in my shade, see how refreshing my branches are in the wind, gaze upon the horizon of the ages whilst you rest upon my breast! Do you not see those lights upon the hill to the west? It is the Future dawning in the very hearts of your children; breathe in their voices, feel their feet upon the ground, press your ear to my bark, hear their songs and their games, birds fly made of iron so subtle that even a child can move its mass with their thoughts; Nature, all dressed as a fairy godmother, makes the very elements carry entire villages in their palms across the waters of the oceans.

Look to the Future and draw strength for the Present; what you sow, your children will reap.

If you set me alight, I shall burn – and who will give you shade when the Sun blazes?

What, after all, did Paul and Peter, James and John, Philip and Thomas, Matthew and Judas Alphaeus, and the rest see? For each of us looks forward

from the century in which we live, and since the future lies ahead of them and the past lies behind us, and we are all part of the same Movement, the question is valid and at the same time full of enigma and mystery.

Us! They saw us!

They did it all for us. They walked to the slaughter for us, they gave their all for us, they ascended the cross for us. They saw us and did not hesitate; they stood up, and with them the forest set off! And they were to the Patriarchs and the Prophets what we were to them: the Future, the Morning they saw whilst sitting at the edge of the forest, on the banks of the waters over which the Spirit set off until it reached us. And the Spirit will continue on until it reaches them—the Future that we see from this bank, on the other side of the bank from which they saw us.

God does not stop. The forest pauses to catch its breath, but the elements carry on with their work. So it is with God. And from the bosom of the Creator, how good is rest!

But let us return to Paul and his Hebrews.

V

Jesus Christ, Universal High Priest

Let us therefore take care lest, whilst the promise of entering his rest still stands, any of you should think that you have come too late. For just as it was addressed to them, so it is addressed to us as well: and it was of no benefit to those people to have heard the word, because those who heard it received it without faith. Let us, then, who have believed, enter into that rest, in accordance with what he said: 'As he swore in his anger: "They shall not enter my rest";' even though the works had been completed since the creation of the world. For in one passage he speaks thus of the seventh day: 'And God rested on the seventh day from all his works.' And in this one he says again: 'They shall not enter my rest.' It follows, then, that some must enter that rest, and those to whom the good news was first proclaimed did not enter because of their stubbornness; once more he designates a day, 'today', declaring through David, after such a long time, what was stated above: 'If today you hear his voice, do not harden your hearts'. For if Joshua had led them into that rest, David would not have spoken of another day after what had already been said. Therefore, there remains another rest for the people of God. And whoever has entered his rest also rests from his works, just as God rested from his. Let us therefore make every effort to enter this rest, so that no one may fall into the same pattern of disobedience. For the word of God is living and active, sharper than any double-edged sword, piercing even to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. And there is no created thing that is not laid bare in his presence; rather, all things are laid bare and exposed to the eyes of him to whom we must give an account. Since, then, we have a great High Priest who has passed through the heavens—Jesus, the Son of God—let us hold fast to our confession. Our High Priest is not one who cannot sympathise with our weaknesses; on the contrary, he was tempted in every way, just as we are—yet without sin. Let us therefore approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need

And since the vision of the Future is the root of all action, and only a madman or a demon walks towards hell, the question is only natural: what Church did the Apostles see? They were the Builders of the Church, and moving in the direction of its construction—and since no one can do anything without first seeing the blueprint of the building, just as Moses himself saw when he was told ‘and do everything as it is shown to you’, it is only natural that we should ask ourselves about the Plans for the Church that were shown to the Builders and in accordance with whose vision they set to work.

Was the Church that Paul and Peter saw that Roman Church of the 10th and 11th centuries, given over to witchcraft and murder, with dogs for bishops—a breeding ground for criminals of the worst sort, such that the devil clad in a cassock rose to become the Head of the bishops?

Or was the Church for which Paul and Peter died that other vision of the Roman Church of the 12th to 14th centuries, which wallowed in the mire and turned the whole of Christendom into what the Jewish pontiffs had turned the entire Jewish world into: a gold mine?

Or was the Church whose stones were sanctified by the sprinkling of the blood of the early Christians that Roman Church entirely placed at the service of a fifteenth-century family, and the Catholic Church the slave of such a ‘master’?

Or will the Church for which the Apostles endured everything be the Church of the 21st century, the divine Body whose Head is the Eternal Pontiff, Jesus Christ, and where no one dares to call himself Pontiff or declare himself Patriarch, and all the Bishops are brothers in the same God and Servants of the same Lord? For it is written: ‘Blessed is he who bows his knees before God’!

We are at war against Hell. God has been at war against Death ever since the day that Satan, ‘the ancient serpent’, used the First Man as a weapon of war against the Holy Spirit. And we do not yet see that Victory has been achieved. But as St Paul said: ‘We do see Him who, taking the lead, was crowned for His obedience even unto the Cross, in order to lead us to the Final

Victory—Jesus Christ!’ And who is it who falls asleep in the midst of the battlefield when the fire rages and blood flows in torrents?

Well, as regards the Pontificate-Patriarchate, we know that no one can stand before the God of Eternity, a reality made manifest in the abolition of the Hebrew priesthood, for since they were unable to make the Garment for the Holy One, it was impossible for the Priesthood to attain holiness through temporal vestments, so God decreed that, since the Pontiff is the only one who can make his way into the presence of God, and because no creature can stand before its Creator, God willed that He who is always present—His Son—should cry out on our behalf whilst kneeling before His Throne, and through Love obtain from the Almighty what no one could purchase from Him with gold through Fear.

Could this perhaps be the vision that Paul and Peter had of the New Priesthood, crowned by the everlasting Pontificate of the Only-Begotten Son of God, whereby his Coronation abolished all dominion of a servant over the servants of the Lord Jesus, the One Universal Pontiff?

Or was it perhaps the Vision of the Christian Priesthood held by Peter and Paul that was embodied in the flesh and blood of those theocratic Popes and Patriarchs who claimed for themselves the *Imperium* and crowned themselves with as many as three crowns—leaders of armies, sowers of discord amongst Christian nations, instigators of fratricidal wars, and emperors in every respect save for the title by vocation?

Now, we know that the Church of Heaven is Eternal and its Movement through Time corresponds to one and the same Reality: Jesus Christ is its Supreme Universal Pontiff, and no one in Heaven dares to declare himself Pontiff. He is the Head of the Body of the Church of God, and this Body—just as a forest cannot exist or endure without trees—is the fruit of the existence of the churches of the peoples who make up the Kingdom of God. All the churches are obedient to their Head, Jesus Christ, and all the bishops of the churches are subject to the One Eternal Lord of the Church of God: Jesus Christ. Over the churches of His Kingdom, the Lord has His Shepherds, as is seen in His Revelation, and through them He administers the churches; and these Shepherds, being one with the Universal Shepherd, Jesus Christ, serve Almighty God by ‘tending His Flocks’—all of us, His Creation. For who can

stand before the God of Eternity and the Infinite? For this reason—because no one can stand before the Eternal One—God exalted His Son to the Universal Pontificate, so that all Creation might have His Son as Lord; and since it is only natural that the Son should live in His Father, all peoples find in Jesus Christ the Pontiff who finds in God a Heart responsive to their supplications and a Spirit poured out through His Prayer.

As in Heaven... so on Earth!!

Since the churches are at the service of the Lord as the Eternal Universal Shepherd, and since their mission is ‘to feed the flocks of God’, we, His creation, recognise that the model of ministry which the shepherds have on earth is that which the Lord set out at the First Universal Apostolic Council, that is to say, in the year 49 A.D., where the Apostles, as Shepherds of the various churches, gathered in the same Spirit so that, as Brothers who have inherited from God and administer that inheritance in the Name of the Lord—with Jesus Christ being the Final and Original Heir of all things—they might keep their Lord’s flocks united and defend them from Hell.

But if the Vision of the Movement of the Spirit of God through the ‘waters of the millennia’—which God showed to His Apostles—were to end here, we would not understand, nor could we understand, the root of this Epistle and of the others, whether from Paul, Peter, James or John. And as I have already said above, that the Spirit of God directs the gaze of His children towards the end towards which He is journeying, it is only natural that, having been consummated in the Resurrection, the betrothal between Christ and His Church was consummated, the fruit of this Eternal Union would bring forth a Posterity in the Future, concerning which Paul wrote to the Romans, saying, ‘For the creation waits with eager longing for the revealing of the sons of God’—that is to say, the birth of that posterity of the Lord Jesus Christ and the Church, His Bride. For who would doubt that the Apostles were sons of God? And yet it is Paul, a son of God, who affirms that creation eagerly awaits the revelation of the sons of God. And if ‘it awaited it’, it is because the Generation that creation was eagerly awaiting ‘was’ within the bosom of the Church.

