

THE GOSPEL OF CHRIST ACCORDING TO SAINT PAUL

A Biohistorical Analysis of the Letter to the Romans



CHRIST RAÚL OF YAHWEH AND ZION

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

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

The origin of such madness lies in Death. Finding in the Creator’s love for His creation—a father’s love—Death felt the need to fulfill its nature by waging a final war against God. During the wars between the children of God and the gods of that world from which the Son of God came and to which He returned after His Resurrection, Death concealed its power from the eyes of the Creator. The effect of this third war against the Holy Spirit of God the Father would tear the veil from the eyes of the Creator of the Universe; the existence of his Enemy, Death, as the uncreated Force at the origin of the knowledge of good and evil, would be revealed to his Mind by Wisdom. The vision was final, perfect: “Behold, I am making new heavens and a new earth.” God establishes His world upon three eternal pillars: an Eternal God, an Everlasting King, and a Universal Religion.

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

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

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

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

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

Who else but YAHWEH GOD, THE FATHER, the Uncreated God, Lord of Wisdom, Creator of Light and Darkness, upon whose shores the Ocean of galaxies expands to Infinity, His Arm the Force that feeds those wild, overwhelming waters for all Eternity—tsunamis that devour within their bosom the remnants of the Old Cosmos... to whom else but the One True God of Uncreation does it fall to confront Death and banish it from His Creation, confining it to the bottomless depths of the Abyss shrouded in Darkness?

God the Father tore out the arrow shot at his Achilles' heel—his love for his Son—and, arming himself for war, launched himself against Death, the enemy of Immortal Life upon which the Creator has built the New Universe, establishing in the Spirit of the Law: “DO NOT eat, for you will die”—the Three Pillars upon which His Kingdom becomes the Paradise of eternal Life. In God dwells Truth, in the King dwells Justice, in the Church dwells Peace. And all three—Truth, Justice, and Peace—have one and the same Soul: the Universal Being.

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

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

in the image and likeness of that of their Lord?

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

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

Biohistorical Prologue

The need to apply to Saint Paul's Epistle to the Romans the biohistorical method previously applied to Luther's famous 95 Theses arises from the relationship between this Letter and the quintessential confession of the Reformation, its founding principle: "Faith Alone," apparently drawn from this Epistle. Let us say that I am not one to judge anyone, but as a child of God, I do consider myself qualified to bring to light God's judgment on those who manipulate Sacred Scripture—for whatever subjective reasons—whether by adding to or subtracting from the Text or by distorting the whole through a part.

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

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

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

"Therefore, beloved, as you look forward to these things, make every effort to be found by Him in peace, pure and blameless, and regard the long-suffering of our Lord as salvation, just as our beloved brother Paul wrote to you in accordance with the wisdom granted to him. This is the same teaching he expounds on in his

epistles, in which there are some points that are hard to understand, which untaught and unstable people twist—just as they do the other Scriptures—to their own destruction.”

When speaking of points that are difficult to understand, Saint Peter was referring to points that are difficult to interpret, understanding this difficulty in light of the gulf that separates the Creator’s understanding from that of the creature—a gulf that “unlearned people”—including in this category, according to Saint Peter, those considered wise by the academic titles by which the world recognizes its learned men—pervert; that is to say, they manipulate so that, by perverting the divine meaning of Scripture, they may claim for themselves the holiness of the spirit of the Book’s Author. Such manipulators were not lacking then, nor have they been lacking up to the present day—a fact demonstrated by a brief review of the historical memory of humankind—but we will leave this for another time, given that everyone has public access to the historical record of humanity in general and of Christianity in particular.

We must understand the perverting action to which Saint Peter refers as the manipulation that occurs when a text is taken out of its context, transferred to a foreign context, and the original text is interpreted from a context foreign to the original text. In reality, anyone can carry out a “viral” operation of this kind. It is an operation that is a daily occurrence in everyday life. Unfortunately, it shouldn’t be that way—as we all know—but that’s the way it is. Certain politicians and certain journalists are masters of this art of perverting a text, which proves that anyone is capable of successfully carrying out a “context transplant.”

In any case, so as not to get lost in rhetoric and demagoguery intended to beat around the bush and capture the reader’s attention through innate, unconscious imagery, it’s best to set the record straight. I mean, the success of an attempt to manipulate a text, a phrase, or any message depends on one key factor; without it, all attempts—even those by the most brilliant of geniuses—would amount to nothing more than a botched endeavor. This condition is the ignorance of the target of the manipulation. To deceive, distort, or manipulate someone, you must rely on that person’s ignorance. You cannot deceive, pervert, or manipulate someone who is fully aware of the text of the message and the identity of the messenger. Take the case of Adam and the Serpent.

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

According to the theology of the Reformers, especially Calvinist theology, God turned His back on His son so that what He had predetermined in His foreknowledge and omniscience—the Fall of Adam—might come to pass. According to Reformation theology, since God is omniscient and prescient, the two parties in the conflict—Satan and Adam—were predestined to act out in their own lives the script written in advance by their mutual Creator: Adam the Fall and Satan the Betrayal.

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

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

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

Such was the state of affairs when, fully aware of what lay ahead and in full possession of his mental and intellectual faculties, one of the sons of God—one of those sons to whom God had entrusted the task of civilizing the human races—entered the scene: the one called Satan.

“When the Most High distributed his inheritance among the nations, when he divided the sons of men, he established the boundaries of the peoples according to the number of the sons of God,” said Moses in his song (Deuteronomy).

Satan did indeed know what lay behind the door of the Knowledge of Good and Evil. Opening it and pushing Adam into the hell that lay on the other side was an exclusively personal decision. God, knowing Satan—a knowledge that He later allowed to sh ly through in the relationship between Jesus and Judas—knew that the possibility of Betrayal was there. “That bull had already gored before.” The possibility existed. And because it existed, to keep Satan from temptation, God

lifted the penalty of eternal banishment from His Kingdom for anyone who dared to intervene in the events of Eden. Here, in this aspect of the Law, lay Adam's ignorance. Adam believed that the Law applied only to him, and he was unaware of this aspect of the Law. Satan, who knew of this Achilles' heel of Adam's—despising Heaven in favor of Hell, and knowing that Adam would never distrust a son of God—simply had to pose as the messenger coming to announce the good news. Was it not subtle of God to reward with that which He had forbidden?

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

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

What a curious thing, Reformation theology! Because, of course, if God is omniscient and prescient and nothing happens without His knowledge, logically He had to know what was going to happen; and if, knowing this, He did nothing, it's because He didn't want to do anything; and if He didn't want to do anything, perhaps it was because He created both actors in Eden to star in the spectacle of the Fall. Or am I wrong? And if I'm wrong, where am I wrong?

Is God omniscient?

Yes.

Is God prescient?

Yes.

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

Yes.

Then why didn't He do anything to stop Satan?

Obviously—Reformation theology answered—because He creates some from birth for Hell and others for Glory. Thus, even w s they have done nothing wrong, the wicked are already condemned to Hell by virtue of God's knowledge, for He already knows in advance the sins that will make them deserving of the punishment of Hell. Conversely, those predestined for Heaven—the righteous—have nothing to worry about in life because they are already saved by the One

who sees their actions before they are committed and, weighing them on the scales of His justice, has already awarded them Glory as their reward. “Faith alone, therefore”—concludes the Reformation—“is the measure of God’s judgment,” for even if a person so desires, no action he takes of his own free will can tip the scales of the final judgment in his favor or against him. Hence, Luther advised not to fear being a greater sinner than Judas himself, for even if a Protestant were to rape the Virgin Mary herself, he would be absolved of his crime “*by the precious blood of Christ.*”

This type of theology—if such an “Apology for the Devil” can even be called theology—sins of rational absolutism. In seeking to glorify God to infinity, it overlooks a crucial detail: it does not glorify Him but demonizes Him; it does not exalt Him but dehumanizes Him. In order to affirm God, it denies the basic principle with which Sacred Scripture begins: “In the beginning, God created man in His own image and likeness.”

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

Despite these crimes of rebellion against God—and as will be demonstrated in “Luther, the Pope, and the Devil”—an even graver crime is committed by those who, in their blindness, confuse a metropolitan episcopate—whether Roman or Muscovite—with the Catholic Church. The Catholic Church existed before the birth of the Roman bishopric and will continue to exist afterward, eternally, regardless of the existence or disappearance of the city of Rome, Moscow, and all other cities on Earth.

Greetings to the faithful in Rome

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

And now we get to the heart of the matter. The first point to consider will be the nature and scope of the Holy Scriptures to which the Apostle refers. When the Apostle speaks of the Holy Scriptures, he is referring to specific ones. But we know that world history has seen sacred writings of many types and kinds in circulation. The entire world is full of sacred writings. The number and names are irrelevant. What matters is that it follows from what we see that here, everyone is free to invent whatever they want. It's nothing new or revolutionary, but it's something that works. It has always worked and continues to work. All it takes is knowing how to write, having imagination, knowing the people for whom you're writing, publishing them—and there will always be someone willing to die for the new prophet. It's a matter often treated as a joke, especially when you see the sacred scriptures that some people invent and cheerfully put into circulation. But if you really consider it and stop to think about it, the laughter dies away in the face of the facts. How many rivers of blood have the sacred scriptures of the various peoples and civilizations—which have filled the face of the Earth from the Fall of Adam to the present day—caused to flow! It is better not to even count the atrocities that we, the peoples of humanity—deceived by the demons who were once our gods—have committed over the past six thousand years. The fact is that the underlying reason for inventing new sacred scriptures has changed over the millennia.

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

Having established this, let us say that from the vantage point from which Saint Paul wrote this Epistle, one could see two realities converging toward a point on the horizon of the Age of Christ. One thing was beginning its journey, and the other was ending it. The one that began it did so at the very point where the other ended its own. One was the Church, and the other was the Bible. The Church was beginning its journey, and the Bible was ending its own. The end of one thing was the beginning of another. Jesus Christ had snatched the Holy Scriptures from the hands of the people who had written them with their blood,

their sweat, and their tears, and was handing them over to another people who were inheriting them at the cost of more sweat, more blood, and more tears. Regardless of whether the disinherited people lashed out by killing the people who were inheriting it—a natural reaction given the logic of ignorance that had driven them to demand the death of the Son of God—the fact remains that the Disciples of Jesus Christ, all Jews by birth, were aware of the origin of Judaism’s violence against Christianity; they confronted the issue with the same firmness as their Master had, and foresaw—following the expulsion of Christians from Rome in 48 or 49—the life-and-death clash that was looming between the Empire and Christianity. Sooner or later—but just around the corner—the Empire would unleash all its power against the New Religion. And who would be the first to fall? The Christians of the capital, of course. It was to these martyrs of a foretold anti-Christian chronicle that the least of all the apostles addressed this Letter. St. Paul did not address this Letter to the Germans of the sixteenth century or to the English of the third millennium.

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

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

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

In this realm, Adam’s ignorance was the innocence of a child who is unaware

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

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

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

Mighty in the Spirit of holiness through the resurrection from the dead. Through Him we have received grace and the apostleship to bring about obedience to the faith, for the glory of His name among all the nations.

But if, as some say—especially the Orthodox—the Holy Spirit does not proceed from the Son, then naturally St. Paul is lying in this verse. But if the Holy Spirit does proceed from the Father and the Son, then in this case St. Paul is no

liar. So either the Orthodox are lying when they call Paul “,” or the Catholics are lying when they say that the Holy Spirit of the apostolate was granted to the Apostles by Jesus Christ. I mean, someone who does not have something cannot grant what they do not possess. And certainly, it has never occurred to anyone to call Jesus “Saint.” Never. Nor is there a “Saint Christ” in the same way that there are thousands of saints—Saint Pancratius, Saint Leonard, Saint Bonaventure, Saint Pancras... Saint Peter and Saint Paul... The fact that the holiness applied to His servants is not applied to the Lord is understood in the Orthodox world in light of the Filioque. But viewed in this same light, the idea that the servants are holy while the Lord is not—even if it doesn’t bother anyone else—personally strikes me as a lethal distortion of the truth.

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

Among whom you yourselves are also included—those called by Jesus Christ

And again, the One who calls and the One who sanctifies is the same, to the glory of His name among all nations. Now, if anyone is not *called by Jesus Christ*, but by the Father directly, without the mediation of the Son, then why did God send His Son? To display inhuman cruelty by watching as He was crucified? By removing the Son from the picture and separating him from the direct relationship between the Most High and humankind, the Orthodox patriarchy sinned through pride by not believing that the Son’s choice was necessary to enter the priesthood. And yet it is the Son who calls and who grants the grace of the apostolate, who pours out his Holy Spirit upon the chosen ones. Unless, of course, someone lacks the Spirit of Christ. To deny that those who belong to Christ receive His Spirit from Him is to refuse to accept the glory that the Father bestowed upon the Son. So why did He not choose a Greek to be crucified instead of giving the glory to the One who, by adding this glory to what He already possessed, could only be equaled by the God who sent Him? Since Jesus is the Christ, and Christ is the living Incarnation of the Holy Spirit of the Father—who was in the Son, through whom He was begotten by the Work and Grace of the Holy Spirit of the Father—how can the Holy Spirit, granted to those called by Jesus Christ to promote faith among all nations, not proceed from the Son? But if anyone is called to the priesthood by the emperor, or by this or that king, or has purchased the office, that person is not among those called by Jesus Christ. Unless, of course, the Holy Spirit is bought and sold to the highest bidder, in which case the love of the One who

loves the man who is to be born from the ashes of the one who is to die has no part in it and is not even taken into consideration.

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

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

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

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

Paul longed very much to come to Rome

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

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

another letter, Paul speaks of some who complied with the decree and, when faced with the choice of giving what belonged to them to the brothers or to Caesar, chose the former. This other letter is important because it provides insight into the social context in which Christianity began to take root in the capital—the very reason for which the Romans gained a reputation as “. ” While those who had little would reach into their pockets to help the brothers who had even less, those who had much—the Romans in the capital—when they reached into their pockets, they drew out in abundance to meet the needs of the brothers around them and even to assist other, more distant Christian communities. From what other source could the fame of the Roman Christians—that fame recognized throughout the world—have come? A fame they would make even more outstanding by demonstrating through martyrdom what they had already long demonstrated through acts of generosity admired and celebrated by all the Christian communities of the time.

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

As we can see, there are many ways to serve God. There is a beautiful story that says it all. I am referring to the story of the two sisters, Martha and Mary, at whose home Jesus stopped one day. While poor Martha never stopped moving about and attending to everyone, seeing that Mary remained at Jesus' feet, Martha complained, asking Jesus to tell Mary to get up and help her with something.

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

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

These migrations of Christians fleeing Jewish fundamentalist terror were undoubtedly at the origin of that “faith celebrated throughout the world.” This fame attests to the numerical significance the Christian community had attained

in the capital and explains the nature of the disturbances that led to Caesar's decree expelling all Jews and Christians from the capital.

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

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

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

The Jewish persecutions that had taken place up to that point had been child's play. The destruction of Jerusalem—a foretold chronicle—the witness of anti-Christianity could only be taken up by Caesar. The madness of the last Caesars—a ceaseless scandal marked by an ever-escalating degree of violence—required no prophet to foresee from which sea the monster would emerge that would devour an entire generation of Christians, the European firstfruits, the finest of the Lord's Vineyard in the New World of that time.