And just as every Bride seals her Marriage with a token—in this case, a divine one—it is by this Sacred Ring that the Bride of the Lord is recognised, no one is unaware that it is the Catholic Church who is the Mother of those sons

of God ‘whose birth the whole of creation was awaiting’, and, seeing her on the horizon, Paul hailed her, on behalf of all the Apostles, writing about us in whom the glory of the freedom of the sons of God is revealed.

For, indeed, the servant is subject in all things to his Lord, and duty and decree are his lot; but the son enters and leaves the House freely, as one who works for himself, and his share is the freedom and the will of his Father. Thus, the Lord has no secrets from his son, whilst with his servant it is duty and decree that govern. Now, the Mother is in every respect the Mistress of the House as regards the administration of service to the Lord, her Husband; her Husband’s honour rests in hers, and since her glory lies in bearing the offspring of her Lord and Husband, the freedom of her children is her glory, and the glory of her children is her own. It follows from this that whoever God grants His glory to, no one can take it away; and, being a son of the Lord, his obedience is to his Father, and since the Servant must fulfil his duty: whoever, contrary to his duty, does the opposite of that for which he was hired, breaks the contract with his Lord and is expelled from the House of the Lord. For whilst the son is a child, he cannot rise up to defend his Mother against wicked servants; but once he has become a man, he is in every respect an Heir and acts in his House for the glory of his Father.

It is therefore the Eternal and Omniscient God who brings about all Movement, and everything that moves proceeds from the breath of His Spirit, which, pouring forth His Thought throughout the Universe, ordains the History of the Fullness of the Nations towards the End of the Book of Man’s Life on Earth, namely, the total and absolute Victory over Hell and Death. And it is within this Realm that we all move—children, servants and the People—each one a tree in the Forest of Life, each one a soldier in the Lord’s Armies, advancing in unison, without division, and as we are All, in the Individuality ‘of Man’, do we find the glory of the Creator, who, whilst moving the entire Age, fixes His gaze upon each one of us and guides our steps across the Stage of History, seeking—as the fruit of everyone’s effort—a single outcome.

Each of us must look upon Ourselves in Him, for it is in His Eyes that we find the mirror reflecting our true reality. And if the strength of man lies in standing upright before his fellow men—for it is a curse to bend the knees before another man—our glory lies in bending the knees before the King whom

the God of Eternity has given to us all. His Will is Wisdom and Salvation. To disobey it, to be reluctant, to place conditions upon it, and, in the extreme case, to rebel, is to rise up in war against the King. What each person gives, that they shall receive: obedience brings glory; disobedience brings a breach of contract between them and the Lord of all the churches, Jesus Christ, Eternal Universal Pontiff, the Shepherd of the shepherds of His Father's flocks in Heaven.

On earth as it is in Heaven!

VI

The True Face of Christ

We have already seen that the Catholic Church was established according to a Heavenly Model, founded upon the Only-Begotten Son, Jesus Christ, so that, since the Priest derives his life from Him who cannot be destroyed nor suffer corruption—the Truth of the Infinite: the Father is God, the Son is God, and the Holy Spirit is God, may remain ‘undivided’ for all Eternity in Heaven. Yet, given the division that exists amongst the churches here on Earth, it follows from this historical perspective that those responsible—some because they failed to understand this Truth, as seen in the issue of the ‘filioque’, and others because they turned this Truth into a literary idol, as seen in the issue of ‘faith alone’—both groups and all of them together, and let him who is without sin cast the first stone—lost their way and, blinded for centuries, were unable to see the Model of the Temple that had been revealed to the Builders of the Church.

It will be said to us that, since those children of God, of the Lineage of Abraham, are dead, to claim to see what they saw is more the work of a medium than of living minds. On this point I would entirely agree with them if, indeed, as others say, God were dead. Since the Manifesto of Reason is nothing more than the howl of a millennium an hour before losing its sanity and throwing itself into the field of Gog and Magog to conquer the world through world wars, the excuse holds no water and the Model remains. Now then, so as not to appear a dreamer, let us articulate our thinking on the basis of logic and agree with our teachers that what cannot be grasped directly can indeed be grasped indirectly; following this method, anyone who does not know what heat is—and knows only cold—will at least be able to deduce, by contrast with cold, what heat is. And although recourse to sensory experience is the last resort, its legitimacy is upheld by the fact that its existence is the very principle of life, the rational principle par excellence.

Therefore, if what we do not see can be grasped through what we do see—by deducing the nature of that which we seek from its opposites, based

on what we possess—if we adopt as a rational point of reference the structure of the Temple of Jerusalem, which stirred the blood of Jesus Christ, in order to obtain a true vision of the New Temple, deducing the opposite of what that Temple was, it is first necessary to analyse that structure in detail; and by following the logical method, through the contrast of properties, we shall arrive—albeit indirectly—at the true Structure of the Edifice that God showed to His sons, the Apostles and Builders of His Church.

Let us therefore summarise why God razed that Jewish priestly structure to the ground.

To begin with, and par excellence, the Religion of the Jews had been transformed into a Business. This conclusion is illuminated by the fact that their ‘bishops’ did not believe in the resurrection of the dead—a final stage which not even the religions of the most primitive pagans had reached—whereas the resurrection of souls is a universal theme to the extent that this belief is the very essence of what the religious phenomenon is. Thus, where there is religion, there is a social structure oriented towards a specific popular model of resurrection; and where there is no belief in the resurrection of souls, to speak of religion is to engage in boundless hypocrisy. And yet, whilst the Jews believed themselves to be ‘the superior race’ and their religion to be the noblest and highest of all beliefs, their priesthood had degenerated into the most infamous form of atheism imaginable. The atheist who acts in accordance with his beliefs is infinitely more like God than one who, whilst not believing in God, dresses as a priest.

The outcome of that Jerusalem priestly model could be none other than that depicted in the Gospel: an industrial monopoly whose product was sin, and consequently even breathing was a sin, the atonement for which cost according to one’s means. The entire Jerusalem Mishnah and Talmud served to multiply the laws and commandments to the point of making life impossible for the Hebrew conscience within the framework of Nature. The whole purpose of Jewish theology was to instil in the people a doctrine of sin and atonement, in exchange for money, such that, within the religious framework between whose corners the Jew moved, every step was a sin and every movement a transgression against some law of the Mishnah or the Talmud. Following that model, the Temple and its ‘high priests’ became Great Tax Collectors, whose

fortune depended on the ignorance of the people and their necessary enslavement to the infinite laws with which the Aaronite clans had burdened the conscience of the children of Israel.

It was only natural that, subject to such a relationship—whose aim was to transform the believer into a goldmine— and because man’s relationship with his Creator had become a ‘Sacred Business’, that the Son of God should feel sickened by that theology and his blood should boil against that den of thieves who, concealing their wolfish nature beneath pompous titles and sacred robes, turned God into a whip with which to lash the backs of the Nation.

The effects of such a perversion of the relationship between God and His People ultimately drove the Israelites to the epidemic-like state of madness – “possessed by demons everywhere” – and indescribable misery – “leprosy in communities” – as depicted in the Gospel; effects which were not found at that time in any nation of the civilisation governed by Roman law, and, by its very singularity, exposes the cause from which such a profound social tragedy—which was decisive in fuelling the hatred between Jesus Christ and the Temple—originated. The Aaronic Priesthood hated Jesus Christ because He was the mirror in which their true face was reflected; and, whilst feeling horror at themselves, yet unwilling to relinquish their goldmine, they found themselves faced with the choice: ‘them or Christ’.

Jesus Christ gives voice to the powerlessness of the children of Israel, spiritually massacred by a priestly caste whose immorality and despotism knew no bounds and which had made sin its theology, transforming the Torah into a cursed tree whose evil branches—the Mishnah and the Talmud—bore the fruit of sin, which, through the darkness of the Sanctuary, was turned into blessed gold. And since the worship of gold is stronger in man—as an animal—than the power of the worship of the Spirit, and since gold was the god of the Jewish high priests, it was only natural that the Pentateuch and the Prophets should be re-engineered into instruments serving the enrichment of the Jerusalemite priestly clans; the result of this operation was the Mishnah and the Talmud—or, in other words, how to make God a slave in the service of a priestly caste.

This, therefore, is the vision that the Hebrews have once Jesus Christ has removed the beam from their own eyes and they see with their own eyes the true reality of the Jewish Temple. And it will, by logical extension, be the model opposed to the Temple that Jesus Christ—now the Lord—presents from Heaven to his spiritual brothers on Earth and Co-Builders of his Universal Church. Seeing this, Saint Paul writes as follows on behalf of all:

For every high priest, taken from amongst men, is appointed on behalf of men in matters pertaining to God, to offer gifts and sacrifices for sins, so that he may show compassion to those who are ignorant and erring, since he too is beset by weakness, and because of this he must himself offer sacrifices for sins, just as he does for the people. And no one takes this honour upon himself, but only he who is called by God, as in the case of Aaron. And so Christ did not exalt himself by becoming High Priest, but it was He who said to him: 'You are my Son; today I have begotten you'. And in accordance with this, He says elsewhere: 'You are a priest for ever according to the order of Melchizedek'. Having offered, during the days of his mortal life, prayers and supplications with loud cries and tears to the One who was able to save him from death, he was heard because of his reverent fear. And although he was a Son, he learnt obedience through his sufferings; and having been made perfect, he became the source of eternal salvation for all who obey him, having been appointed by God as High Priest in the order of Melchizedek.

From this it is clear that, just as with that Melchizedek—who had neither predecessor nor origin—God establishes an everlasting Priesthood, a Single High Priest, Jesus Christ, in whom the Son Himself worships the Father, and in whom the Son of God unites with the whole of creation to worship God. The purpose of religion ceases to be the pursuit of gold through sin and becomes the Way to eternal life in the Faith of Jesus Christ. And this shall be the Cornerstone upon whose solidity and indestructibility the New Temple, the House of the Church of God, shall rest; a Church born to be the Bride of the Lord and to keep the eternal Truth alive.

Conversely, therefore, all divine gifts are offered freely – as seen in the Sacraments – and the sacred purpose of the New Priesthood is not to cultivate

sin in order to reap gold from its abundance – through ‘indulgences’, for example – but to eradicate sin from humanity by building up the Faith of Jesus Christ in every person.

If in the First—excusing now the inexcusable—it was the priesthood’s renunciation of the sanctification of the people, throwing in the towel in its struggle against sin, that led it to ally itself with the enemy, and, tempted by the fruit of sin—gold—the Ancient Temple gave itself over to an orgy of madness and misery; in the Last, which embodies the Witness to the Sanctification of Humanity, sin is abhorred as a means of enriching the priesthood and, consequently, Forgiveness is offered freely.

It is not, therefore, a Temple based on the Power that comes from Riches that the Apostles have in mind when they devote themselves to the Building of the Church. The New Priesthood is the Image of Jesus Christ amongst the nations, the pure reflection of the eternal Pontiff in the mirror of the human spirit, the substance of the Jesus-Christian spirit made visible in the flesh in order to keep the faith alive amongst the nations of the Earth and to be the eternal truth made flesh in Heaven. And just as He depends solely on God, so the Christian Priesthood depends exclusively on Him, its Lord.

And hence Paul not only dared to silence Peter, James and John, but, being the pure expression of this Divine Image, his vision of the future of Christianity opened the door for him, at the Council of 49 A.D., to the definitive and final break with Judaism. Not because Jesus Christ did not endorse it, but because, out of love for the Hebrews—their brothers in Abraham—the Disciples were yielding to what was impossible to yield to.

It is good to want to save the world, and even more so one’s blood brothers, but – recalling the Master – what good is it for a man to save the world if he loses his soul?

What, then, is the Model of Priesthood and Church that the Lord shows his Apostles from Heaven? For no one will believe that the Church is a spontaneous invention undergoing evolutionary growth depending on the times. God does not play the dice! Anyone who builds makes use of a plan, unless anyone can build a house without even having any knowledge of bricklaying and carpentry—which, in the minds of some, is necessary for the greater glory of God, who can cause a brute to teach lessons to a magician;

now then, we do not see that the Creative Intelligence aligns with such a line of reasoning; on the contrary, we see that the Act of Creation is based on a planning Omniscience which, as seen in the Psalms of David, outlines on 'paper' every detail of the movement that must be carried out to achieve the desired end. And in accordance with this Necessity, God sets aside for the Infant Jesus a *Magical Intervention* in the Universe.

In the minds of the Builders, following this method, there is no spontaneous action subject to a dynamic of improvisation as they go along. Nor did Jesus Christ have such an action. God has drawn out lines and set things in motion, and in accordance with Creative Omniscience, everything is ordered for the realisation of the Saviour's Plan. And it is only natural that he who is in His Hand—just as the saw is in the carpenter's and the plumb line in the bricklayer's—and because he is not dead matter but living matter, should partake in the contemplation of the Plan and adjust his actions in accordance with his role, thus enabling the Apostles to behold the true nature of the Church of Jesus Christ.

On this subject we have much to say, matters difficult to understand, for you have become slow of hearing. For you, who after so long ought to be teachers, need someone to teach you once more the first principles of the divine oracles, and you have become such that you need milk rather than solid food. For anyone who feeds on milk is not capable of understanding the doctrine of righteousness, because they are still a child; but solid food is for the mature, those who, through habit, have trained their senses to discern good from evil.

Indeed, we see how the Apostle observes in his own time 'the faith that is decaying', of which Peter spoke. And if, whilst they were still on earth, 'the faith' was already being seduced by the allure of ancient traditions, we cannot fail to see what would become of the faith once the centuries had passed since their time. So, having a Divine Model and given that the Faith has been subject to corruption, as we read in the Book of Universal History, it falls to the churches born of that Faith to look in the mirror and see whether the face they see is that of Christ or that of ... who knows what. From this it is clear, in short,

that the Church of God in Jesus Christ, being a living expression of Eternal Truth, does not conform to the ages or the trends of peoples; for, since the Holy Spirit is God, the Life of the Priesthood is immutable in its foundations; on the contrary, it is the Nations that must shape the Future of their Societies in accordance with the Eternal Truth of Christianity.

Humanity's suicidal tendencies are an argument that requires no further proof than the Book of History; and since only Faith has proven to be the gateway to victory against the crises of civilisation, it is not Faith that must adapt to a crisis caused by that suicidal tendency—which has not yet been definitively cured—from which humanity has suffered since the Fall. One of the clearest characteristics of this suicidal tendency is the denial of the existence of 'a crisis', which means that the final measures to combat it are implemented too late to avert its effects on societies. And the symptom by which the intensity of a crisis of civilisation is measured – as we read in the Book of History – is signalled by the loss of Universal Morality, the abandonment of the Self to hedonistic tendencies not subject to natural law, Contempt for human life and its reduction to a commodity, and, ultimately, the destruction of the line separating good from evil through the staging of the Devil's argument: The End justifies the Means.

Let the Priest, the Pastor and all the churches therefore look into the Mirror and judge whether the face they see is that of Jesus Christ or that of the one to whom they belong: whether to the Patriarch of Moscow, the Pope of Rome, the Archbishop of Canterbury, or that of... For the Hour must come when the Lord judges his servants, and whoever does not reflect his Countenance "shall be cast out to be trampled underfoot by men". For what will become of the Christian Priesthood if, instead of being the mirror of the Spirit of Eternity, the bishops align themselves with the times to remove from the Church the Spirit of the Lord? For He said, speaking of His House—since each is lord in his own house: 'Out with the dogs, sorcerers, fornicators, murderers, idolaters and all those who love and practise falsehood'. And since God created Man in His Image and Likeness, with Jesus Christ being the Model for the servants and the Model for the sons of God, and each person reflecting on their face the face of Him who looks into their very being to give them His eternal essence and substance, how can the servant ally himself with the powers of the times without breaking his Covenant with the Lord? And when

the servant breaks his Covenant through his rejection of the Jesus-Christian Priestly Model—which centres on the Male and is grounded in the Immaculate Virginity of creation, in which the Mystery of the Omnipotence of the God of Eternity, His sacred Mystery, is manifested—will not all who follow such rebels against the Lord—those who, by the power of the times, seek to impose their own laws upon His House—fall into the same condemnation as those servants without a Lord?