For him, Paul, less than anyone else, the human capacity to turn on one's own kind—and, by prioritizing love of country over love of humanity, to devour women and children, parents and children, the young and the old—could not have come as a surprise. To others, it might seem impossible that the classical religious tolerance of the Romans could take such a sharp turn against the laws of Imperial Law. Not to Paul. The expulsion of the Christians from Rome proved him right. This time, it had been just that. Next time, it would not be just that. Who would go to Rome to strengthen the faith of the flock walking toward the slaughterhouse?

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

Soon Caesar's madness would set the Beast free and, summoning the forces of Hell, would unleash them against the forces of Heaven on Earth. The appearance of political calm, resulting from the Christians' return from exile to Rome, could not confuse the prophetic spirit that stirred within the Roman community. Very soon the Romans would need the strength of the Apostles—that strength innate to the Hebrew soul, which so often exposed itself to martyrdom rather than deny God, its Lord. Just as one cultivates a plot of land and plants a

tree—in this case, the Tree of Life—the most beautiful aspect of the Hebrew soul, its un r faithfulness to God, had, through the work and grace of that very God, been transplanted into human nature, which had become Christian for the glory of Abraham and the wonder of all nations.

I do not want you to be unaware, brothers and sisters, that I have often planned to visit you, but have been prevented from doing so until now, so that I might reap some fruit among you as well, just as I have among other peoples.

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

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

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

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

So as far as I am concerned, I am ready to evangelize you in Rome as well.

First, the Apostle says he is going to meet with Christians to find comfort in their shared faith—Christians whose faith is celebrated throughout the world—

and now he says that he is ready to evangelize them as well. What subtle and refined intelligence the thirteenth Apostle possesses! He confesses without prejudice, declares without hesitation: he is going to evangelize Christians who are already born. Oh, the shame! Oh, cruel heavens! Christianization does not end with baptism; it begins the day after the waters. Faith is the fruit of the Word; it begets to form, gives life, and sustains it. Where is the wicked one who turned baptism into the start of a business? The more people baptized, the more money is collected. The Word is preached, conversion takes place, and the baptized pay for their faith in cash. There are many ways to get the money out of them. After all, faith is the fruit of the Word, so whoever administers it has the right to charge fees. Oh heavens, oh cruel blush, why do my bones turn red? Converting people to God to turn them into a silver mine. Why are you scandalized, my soul? This is what humanity has done since the day Adam fell. What's wrong with churches being built in the image and likeness of the pagan model common throughout the ages? Was there any prohibition against it?

Argument of the Epistle

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

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

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

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

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

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

The Gentiles did not know God

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

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

Indeed, what can be known about God is evident among them, for God has revealed it to them;

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

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

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

For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile, and their foolish hearts were darkened; and while claiming to be wise, they became fools.

The inexcusable nature of the statement at the end of the previous paragraph stems from the relationship between man and his conduct. It is a matter of right

and law that the Apostle refers to those who , knowing God, rise up against His Kingdom. For if this were not so, Saint Paul would be condemning Christ for excusing, through Adam's ignorance, the crimes of all those who found forgiveness in His Blood—that is, all of us. In all other respects, his statement is as true and certain as the fact that the sun rises every day. Knowing of the existence of a God of gods, Creator of Heaven and Earth, all peoples have succumbed to the twisted reasoning that stems solely from experience. But if experience is the mother of science, science is not the mother of man; religion is. But just as a man leaves his parents for his wife, so does science leave religion—with the erroneous twist of placing a beast on the horizon of humanity where Nature placed a son of God. The wisdom of this beast, then, is the consecration of folly as the guiding head of the Academy of Sciences.

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

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

The Punishment of the Gentiles

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

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

knowing the desire of its Creator's heart—is to turn its face away from Him and to behave according to the opposite model of conduct that Creation, in and of itself, considers natural...

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

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

Therefore God gave them over to shameful passions, for women exchanged the natural function for one contrary to nature

The intellectual brain, therefore, involves an organic structure and, as such, is subject to the general laws that govern the rest of the human body. The denial of this universal reality is the cradle where scientific atheism took its first steps. The question is: whose hand rocked the cradle? But we will content ourselves with determining that the denial of this principle entails the degeneration of the natural system and its transformation into a malignant virus capable of destroying the logical structure of the intellectual brain—through this denial of Reality—by establishing a system of behavior contrary to that established by Nature itself. A pathological phenomenon that exerts its nefarious effects throughout all space and time wherever the reaction has proceeded to unleash its symptoms. Here, then, in the disease of the intellectual brain, we must see the genesis of the suicidal tendency of a species that, while desiring to live, only brings about its own death.

And likewise, men, abandoning the natural use of women, burned with lust for one another—men with men—committing abominations and receiving in themselves the due penalty for their perversion

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

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

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

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

The manipulation of Truth—on which the intellectual brain feeds—affects, as is understandable, the Being that depends on that information to establish its behavior in and within Nature, whose Law determines the extinction or evolution of its species. The existence of Thought—as a product of the human brain—has been shattered, for by virtue of the religion of Science, it was transformed into a body immune to Death; Science became the Law. And since Science does not

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

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

The consequences of rebellion are written down, as is its origin; what interests us here is determining to what extent the intellectual brain exists and to what extent that divine science—whose ideas originated from an unknown place called Doubt—was affected by the material nature of that brain, without whose existence science could not exist in human beings. Obviously, this discourse finds its rationale in the need to establish a dialogue with a patient whose specific condition makes him the most dangerous madman in existence, as seen in his 20th-century counterparts. Among the particular characteristics of the illness known as scientific atheism, the most fearsome and dangerous is that by which the wise atheist believed himself to be infallible and immune to any external objective thought that might activate nature’s resources to overcome the illness afflicting him; the madman within the genius was so deeply entrenched in his pathology that the wise man could not see why he should renounce the madman within him.

Foolish, disloyal, loveless, ruthless

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

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

Determining the degree of illness is always the first step toward regaining health. Toward that goal we will walk without veering to the left or to the right.

The Jews are on the path to salvation

Therefore, you are without excuse, O man, whoever you may be, you who judge; for in the very act of judging another, you condemn yourself, since you do the very thing you condemn.

Wisdom is the counselor of the brave; and the laws are the counselors of those who hide behind their offices to commit with impunity the crimes they condemn in others. For we all know that since the Fall of Adam—that is, since the beginning

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

The strength that animates the arm and mind of such criminals stems from their natural contempt for the existence of God, whose name they use to drive others to be drenched in blood up to their necks while they flaunt in the sunlight the white shirt of their secret crimes. Thus, while we brave souls find our strength in wisdom, the cowards—and their counterparts in hell—find their best weapon of defense in the law. To ignore this reality—regardless of nation or creed—is to open the door to hell and allow terror to be the master of the offspring of would-be tyrants, dictators, murderers, criminals, swindlers, and perpetrators of genocide—in short, creatures in the image and likeness of demons.

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

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

Oh man! Do you think—you who condemn those who do this, yet do it yourself—that you will escape God's judgment?

The wisdom of every criminal, as we see, has a direction and a goal. To impose his own law and transform society into a malevolent jungle, necessity compels him to cloak himself in sanctity, surround himself with impunity, equate himself with the gods of hell, rise above other men, and strike without fear against anyone who dares to defy his will. But that very necessity by which these “holy” criminals excuse their hellish crimes finds its end in Divine Justice, and before God they will answer for the Faith they trampled upon within His Temple before the eyes

of all humanity. Whoever sins has no faith, even if he feels himself seated on God's very throne—a thing, as one will understand, that is impossible, even though Satan himself tried with all his might. Are Sin and Faith united to the same trunk like the arms to the human body? Remaining within the Protestant-Catholic dispute, Luther will see that I do not lie on the day God judges him for blessing among his own what he condemned to hell in others. And vice versa.

Or do you despise the riches of His goodness, patience, and forbearance, unaware that God's goodness leads you to repentance?

Where does this patience and forbearance come from—with which God mercifully distributes His gifts among us—if not from the justice that flows from Faith? Were not all the families of the world condemned and delivered to the fire because of the ignorance of the prince whom God Himself had chosen to be our eternal King? Did God not know that by condemning us all for the sin of the First Man, our crimes would cry out to Heaven, demanding Hell for everyone? Because there was ignorance, Wisdom took pity on us, and, even though she turned her back on us for a time, with tears in her eyes she walked to meet us. And if we were ignorant—Jews and Gentiles alike, speaking of the time before Christ—how could anyone have understood the Mind of Him whose Omniscient Spouse was Wisdom!

For according to your hardness and the impenitence of your heart, you are storing up wrath for the day of wrath and of the revelation of God's righteous judgment

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

He will reward each person according to their deeds

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

To those who, through perseverance in doing good, seek glory, honor, and incorruptibility—eternal life

But the Evil One, knowing that without eating the fruit, man would discover the laws of that Science, served us his Dantesque poison wrapped in the vessel of mother's milk, deceiving us with the white sweetness of its appearance—the deadly liquid that would bar our path to the glory of the freedom of the children

of God.

But to the obstinate, rebellious against the truth, who obey injustice—wrath and indignation.

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

Tribulation and anguish upon everyone who does evil—first upon the Jew, then upon the Gentile.

Knowing that such is God's Judgment against those who hate the Law—once we have come to know the Knowledge that we should have known from the beginning, not through bitter experience, but through the power of theory inherent in the intellect—this Judgment weighs upon every man—Christian or Jew, Muslim or atheist, idolater or not—who, knowing Divine Justice, persists in his crimes, since once Knowledge of all things has come, Ignorance no longer prevails.

But glory, honor, and peace to everyone who does good—first to the Jew, then to the Gentile

Christian or Jew, Muslim or atheist—Divine Justice gathers in its baskets the works of those who love its fruits, for as the Apostle rightly says:

For with God there is no partiality.

The Law of the Gentiles

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

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

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

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

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

That said, if Sin existed before the Law—the Knowledge by which we are told what is good and evil in the eyes of God—then good also existed, and where good existed, justice existed. And since human conscience existed before Moses was born, it was only natural for Saint Paul to say that each person will be declared righteous by his works. For the Law could not make men better except through the fear of God, who made sin known to us through the Law. God, in fact, gave the Law, but He did not immunize man against sin. The Jew, in this chapter, was ahead of the rest of the world in that he knew what sin was, but he reacted to transgression in the same way as the rest of his neighbors, since God had not yet endowed His creation with the Spirit of Christ; the compulsion that drove the rest of the world also drove the Jew to do in private what he publicly condemned in the Gentiles. The difference lay in ignorance, for while the Gentile was unaware of the nature of Sin and was governed by the law against crime, the Jew knew of the existence of Sin, and the Law was his Code of Justice.

Indeed, when Gentiles, guided by natural reason and without the Law, fulfill the precepts of the Law, they themselves—even without possessing it—are a law unto themselves.

The relationship between genetics and the aesthetics of the universe has been evident since the dawn of time. Its existence implies a Natural Reason. With Natural Reason forged within a universe subject to a Divine Origin, life carries within its genes the structure that imparts order to its body. Thanks to this, the mental structure of the peoples of humanity, from their remote origins in time, has manifested a universal tendency toward a concept of crime and justice that is similar everywhere.

This genetically innate tendency brings to light a prototype structure in accordance with whose nature the minds of civilizations have developed, until finally converging on the structure of the modern world. Needless to say, the path left behind by each part of our world is an epic worthy of a book. The fact is that, setting aside our differences, we observe in every part of the world a Universal Reason from which, against all odds, their codes of justice have been formulated; and unless these codes remain altered by the psychotic influences of religious fundamentalism, they generally and fundamentally coincide with the codes of neighboring peoples and nations.

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

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

This will be seen on the day when God, through Jesus Christ, according to my gospel, will judge the secret deeds of men.

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

The Jew who violates the Law is more guilty

But if you, who boast of calling yourself a Jew and rely on the Law and glory in God

We have distinguished between two concepts: crime and sin. Crime refers to the norms of the times and evolves in accordance with the intelligence of peoples. Sin refers to an eternal state of being; straying from it leads to death. There are, therefore, two types of laws: one is circumstantial, and the other is divine. The purpose of circumstantial law is to ensure social coexistence among individuals of the same gender. Divine Law encompasses the relationship between the Creator and His creation. Both are vital for the nations of the Kingdom of God. Through circumstantial law, we structure the system of relationships within our world; through Divine Law, the relationship between our world and the rest of creation is structured. What the Apostle says about the Jew we can now apply to the Christian:

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

And where it says “Law,” we substitute “Gospel”—that is, the Law of Christ, the New Law by which the Spirit of Justice, from whom the Law proceeds, opens His breast and reveals His Heart to the eyes of all His Creation, so that all the peoples of the universe may see with their own eyes and understand that it is not the Law that proceeds from Force, but the Justice that proceeds from Wisdom, that is the soul from which the Creator draws the material with which He builds His Kingdom and endows it with eternal life...

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

The Jew, ignorant of the spirit of God, in whom he saw only Power and Strength, related to the Law based on the terror that this Power and Strength inspired in him, but the Christian, a worshiper of that Creator God, runs into His arms, his lips crying out “Our Father,” because it is not terror but Love that is the source of that Law against which the Jew crashed. And yet the Law is the same:

You shall not steal, you shall not murder, you shall not commit adultery... So it is not because God declares Himself Father and extends His Arms over all His Creation that we have His blessing to commit all manner of crimes against the Earth and sins against Heaven. Who, then, will dare to boast of being what the Apostle says of the Jew:

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

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

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

That was indeed the Jew to whom the Apostle referred, and that is precisely what the Jew boasted about and prided himself on before his own people and before the Gentiles. Obviously, the Jew of our day is neither a tutor to the uneducated, nor a teacher of children, nor does he have in the Law the standard of knowledge and truth. History has taught him his place in the world, and he has his hands full just defending it. We must apply this lesson more to the Christian than to the Jew:

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

The mirror was made to reflect the true image of the original. Does the Christian look into the mirror of Truth, or does he, in his pride, keep his distance so as not to see the image reflected on his face—that of Christ or that of the w? Can one who does the opposite of what he preaches be a Christian? Does not being a Christian consist in pleasing God, as it is said: *“In You I find my delight”*? Why did God derail the chariot of the Old Covenant—on a whim, or because a chasm had opened up between the Jews’ doctrine and their actions? If a Christian acts in the same way, will God renounce his Spirit out of love for those he once loved?

But wasn't Satan His son before he joined the ranks of Hell and chose the Crown of the Empire of Death over that of a Crownless Prince in the Kingdom of God? Didn't the Jews fall into this trap: believing that, out of love for Abraham, He would forgive them what God would not forgive a son? Because a Christian belongs to God, does that give him a blank check to turn His Kingdom into a hell through deeds done in the spirit of the Devil?

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

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

You, who boast in the Law—do you dishonor God by breaking the Law?

Good question. Shall we ask the Papacy? Shall we ask the World Council of Reformed Churches? Shall we send it to the Orthodox Patriarchate? When, through their deeds, they denied the Lord whom they swore to serve, did they dishonor God? But it could be that the glory of God and the magnitude of His servants' sin are not subject to any law of correlation... In this case, the sins of Catholicism, Protestantism, and Orthodoxy need not be imputed to those who despised the Lord through His servants and, following the example of those servants, did nothing but imitate the Lord they saw in their servants. It could also be that the Apostle, in his zeal, went an infinite league too far and condemned the glory of God and the sin of the Christian to maintain a relationship of correspondence—a relationship without force before the Divine tribunal. To each his own conscience! And yet God did not forgive the Jewish people because of the sin of their leaders and teachers; moreover, He imputed the sins of the people to their Aaronic princes with infinitely greater severity, as the facts show, since the people have survived once their crime was atoned for, but not a single one of their Aaronic princes is known to exist today.

For it is written: "Because of you, the name of God is blasphemed among the Gentiles."

God cannot lie. Nor can He allow His glory to be trampled upon by those who call themselves His servants. The sins of the churches must be imputed to those who were cut off from salvation because of the sins committed by those who

donned the garments of God's servants to commit their crimes and avoid paying for them before justice. Thus it will be seen on the Day of Judgment. Woe to that church that does not hasten to do the Present Will of its Lord, adding to its sins the Sin of sins: Rebellion against the Will of God.

BOOK ONE

DOGMATIC PART

True Circumcision

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

It is true that circumcision is beneficial if you keep the Law; but if you transgress it, your circumcision becomes like a foreskin

The purpose of this analysis was, is, and continues to be to uncover the Lutheran connection. Let us narrow down the issue with the aim of placing the text in its proper context and avoiding any manipulation. We already know that manipulation is the art of taking a text out of context with the intent of distorting the author's spirit. Is that what Luther did? That is what we are going to discover. Thus, while the author first addresses the Christians of Rome, he immediately turns his attention to Christians of Jewish origin—like himself—within whose specific community the debate over Judeo-Christianity had arisen. This debate caused Peter himself so many headaches and plunged Christianity in general into a profound crisis, the consequences of which were the violence that led to the Burning of Jerusalem in 64, according to some in 66, according to others, but in any case always prior to the Great Fire of Rome. Let us consider that Nero's accusation against the Christians found fertile ground due to the propaganda of the Roman Jewish community, which—while absolving its own people of rebellion—blamed the Christians for having rebelled against the Empire, toward which they harbored such great hatred that they would even set fire to the Holy City. The smoke from the Burning of Jerusalem could still be smelled in the air when the spark that leapt across the Mediterranean ravaged Rome. Nero need only point his finger at the innocent ones whom the Judeo-Roman community accused of being the arsonists of Jerusalem to stir up hatred and unleash the hurricane of the Persecutions.

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

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

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

This reflection is of the utmost importance—more so than if it had been made by Origen or Saint Augustine. The one who makes and articulates it is a Jew by birth who does not renounce his Hebrew origins but does submit to the law of life: Transform or die, evolve or perish. The Jew, yesterday as today, preaches a final human state in which intelligence and the mind take root, and Man is denied any participation in Divine Life—except that of living with one’s head bowed to the ground as if standing before a criminal named God. The perfect embodiment of this Judaism is Islam. The Jews, forced to live among the nations, had to adapt against their own racial law, which preaches immobility and social stagnation. The Muslims, having their own land, were able to bring into being that society without a future from which they had been driven by the natural dynamism of Christianity. The question, therefore, is not without merit: if the uncircumcised man keeps the precepts of the Law, will he not be considered circumcised?

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

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

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

The divine doctrine of the apostles—represented at this time by Saint Paul—admitted no doubts nor does it allow for deviations due to the times. The “ ” Man whom God created in His image and likeness is an inner reality. Or can matter perhaps give birth to God? But if all that distinguishes Man from beasts is a piece of skin torn from his body, why did God respond to his Fall in accordance with the reaction deserved by a fellow human being? (This is directed at Jews of Christian origin so that they do not look back and turn faith into a foreskin.) The Law is the same for Christians and Jews: “You shall not murder,” “You shall not commit adultery,” and so on... And by that very Law, anyone who tramples on the Law and clings to the foreskin to overturn God’s Judgment against those who transgress His Justice is anti-Jewish, just as anyone who turns faith into a fire against the Divine Tribunal’s sentence on those who do what the Law commands not to do—committing sin!—is anti-Christian. From this perspective of Evangelical Doctrine, Luther was a bad counselor when he preached to his followers—if they were Luther’s, they were not Christ’s—to sin to their heart’s content: “for all sins are washed away by the precious blood of Christ,” that is, by faith. We shall see that such “wisdom” could not have come from God. God cannot enact laws and at the same time decree immunity for all transgressors simply because they are Christians.

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

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

The Jews on Trial Before God’s Court

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

Let us apply this question to our own world: In what way does baptism benefit the Christian? For we know that baptism is administered without partiality, based on tradition rather than faith. Likewise, the Jew circumcises his fellow Jews by virtue of a rite that has become a matter of national identity. What value does tradition have, and how will a rite that is not founded on the faith of those who observe it improve a person? By becoming tradition, the rite rendered the Law a dead letter, with no other significance than serving as a national symbol. The same is true of faith, which is why Saint Peter declared—before tradition arose—that faith becomes corrupted. And it is not that faith itself becomes corrupted, but rather that when it is joined to ritual, faith becomes tradition, and tradition does to the Gospel what it did to the Law of Moses: it renders it a dead letter through the water of baptism administered to those who, without faith, adhere to baptism out of tradition. Tradition, then, stands as a wall between man and the Gospel, in no way surpassing its neighbors who place the glory of God in their hands not through faith but through tradition. And yet faith must be of some benefit to those who have been baptized.

A great deal in every respect, for first of all, the word of God has been entrusted to them.

Certainly, the early Christians were all Hebrews by birth, and in this way the Jews had an advantage over all the pagans of their time. This advantage remains and reveals to us where those children of God—“so eagerly awaited by all creation”—were to usher in their Age. For although faith may be corrupted by tradition, it is indestructible by its very nature.

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

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

Certainly not. Let it be established that God is truthful, and every man is a

liar, as it is written: “So that you may be recognized as righteous in your words and triumph when you are judged.”

Divine truth demonstrated its infinite nature when it set forth its faithfulness against the mountain of offenses and crimes committed by the Jews, in contrast to their due faithfulness to their Savior—that God Yahweh who had saved them from slavery and granted them a homeland among the other nations of the Earth. What is all of Sacred History but the account of the creation of that mountain of infidelities against a Promise that encompassed all of Humanity—against whom the Jews rose up with their crimes, despising our status as brothers in the same Creator? It would have been unjust if, because of the sin of the sinner’s children, we had all been consigned to hell—to which the Jews were sending us through the fruit of their constant unfaithfulness toward their God. Ignorance was a factor, as it is written: “Father, forgive them, for they know not what they do.” But those sins—by which, having made themselves abhorrent to their God, they brought upon us the condemnation into whose abyss their fleshly father, Adam, cast us—those sins did exist. It was an injustice against the rest of humankind that the Jews committed by piling sin upon sin, thereby turning their God, because of those sins, into a god despised in the eyes of all other nations.

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

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

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

Neither God nor any judge. The true glory of justice lies not in the abundance of crime but in its absence. What judge seeks the serial reproduction of crime, seeking to glorify his justice by pursuing and punishing the criminal? Now, if God has brought forth Faith to nullify His judgment in the same way that the foreskin was turned into the abolition of His court of justice... in this case, those who say “faith alone” would indeed be right... “and let us sin, for the precious blood of Christ washes away all our sins.” Is this not what the Devil did in Eden—sinning on the grounds of being a son of God? Was God, then, a bad father for punishing one of his sons by applying to his crime a law written to be obeyed by all his creation? How could he be a judge who acquits his son yet condemns a stranger

to death for the very same crime from which he acquitted his son? Are we—whether baptized by the foreskin or by water—immunized against judgment for our crimes?

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

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

And why not say what some slanderously attribute to us: "Let us do evil so that good may come of it"? The condemnation of such people is just

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

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

Jews, Gentiles, and Christians—all of us, in fact, are under the dominion of sin. We live in a world created by sin, and in the midst of the battle for liberation, we make our way toward the final victory against its law. Day by day, we walk against sin, which lies in wait for us and tempts us, always overcoming but never completely letting our guard down, as one who finally lives in the Kingdom of God. The difference between us, though we are all brothers and sisters, is that some have given up the struggle and believe that even while sinning they are making their way, "because the precious blood of Christ washes them clean," thus turning Christianity into a washing machine for consciences and the churches into a drying room where clothes "that were red as scarlet come out white as wool." The one who overcomes remains standing, armed to the teeth with the weapons

of Faith; the one who gives up and clings to “faith alone” drags himself from sin to sin, imputing his crimes and offenses to Christ.

As it is written: “There is no one righteous, not even one.”

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

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

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

All have gone astray; all are corrupt...

And what is the end result of corruption? Did God not use the misfortune of the Jewish people as an example to teach us, through their ruin, the end to which corruption leads every society and world that surrenders to its law—which is the law of sin? And what is the law of sin if not: to sin and sin and sin... “that the precious blood of Christ washes them all clean, amen,” translated into the Christian way. “Pay for and wash away your sin with the brilliance of your gold”—wasn’t the Jewish law the subject of this judgment?

“There is no one who does good; not even one.”

The future of the world, abandoned into the hands of the Jew, led his nation to destruction. To believe that, simply by being a Christian—subject to the same law, disguised as “faith alone” where pure gold was once placed—silences God and tears from His lips the judgment He would have pronounced against the children of Abraham is an act of madness. Corruption inevitably breeds evil and, by imitation, turns away from good all those who see how the wicked prosper and the good slowly but surely perish. The condemnation of those who renounce victory over sin is just.

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

Could it be said any better? Is not the content revealed in the form, and through the content, the depth and vastness of God's commitment against corruption and the lies that serve as its propaganda?

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

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

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

Indeed. The Law of Moses could only have jurisdiction over the natural descendants of Abraham, and it is they whom it confined in sin, seeking the repentance that comes from the knowledge of the sin committed by Adam, the natural father of Abraham, the ancestor of Israel, and the father of the Jews.

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

This truth is based on the Acts of the Apostles, where we see how knowledge alone was not enough to prevent sin from being consummated and bringing about death. Since it is true—and never a lie—that through the Law of Moses the Jews had full knowledge of sin and its nature, it is not a lie but an eternal truth that the ancient history of the Jews is a repetition—or, if you will, the continuation—of a Fall from which the House of Adam never fully rose again. We must therefore conclude from what we see—because we read it—that knowledge of sin alone does not lead to the righteousness that brings about holiness, but rather to the corruption that brings about destruction.

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

God has granted salvation to humanity through Christ

We have reached the point where we have focused the discussion on

identifying the Law that is the subject of this analysis. The Apostle is speaking of the Law of Moses, never of the Law of the Gospel. The Law of Moses, by which the justification of humanity was impossible—first, because it excluded it and extended its salvation exclusively to the fleshly descendants of Abraham, and only under conditions of slavery for the convert; And second, because, as we have seen, the mere knowledge of sin does not prevent man from committing those very crimes which, thanks to the Law, are revealed to us in their universally destructive nature—in direct opposition to the nature of the Spirit of God. That the Law says, “You shall not steal,” does not imply that man will not steal; the Law is merely the proclamation of the consequences of an act whose criminal nature is thereby revealed to us. Whether human or divine, every law is ineffective on its own to immunize the individual and society against the act against which it stands, making its effects known. Hence, through the law comes our knowledge of the crime, but not of the criminal, so to speak.

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

The Law, in truth, pronounced a judgment of universal condemnation in response to the transgression of the Original Commandment: “You are dust, and to dust you shall return,” and it imposed its Law upon the world of men from the Fall until the decreed End: the destruction of humanity, its disappearance from the face of the cosmos. But God, unable to overlook the transgressor’s ignorance, nor to absolve the offender on the basis of kinship, determined that—due to the imperfection in the human condition regarding knowledge—beyond the Law, without abrogating it but without making it eternal, humanity would find in the transgressor’s ignorance the gateway to its salvation. Moses and his successors in the spirit of prophecy—a lineage that would culminate in Jesus, the Last Prophet—seeing the nature of the Crime and the ignorance of the Transgressor, entered the Sanctuary of Divine Justice and, from its Incorruptible and Indestructible principles, heralded the Salvation that would extend His New Law to all the families of the Earth in the Name of the Wisdom of Jesus Christ, He who, with His Almighty Voice, caused the Light to shine in the midst of the Darkness—the very Gate of Salvation made flesh...

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

Faith in Jesus Christ, in which we see the core of the problem at the origin of the Fall.

In the Third Part of the Divine History, I stated that the fundamental issue at the root of the conflict between Paradise and Hell centered on the nature of God’s Only-Begotten Son. The forces of Hell, with Satan as their champion, denied that this Son was begotten and not created. It was Divine sovereignty that exalted that

Son to His Father's throne, but not His Equality in Eternal Nature, according to the evil judgment of the Prince of Darkness. Consequently, since the King of kings was a creature like any other—albeit one of a special creation—His Crown could be seized upon the conquest of His Kingdom. Given the obvious demonic nature of this argument—which is the refusal to believe in the Divine Nature of His Only-Begotten Son—God willed that overcoming this refusal, which He could not accept, would be the Key that opens the Gate of Paradise to all who believe, without distinction. He accomplished this by making His own Son that Gate.

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

Let us understand that, having been caught in the crossfire between two armies that had been clashing since before the Creation of our world, once, because of the sin of a single man, all men, without distinction, were deprived of the glory of the freedom of the children of God and deprived of wisdom—as is evident from the events of universal history—everyone began a descent into the abyss of sin, in all its forms—forms that regenerated over the centuries, becoming, through their very regeneration, the most malignant sin.

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

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

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

I believe I have set forth in Divine History the nature of the dilemma in which God was trapped on the Day of the Fall. To summarize: God erected the structure of human intelligence upon the foundations of faith. The Word of God is Law,

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

in God’s patience to manifest His justice in the present time and to prove that He is just and that He justifies everyone who believes in Jesus.

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

All human glory is excluded

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

And how could it be otherwise, since we all agree that Ignorance—in the image of that Mother who was unaware of the Cross borne by the Son of her Virginity—is the Mother of the Lamb? And even in the Law there was no atonement—that is, forgiveness for sins committed—without prior acknowledgment that ignorance had been the cause. The Law states: “If anyone sins through ignorance, doing something contrary to any of Yahweh’s prohibitive commandments...” And again: “If anyone, through ignorance, commits a transgression, sinning against the holy things that belong to Yahweh.” In this way, God established forgiveness based on ignorance regarding the nature of the sin committed. This is entirely natural when one considers that only by perverting the essence and character of justice can someone who commits a sin with full knowledge of the nature and consequences of the act claim grace for themselves. This is from the human perspective. From the divine perspective, faith in the God who judged Adam for his offense—committed in ignorance, without which Redemption could not have taken place—that faith established as law, even before the Law, that God would, in His infinite Justice, heed the cry of that ignorance and, in His mercy, extend His grace to all the nations of the Earth. Abraham and

his forefathers lived in this Hope, and in striving for it, they spurned human crowns and glories. The heart-rending cry of his father Adam, kneeling and pleading for justice for his People—the human race—still echoed in their souls; and as that sound took shape, it materialized in Abraham as a sharp sword, ready to sacrifice his own son to keep that Hope alive. Glory, then, to Abraham for all eternity among the peoples of the human race! His name will be a blessing among the children of men for all eternity, and the people born of his thigh—O Israel, our joy—for if his earthly father, in time, Alas, Adam, plunged us all into tragedy, the Son of his sorrow raised us all to the pinnacles of the most sublime glory, where, with the strength of the gods, we respond to that murderous Serpent with the very words the Son of God placed from his lips into our mouths: “Go to Hell, Satan; your glory is dust, and your hope, ruin. The mace is ready, and the Arm is Almighty to sever the head from the torso, and there, the neck to the dogs.”