The Perfect Christian Priesthood, therefore, according to whose Model the Apostles built the New Temple—which is infinitely more glorious than the Old, and yet even Moses had to look upwards towards it, despite the Old Temple being imperfect— and because the unfading glory of the Christian Priesthood was beyond the power of human vision, God willed to incarnate it so that, by touching and seeing Him, the Builders might act in accordance with the senses and not with a theory, however well-intentioned. And so, having once and for all established the Model of the Eternal Priesthood in Jesus Christ, He is the Horizon towards which the Church has journeyed and against which Death has continually raged from the Beginning; and in these present times, Death has cloaked itself in modernity to serve the age and its powers against the Lord of the Faith.

Let the Patriarchs, Archbishops and Bishops, then, examine themselves, and let every man look face to face at those upon whose lips the Lord has placed the Doctrine of Eternity, and if, by their words, it is impossible to discern in some those whom they serve, whilst others make their deeds an instrument of corruption of True Reality, it is the soul of each individual that is at stake; and it is not for Christians to leave something so personal in the hands of traditions, modernities or word games, declarations, emotions and affections whose ultimate fruit is the ruin of the soul. Or can I perhaps buy my soul at the world's price? However poetic this universal love may seem, it conceals the trap of a Gordian devil, for this passionate adventurer forgets that he who has lost his soul along the way—how can he save his fellow man when he has not known how to save himself?

What Paul said at the Council in the presence of the Bishops is what a child of God must now say to Patriarchs and Archbishops: No to the ordination of women, no to the ordination of homosexuals.

The Imperfect Priesthood based on marriage cannot be imposed upon the Perfect Priesthood of the Bride of the Lord without provoking the wrath of God. But if anyone thinks they can pull God's beard, let them go ahead

VII

Jesus Christ, the Spiritual Head of Creation

Therefore, leaving behind the elementary teachings concerning Christ, let us press on towards maturity, not laying again the foundation of repentance, of dead works and of faith in God, the doctrine of baptisms, the laying on of hands, the resurrection of the dead and the eternal judgement. And this is what we shall do, God willing. For those who, having once been enlightened, tasted the heavenly gift and shared in the Holy Spirit, and having tasted the goodness of the word of God and the powers of the age to come, yet fell away—it is impossible for them to be brought back to repentance, since they are crucifying the Son of God all over again and holding him up to public disgrace. For the soil which often absorbs the rain that falls upon it and produces plants useful to the one who cultivates it will receive God's blessings; but that which produces thorns and thistles is rejected and is close to being cursed, and its end will be fire.

Let us note that the disputes amongst theologians regarding the authorship of the Epistle to the Hebrews, which undermine the authority of the early Christians on various grounds, are unfounded. This paragraph makes it clear that it is once again Paul, the great advocate of Christ against Judeo-Christianity, who is hammering home to the Christian community what he had defended in private at the Council of 49 A.D. before the Apostles and the first bishops. When we trace the course of Jerusalem's history from the Resurrection to its destruction by the Romans, we see how Judaism sought to absorb Christianity and wished to exploit the apostolic universalism to proclaim a Holy War of Independence against the Empire; a war which, ultimately, in the face of Paul's stance—which served as the standard for all the churches—Judaism waged on its own. Who is the apostate to whom Paul refers, if not the Judeo-Christian who converts in the hope of thereby converting Christ to Judaism? Yet it is not the Christian who must become a Jew, but the Jew who must become a Christian.

There can be no reconciliation between light and darkness, justice and corruption, freedom and censorship, peace and war, Christianity and the science of good and evil. It is the creature who must be converted and accept the Truth in all its natural and supernatural reality; it is not the Creator who must renounce His Personality, but the creature who must abandon the law of the Science of good and evil, rise from the dust and fight for his Life in accordance with the law of the Universe.

The dead are dead, and the word of the dead is worth nothing. Only the Word of God is eternal, and, consequently, it is the guiding North Star on the creature's journey through existence. But, as Paul says, curiously—and because the world is subject to the law of the Science of Good and Evil—there are those who, even whilst raised in the Faith, still require mother's milk, as if to say that, unwittingly yet willingly, they long for that accursed law in whose furnace—hell, under which the world lives, cooks human flesh for the delight of the demons who, renouncing Man as a spiritual being, have professed an animal faith and, declaring themselves to be animals, prefer the law of the jungle to the Law of eternal Truth.

Christianity, the same yesterday, today and tomorrow, as a perfect pedagogical system, must look to the Future from the Present, so that, whilst not subject to the changes of the times, the Formation of the Being may always remain subject to the everlasting Model; Christianity, just as a traveller cannot adapt his destination to the variations of the terrain, cannot subject its Law to the circumstances of the times. Even whilst adapting one's pace to the vagaries of the terrain, the North remains where the North is. The North Star of Christianity is Jesus Christ, and as the Universal Model of Being, it is not the age that must impose its law, but the world that must move within the bosom of His Law.

The Creator enters the body of his Creation in order to rescue his creature from the Dust, and never with the intention of blessing its continued existence in the depths of hell into which Paradise has been transformed due to the events we know. Because these events are known and their effect is felt in the flesh, the Christian, following his Creator, inevitably and openly strives to live in the light of the Law of Eternity, which infinitely abhors the law of the Science

of good and evil and prefers death a thousand times over rather than make a pact with the devil.

Jesus Christ's Resurrection is a Speech. It is the God of Eternity who speaks. And He who speaks stands by everything He has said, and signs and seals it with the blood of the Cross so that the whole world may see the Wisdom of Him who made Himself illiterate amongst His creatures in order to make us His children—that is to say, partakers of all the riches of His Being. And just as He opened His being to His sons—the Descendants of Abraham—revealing the boundless Power found in the Word, so too does the same God and Father of all open up to His sons—the Descendants of Christ—the riches of that Creative Wisdom which lies in all the secrets of the Creator. For having been created in the Image and Likeness of God, the Future of life on Earth—that is, Man—the Future of Man was boundless Intelligence, an Inheritance from which Humanity was deprived by the Fall. But God, as we already know from the Church—and were it not for her telling us, we would not know it—swore by his blood that at the end of time, when justice had been done, his Creation would rise from the dust, and where there had been ignorance there would be knowledge without measure.

Although we speak in this way, nevertheless, we trust and hope for something better from you, dearest ones, something more conducive to salvation. For God is not unjust so as to forget your work and the love you have shown towards his name, having served the saints and persevered in serving them. We hope that each one of you will show the same diligence to the very end in attaining this hope, not growing weary, but becoming imitators of those who, through faith and patience, have attained the inheritance of the promises. When God made the promise to Abraham, since He had no one greater by whom to swear, He swore by Himself, saying: 'I will bless you abundantly; I will multiply you greatly.' And so, waiting patiently, he received the promise. For men usually swear by someone greater than themselves, and the oath puts an end to all dispute between them and serves as a guarantee. Therefore, wishing to show the heirs of the promise most solemnly the immutability of his counsel, God interposed the oath, so that through two immutable things—in which it is impossible for God to lie—we who run may have a firm assurance

as we strive to attain the hope set before us. This hope we hold as a sure and steadfast anchor for our souls, which penetrates even to the innermost part of the veil, where Jesus entered on our behalf as a forerunner, having been appointed High Priest for ever, according to the order of Melchizedek.

On this point—that without the Church we would have known the Origin of the World—we must stand up to silence those who, in their ignorance—or madness, as will be seen from the final response to their initial statement—claimed that, since the letter exists, there is no need for the Church. This is sheer stupidity that does justice to the Necessity of Christ's Death and grounds Redemption in Ignorance, when 'the creature', once weaned, looks upon the mother who bore him and casts her out of his life once his need is satisfied; and, no longer needing her, why should he want the mother who bore him? Such is the subhuman, inhuman and bestial attitude that the 'creature' of the Reformation brought into circulation throughout the Christian world.