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

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

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

Indeed, God created the entire human race and made it from a single man, whose head was Adam, whom He appointed as king of the world that had come into being in the lands of Eden. Archaeology stands there, in opposition to the archaeologists, to bear witness to the original location of Civilization. In defiance of the archaeologists, archaeology bows its knees and places itself at the service of the One who created the First Civilization, coming to align itself with the testimony of Scripture, thereby fulfilling the saying: “By the testimony of two, and only by the testimony of two, shall your judgment be rendered.” Archaeology, freeing itself from its slaves, came to the aid of the Bible to bear witness—against

those who silenced the Bible's voice—to affirm that the First Man and the First Civilization were one and the same. Man and Society united in a Perfect Universal Whole, a Civilization brought forth by God among all, by all, and for all mankind. That was Eden; such was the beginning; that was what we all lost—Jews and Gentiles alike. If God had not already been the God of All at that time, His extension of the Judgment to All for the Sin of One would have been an act of infinite injustice, explainable only by the logic of one who governs his Judgment not by truth but by his Power. Because the extension took place, God revealed Himself as the God of All before, during, and after those days; by virtue of that extension, all men were made subject to the righteousness of the faith of Abraham, in which we were all included in the grace that, through the victory of the Son of Eve, God would pour out upon all the families of the earth.

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

And that righteousness lies in the ignorance of the first man regarding the grounds for the Evil One's declaration of war against the God of all men. Ignorance made manifest before the eyes of all, reenacted in the episode of Christ's atoning sacrifice, when—without knowing what they were doing—the fleshly children of the one whose sin had condemned his body, all of us, those children, became the object of a curse for the blessing of all of us who were deprived of God by their father through no fault of our own.

Do we, then, nullify the Law through faith? Certainly not; rather, we confirm it.

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

The Justification of Abraham

What, then, shall we say, having received an inheritance through Abraham, our father according to the flesh?

Here is a good question. After devoting ourselves to searching for a connection between the famous Lutheran proclamation—"salvation by faith alone, without the works of faith"—we find ourselves face to face with the gateway to the mind of the man who is to blame for everything. Without Abraham, neither Judaism, nor Christianity, nor Islam would have seen the light of history. We see, however, that although Abraham is the most universal millennia-old reference point in existence, everyone refers to the man without giving a thought to his head;

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

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

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

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

to him as righteousness.”

What was Abraham supposed to believe—that God exists, or in Divine Innocence regarding the Fall? Let us remember that in those days, the Divine was considered the cause of all humanity’s evils, since, by virtue of its all-powerful existence, it was the one who had decided to create the world as it is. This attitude was a condemnation of God, who was held guilty of being the father of all the evils of the world, as well as of the good. Abraham breaks that structure and justifies God before His entire creation; he proclaims God’s innocence in the face of the death of his only son. By proclaiming His innocence, he defends God in the hope that God is the loving Father of those children against whose will His House had been entered and His youngest son, Adam, had been put to death; and ever since, “ ” had roared like a lion awaiting the Day of the hunt for the murderer—the Day of Vengeance, the Day of Satisfaction, “the Day of Yahweh.” Overjoyed because God had found a Friend in a man—a Friend whose embrace would soothe the pains of his Heart—Adam’s Father spread his arms, parted his lips, and in the name of the sweetness of that hope of Abraham, his Friend, swore that He would give us His own Only-Begotten Son, His Divine Isaac, our King, Jesus Christ, as our Champion. Hey Man, Hallelujah.

Now, the wage of the one who works is not counted as a gift, but as a debt

Indeed. If I do what I must by virtue of the nature of my relationship with someone, I cannot ask for more than what the contract specifies. The Hebrews were entitled to a happy and long life as long as their duties justified their deeds before the Law. But that was all they could ask of the One with whom the Law had bound them. If they did good, they received good; if they did evil, they received evil. For the very contract that guaranteed payment of the debt through the almighty power of the divine party—by that same power—the failure to fulfill those duties made Israel liable for its own destruction. This was seen many times. And this occurred without the human party being able to find any kind of satisfaction or having grounds for complaints or grievances. God, therefore, committed no offense in breaking the Contract of the Law, by which the Hebrews and the Jews received life for the duties they fulfilled and death for the transgressions they accumulated against the Contract they had signed. In any case, they should have read its terms carefully on the day they signed it and not placed their signature at the bottom of a Covenant whose obligations—because they were not holy—would ultimately crush anyone who, by nature, was not holy in the Image and Likeness of the One who placed His own image at the head of the Covenant between God and the descendants of Abraham. Moses, unlike Abraham, the Friend of God, was a Servant of that Friend of Abraham, and as a Servant, he merely presented the Covenant of the Law to the Hebrews. The Servant had the obligation to bring that Covenant to his people and, as a Prophet, to warn them of the consequences in the event of noncompliance. But the Servant does the will of his Master and Lord, and speaking when told to do so and remaining silent the

rest of the time was part of his job. In any case, the Servant was just as much a man as the Hebrew signatory in understanding that fulfilling that Covenant meant being holy—and “being” is not something that can be bought and sold in the marketplace of human vanities.

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

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

This is how David proclaims blessed the man to whom God imputes righteousness apart from works:

The difference between the wise and the ignorant becomes clear and ultimately boils down to this realm of knowledge of the True Universal Divine Reality, within whose boundaries our history has moved in counter-rhythm, verse by verse, step by step along the highway of the centuries. By the 20th century of the first Era of Christ, Civilization was already consumed. The fire of its world wars was the outward projection of the state in which its soul found itself. Who better than a born warrior—his arms built to shatter and destroy—to understand the cry of despair from a Humanity sold for thirty pieces of silver to the passion of creatures born in other worlds and devoted *ad infinitum et ad eternum* to imposing their conception of the Universe upon Creation? The God of gods who

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

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

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

Blessed is the man whose sin the Lord has not imputed to him.

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

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

And how could his faith in God's innocence have been credited to him as righteousness, if not because in it was resolved the ignorance through which the entire world became worthy of redemption? We have already seen that from ignorance came grace—granted freely by God to the sinner, whether prince or people—and brought about by the high priest himself. In this way, the blessing became universal, benefiting everyone who justifies God—not through Power but through Love, not through Terror but through Truth—regardless of who they are, for God created us all to make us all partakers of eternal life.

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

Otherwise, as we have seen, it would have been credited as a wage. And if as a wage rather than by righteousness, then the righteousness of faith in this case would have been the fruit of the works of the Law. That is to say, liberation would have come from bondage—contrary to what ought to be and was: the free man

sets the slave free. For if the free man, under no obligation, does what the slave cannot do because of his inability, his action is not subject to wages but to the blessing of the One who, because of his slave's failure, suffered the slavery of his people.

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

Truly, God, in His Justice, willed that Freedom be glorified over servitude and that the action arising from Freedom be exalted above that which flows from the servant's duty. For having created Man and every living thing to share in His Life through the perfect joy that flows from eternal family bonds... His Being loves Freedom above all things and prefers the fruits of truth born free to the enslaved wisdom of those who do things not out of love but out of Law. As the wise king said in his Book: "God loves none but he who dwells with Wisdom"—that is, with the Freedom of an Abraham who, without needing to place God and His Holy Hope above his only-begotten son Isaac, glorifying the One who gave him Isaac, made his Freedom his banner and his Love his warhorse, and Obedience his sword and armor... And against the forces of Hell, let anyone who does not freely place his life at the disposal of the King of the armies of Creation step aside or get out of the way.

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

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

Justification, the pledge of eternal salvation

From what we are seeing, the meaning of this Letter relates to the pressing historical issue that, in those days, was overwhelming the conscience of a large part of the nascent Christian community. In A.D. 49, the Apostles as a whole drew a line between Judaism—which had judged Christ and condemned him to death—and Christianity, which had emerged from his tomb and been born with the Resurrection of Jesus. Broadly speaking, the issue concerned the coexistence of the Faith of Christ and the Law of Moses. The Apostles—whose teaching St. Paul

echoes in this Letter—gave an uncompromising “NO” to such coexistence. Is it logical for the brothers of the murdered man to coexist with the murderers of the brother who killed them? The fear within the faith of falling under the curse of the Law brought to the surface the possibility of such coexistence because of the blood ties between the early Christians and the ancient Jews. The Apostles stood up to say “No,” for the very Law that had put Christ to death in the flesh would ultimately put him to death in spirit. And that “No,” affirmed at the Council of 49, was sealed forever—a seal that has remained to this day and will continue to remain eternally. But the Council was a secret gathering of individuals, and its decision was to be disseminated throughout the Christian community of the empire. So it would be unconvincing on our part to believe that, once the decision was adopted, its message spread at the speed of light throughout the Mediterranean, and... without overcoming the ensuing opposition, it would simply put an end to Judeo-Christianity, just like that. It was likely to overcome this opposition that Saint Paul, with the winds of Nero’s Great Imperial Persecution threatening a storm, would write this Letter to the Romans reaffirming the rejection of Judeo-Christianity adopted at the Council of 49. When he speaks of the Law, he refers to that of Moses, and when he speaks of the works of the Law, he means precisely that.

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

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

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

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

And not only that, but we even glory in our tribulations, knowing that tribulation produces patience—patience, a proven virtue—and a proven virtue, hope.

From the perspective of gazing upon God, we turn to that of gazing upon humanity—in this case, the early Christians. Saint Paul opens his heart and lays bare the nature of the hope of universal salvation for which they were fighting and for which they were willing to suffer and did indeed endure persecution. God did not offer His Lamb for the sins of a select group. The atoning sacrifice accomplished in Christ extended His grace to all the peoples of the earth. And since human conduct is rooted in ignorance, and its origin lies in the sin of a single man, Christ raised up to Heaven in His Resurrection a plea for mercy that included, among its terms, all people—, both those who had died and those yet to be born. For both those who died before His Birth and those born after His Resurrection but without knowledge of Christ—all sinned under the same law. Thus, by that law, all were encompassed under the banner of a hope of salvation which, across time and space, they did not know. This victory—since it did not depend on them, for some were dead and others were yet to be born—remained in the hands of those whose works, accomplished in God, through the works of faith, built the argument of defense... with the works of faith.

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

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

For while we were still weak, Christ, at the appointed time, died for the ungodly.

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

Truly, there will scarcely be anyone who would die for a righteous person; yet

it might be that someone would die for a good person;

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

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

From this it is clear that the purpose of the Devil’s work was to instill in God a hatred toward human beings, because of their crimes, so that, in the face of such violence, God would forget His justice and abandon humanity to its fate. The Evil One and his followers had four millennia to cultivate God’s hatred toward humanity. The conduct of humankind during those four millennia is recorded in the annals of the histories of the world’s peoples. It is true that the fruit of those deeds was to generate hatred, and under other circumstances that hatred would have grown into a tree of endless wrath against humankind and its world. However, God’s Heart remained impervious to hatred. We know the reasons. But the one cause among them that would melt the hearts of His children was the Hope of Universal Salvation, which had found a Perpetual Sanctuary in the center of His Heart. For its sake, His Son bent His knees and worshiped God, and His brothers in the Holy Spirit faced death while worshiping that Wonderful God whom His Son had revealed to them in the Father.

All the more so, then, having now been justified by His blood, we will be saved through Him from the wrath;

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

For if, while we were still enemies, we were reconciled to God through the death of his Son, how much more—now that we are reconciled—will we be saved through his life.

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

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

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

The Work of Adam and That of Jesus Christ

This is possibly one of the most cryptic chapters in the entire Letter. Its statements are of such intense depth, and its conclusions of such enormous breadth. As a general rule, people tend to overlook it. There is no in-depth exploration or unfolding of its meaning. Its depth and vastness are of such brilliant richness that their radiance intimidates and commands respect for such waters. The Jews have never wanted to set their eyes on or open their ears to this chapter of the Letter for obvious reasons. It is their original father, Adam, who is declared guilty of the world's condition over the past six millennia. They, who boast of having Abraham as their father, shield themselves from the fact that their original father—and the father of that very same Abraham—is the man whose crime dragged humanity into hell. Their shield is one befitting fools. They say that when Adam is declared the First Man, this is interpreted to mean that he is the biological father of both the black-skinned and the white-skinned man, the father of both the red-skinned and the yellow-skinned man, and, of course, the olive-skinned man as well. Any discussion with the madman who, against science, wisdom, and reason, wages his own personal holy war in favor of such a solemn declaration of madness is pointless. It is true—let's be frank—that two millennia ago, the knowledge of civilization had not yet made the revolutionary leap that distances us from its system of perceiving reality. Judging those generations from this side of the abyss is not our place. Yes, however, we must recognize that what was a sane alternative yesterday is today the discourse of madness. Anyone who maintains that the carnal origin of all human races lies in the thighs of the man declared guilty of humanity's tragedy in this Letter—anyone who seeks to continue carnally linking all peoples to the flesh of Adam—is engaging in an act of insanity. Unfortunately, there are still some among the Jews who continue to hold such a view of humanity's past in order to avoid accepting the consequences of the Bible.

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

Divine Image according to whose Model their Being was conceived, woven, and articulated for the glory of their Creator and the admiration of all Creation.

Thus, just as sin entered the world through one man, and death through sin, and in this way death spread to all men, since all had sinned.

We have plunged right in and are preparing to get to the bottom of the matter. Adam lived some 4,000-odd years before Christ, in Mesopotamia, according to the biblical reckoning. Science, without faith, has placed the origin of civilization in that time frame, right in the very same place where the Bible says Eden once existed. Science has its own model of historical evolution and asserts that even before the Fall, humans were already eating one another alive, holding feasts featuring succulent children— —roasted, skewered, and slow-cooked over an open fire or on a grill. The Bible says no, that such things were impossible. It asserts that these kinds of practices began to occur among peoples immediately after the Fall as a consequence of the Fall. And it declares that this sort of thing became customary among the peoples of the Earth because of one specific man. Before this man, humanity did not know the knowledge of good and evil. That is to say, it did not know the concept of private property, capital, or war, and was not plagued by disease. Human families lived without working, cultivating the land and freely feeding themselves from the abundance of fruit trees, grains, and vegetables. Everything belonged to everyone, and the Temple's mission was to distribute the fruits of the harvest freely, according to each family's needs. Suddenly, one fine morning, they all woke up wishing they had never awakened. What was that lost dream that, upon waking, turned into a nightmare? It is important to lift this veil; otherwise, we will never be able to understand the minds of those men. In times past, this insight was impossible to attain, and were we not living in these times, their visions would remain hidden from our view. From our privileged vantage point, and imbued with the knowledge of the science of good and evil, we can affirm without fear of error that the origin of all the world's evils lay within that Pandora's Box in the form of a fruit hanging from a tree. That was the Tree of Death, and its fruit was War. Consequently, the vision of the future held by that first civilization was governed by a law of life and wisdom, from which it dreamed of expanding its world on the wings of Knowledge and Peace. Adam's terrible sin, his crime, was to accelerate the process and use War as a means of Civilization. That is to say, wanting to impose his World by force on the peoples who were still enjoying that Edenic Neolithic era was the step—unintentional, because he did not know what he was doing—that, once taken, erected the Wall of Enmity between Him and his God. All well and good, everything perfect—but why didn't God simply strip that prince of the Mesopotamian Union of his power and entrust the leadership of humanity's civilizing project to one of his own people? The Jews never wanted to address this issue because, for them, Adam was the only man at that time. Archaeology has already shown that before his birth, his land was inhabited by city-states. Thus, it

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

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

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

A new question arises here: How could such an abrupt change in Cain’s

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

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

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

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

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

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

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

Indeed, if Adam’s disobedience had not implicated cosmic reality in its entirety, God could have passed over the Crown reserved for him and continued His Plan to form the human race in the image and likeness of the kingdoms that comprised His Empire. With that totality implicated—the future of the entire Creation hanging by a thread on God’s Response to the declaration of war against His Holy Spirit, upon whose Rock His entire World is founded—that simple act of deposing and reinstating a king was set aside. Contradicting Himself before all His creation—which is subject to the law of guilt centered on the individual—God extended the condemnation for the sin of one to all His children. And since the world born of that man’s transgression would be the one to survive the destruction of His world, all of humanity was condemned for the sin of one man,

without having sinned in the manner of that man. For that man, indeed, the law was in force, but to no one else did God say, “If you eat, you will die.” And yet, since he was the king—and therefore the head of the world—if the head falls, does not the whole body fall with it? In this way, Adam was a type of the One who was to come, and what we see reveals to us what we did not see.

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

And here lies the very heart of the Universal Salvation of Humanity. Sacrificed to Necessity, God, in His Marvelous Justice, could not allow that, once Necessity was satisfied, Humanity would be left without an Open Door to His Paradise—with access all the more freely granted the harder their journey has been. God could not postpone to the future the need for His entire household to see with their own eyes the reason for His “No” to Hell. Nor could He. The entire Creation was at stake. Nor could God, in His transcendent Love, strengthen in His Heart the Universal Hope of Salvation—to be revealed at the end of time and anchored upon the Rock of Christ’s Cross. Thus, while Death reigned from Adam to Christ out of Necessity, its reign began to lose its limits and boundaries as nations came to Christianity. And although the rise of science triggered a massive counterattack by Death—whose Hell made the twentieth century its playground—the Hope of Universal Salvation has remained strong and joyfully beats in the heart of all Creation at the dawn of this New Millennium and Era.

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

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

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

Glory belongs to our Savior, for He, too, held in His hands the cosmic decision that His Father once held, and—like father, like son—He chose Life over Death, Heaven over Hell, and through His Obedience, He made the nails ring out with a “Yes” to Life throughout every corner of all Creation. We are children of that Battle Cry of the Son of God. What was no longer matters; what we are is what counts, and what our children will become is all that concerns us.

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

You yourselves can put the finishing touch on this chapter of the Letter.

BOOK TWO

THE CHRISTIAN UNITED WITH CHRIST

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

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

It's easy to see things clearly from the vantage point of the future. We all know that the Great Fire of Rome was the trigger that set the ball rolling. What role did the Jewish rumor—spread in Jerusalem in the spring of that same year—that the Christians were the perpetrators of the Fire of the Holy City—and what role one fire played in relation to the other is something we won't delve into here, but by drawing on biohistory, one can connect the two and view the Fire of Rome as the logical succession to the Fire of Jerusalem.

If, in the case of the first, the Jews—finding themselves powerless to destroy the present—sought to destroy the future, someone believed they could do just

that: destroy the future of Christianity by exploiting the madness of the Caesars. Let us not forget that the Jewish community in Rome had become such an alarming presence that it compelled the reigning Caesar to take measures to rid himself of its influence by banishing them from the capital. It is impossible not to see in the Jewish hatred of Christianity in the capital of the Empire the origin of the riots that led to the decree exiling the Jews from Rome—a decree in which the legislator, in his ignorance, lumped Christians and Jews together.

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

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

When St. Paul wrote this Letter, the day of the transfer of power from the Jews to the Romans was about to take place. With this future and its immense tragedy hanging in the air, the Apostle wrote these chapters to the Romans, in which—as far as we have seen—his entire concern was centered on strengthening the faith of the people destined for the slaughterhouse and kindling the fire of hope with the promise of eternal life that God Himself, the Father of Jesus Christ, had made to them.

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

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

And we recall, to the shame and humiliation of all those who, lacking wisdom, confessed along with their author the following words: “Be a sinner and sin boldly, but trust and rejoice all the more in Christ, who is the conqueror of sin, death, and the world. As long as we are here below, it will be necessary to sin;

this life is not the dwelling place of righteousness, but we hope, as Peter says, for new heavens and a new earth in which righteousness dwells”—the words of Luther. What can be said? How can the inexcusable be excused? The man who denies Paul with such a declaration—intended for followers of hell—builds his own glory upon Paul himself through the diabolical manipulation of his intellect. It is St. Paul himself who responds to the one who used his glory to build his own. Let anyone with ears listen:

Not at all. Since we have died to sin, how can we still live in it?

If sin is adultery, theft, envy, condemnation, passing false judgment, or worshipping a god or a mortal... and since Adam was destroyed by sin, under what pretext or authority—except that of the Devil himself—can a man who calls himself a Christian deny the Doctrine of the Holy Spirit and assert his own human folly in rejection of Divine Wisdom? Did not Christ die once and for all for the remission of all sins committed before Baptism? Who, then, will forgive the sins committed after Baptism? Is this not turning Christianity into Judaism—the very doctrine against which Christ rose up? For the Jew sinned and sinned and sinned, yet it was enough for him to buy a lamb, sacrifice it, and be absolved. Luther, infinitely smarter, sinned and sinned and sinned but didn't have to pay a thing, because the precious blood of Christ cleansed all sins. Hurrah, Heil Luther! No less diabolical—let us say, in defense of the German people—was the doctrine of the Vatican in those days, which thrived precisely on sin but collected payment in cash... without the hassle of killing animals. It was, to a certain extent, natural that the German people and their neighbors would find in the doctrine of absolution from sin—an impossible enemy to defeat—an infinitely more appealing theology, since it achieved the same end without costing them a penny. Now, none of this has anything to do with the Epistle to the Romans, written on the eve of the Great Persecution. Taking the text out of this historical context and manipulating it by grafting it onto another context—which is precisely what Luther did when he founded his theology of sin and salvation on this Epistle—will be the charge against which Luther will have to defend his soul on the Day of Judgment. Let us move forward and confess with the Author his declaration:

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

Regardless of the defense of the command, “Be holy, for I am holy,” which St. Paul takes up—an eternal defense, independent of time and place—a defense that reduces the Lutheran confession cited above to the wretchedness of a failed mind, because it throws in the towel and surrenders to the sin it cannot overcome, thus denying God, who has placed holiness within our reach, and dismissing as folly the Divine Wisdom that demands holiness from one who must live with sin “as long as these heavens and this earth endure,” amen! Regardless, then, of the supernatural nature inherited by the Christian, that very same supernatural nature

that makes him a conqueror over sin—a supernatural nature that St. Paul reminds the Romans of in “ ” as one who has foreseen his own martyrdom and yet does not cower, flee, or resort to justifications for what would have been unjustifiable: his flight from the sacred witness reserved for the saints of the first century. Apart from this defense, Saint Paul makes it a necessity and reminds the Romans that if they had been predestined to die the death of Christ, they had also been called to share in his eternal glory. Indeed:

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

There is no greater refutation of Luther’s declaration of renunciation of victory over sin than this simple apostolic statement from the saint of our devotion. For whoever lives out the Faith in the sin by which man is cast aside and called to Judgment not only abhors Christ, but if in life he has not known how to follow His example, how then, at the hour of Truth, will he follow Him even to the Supreme Testimony of Martyrdom!

For if we have been grafted into Him through the likeness of His death, we will also be grafted into Him through the likeness of His resurrection.

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

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

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

Indeed, whoever dies is absolved of his sin.

But by dying so that the Law might be fulfilled, Christ’s execution was the final act of the Justice born of that Old Covenant. His execution accomplished the

Universal Atoning Sacrifice for which the Temple had been erected. The Fall of the Wall of Enmity between God and the Fullness of the Nations gave rise to the birth of a New Covenant. Through this New Covenant, every person dies to be reborn into a new life, created in the image and likeness of Christ. As the Apostle says elsewhere, “Christ, who is our life.” Following his Master: “The kingdom of heaven is within you.” From this we understand that Christ lives in us, in whom we have our life. And in whose hands our death lies. And if ours, how much more so that of those predestined to share in his Sacrifice! Led to the slaughter, all innocent lambs. Therefore:

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

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

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

Therefore, whoever lives by faith and hope in Christ—in whom he has his life—can neither accept sin nor be cowed by the danger of death. The Christian does not die; he is raised to the life of God, just as Christ Himself was raised.

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

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

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

In short, whoever wants to sin with Luther, let him sin.

The Service of Sin and the Service of God

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

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

But sin is, and always has been, an act committed in ignorance of its origin and the ultimate consequence of its commission. Jesus Christ said this on the Cross: “Forgive them, for they know not what they do.” And St. Paul himself repeated it later, saying: “If they had known the Lord, they would not have crucified him.” From the infinite distance that separates us from those days, we are prepared to affirm that sin is a deliberate offense against God. “I commit adultery not for the sake of adultery itself, but as a symbolic act of spitting in God’s face. I kill, not for the sake of killing, but to show God the hatred I feel for His person and His work.” Obviously, we cannot say that human beings have always been in this cognitive state. We do know, however, that the rebellion of God’s children stems from this free will, which tends to offend God through hatred of His creation. In this context, concupiscence is the effect on human nature of millennia chained to demonic behavior against the will of the human being himself. It is a behavior we inherit from our parents, and against which it is our duty to fight by dismantling that “ ” legacy within our own flesh, so that we may be the last in the line, and from us may begin a lineage free from such an unnatural legacy. In scientific terms, this is called inherited behavior.

Do not offer your members as weapons of unrighteousness to sin, but rather offer yourselves to God as those who, having died, have come to life, and offer your members to God as instruments of righteousness.

The purpose of this unnatural behavior, inherited from the circumstances of slavery to which humanity has been subjected, is the perpetuation of such a non-human legacy. Centuries and millennia acting upon a single genealogical line imprint an internal behavior that is passed down over time. We see in today's humanity how millions of people whose family trees have been subject to enslaving religions—even when freedom is offered to them—remain in those ancestral states that, upon death, reduce them to the condition of unclean beings (the caste of the Untouchables in Hinduism, for example). The worship of the dead—whether one's own or others', saints or those merely considered saints—is, from this divine reality, an offense against the One who has made Life the Source of Freedom. It is our supreme responsibility to be born into the Freedom of Divine Justice, to break the chains of tradition, and to take the Light of Life as our Star of the Future. Every man who has died served a

purpose centered on an Eternal Plan, but the Living must forge their own Path and not kneel before the one created by those who forged theirs. Their lives are examples of invincible will and unconditional obedience, but since they cannot live ours, whoever lives their life renounces freedom and becomes a slave to Death, even if Death is cloaked in life. For only to God can life be offered, and whoever offers it to another becomes a slave to the one before whom he kneels. Both head and body are judged for the same offense, for since God has given His Living Creation an eternal Head—His Son—the refusal to be part of His Body, expressed in an oath, is rebellion against the Wisdom of His Eternal Father. A rebellion born of ignorance, as we said at the beginning, but one that, once ignorance has been dispelled by the light of reason, becomes demonic due to the voluntary and freely chosen offense of setting as one's head someone who is not the Son of God.

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

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

So what! Shall we sin because we are not under the Law but under grace? By

no means.

And yet, deeds done in the darkness of the moment are doomed to extinction in the light of day. Grace was given to us and is poured out upon humanity to instill in man the necessary strength to conquer his own nature in the image and likeness of God. Without this Grace, man cannot overcome the consequences of his sins. Now, faith without understanding of all things becomes corrupted, as it is written: “So that your faith, once tested, may be found more precious than gold—which perishes even though refined by fire.” This is a truth that requires no proof whatsoever, at least among those who have eyes to read.

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

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

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

Certainly, St. Paul’s praise of the Romans who were to follow him to the slaughter in the Caesars’ circus did honor to the Word of the One who had called them to martyrdom. “What the Father has given me is the best,” Jesus confessed publicly, his eyes fixed on his Disciples. We, seeing the harvest, dare to say: God did not sow His Word in the flesh of hypocrites.

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

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

the horror they would have to endure! And with what glory would God not reward those who would lead His Flock to the slaughterhouse, their sacrifice raising up the Image of Man before all His creation! How could one doubt that the Son would ascend the Cross! He who had the Power to raise the dead had nothing to fear from Death. The doubt that weighed on creation was this: but what about mankind? Would they overcome their fear of the Cross—the more horrifying and terrible its sight, the more free from all sin those called to pass that test would be? Saint Paul does not doubt; he does not allow himself to be overcome. Not only does he not lose heart, but he gives hope, strengthens, encourages, and places himself in the front ranks. When the Hour struck, Man would stand his ground. This is the Hope for which Jesus Christ died—a Hope that, as the wise king would proclaim, “would not be put to shame.” And it was not.

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

St. Paul’s doctrine—the Gospel of Jesus Christ—is neither improvised nor a fabrication for the occasion. Its truths remain everlasting in their value and application.

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

And what fruit did you reap then? The very things of which you are now ashamed, for their fruit is death.

That is to say, self-interest rather than the Life of all people. Once a person dies, the fruit of their works—done in the spirit of the world’s law—comes to an end.

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

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

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

Christians, Free from the Law

So far, we have found no reason to justify the legality of the interpretation of inter-Christian rupture that Luther found in the Letter. What we are seeing, however, is that this doctrine of rupture refers to Judaism and Christianity. In Luther's day, the ignorance and illiteracy of the European people were immense. Thanks to such ignorant illiteracy among the lower classes, the educated classes—in wicked collusion with the upper classes—entertained the people with grotesque machinations whose effects weighed down upon their heads, preventing them from raising them. In Luther's specific case, he raised the heads of the poor German class so that the rich could help themselves to the table at will and, during the Peasants' Revolt, gorge themselves on meat. In the latest "wonderful" version of Luther's life—the trashy version that continues to be offered to Protestantism, a Protestantism deeply traumatized by the scant or nonexistent Christian quality of its founders—the historian glosses over the famous massacre of the peasants, blessed by Luther the Magnificent—a Luther who called for a terrorist crusade against the nobles, inciting them to strangle the peasants as if they were dogs and to stab them as if they were pigs. It is only natural that disciples who discover their master's wickedness and his scant resemblance to the Divine Model—horrified by such demonic words, following the law of hell rather than "mea culpa"—should vow in their ignorance to remain blind until the Last Judgment and, given the immense number of blind followers who follow them, to demand mercy for them before the Tribunal. I am no judge, so to each his own with his cataracts. On the Day of Judgment, we will all come face to face.

Or do you not know, brothers—I speak to those who are versed in the law—that the Law rules over a person as long as he lives?