I do not know whether such an attitude deserves any more response than that which is due to self-criticism and repentance for such insane behaviour. That this attitude arose as a consequence of the insanity of a circle amongst the Lord's servants, very well! Let the Lord deal with them; what concerns us is to act in accordance with the Model we see in the Gospel; and if the Almighty Son of God Himself, once the Hour of Darkness had passed, forgave Peter's Denials, who are we to condemn what the Almighty Son of God did not take into account? All we know is that, once the Resurrection had taken place, Peter never fell again; and if he had fallen again, then Paul's judgement would have applied to Peter too, for God, as His Gospel says, shows no partiality.

From this it follows that if Peter were to use his Master's forgiveness to fall again, he would be turning apostasy into the doctrine of his Lord's servants; through this very apostasy, it would no longer be Jesus Christ, his Lord, but the Devil himself. In this regard, just as children cannot be judged for the crimes of their parents, so too can the bishops currently in office not be judged for the sins of their predecessors, for each person is judged for their own offences, and God would be a corrupt and wretched Judge if He were to judge a living son for the offences committed by a dead father, or were to imprison a faithful steward for the embezzlement of his predecessor in office.

Each person is responsible for their own actions, and it is just as erroneous to base holiness on the glory of a dead person, claiming that all his successors are sanctified by the glory of Peter—so that his successors are absolved of their crimes by the glory of a saint—as it is to condemn all bishops for the crime of a single sinner. For when Paul says that through one man we were all condemned, he is regarding that man as the ‘head’ of all.

In this way, and because there was crime and offence—namely, that the Bishop of Rome was the ‘head’ of all the churches and not exclusively of the Roman Church—the Reformation acted accordingly and in accordance with Divine Justice by condemning all Catholics for the offence of ‘that head’. Indeed, Paul says that Christ was the model of Adam. And since Christ is the Head of Mankind, it is only natural that Adam was the head of his world, and when the head fell, it was just that his whole body should sink. But since God’s justice is incorruptible—for God cannot err, on the one hand—and because He loves the Truth above all things, on the other, when the Head died, it was impossible for the body not to die, speaking of Adam. From this it is clear that it is the Roman Bishop who lives for the Church, and not the Church that lives for the Bishop of Rome; the Body of Christ—that is, the Catholic Church—owes its life not to the Roman Bishop but to Jesus Christ, its Head, who, being indestructible and incorruptible, cannot possibly die; and unlike Adam, who, by dying, dragged his whole body into death, Jesus Christ, God the Only-Begotten Son, being unable to die, keeps His own body eternally alive.

And had the Roman Bishop been the Head of the Catholic Church, the Reformation’s judgement against the unrepentant crimes of the Imperial Roman Curia would certainly have been just; and the Catholic Church, were it to depend on the ‘Holy Father’, the Pope, for its existence, would have suffered the same fate as Adam’s body following the death of its head.

This not being the case—for Jesus Christ is the Universal Head of all churches—every servant of the Lord is accountable for his offences before the Judge of the Universe. For since God, in His Immaculate Innocence, had suffered the murder committed against His Son Adam, it was a matter of Wisdom that God should never, ever again place His Creation in such a predicament; wherefore He established once and for all that the Spiritual

Head of all His Creation should be His Son, the everlasting King of His Universal People and the Sole Universal Pontiff of His Church.

Thus, by uniting us all to the One who sustains us with his Faith, we become, through this Will of Him who has created all things by his Will, a single reality of Being in whom we are all one and the same: the body of Him who is the Head for all—for some as Lord, for others as King, for others as Brother, for others as Father, but for all the same Jesus Christ, today and for ever: the Universal King and One Eternal Lord, at whose feet the God of Eternity and the Infinite has placed all things, those of Heaven as well as those of Earth. For whilst it is true that the Foundation of the New Kingdom of God took place here on Earth, it is no less true that the entire Creation was encompassed within the bounds of that Foundation; and just as the children of God ‘not of this creation’—as Paul will say shortly—so too the children of God born of Abraham, all were subject to the Crown of the Son of God.

VIII

Jesus Christ, Everlasting Universal High Priest

For this Melchizedek, King of Salem and priest of the Most High God, who went out to meet Abraham as he returned from defeating the kings, and blessed him, and to whom he gave tithes of everything, is interpreted first as 'King of Righteousness', and then also as 'King of Salem', that is to say, 'King of Peace'. Without father, without mother, without genealogy, having neither beginning of days nor end of life, he is in this respect like the Son of God, who is a priest for ever. And consider how great this man is, to whom the patriarch Abraham gave a tithe of the choicest spoils. The sons of Levi who receive the priesthood have in their favour a precept of the Law, by virtue of which they may receive the tithe from the people—that is, from their brothers—even though they too are of the lineage of Abraham. On the contrary, he who did not descend from Abraham received the tithes from Abraham and blessed the one to whom the promises were made. There is no doubt that the younger is blessed by the elder. And here it is certainly mortal men who receive the tithes, but there it is one of whom it is testified that he lives. For he was still in his father's womb when Melchizedek came out to meet him.

From which it is evident that, as the Adoration of Creation—that is, we—turns to its Creator, and because, in its Fall, the creature 'invented a god' with the Attributes of Divinity but devoid of its Personality—that is to say, a Being without Spirit—God Himself rose up against that Invention and, saying 'I AM WHO I AM', God filled His Being with the Spirit of which they sought to deprive Him, and He did so to the extent of placing each and every one of the Attributes of Divinity into the hands of His Holy Spirit.

So much for the Answer of the God of Eternity and Infinity to the Ancient Religions, the common denominator of which was the Worship of the Attributes and the transformation of God into an Idol of Power—a universal characteristic common to all non-Christian religions that exist on Earth.

Yet we observe in the history of ancient religions that the creature is, by its very nature, incapable of offering the natural worship due to its Divine Creator; and, fixing its gaze upon that which lacks the Attributes of Divinity, it tends to worship God for His Almighty Power and Omnipotence, and to banish from the Creator the One who says 'I AM'. And yet we know for certain that it is this Spirit through which God deserves all worship; and if it were merely a matter of Power, religion would be the domain of demons, for whom Glory lies in Power.

Our history teaches us, through hard-won lessons, that the line separating the priest from the demon is very fine, and that the transition from one to the other begins when the priest does not seek in God 'THE ONE WHO IS', but rather seeks God for the sake of Power; for it is only natural that he who covets omnipotence should turn to the Almighty, seeking his own glory in the Almighty's glory. It is a law we have observed over the last five millennia, and we continue to see how religion, subject to the impossibility described above, instead of producing saints, becomes a source of monstrous murderers; a law from which Christianity was by no means exempt, as we see in the history of the Papacy, the Reformation, and the Orthodox history of Byzantium.

From this continuation of the ancient law in the Christian world, we understand that the Freedom of the children of God came into the world as a Promise, and was preserved within the Catholic Church in the same way that the Offspring of the Bride lies within her womb. With Christendom subject to the very same law that had been bringing about the destruction of so many civilisations, it was only natural that the Son of God should foresee the future division of the churches and prophesy the 'Night of the Bishops' within the parables of the Sower; and, at the same time, once the Sacred Marriage had been consummated—by virtue of which the Scripture was fulfilled, which says: 'You shall seek your Husband with ardour, and he shall rule over you'—and once the Foundation of Christianity had been established through this Marriage upon an Indestructible Rock, the corruption inherent in the law in force could not destroy the Promise written by this very Paul, when he says that 'the whole creation awaits the revelation of the sons of God', that is to say, us, who, having been born of that Everlasting Marriage, are no longer subject to the old law and, therefore, the Ignorance to which the Priesthood was confined has no power over us.

For he who serves is a slave to the one he serves whilst in his service, and being subject to the commands of his employer, he does not share in the freedom of the one who is a son of the very same one he serves; for, being bound by the law of obedience due to his chains, he relates by decree and command to the one who is his master. Subject to command, the servant's obedience stems from the command and not from knowledge, for he who commands disposes, and he who obeys does not question; but the son of that same master enters and leaves his father's house freely, and knowledge precedes action, given that, his father being his father—and even if the command is the same—the Master has no secrets from his son and explains to him the reason for things, whilst the servant is confined to action.