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

perhaps another Law for the Jew? Was it not with regard to the Law of Moses that the redemptive liberation of humankind took place? We know that Judaism, powerless to destroy Christianity, applied the famous maxim: “If you can’t beat ’em, join ’em.” In the days of the Apostles—from the First Council in A.D. 49 until A.D. 64–66, when the split became formal—Judeo-Christianity sought to absorb Christianity as a means of ultimately integrating it into Judaism. Even Saint Peter remained under the Law. It was St. Paul who, by placing God above the Head of the Apostles, brought about the break between Christianity and Judaism. And it is this Law that will be left behind by Faith. It is for the sins committed under that Law—for which man became deserving of death—that Faith extends its Grace and cleanses the soul, giving birth to a new creature from the ashes of the creature buried by the fruit of the sins committed under the Law. But for sins committed within the Faith, Faith alone cannot grant absolution, because, as St. Paul put it, that would be to crucify Christ again, with the sinner in this case being the crucifier of his own Savior.

Therefore, a married woman is bound to her husband as long as he lives; but once her husband dies, she is released from the law of her husband.

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

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

Two very distinct laws, yet one proceeds from the other: the Law of Slavery, to which the Jewish world was subject, and the Law of Liberty, to which the Christian world is bound. From the perspective of the wisdom of St. Paul, to

despise Liberty and its Justice, by which the sinner is absolved through the Power of Christian Priestly Confession, and to return to the Law of Moses and its Justice—by which the sinner could commit his offense while keeping in mind the price with which he would have to satisfy his ever-present sentence—such a return to the past was non-negotiable, impossible, and anti-Christian. Saint Peter did not know what he was saying or doing as he remained subject to the Law of Moses even while living under the Law of Christ. This assertion of his impossible infallibility is all the more true given that God had to use a servant to silence him and free his hands from those patriotic chains.

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

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

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

That is so. Abandoned to the power of our natural forces, children of a nature subjugated by millennia of struggle against the forces of hell, it was impossible—for both Jews and Gentiles alike—that without the Grace of the Eternal Judge, incarnated in Faith, the human race could shake off the yoke of its legacy. By inertia, their behavior was War, Corruption, Murder, slavery, and Evil.

But now, freed from the Law, we are dead to what bound us, so that we may serve in a new spirit, not in the old letter.

Adopted anew by God, for we were created to be His children, the invincible Power of Faith banishes from our carnal heritage its fate; and by becoming His, we inherit the Strength of His Spirit, which was manifested in Christ Jesus, our everlasting Model, the living Image of the Invisible God, the immaculate

reflection of His Personality. What man could not achieve through the fear of God, God achieved through love

The Law and Sin

What then shall we say? That the Law is sin? By no means. But I would not have known sin except through the Law. For I would not have known covetousness if the Law had not said, "You shall not covet."

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

specific, concrete end. It is from this end that a law imposed by the arbitrary interest of a legislator without a Conscience—that is, deprived of all Spirit—is evaluated, the Spirit being that through which Morality is transfigured into a pillar of the edifice of human conduct, inviolable and indestructible from this day forward and forever.

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

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

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

I do not know to what extent it is wise to argue in favor of the sacred natural right of every creator. It would be the same as trying to talk to a beast. Yes, it sounds nice—a man talking to a wolf or a dog. But only someone out of their mind would engage in a metaphysical dialogue with their cat.

Everything has its limits. And just as much of a beast is the one who hunts for sport as the one who does not hunt to eat when it comes to a matter of hunt or die. So, among God's children, it is a right that Conscience be shaped by the Universal Conscience that reigns over all Creation. The opposite—that each race and society have its own Law—is to bless destruction as a natural element of existential coherence.

But when sin took advantage of the Law, it stirred up every kind of lust within me, for without the Law, sin is dead.

Let us note, however, that this formation of the Human Conscience was subject to a historical disruption, due to the biblical causes known and recorded in the episode of Adam's Fall. And wherever the Law should have been established over civilization as a whole, the Law was suddenly abandoned to human forces alone and, consequently, exposed to being trampled by the

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

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

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

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

We observe, in fact, that the world of Adam after the Fall lived by no law other

than its instincts. Free to act and lacking a Universal Law against which to measure its actions, the post-Fall world charted its own course without any awareness of the End toward which its lawless actions were directed. Thus, God, on the one hand, predisposed His creatures toward absolution, and, on the other, laid bare the Reason why His prohibition regarding the Knowledge of Good and Evil is Eternal. He did this by revealing its effects upon the Nations of the Earth.

And I was left dead, and I found that the commandment that was meant for life was instead for death.

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

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

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

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

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

And yet, despite everything, the conflict rages on because without the Spirit, the fate of every society is ruin, its extinction, and disappearance from the universe. Hence, with Saint Paul, let us say: the Law is holy, and the commandment is holy, just, and good. From this it is clear that it is not our Faith that must conform to the carnal structure of the worldly law, but rather the world that must be conformed to the Image and Likeness of the Conscience of the Spirit—the Faith.

The Evil Power of Sin

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

The good, unquestionably, is the Law. Not only because without the Law, natural conscience would find no ultimate dimension in which to find its universal strength, valid in all times and places. But also because without the Law, the will of every free, intelligent being—provoked by the vision of an ontological state alien to natural coexistence—would find no restraint from transforming itself into a murderous beast against which the only possible recourse is to hunt and capture it, just as we pursue a wild beast that terrorizes the population; and the entire population, united against something non-human, sets out to hunt it down and destroy it immediately—without granting the beast the laws of mercy natural to the human world. The evil power of Evil lies, therefore, in making its rebellion against the Law a mark of superiority over those of us who find in the Law our universal and everlasting Good. This is something we unfortunately still see in the flesh even in our own times, when we can still encounter cries of rebellion against God, the State, and Man on the grounds that Rebellion is the natural and superior state of the human being. Such discourse, when put forth, pushes its followers beyond the bounds of humanity, causing the criminal acts of such a murderous beast to be compared to those of a savage beast to which human law cannot be applied and for which only immediate destruction is appropriate. Thus, according to the Apostle—and as every Christian agrees—sin, seducing with its power, drags man away from his natural condition; and, believing himself superior to the Law, he evolves toward a new, unnatural state, characteristic of wild beasts—against whom, since they are devoid of human reason, the only appropriate response is to hunt, capture, and destroy them. Consequently, nothing and no one can place itself above the Law. The Law is the supreme good, the indestructible

rock against whose eternal precepts the earthquakes caused by the savage rationales of political parties and states crash—parties and states that find in a theory of “ ” “Power,” and “Race” the bridge that distances them from human nature and, though human in origin, by taking the leap from Man to Beast, end up becoming a race of demons. From this, we see that the necessity of living in the light of the Law—in this case, the Word of God—is the eternal guarantee of peaceful coexistence among all the nations of creation. Conversely, to despise a creature because of its need for the Law is a criminal act that drives the madman to bestiality, and ultimately invokes against his voluntary and irreparable madness the law that applies to murderous beasts.

For we know that the Law is spiritual, but I am carnal, sold into slavery to sin.

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

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

Such is the state of the human condition when separated from the Law of Christ. St. Paul thus lays bare, exposing his past to the judgment of reason, the true cause of humanity’s inability to attain its freedom. The cause of our own destruction lies not outside us, but within ourselves. And it is logical and natural that this should be so. No one is unaware that a pattern of behavior—even when enforced—established over centuries and millennia ultimately causes a

hereditary, malignant perversion in the individual, affecting both the person himself and his society as a whole. Given that humanity in general has been subject to the slavery of the Empire of Evil for four millennia—and the Jewish people in particular for two millennia—as of the date this Charter was signed, it would be a stretch to believe that such behavior, even if enforced, would not generate a hereditary legacy. Obviously, Christian freedom implies liberation from this inherited behavior, ingrained in the flesh of the parents over—as of today—six endless millennia. To see the hereditary basis of this behavior, one need only observe the effect that the history of a genealogical branch—during a short succession of generations devoted to a specific social action—has on the latest generation. This genetic predisposition found within a human lineage is merely evidence of how inherited family behavior transforms and gives rise to specific genetic characteristics. All the more powerful, then, must be the specific imprint that hundreds of generations subjected to a specific behavior transmit to the latest generation. When this behavior is good, blessed be God; but when it is quite the opposite, human beings find themselves enslaved by their parents, and freedom is as necessary to them as water is to the earth, for Nature serves its Creator and tends, by inertia—without any Moral Law on its part—to eliminate that part of the biological mass that does not submit to the Law of Creation. This is not to view rebellion against parents as a universal law, especially when it is the parents themselves who lived under that law of slavery and, as we see all around us, still live as slaves to a behavior that tends to lead them to their destruction. But it is evident that, beyond obedience, parents cannot demand the enslavement of their children on the basis of respect for paternal bonds. What is needed is the liberation of both parents and children, for all are subject to the same law of slavery imposed by a millennia-old heritage that, at its origin, is alien to the very law of humanity. This total liberation is achieved exclusively within Christianity. For non-Christian liberation leads from one set of chains to another, from one forced-labor camp to another. It is in the Christian Being—and only in the Christian—that Man is freed from all guardianship and is realized as a Full Individual, that is, a child of God—a Fullness in which parents and children look one another in the face and are united forever in the everlasting Identity implied by God's Fatherhood over all men.

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

It could not be otherwise. The opposite—believing that the Law is evil, understanding the Law as flowing like a river from the Divine Source—stems from an evil mind. Every law that proceeds from justice is good, and rebellion against its proclamation is an act of savagery which, as stated above, leads the rebel to the free denial of his own humanity. And in this sense, what was true yesterday is true today and forever. The Law is not good today and bad tomorrow. It is so only in relation to those who wish to do evil and need to transform Good into Evil and Evil into Good in order to commit their crimes with impunity. The

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

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

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

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

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

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

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

of God there is no division. A single Intelligence is the one that works through its Thought in all of God's children. St. Paul is revealing to the Christians of Rome the law that prevailed among their fellow citizens, by virtue of which they had to be understanding toward them, while at the same time, through their knowledge of the state from which they were rescued, winning them over to the Faith by the example of the Freedom won for all by Jesus Christ. This reason and example remain alive among us with regard to the world that still lives without the Faith and, bound by the chains of their fathers, remains far from the Truth.

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

Saul, therefore, was bound by the law of his fathers, by virtue of which he had become a criminal. And from that bondage his crimes were committed, so that the commandment, "Honor your father and mother," became the cause of children's transformation into offenders against the other commandment, which says, "You shall not kill." But it was not the Law that was evil, but rather the human interpretation of the Law. For the Law does not say, "Honor your parents by killing your neighbor, your brother." It is man who says, "By killing your brother, your neighbor, you honor your father." Thus, since human interpretation is the root of the crime—as seen in Saul—the father becomes a criminal, and consequently, by standing outside the Law, the son is absolved of the obligation of the commandment, which applies only to those who live under its authority. But for the Christian, such a criminal relationship is impossible, since fatherhood refers to God, who, in saying, "You shall not kill," demands as honor obedience to His commandment. Let me explain: by this Law, every Christian is free from any obligation to any human being—whether priest or bishop—that implies slavery to that person's will and entails a criminal act based on the interpretation of the Word of God, if that interpretation promotes crime. Such a person—whether a priest or a bishop—stands outside the Law, and consequently, their failure to be expelled from the Church constitutes a violation of the Faith of Christ.

Consequently, I have this law within me: that, while I wish to do good, it is evil that clings to me;

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

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

Knowing oneself—what we are, who we are, where we come from, and where

we are going—is the fullness of being. This Knowledge, insofar as it is the ontological fullness of the life of the Self, is humanity’s supreme joy. There is no greater pleasure that a human being can experience. All pleasure is nothing compared to the joy of true Knowledge of the human being that we are. This human being, the image of his Creator, delights in the Law of God with all his mind and soul because it is that Law that is the source of the boundless freedom to which the human being has aspired since the beginning of his existence. It is in the Word of God that Peace, Justice, Law, Equality, and Fraternity among all creatures of the Universe are sustained. It is through His Word that we have been made heirs to eternal life. How can we not worship His Word and dance to the rhythm of its echoes! Children of God from all nations and races, His banner is a banner of love; His standard is a standard of joy. Clap your hands and lift up your souls, for the Promise is sure: “Your children will take possession of the gates of their enemies.” Hallelujah.

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

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

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

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

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

The Life of the Spirit

Surely this chapter and the classic struggle described in the Christian catechism against the world, the devil, and the flesh are closely related. That the world is in constant battle against Christianity needs no proof; the number of times the world has launched attacks against Christianity—from Roman times through the communist era to the Islamic era we are currently experiencing, when millions of people are being murdered simply for being Christians, the most recent two

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

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

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

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

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

For the guarantee of Freedom is Knowledge, and the workhorse of Evil is Ignorance—from which we are set free by the Spirit of Christ Jesus, the soil in which our Thought takes root, is nourished, becomes a tree, and grows. Hence we can say with full knowledge: We have the Thought of Christ. And if His Thought, then His Spirit. And if His Spirit, the law of inheritance to which the savage man—abandoned to his own strength, in whom the animal nature prevails over intelligence—is subject, has no dominion over our will, thanks to whose freedom our will is stronger than the temporal tendencies of the world and our thought deeper than that of the wise men of this age.

For what was impossible for the Law—because it was weak through the flesh—God accomplished by sending his own Son in the likeness of sinful flesh and for sin, to condemn sin in the flesh,

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

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

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

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

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

To see what carnal things are, one need only glance at history—so as not to condemn the present—to see what the things of the flesh are. Power, wealth, and pleasure are the three great tendencies typical of the rational animal. Nothing and no one can stop these instincts once they are unleashed. Crime, Offense, and War

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

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

Eternal life and universal peace—these are the two great driving aspirations inherent to humankind. They are aspirations because they are implicit in human intelligence, and they are driving forces because, as goals, they serve as both starting points and the path toward their attainment. These aspirations are shared by science, for example, but faith separates us from it, since the scientific animal uses war as an instrument and the manipulation of nature—including humankind—as the path. A path that leads, as we are seeing, to the destruction of the world. A point that does not bother the “scientific animal,” as we observe; rather, instead of stopping it, it drags it further and further in the direction it has taken.

Therefore, the appetite of the flesh is enmity against God and is not subject to—nor can it be subject to—the Law of God.