The Church, therefore, subjects man to servitude, as it is written: 'You shall ardently seek your husband, who shall rule over you', and because Religion was thus established, it was impossible—speaking now of the Natural World—for man to worship God 'for who He is' of his own accord, for, knowing God only through his Attributes, the Divinity of the One who said 'I Am that I Am' was obscured by the vision of the Power of the One who parted the waters of the sea to make way for his creation. Thus, as it was impossible for man to attain True Knowledge of His Spirit, God ordained that He who lives within Him should come to meet us and reveal to us 'the One who is' in 'the One who was', teaching us to worship the Divinity not by reason of His Omnipotence but by reason of His Spirit. And this is why Paul drew a comparison between Jesus Christ and Melchizedek. This from one passage, that from another:

Not at all!

For he who is Indestructible is Invincible, and as the Lord must return from his Journey, it is only natural that the servant who, during his Lord's absence, assumed authority over his House should lay the Pontificate at his Lord's feet and leave the assessment of his mistakes and successes to his Lord's judgement; and that the Bride, upon her Lord's return Home, should set the Table. Thus, in and through this arrangement, that 'better hope' of which Paul spoke is fulfilled; for, being a prophet—as it is written that the spirit of Jesus is the spirit of prophecy—Paul, whilst still in the flesh, already saw in summary the journey that awaited Christianity from the Empire of the Caesars to the present day. For this reason he dared to say, speaking of Jesus as the

One and Only Universal High Priest of the whole of Creation, of both the Present and the Future:

And since it was not established without an oath—for those were appointed priests without an oath, but this One was appointed with an oath by the One who said to Him: ‘The Lord has sworn and will not change His mind: “You are a priest for ever”’—Jesus has become the guarantor of a far better covenant. And many of those were made priests, since death prevented them from continuing in office; and so his power to save those who draw near to God through him is perfect, and he lives forever to intercede for them. And it was fitting that our High Priest should be holy, innocent, undefiled, set apart from sinners and exalted above the heavens; for he does not need, like the high priests, to offer sacrifices every day, first for his own sins and then for those of the people, since he did this once for all by offering himself. In short, the Law appointed weak men as high priests, but the word of the oath, which succeeded the Law, established the Son as perfect for ever.

Now, if man had been able to attain this Model of Priesthood by his own efforts—established in the Holiness, Innocence and unfading incorruptibility proper to the Creator Spirit—then God would have been the worst of criminals, he who kills his own son. But with History bearing witness to this impossibility—since God, out of love for His Creation, had to become flesh in His Son and, on the Cross, open His breast so that we might see His Heart, whose glory lies not in power but in truth and justice— and because it was impossible for a religion founded on the worship of power to lead Creation to the vision of the Creator’s Spirit, the Son lowered his Almighty Arm and, seeing in his Father ‘the One who is’, knelt before his Holy Spirit, thereby becoming, through this worship, ‘perfect’ and the Eternal Universal Pontiff. Amen.

IX

Jesus Christ, Life Beyond the End of the World

We must therefore conclude that the problem lies with God, in that, since the Idea of Creation is His, He Himself creates for Himself the problem of coexistence with His creature and the proper organisation of the resulting civilisation. God does not merely proceed to create life in space and time, but revolutionises the very existence of Life by granting it Immortality as the final stage of Evolution, thereby enabling the creature to share in the eternal nature of its Creator's life. Perfect happiness in which the joy of the created one beats, whilst at the same time making us aware of the immensity of the problem our Creator poses for Himself; yet in Him, the happiness of the One who begets overcomes the problem and resolves it in the Personality of the True God, and although at first it may leave Him in a pensive state, victory is always His. And as the popular proverb says, 'the only way to avoid problems is to be dead'.

Now, the ignorant and the wicked—the former because of their ignorance and the latter because of their wickedness—tend to believe that God has no problems. And yet, one need only open one's eyes to the light of day to see that God did have a great problem. And that the very act of creation implies a constant and continuous flow of problems throughout the universe.

The establishment of a Coexistence amongst us, who are mere creatures and depend both absolutely and in every particular on the Will of our Creator to keep us alive—a Society of this kind—involves a tremendous and complex problem. Since it has its origin in the Will of our Creator, it falls to Him to seek and find the Answer, and for a creature to presume to offer it is a clear sign of madness.

For we creatures, being nothing more than the fruit of our Creator's Will, depend entirely and absolutely on His Omniscience and Wisdom; and apart from these, Science becomes an instrument of destruction, both universally and individually, including Theology itself within this scientific realm. And so, any theologian who does not serve God with his thought, but rather places his thought at the service of a man—be he Pope, Patriarch or Archbishop—

commits a crime against the One whom he is supposed to worship with his thought, that is to say, God! For the end and the beginning of Theology is the Knowledge of God as God; and from the moment that, where God is spoken of, the Church or the Papacy or the Patriarchate or anything else is substituted, Theology ceases to be the Science of God and becomes the science of men, and being a human construct, its entire content is death and destruction; the history of Christianity and the Churches is full of examples of this, in which—both collectively and individually—we see how the division of the Churches, that is to say, the destruction of the Kingdom of God on Earth, has always found in theologians its finest soldiers in the service of the Devil. And so we see in the author of his Epistles that his Theology is in the service of God and never in the service of Peter, and that the corruption of the churches began when the future removed God as a Being and placed their thoughts in the service of popes, emperors, patriarchs and kings, serving them as servants, thereby renouncing the Authority of the Lord Jesus Christ to lay their genius at the feet of a man.

Thus, returning to the concept of the Universal, One and Eternal Pontiff—and since there is One, and Only One, who lives for Eternity, and who is by nature God from God—it is understood that any discussion concerning the Universal Pontificate which involves the replacement of the One whom God the Father has established as the head of the Religion of His Kingdom is, at best, madness, and at worst, malignant perversion and infernal rebellion against Him whom God chose to stand before His Omnipotent Majesty and the One and Only who lives eternally in His Presence.

We, considering the ignorance of Christendom, both of the Shepherds and of the Flocks, in light of the consequences arising from the Fall and Rebellion of the children of God against Him who was their Father, excuse the discussion concerning the Universal Pontificate as stemming from ignorance, whilst denouncing the continuation of such discourse as a rebellion against the Everlasting Universal Pontiff, Jesus Christ.

From which it follows that there is but one Universal Pontiff, and the projection of his Powers onto a man is a perversion of the Glory of Jesus Christ; a perversion which, by logic, was bound to set in motion the ignominious history of the Popes, Patriarchs, Archbishops, and so on, which was nothing

but the result of the actions of those who desired for themselves what the Devil desired for himself—the Glory of Jesus Christ!—the Devil setting his sights on that of his Crown, and the Popes, Patriarchs and Archbishops on his Pontificate.

But we return to the same point: whilst the Devil's madness was the manifestation of a malignant, incurable and invincible passion—insofar as it was undertaken with full knowledge of the facts, whilst its perpetrator was in possession of his full mental, intellectual and physical faculties—in the case of the churches, madness is subject to the definition of the transitory, by virtue of the ignorance inherited from Adam, and, consequently, the health of the churches lies at the feet of their Lord. Now, if there are those who, taking advantage of the ignorance of yesterday's Christendom, still wish today to uphold against the Lord the attributes of the Universal Pontiff, Jesus Christ, then let them bear the burden of their crime. We know only what the Holy Spirit has told us, namely:

The main point of all that has been said is that we have a High Priest who sits at the right hand of the throne of the Majesty in heaven; a minister of the sanctuary and of the true tabernacle, made by the Lord, not by man. For every high priest is appointed to offer gifts and sacrifices; it is therefore necessary that he should have something to offer. If He were to dwell on earth, He could not be a priest, since there are already those who, in accordance with the Law, offer oblations. These priests serve in a sanctuary which is a picture and shadow of the heavenly one, as was revealed to Moses when he was preparing to construct the Tabernacle: 'Look,' he was told, 'and make everything according to the pattern shown to you on the mountain'.

In this case, the Model presented to the Builders of the Church is seen in the Council of Jerusalem in AD 49, where all the Bishops gather as Brothers of the Universal Pontiff, Jesus Christ, under whose Authority they speak and to whom alone they owe Obedience, the Lord thus manifesting Himself in His servants for the edification of His entire Church. And it would have been a malicious and demonic perversion on Peter's part had he condemned Paul for daring to silence him and open up Christendom to all nations without the need

for the Law of Judaism. On the contrary, since the One and Only Infallible One is the same and only Lord of all, Jesus Christ, it is this Lord who, with all the Bishops in his service, corrects some through others for the perfection of the teaching office of all, and the opposite—as is understood from the Divine Model—namely, that a servant should annul the Authority of God and the due Obedience of all servants to their Universal and everlasting Lord, Jesus Christ, and replace it with his own will, this is a malignant perversion – should insubordination prove insurmountable – on the part of the servant who, against God and the Lord, nullifies Divine Authority by abolishing the Universal Pontificate of Jesus Christ through the folly of a servant’s infallibility in defiance of the entire Council.