This is evident, for if science leads to the destruction of humanity and nature by proclaiming the animal nature of intelligence—reducing it to the mere reason of beasts—and if God’s will is that humanity’s dominion over nature not be used for dominion over and against humanity, and since science makes this natural dominion the property of a group of human animals—whether politicians or of any other kind—and imposes the laws of nature upon these groups to enforce that power over other human groups, science cannot accept or submit to the Law of God, whom they must repudiate and banish from consciousness through the dissolution of all genetic morality, in order to achieve the pathological end that is natural to the science of beasts, namely, the transformation of the chosen ones of evolution—the Strong—into the superman, and of the masses—all of us—into

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

Those Who Walk According to the Flesh

In this chapter, we explore the wall between the flesh and the spirit that Faith itself erects between Heaven and Hell, between hope and the emptiness of the future. Let us bear in mind that the great difference between the Christian and the person without Faith lies in, is woven around, and is articulated through the eternal life that God imparted to His entire creation. Although the idea of a final judgment and a paradisiacal afterlife is a legacy from the world of Adam to the ancient nations, that legacy found its ultimate fulfillment in Jesus Christ, through whom we came to know that the hope of eternal life is realized in the Kingdom of God. On Earth, there are other religious societies that claim this idea of Christianity for themselves, even though they do not accept the faith of Christianity itself. The fact is that Jesus Christ was the incarnation of that Idea, and not accepting his Gospel is to seek to nullify his Doctrine of Faith and Hope by following the tactic of joining the enemy to defeat him. St. Paul is therefore not lying when he states that:

Those who live according to the flesh cannot please God;

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

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

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

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

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

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

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

This is what Faith is all about. And once again we observe St. Paul's approach, in which he always includes in his judgment the need not to lose sight of reality simply because one has taken on the name "Christian." This vigilant and defensive judgment is necessary for the life of the Self, and this includes the bishops themselves in that judgment, regardless of their place in the hierarchy of the churches. For St. Paul did not address this Epistle exclusively to the rank-and-file Christian, but rather directed his words to all Christians as a whole, both priests and the faithful. And the opposite—that priests and pastors, being Christians, were in no way the intended recipients of the Holy Spirit's words—would be a diabolical aberration of the kind set in motion by Satan in Eden, who, being a son of God, used this Divine Garment to send us all to Hell. To believe that the habit makes the monk is suicide. And to believe that simply by donning a miter the head is sanctified is a crime against God and Man. Now, Judgment looks to words and deeds, and before the Tribunal of the children of God, every man stands as naked in regard to his words and deeds. On the contrary, to believe that the habit makes the monk—and that by virtue of being elevated to a certain position, one is automatically freed, if not already so, from sin and crime—is an act of suicide against the Faith of Christ Jesus Himself, who, being the King of the Universe, stripped Himself before God to reveal to us that it is not clothing but the Self that will stand, for better or for worse, before the Judge of all Creation.

Therefore, brothers and sisters, we are not debtors to the flesh to live according to the flesh,

Never. It was not through the works of Death that the miracle of being born into the life of the Spirit of eternal life is fulfilled within our Being. It was the Arm of God, the Author of this Work, through which the boundaries within which Death had confined the Consciousness of Man were broken down, and the Human Mind has been restored to the Freedom of the children of God—the Freedom for which Man was created. It is not, then, through the work of human reproduction and multiplication that Faith managed to articulate its Doctrine among us, for in that case the Incarnation would not have been necessary. On the contrary, the Incarnation laid bare the factual impossibility that has existed from eternity regarding the fulfillment of the Mystery of Creation—life in the Image and Likeness of God. This impossibility was overcome by God; and the Incarnation is the greatest hymn to that Victory. If, therefore, we are indebted to anyone, it is to the One who raised Jesus Christ from the dead, for in that Resurrection God, through a historical event, confirmed His Victory over Death, which became a consummated fact. Through this event, God wished to reveal to us that Life—not through evolution, but through His Power—comes into being to enjoy days that never end, in the image and likeness of His own Life. And since we are born to enjoy life in His image and likeness, what is best for every person is to live in accordance with this New Universal Reality. By a law foreign to God's Will, we must die; but by the Law of God's Power, that moment is merely a point on the

timeline of our eternal life. We close our eyes to the Earth to open them to Heaven—yes, as Paul says, we have lived on Earth as if we were already in Heaven.

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

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

Faith boils down to this mystery of life.

The Christian, child of God

Behold, what was written in the Beginning—"Adam, son of God"—is written again at the End: Jesus, son of God. Through this, God demonstrated before all the nations of the universe that He never condemned Man to eternal banishment from His Kingdom. But having broken His Commandment, the very force of the Law judged the offense, and according to its causes, He administered Judgment. The sentence against the human race was final, but only for a time, as befitted the nature of the crime itself. The Day of Freedom would come; the Day when, once the Crime—for which the Mind of Man was confined within the walls of Ignorance—had been punished and the sentence fulfilled, the Gate would open, and Man would take possession of his Inheritance, the Spirit of God, the Spirit of Yahweh: "Spirit of Wisdom and Intelligence, spirit of Understanding and Strength, spirit of Counsel and the Fear of God." In short, the Spirit of Christ. But God, in His wondrous omniscience—and having suffered, against His Will, the loss of His son, Man (that is, us)—wished to celebrate the Feast of Liberty while we were still in exile from His Spirit, through the vision of the True Nature of His

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

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

Such is the Christian redemptive reason under whose influence Civilization leaped from Philosophy to Science—a leap that Civilization, on its own—as seen in its death at the hands of the Barbarians and its resurrection through Christianity—could not have accomplished, and which, thanks to Jesus Christ and his Disciples, took place. St. Paul’s statement is not, therefore, without basis. The Christian movement’s recognition of its divine sonship stems from the glorification of the One who extended His fatherhood over all, by whose will that leap forward in civilization was made possible and without whose power and wisdom civilization would never have emerged from the tomb in which it was buried by the Attilas of those centuries. To Christianity—and to Christianity alone, speaking among men—belongs the imperishable glory of having brought about the miracle of the Renaissance of Civilization. The alternative view—that without Christianity, Civilization would have survived the weight of the invasion and destruction of the Ancient World—is sheer madness. The effects of that feat are plain to see. That some now wish to delegitimize those effects based on the limitations that have been set in motion is discourse stemming from the same insane root as before, and it falls within the natural discourse of the brainwashing operation typically carried out by the enemies of the Christian Revolution—for whom hell existed before them and paradise begins to flourish at the feet of their leaders, born for eternity. The violent, schizoid effects of this brainwashing are evident in flesh and blood at the Cemetery of the Twentieth Century, where they sought to bury Christianity in the name of universal revolutionary causes which, curiously enough—and contrary to the goodness of their origins—plunged the world into the hell of the world wars.

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

Before anything or anyone, then, we must not have to excuse, justify, or simply make others understand our right to live and govern our Civilization in accordance with the realm of the Universal Divine Law, which, through its wisdom, keeps all the Nations of Creation alive and in constant growth. That we should have to justify what we have purchased with our blood is a demand impossible to satisfy, because such a demand implies our renunciation of the governance of our Civilization. Our right to the universal governance of

civilization cannot be disputed or called into question.

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

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

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

Timidity and charity taken to the extreme of allowing oneself to be crushed by those who exploit our reason and desire for peace to annihilate the Civilization that our fathers founded with their blood—and upon the treasure of their imperishable sacrifice—annihilate our Right to the Government of Civilization, which belongs to us by blood and by the Spirit; timidity is, today, a confession of renunciation of the Faith into which we were born, in which we were raised, and by which we live. Children of God, as St. Paul says elsewhere, the family of Christ Jesus through the work and grace of the Spirit of God—everything belongs to us, both the things of Heaven and those of Earth. Now then, if there is division among us over purely theological matters stemming from causes that have long since disappeared, how will we make our right a reality!? Can God the Father possibly tolerate such discord among His children and servants for much longer!? Will not the Day come when He must put an end to such division in His House and Kingdom through the proclamation of His unifying Will!? We shall see in the next chapter that Yes

Present sufferings compared with future glory

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

No one in their right mind lays down their life for a cause unless that cause holds within it a goal whose fulfillment makes such a renunciation of earthly life

an act of indescribable beauty. It is understood that we are speaking of renunciation in the manner of Jesus Christ, of which St. Paul is the example: renunciation of life without any act of terror involved, unlike one who drags as many people as possible into hell. We must distinguish between the renunciation of the wise and that of the fool. The fool's renunciation is the one demanded by Islam; the wise man's is the renunciation manifested in Christ. But it is not only we who must learn this distinction; the Jews, too, must learn it through the example that exists within their own territory. They need only compare Islamic renunciation—which demands terror—with Christian renunciation, divine by its very nature, in which the Jews played such a significant role during the execution of the wise founders and builders of Christianity. To think that the Jesus-Christian Renunciation was an act of madness is in itself an exercise in madness when one has before one the Difference between the Divine Renunciation, represented by Christ, and the Infernal Renunciation, represented by the Martyrs of Islam. The Jews, as the physical and spiritual descendants of those executioners of the innocent, must—through the distinction provided to them by God Himself—open their eyes and see their part in the Holocaust of Christianity, in their persecution of the early Christians, in order to heal themselves of the madness that still afflicts them when they think of Christ. A madness that leads the most fanatical among the Jews of the world, on the one hand, to deny the Christian Holocaust committed by their forefathers, and, on the other, to the mad belief in the messianic elevation of the Jewish people to the Throne of the Earth—something that will happen one day... ..perhaps over the corpses of 2 billion Christians, 1 billion Muslims, 1 billion Communists, and 1 billion Hindus? One need only compare the figures for the Jewish people to react and realize that this messianic element within their society is one of the vital factors keeping alive the hatred of the world—and especially that of their Arab neighbors—toward Judaism, causing them, through their own fault, to confuse the State of Israel with the delusional Zionism of those who truly believe that Jerusalem is destined to be the capital of the future Empire of the Earth. Such rhetoric can come only from the mouth of a madman. The Expectation that has kept all creation in suspense is not of this nature.

For the anxious expectation of creation awaits the manifestation of the children of God,

Before the Birth of Christianity, the Jewish Expectation envisioned the Coming of the Universal King—the One whom the descendants of those who crucified Jesus and decreed the Final Solution against his Disciples—men, women, the elderly, and children—still await. From a biohistorical perspective, it is very difficult—if not impossible—after three anti-Christian persecutions on Jewish soil, to see a complete lack of connection between Jewish anti-Christian activity in the capital of the Empire and Nero's persecution following the Great Fire of Rome. That Flavius Josephus was elevated to the friendship of Caesar, after having acted as a Judas among his own people by handing over Jerusalem

after burning its archives, and from that position reinvented the history of the Jews, employing the mechanisms of power to erase from his people's memory the Christian Holocaust in which Jerusalem played a leading role and its part in the Roman anti-Christian persecutions; this elevation of the "Judas of the Jews" to the glory of the historian—with absolute freedom to rewrite the past—is a biohistorical prison within whose walls the conscience of the modern Jewish people lives in exile from the international “ ” community, deprived of full equality and respect. The Messianic expectation has been fulfilled. God abolished every crown in the universe and placed His kingdom at the feet of His Firstborn and Only-Begotten Son, thereby making Him the One and Only Eternal King of His creation. What took place in heaven was to take place on earth. However, having one universal king in heaven and another on earth contradicts the principle of universality in creation. Hence, Jewish fundamentalist messianic hope is sheer madness, and the Expectation of Creation of which Saint Paul speaks has nothing to do with the act of destroying humanity that Zionist fundamentalism represents—even if it does not explicitly state so—as a prerequisite for its infernal messiah to reign over a world turned into a nuclear graveyard. The expectation of which the wise author of this Epistle speaks has to do with the Restoration of the Project to Form the Human Race in the Image and Likeness of the Spirit who said: “Let us make Man in our Image and in our Likeness.” This Divine Project was universally abandoned due to the Fall of the Jewish people's carnal father—a Fall that dragged his entire world into hell and, by extension, the rest of Humanity yet to be born. Yet since God is Almighty and His Word is Eternal Law, it is unthinkable that a setback in His Project could lead to the total destruction of its fulfillment. This is where the Serpent erred. Its murderous and suicidal reasoning manifested itself in the instigators of the Christian Holocaust, when they told themselves that if they could defeat the Leader—whose powers were unimaginable—they would have an easy time with “the eleven cowards” who ran away and left him alone before his judges. A Divine Plan may suffer a setback that forces it—as we might say artistically—to improvise, but of course what cannot happen is for a Divine Plan to be destroyed, by nothing or no one. The victory of “the Eleven Cowards” is the best example and proof of God in the eyes of today's Israel. It is from this proof that the Jewish world must base its thinking when reinterpreting the Serpent's rebellion. In other words, God was not referring to a specific man or a specific people when He said, “Let us make man in our image and likeness,” but rather, having created the entire human race, God included in this Project of Creation all the peoples and men of the Earth. Looking at the fulfillment of this Universal Plan—interrupted in Eden, never revoked, taken up by Abraham and Moses, and finding its beginning anew in Jesus Christ—and seeing that it was not yet consummated (as was evident from the facts), Saint Paul echoes the longing of creation and proclaims the validity of the Divine Will. Judaism in general closes its eyes to reality and refuses to see that this ongoing Project is called Christianity. Jewish fundamentalism, in particular, manipulates

the state of perpetual hatred between Islam and Judaism to keep the State of Israel blind to the fact that the doctrine of current Zionist fundamentalism represents an aggression against the region by declaring that the borders of the Messianic State extend from the Mediterranean to the great rivers of Mesopotamia. The enemy of peace, in this regard, lies within the state's borders .

For creatures are subject to vanity, not willingly, but because of the one who subjects them

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

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

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

Hence, our beloved Paul says with emotion: I am convinced that the sufferings of the present time are nothing compared to the glory that is to be revealed in us. For, indeed, all flesh is dust, but Mankind, by Divine Will, became the Body of the Son of God.

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

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

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

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

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

In this, as in all else, wisdom reigns. The End is there, in the Beginning, but the how and the when are matters known only to God. What falls to us is to do God's Present Will, for Tomorrow will already have its own concerns

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

The Spirit prays within us

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

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

That being said, Saint Paul, like the other Apostles, takes a step forward and places the Christian before God with a request, namely: "Ask, and it will be given to you." Now then, ask for what? The very structure of the "I" of the One who said, *"I am who I am,"* presents a Personality perfected in His Consciousness—

—before whom we may place the desire of our hearts. And since His “I” is a perfect reality, the desire of man stands before two doors. One is called Good, and the other Evil. And God, as an ontologically perfect “I,” cannot act against Himself on the basis of love. To use, manipulate, or exploit love in order to use, manipulate, or exploit the person He loves is the Achilles’ heel against which the arrow of evil—from the simplest to the most complex form—aims its shot. We see in the Case of Adam how this arrow was used by Satan against God in order to obtain from Him, through love, what could not be obtained from His Self through Reason. Having overcome this trauma and turned wholly to Faith, our dilemma lies in the conflict between our desires and a Divine Being whose Mind’s laws are inviolable and incorruptible, and nothing and no one can cause Him to go against His Self. It is therefore impossible to know what the laws of His Mind are without Him first revealing His Spirit to us. We find this in the words that fill the most voluminous book in the history of humanity—the Bible—due to its depth and breadth. There, the roots of that Self—in whose image and likeness Man was created and restored in Christ—are revealed to us when it is written: “The Spirit of Yahweh, the Spirit of God, is a spirit of wisdom and understanding, of counsel and might, of knowledge and the fear of God.” Nothing could please our Creator more than for us—lacking those qualities inherent to His Being—to pour out our hearts into His hands, asking Him for boundless wisdom to penetrate the mystery of all things, discovering, in the light of His guidance, the answers to all the problems plaguing our world. The implication is Faith, but since we are speaking among Christians, it is unnecessary to bring this up. The same applies to the impossibility or possibility of God’s power to open the door of His omniscience to us. There is nothing that can melt the Being of that Divine I with a greater guarantee of success than asking Him for that for which He created Man.