In this sense, the history of the churches from Paul to the present day is a struggle between Death and Life against the materialisation of the Model established by God at the Council of Jerusalem. We see in it that it is the Lord who gathers his servants and that this same Lord and Supreme Universal Shepherd is the one who acts in the Spirit to correct any problem in the universal movement of the Moment. This is the relationship between the Creator and His Creation, established by God Himself to endure for all eternity; and in accordance with this Divine Model, following the hope: ‘On earth as it is in heaven’, the Churches are organised conciliarly under the Single Infallible Authority of Jesus Christ, whose Spirit guides the wisdom of his servants for the good of all; and the opposite—that a servant should declare himself infallible and nullify the Authority of the Omniscient and Almighty God—is a crime of rebellion against the Lord Jesus Christ, on which the person concerned will have to take a stand in our day, either justifying his offence on the grounds of ignorance if he kneels and lays the consequences of his behaviour at the feet of his Lord, or declaring his rebellion ad eternum, in the image and likeness of that of the Devil, if he proceeds to maintain his position that is utterly contrary to the Divine Model.

And continuing with the Holy Spirit:

But our High Priest has obtained a ministry all the better for that He is the mediator of a more excellent covenant, established on better promises. For if that first covenant had been faultless, there would have been no need for a

second. Yet, rebuking them, He says: 'Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant I made with their fathers on the day I took them by the hand to bring them out of the land of Egypt; for they did not remain faithful to their covenant, and I turned away from them, says the Lord. 'This is the covenant I will make with the house of Israel after those days,' says the Lord: 'I will place my laws within their minds and write them on their hearts. I will be their God, and they will be my people. And no one will teach his fellow countryman or his brother, saying, 'Know the Lord'; for they shall all know me, from the least to the greatest, for I will be merciful towards their iniquities, and I will never remember their sins.' By saying 'a new covenant', he declares the first one to have grown old. Now, whatever grows old and becomes obsolete is about to disappear.

From this it is clear that the history of biblical Israel is a journey through the Red Sea of the centuries towards the Universal Kingdom of Jesus Christ, towards which Judaism was journeying without a perfect understanding of the matter, for it was impossible for humankind to comprehend what was happening to their world, and, failing to understand this, it continued in obedience to a God who, though able to do so, did not bring to an end the effects that had begun their course in Adamic Mesopotamia and whose ultimate outcome was leading the world to its total destruction. For, having not witnessed through experience the reason why God imposed the Death Penalty upon War, there was an absolute and imperative need for such an experience, so that, through the knowledge derived from the senses, the entire Creation might see with its own eyes the reason why God cannot tolerate Injustice and Corruption, and—loving Truth and Peace above all things—not only would He not abolish the Death Penalty against the transgressor of the Law of Life, but would even keep His Spirit hanging over the head of His own Son.

Unfortunately for our world, we have been chosen as the testing ground for this experiment – one which God has undergone many times, but never His children – and which can be summarised by saying that every world exposed to the Knowledge of Good and Evil ends up in dust, its hope of eternal life perishing in the fire of its own suicidal madness. Yet we observe that this

eternal Law might be challenged by the argument that, since God is involved, He is quite capable of overcoming such consequences. However, the inconsistency of this argument lies in the fact that the Knowledge of Good and Evil, when it operates, necessitates the denial of God's involvement in the history of the world, and hence the consequence.

But knowledge without a foundation in experience, taken to this extreme, leads to disbelief in the truth of the answer; and hence God determined to establish the Truth, for Eternity, upon the foundations of experience, which, as far as we are concerned, consists in the succession of events that were to lead—and do lead—our world to its destruction, that is to say: 'You are dust, and to dust you shall return'. And hence, Necessity being such, God said that He had shown Himself to be 'negligent towards Israel'. But immediately the Holy Spirit says:

'This is the covenant I will make with the house of Israel after those days, says the Lord: "I will put my laws in their minds, and write them on their hearts. And I will be their God, and they shall be my people. And no one shall teach his fellow citizen or his brother, saying, 'Know the Lord'; for they shall all know me, from the least to the greatest, for I will be merciful towards their iniquities, and their sins I will remember no more'. By saying 'a new covenant', he declares the first to have grown old. Now, that which grows old and becomes obsolete is about to disappear.

In other words, God, having shown mercy to our world and excusing Adam's transgression on the grounds of ignorance—by virtue of which Grace came to us through the Blood of Jesus Christ—wished to make a covenant with us, as the world, so that, just as He established the life of Israel whilst the Covenant with the sons of Abraham endured against all the powers that Death unleashed to wipe the Hebrews from the face of the Earth, by this very Invincible Power God made the Christian World His People, so that without abolishing the Law He opens up for us, through Faith, a Hope of life; in this way, through Faith, the Law is fulfilled, and through Hope a New Beginning is granted to us. Now, we know from this Covenant between God and Christ that no one shall see that beginning except those to whom the New Covenant

refers; thus, for those who live without the God of Eternity, the Law is fulfilled, and for those of us who live in the light of His Kingdom, there is Life beyond the End of the World.

X

The Testament of Christ and God's Law On War

Here we enter the Tabernacle itself. We cease to linger on the periphery of the Divinity's Existence so that, becoming part of His family, we may gain full access to the very essence of Him who is, in and of Himself, 'Eternal Life'; we cease to marvel at being 'clay' that speaks, figures of dust animated by divine life, and instead run towards our Creator and follow Him through the fields of the ages, just as the Flock follows its Shepherd, the army its King, the son his father, united in a single march against Death. Nothing holds us back; our path is marked out, our victory written in the eyes of the God of Eternity—and who will tear the vision of our Victory from His Mind? Accused, condemned, beaten, spat upon and unjustly mistreated, the scars of our battle remain as a memorial in our bones. And in eternity, the memory of our Victory shall be the bedrock against which the temptation to return to the hell from which we shall emerge will forever shatter; and against which our Faith shall raise a New Civilisation on the other side of the approaching End. Our flesh has been journeying towards this End ever since the Judge of Creation declared: 'The son of Eve shall crush your head.' There is no fear of the End, but joy at the Beginning that seemed to have been snatched from us on the day our Champion was spat upon, beaten, unjustly mistreated and finally crucified like a common piece of rubbish. Was that not the day of our birth? He died so that we might live; there is no need for our death. To give us life, He allowed His own to be taken. Thus God swore by His blood that, by His death, His Offspring would be exempt from death. Joy, then, and let us all strive for Victory. And now, down to business. The Holy Spirit says:

And the first covenant had its ceremonial rites and its earthly sanctuary. A tabernacle was built, and within it a first chamber, in which stood the lampstand, the table, and the bread of the Presence. This chamber was called the Holy Place. Beyond the second veil lay another chamber of the tabernacle,

called the Holy of Holies, in which stood the golden altar of incense and the Ark of the Covenant, entirely overlaid with gold; within it was a golden jar containing the manna, Aaron's rod—which had budded—and the Tablets of the Covenant. Above the Ark were the cherubim of glory, which covered the mercy seat. There is nothing in particular to be said about any of this. With matters thus arranged, the priests entered the first chamber of the Tabernacle every day to perform their duties; but into the second chamber, the high priest alone entered once a year, not without first having offered blood as atonement for his own sins and those of the people. By this the Holy Spirit wished to show that the way to the sanctuary was not yet open whilst the first tabernacle remained standing. This was a type pointing to the present times, for in that tabernacle offerings and sacrifices were made which were not effective in perfecting the conscience of the one who ministered, since they concerned only food, drink, various ablutions and precepts of a carnal righteousness established until the time of rectification.

We therefore had, in the Temple of Jerusalem, the Promise of Forgiveness for all the sins of the world through the Blood of the Lamb of God, which He would offer as Atonement for all the offences committed by the human race since the Fall of Adam, establishing this Redemption in the Ignorance of the Transgressor, who, having been deceived by a son of God, not of this creation, without knowing what he was doing, raised the axe of war against the nations 'in the belief that he would obtain by the violence of power what, through the peace of wisdom, would be given to him as an inheritance from the Holy Spirit'.

But ... God offered His Lamb at an infinite distance from the day of the Fall; by virtue of this distance, entire nations were condemned to destruction, having been delivered to ruin because of the sin of 'that son of God'. How could such an excellent Father allow so many children to be snatched away from Him without a wound opening in His Heart, from which sprang the fountain of Love, in which all Christians quench their thirst, and from whose spring the joy that comes from the One who is loved with a passion that never dies is poured into our souls? How could He allow the water of fear of God's Omnipotence and All-Power to spring forth from this divine fountain? Magnificent in His Knowledge, brilliant in His Wisdom, delightful in His Heart, God decreed, upon

the Blood of His Lamb, from that time forth and for evermore, that all His children would return to His hands, and on the Day of Judgement all His children, from this creation, would have as Defender of their Cause the very One who, for our sake, surrendered Himself to injustice in order to establish, upon the Justice that comes from Wisdom, our Knowledge of God, and, more importantly, to cause the divine water of Love for the Creator of all things to spring forth from His blood, thus miraculously establishing the relationship between the Creator and His Creation not on Fear of a Being who is Indestructible and Almighty, but on the Love that flows *per se* from father to son, even though the former is God and the latter merely His creature.

But Christ, having been appointed High Priest of the good things to come and having entered a better and more perfect tabernacle—not made by human hands, that is to say, not of this creation; nor through the blood of goats and calves, but through his own blood—entered the sanctuary once and for all, having accomplished eternal redemption. For if the blood of goats and bulls and the sprinkling of the ashes of the heifer sanctifies those who are unclean and grants them bodily purification, how much more will the blood of Christ—who, through the eternal Spirit, offered himself unblemished to God—cleanse our consciences from dead works so that we may serve the living God! For this reason he is the mediator of a new covenant, so that, through his death, for the redemption of the transgressions committed under the first covenant, those who have been called may receive the promises of the eternal inheritance.

Hallelujahs, then, in the infinite expanses, and ‘Amen’s’ in the eternal realms, for the Creator did not renounce His Creation, nor did He bow His head as one who accepts the ruin of His glorious aspiration as inevitable; rather, exalting Himself, in His invincible Truth He raised His arms so that, by allowing Himself to be crucified, He might demonstrate His Indestructibility in the Act of the Resurrection.

Sing, poets, new psalms to the six-stringed harp, which speaks with the voice of the storm; let lightning and thunder strike the skin that once uttered war cries!

Behold me, stars: I am bloodied, riddled by the blade of the millennia,
trapped between the sheets of a vision that will not leave my mind.

Awake, Humanity; rise from your slumber. This is no time for promises.
Get dressed, for the Day is already breaking.

Oh, my head, hard as iron; my will like a diamond that never breaks. I feel
the metal in my bones like an oath written in fiery ink.

Let us run. Victory is ours.

Thus, that which had been established under oath as an everlasting Promise had to take on flesh and shed its blood so that the New Covenant between God and His entire creation might be sealed. For if through a single man the whole world was delivered into ruin, it was only natural that, since God is *the One who is*, the Restitution of Mankind to its Creator should entail a New Covenant between all nations and the God of them all. For, knowing God, is there anything more natural than that God should not be intimidated by Hell and should accept the challenge of a Total War against His Creation waged by Death? And not only was it natural, but had He not accepted it, we would not love God under any circumstances; and since love, by its very nature, cannot be imposed on one who is free and in full possession of all their ontological faculties—nor can God Himself compel Hell to be converted—it was His Total ‘Yes’ to the War that was the Affirmation which sprang forth spontaneously in all His creatures, both those of this creation and of previous ones, the Love *for Him who is*, thus establishing the relationship between Creator and Creature, once and for all, in the Love of a father for his children and not in the Fear of an all-powerful and omnipotent Being. There is much to be said on this subject, but not at this moment.

For where there is a will, the death of the testator must necessarily intervene. A will takes effect upon death, for a will is never binding whilst the testator is alive. Nor was the first one ratified without blood; for, having read to the people all the precepts of the Law of Moses, Moses took the blood of the calves and the male goats, together with water, scarlet wool and hyssop, and sprinkled the book and all the people, saying: ‘This is the blood of the covenant which God has made with you’. He also sprinkled the Tabernacle itself and the

vessels of worship in the same way with blood; and, according to the Law, almost everything must be purified with blood, and there is no forgiveness without the shedding of blood.

From one Promise we leap to another. If, because of the first, the world was left in suspense and the entire creation held its breath awaiting its fulfilment—all the more so since the people entrusted with the mission of keeping its flame alive were a tiny nation, without standing or strength in the eyes of the nations, and, to make matters even more difficult—if that were possible—subject to the very same law of ignorance that had enslaved the rest of the world, for had ignorance not existed, the temple and its atoning sacrifices would have been unnecessary; and because of this ignorance and that weakness, the promise of victory seemed to dissolve into the turbulent waters of the centuries until it reached the Manger where—it is said—He was born who was to be the Lamb of God ... And because it was precisely He who was to rise again to be the King who had been born to be the Lamb, the Promise of His Universal Kingdom on Earth was once more left in suspense, and the face of the entire creation, though crowned, was once again filled with tears; yet whilst the first tears were of fear in the face of the unknown—namely, the Victory of Jesus—and desolation was discernible in their taste, the second set of tears, though terrible amidst the blood of so many innocents led to the slaughter of the Sacrifice, the song of those sacrificed on the altar of Redemption sweetened, with a cry of victory, the passage of Christianity through the centuries that followed, revealing at the end of the Night of the Bishops the splendid Life of the Promise which the King would seal with his blood, to bring forth the Offspring of his Spirit.

From Promise to Promise, from one Offspring to another, from the Offspring of Abraham to the Offspring of Christ. And if the former were predestined for Sacrifice, the latter—the former having died so that we might live—live for a Promise of life.

It was therefore necessary for the figures of the heavenly sanctuary to be purified, but the sanctuary itself in heaven was to be purified by more excellent sacrifices; for Christ did not enter a sanctuary made with human hands—a

mere copy of the true one—but into heaven itself, to appear now in the presence of God on our behalf. Nor was it necessary for him to offer himself many times, as the high priest enters the sanctuary every year with the blood of others; otherwise, he would have had to suffer many times since the creation of the world. But now, once for all, at the fulfilment of the ages, he has appeared to put an end to sin through the sacrifice of himself. And just as it is appointed for men to die once, and after that comes judgement, so also Christ, having offered himself once to bear the sins of all, will appear a second time—without sin—to those who are waiting for him, to bring them salvation.

From this it is evident that, having established this necessity, God wished to make its fulfilment a seal by which the will of his Son might be made inviolable for all ages. And just as, where there are descendants, it is the son who inherits and the mother who administers all things until the heir of her husband comes of age, so the Holy Spirit, seeing this arrangement, bore witness to the Future, saying, ‘But we await the freedom of the children of God’, speaking thus on behalf of the whole of creation. For, indeed, having declared the Old Order to be past and having established His Kingdom upon the Foundation of the ‘sole and unique’ Glory of His First-born Son, declaring the End of the Empire and announcing the beginning of the Universal Kingdom of His Only-begotten Son, it was only natural that the King should be crowned before the whole house of God and return to His World to take His seat upon His everlasting Throne, leaving our world thus awaiting the consummation of the ages; regarding the End of which—‘you are dust, and to dust you shall return’—God, through the Wisdom that comes from experience, decreed that the Reason why He has established a Prohibition, on pain of death, against War should be established in the Understanding of all His creation.

We have no choice but to unite our thoughts with those of God, our King, and declare the abolition of war, and affirm the death penalty against ‘anyone who eats of the fruit of the forbidden tree’. This is the Law of the Kingdom of God, the Law which the First Man transgressed.

For war is the fruit of the tree of the knowledge of good and evil; blessed be God for having upheld the Law against the blood of His Son; blessed be He for having caused His Kingdom to spring forth from that blood; and blessed be

He once more for having bestowed the Crown of His Kingdom upon Him who shed His Blood rather than turn His Arm into an axe of war.

CRISTO RAÚL DE YAVE AND SION

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MALAGA . SPAIN