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

That is to say, if it is up to man to ask for what he does not have and for what his being longs for, it is up to God to give—because He has it—that which His creature aspires to; and just as man asks for what he wants, God grants it by discerning in the one who asks the end toward which his desire is directed. Now then, Christians, as spiritual descendants of Christ—the immaculate root who brings us to birth for His glory before all nations—that incorruptible root imprints its seal upon our desire, and through that imprint obtains from the One who holds all power that which He Himself, in His glory, has signed in our desire. To hell, then, with Doubt. The very One who stirs it up is the One who grants it. The one who asks and the one who gives are both the same, one and the same: God in Christ, Christ in God, the very Spirit of eternity who pours Himself out upon all creation to clothe all things in everlasting immortality. “Intelligence without measure”—there is nothing on Earth that a man can ask for that he might more swiftly receive an answer from God, and His answer is a “Yes,” a “Yes” as

beautiful as a father's gaze upon his son, as breathtaking as the kiss of dawn upon the morning, an all-powerful and omniscient "Yes" that shapes minds and writes the History of the Ages from the tips of man's fingers. The Spirit that sustains is the one that whispers words of wisdom. Go forward, then. Or do you think that even if your parents are wicked, if you ask them for bread, they will give you a stone? If yesterday Doubt was the province of the "brave," today Doubt is the hallmark of cowards. In God lies all Power, yes, but also all Knowledge. His Omniscience extends its boundaries to the shores of the Cosmos and penetrates the fundamental abysses of matter. There is nothing that the Creator's Intelligence does not know. There is no problem whose answer He has not already discovered. Nor is there any universal law that exists without His knowledge. Man, like a child prodigy opening his eyes to the universe, drew his idea of the world in the sand on the beach from his precocious genius, bewildered by the vision of hell. But today, man's childhood is but a memory, and his adolescence a thing of the past. And in his crisis of adulthood, he is devouring his own world. Just as yesterday only Christ could prevent Civilization from sinking never to be reborn, today Christianity is the historical force in whose hands rests the Future of the Fullness of the Nations. But that Future has its Tomorrow not in the force of arms, but in the Freedom of a boundless Intelligence that makes Creative Omniscience its Source of action. "Ask for the Spirit of Yahweh, the Spirit of Christ, the Spirit of God: wisdom and intelligence, understanding and strength, counsel and the fear of God, and God will give you what He bequeathed to humankind from the beginning of creation—an inheritance from which we were deprived by betrayal, and which His Son enshrined in His will for His offspring, those who were to be born and whose coming the entire creation has been eagerly awaiting—offspring born to enjoy the freedom of the glory of the children of God."

God's Plan for the Chosen Ones

It is difficult to say to what extent the obvious needs to be explained, made understood, laid bare from side to side and left naked so that minds unaware of their own essential nature may at least—if not grasp the nature of the true reality of all things—then at least perceive the connection between that nature and their own intelligence, which slumbers beneath the heavy chains of daily necessities. Those who kept watch but moved about in darkness, instead of defending human frailty, used the state of general unconsciousness to elevate themselves as some sort of superhuman gods at whose feet both power and glory were to be laid. Elevating one's thoughts to perceive the true nature of the universe in the mind of the One who gave it origin and form became irrelevant, primarily because the satisfaction of one's own ego was better served by slavery than by the freedom of the peoples and nations—at whose expense, and in violation of the law, they

reaped great profits. The case was all the more criminal in that sweat gave way to blood. The situation—, therefore—in which, because of the Fall, God had to restore His Universal Plan for the Creation of Man in the Image and Likeness of His Son—gave rise to concrete, specific realities, sometimes devastating and at other times full of grace, along the path of which the Divine Will had to make history.

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

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

For those whom He foreknew, He also predestined to be conformed to the image of His Son, so that He might be the firstborn among many brothers;

For many centuries, Almighty God kept his nerves ablaze under His all-powerful control. We see a picture of the state of his nerves in the burning bush that was on fire but not consumed. Neither did the fire go out, nor was the bush consumed. Perfect control of his nerves. So perfect that even the enemy of his Creature and his Creation dared to appear before his throne because it was impossible for him to detect in the Being of the Creator the Fire that, in response to his Crime, was devouring his Mind. The wait had been long. The Restoration of the Divine Plan to form Man in the Image and Likeness of His Son had been brewing in His Omniscience for millennia. We see it in the Bible—the perfectionist attention to detail of its Author. So when the Day arrived, He Himself

chose from the wombs of their parents those who, at His appointed Hour, would answer His call.

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

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

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

And yet the End was the Beginning of a New Reality—for the Chosen Ones, because from the depths of death they were lifted up to the heights of the throne of the Son of God. And for the human race, because at the price of His blood, the children of God—the descendants of Abraham—restored for all eternity the sacred bond between man and God, sealing with His Cross an everlasting covenant, by which humanity in Christ will never be destroyed.

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

This was the Reward, the goal toward which the Chosen Ones strove, and before which—knowing through the Word and the Flesh that the price was the Cross—they neither lost heart nor trembled, but, looking upon us, the fruit of His Blood in the Spirit, they stripped themselves bare and cast their flesh and bones to the lions and the fire. The world and all that it contains, therefore, belong to the Christian. As has been

seen over the past two millennia and is set to become historical reality so far this century.

Who will bring a charge against God’s elect? Since it is God who justifies, who will condemn?

This was implied in the Creation of Man: “Let us make man in our image and likeness, so that he may rule over the fish of the sea, the birds of the sky, and everything that moves upon the face of the earth.” But we were dispossessed of our inheritance and forced to live in our world as though we had fallen from another planet, and the world rose up against children not born of its own flesh. Yet this was only for a time—the period during which the Judgment against our disobedience remained in effect. Once that time had passed, Man would be restored to his inheritance. Man in Christ—never again apart from Him, it is understood. Justified, then, by the Blood and the Spirit, the future belongs to the Christian.

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

And since He is our Savior, the Arm of God, the One through whom the Almighty executes His works, who will prevent us from taking possession of our inheritance? That is to say, who will cause God to abandon His Plan of Universal Salvation, block His path, and prevent Him from completing the restoration of His creature in His image and likeness?

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

Communism, Islam, Socialism, Atheism, Scientific Materialism? All are movements of darkness in the light of the dawning Day, and like the serpent that writhes after being beheaded, they thrash violently before expiring forever. No one can change the past or erase from the Book of Time the future that God has in mind.

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

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

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

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

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

Our Apostle is absolutely right. And let anyone who wishes to say otherwise go ahead.

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

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

The Apostle's Feelings Toward the Jews

I speak the truth in Christ—I am not lying, and my conscience bears witness with me—, in the Holy Spirit,

Truth...Christ...testimony...conscienceHoly Spirit! There are words

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

heralding the total destruction of the Human Race. Poor Adam! On his knees in the dust, suffering visions of terror, the memory of the future falling upon his conscience with the force of a whip upon Christ's back; on his knees, screaming in pain with tears mingled with blood—the blood of his children and that of the children of his World—under the hooves of the forces of Hell, unleashed by his Fall, buried in a pain stronger than the pulse of Creation in the very core of the spirit that God poured out upon the people of the Earth in the Beginning. Where glory had been written, destruction would be written; where honor had been written, devastation would be written; where the name of the city of God had been written, extermination would be written. And he, Adam, had been the cause of the universal destruction of the human race, of its Fall from the gates of Immortality to the total extinction of its world in the dust of Death.

I feel great sadness and constant pain in my heart

This Heritage was Adam's legacy to Seth, which passed from Seth to Noah, from Noah to Abraham; it conceived the Crown in David, poured out its consciousness into the prophets, and was received by Jesus Christ, son of Mary, an Israelite by birth, for the manifestation of God's Universal, Imperishable Love toward His Human Creature and as a consolation to the nations—both those that had died and those yet to be born. In his heart lived the sorrow that Adam had once felt, and under whose weight Adam believed he would die of pain and anguish; and it was from this Consciousness that Paul addressed the Romans. For if Adam fell to his knees as he beheld in a vision the end of his world, the Apostle—though sustained by the Holy Spirit—wept in a vision over the impending destruction of the Israelite people, which would be as real as the vision Adam had experienced after his Fall.

For I would wish to be accursed by Christ myself for the sake of my brothers, my kinsmen according to the flesh,

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

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

For whom he felt, as could not be otherwise, the deepest affection. Let us not forget that the very same man who, in his Christian passion, now pours out his words like rain upon the land of the believers—this very Paul—was the Saul who, with the same fervor, rained down fire upon these very Christians in the name of

that adoption, of that glory, those covenants, that law, that worship, and those promises of which the Israelite took pride—they were his glory and the cause of his contempt for the other nations.

Theirs are the patriarchs, and from them, according to the flesh, comes Christ, who is above all things, God blessed forever. Amen.

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

And it is not that the word of God has fallen empty, for not all who are of Israel are truly of Israel,

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

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

The Christian schism within the Israelite community, therefore, stems from the very reason why Abraham was blessed by God. And this is framed within the Consciousness that Adam bequeathed to his descendants, by which—and because of his fault—the human race was deprived of the Future that God bequeathed to all the nations of the Earth. A fault that God, in His Justice, revealed to us as

limited to Adam's ignorance of the knowledge of good and evil, by virtue of which Ignorance the Atoning Sacrifice was required—in whose Blood the sought-after Redemption would be consummated, and through whose Consummation the Gates of freedom and the glory of the children of God would be opened to the human race in their fullness—a glory that had been taken from us by the Fall of the father of this very Abraham. Thus, as a result of the Universal Atoning Sacrifice—of which the symbolic sacrifice of “ ” Isaac was the model—the children of Abraham would be counted by virtue of this Patriarchal Consciousness and not simply by virtue of being blood descendants.

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

Let us say, in defense of the Jew and for his own good, that it was impossible for any man—not even for the very murderer of Adam and his world—to conceive of the way and manner in which the Son of Man, the son of Adam, would crush the head of the Leader of the Rebellion against the Kingdom of God. Not even Satan himself, having access to the Presence of God, as seen in the Book of Job, was able to enter the Mind of the Omniscient Father of all the princes of His Empire. The fact is that the deadly duel between Satan and the Son of Man—that is, Christ—had been foretold from the very Day of the Fall. And because Cain, wanting to be the chosen Champion to test his strength against his father's Murderer, yet unable to comprehend the Divine Reason, killed Abel in an attempt to force God—since his father had no other sons—to proclaim him His Champion. God's merciful judgment against the fratricide lays bare this interplay of emotions underlying Abel's death. I mean to say that God's own Only-Begotten Son became incarnate in the Virgin, his spirit focused on the Idea of the Messiah in the manner that post-Davidic Judaism had put into circulation—an idea that cost the kingdom of the Hebrews its destruction. The Episode of the Child in the Temple is the Historical Event that marked what we call the Rebirth of Jesus, who became Christ upon discovering in his Father the True Image that swirled in the Mind of God. The Mace of the Avenger of Adam's Blood was the Cross. An unfathomable and ineffable mystery to his blood brothers in Abraham, the Cross would be the Weapon with which the Son of Man would crush the Serpent's Head. Trapped as the children of Abraham were in the very same Ignorance—under the cover of which the Enemy had plunged the dagger of Betrayal into Adam's chest—it was now their descendants who, crushed under the weight of that same Ignorance, plunged the dagger of rebellion against the Kingdom of God into the chest of Christ Jesus, the Son of Man. Thus, as both groups awaited Him—both the children of God allied with the Serpent's rebellion and the children of Abraham under the crown of the Caesars, both ignorant of the nature of the weapon with which God would arm His Champion, fulfilling through His Arm the Promise: “He will crush your head”—both joined together to carry out the same act: the crucifixion of the Messiah. This act, though carried out in

ignorance—as the Messiah himself said, “Father, forgive them, for they know not what they do”—was, like that of Adam, though likewise committed in ignorance, bound to bring about—and did bring about—the fulfillment of the justice that decreed the destruction of the kingdom of Israel. From this, a remnant would be saved, according to the prophecies, and from that point on, only the children of the Promise would be counted as the spiritual descendants of Abraham.

The terms of the promise are these: “By this time I will return, and Sarah will have a son.”

In this promise, it is evident to see the Divine Omnipresence throughout the millennia, with the focus on the Final Battle between the Son of Man and the Head of the Serpent. This Omnipresence manifests itself as omniscient down to the smallest detail, transforming all human agency into a consequence of Divine action. This divine agency, as seen in Sarah’s laughter and Abraham’s disbelief, reveals to us the impossibility of human intelligence to, by its own strength alone, enter into the Mind of the Creator of all things. This impossibility would become the cause of the Enemy’s downfall and, consequently, of the destruction of the kingdom and nation of the Israelites.

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

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

even before he was born or had done either good or evil, so that God’s purpose, according to election—not by works but by the one who calls—might stand,

That is to say, the Final Battle is between Heaven and Hell, between God and Death, between the Kingdom of God and the Empire of the Evil One. Adam’s Fall transcended the limits of the Earth and encompassed the very conception of all Creation. Hence, in response, God said: “Behold, I am making New Heavens and a New Earth.” God is recasting the structure of His Creation. The Fall marked a “Before” and an “After” not only in the history of humankind but also, and above all, in Divine History itself. It is God who cries out for vengeance over Adam’s corpse; it is God who calls for mercy for the descendants of man. It is God who chooses His servants and prophets, who removes and appoints, who makes the lives of His biblical characters His Work. From its very beginning, the Bible is transformed into a Book written in Blood and brought to life on the stage of the Flesh. Its climax, its apogee, will be the final duel between the Son of Man—the son of Adam—and the Head of the Serpent, Satan, the son of God. This duel between the sons of God will be its final act. It is true that the Law compelled God to choose a son of the dead man, as it is written: “I will exact vengeance for the

life of a man at the hand of another man”; but since the dead man was a son of God, the Law extended to the House of God Himself; hence, since the deceased—our Adam—was a son of God, God’s choice fell upon the greatest among His sons, His Firstborn: “Prince of Peace, Mighty God, Everlasting Father.” It is this choice that was made manifest in the Sacrifice of Isaac, and which—known in advance through revelation—was the reason for Abraham’s obedience in sacrificing his own only-begotten son at the feet of the Universal Hope of S—a salvation that the redemption of Adam’s sin would pour out upon all the nations of the human race. And this, as the Apostle says, even before any man had offered any answer to the Drama of Humanity.

It was said to her: “The elder shall serve the younger.”

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

As it is written: “I loved Jacob, but I hated Esau.”

Which can be translated to mean: “I loved Adam and hated Satan.” Love and hate from which we must draw the appropriate conclusions regarding our own choice between good and evil, between the past and the future. For freedom implies that the predeterminism of divine omniscient foreknowledge—necessary as long as ignorance was maintained by Law—gives way to independent intelligence, which, through its own thought, determines its own path through time and space. To know God—He who said of Himself, “I am who I am”—is, in this order, infinitely more necessary than knowing the structure of the universe, the constitution of time, or the nature of the elements. The Spirit of God has poured out His Law upon all His Creation, and nothing can exist in eternity and infinity except that which walks in the light of that Law. The entire Bible, in short, is nothing other than the written expression of this Spirit, through which Saint Paul wrote to the Romans hours before the Great Roman Persecution—which would not be the last, but it would be the first.

God’s Justice Toward the Gentiles and the Jews

We are seeing how the word serves as a portrait for posterity of a man... when we speak of a true man, of course. Attempting to grasp the essence and mind of a

man for whom the word is a weapon of manipulation and a means to attain power and wealth is an exercise that we wise men reserve for fools. Unfortunately, the world is full of fools dancing to the tune of the words of such beings, whose reflection in the mirror must be shaped by the exact opposite of what comes out of their mouths; and when they say “bread,” one must read “hunger,” and where they speak of “peace,” one must understand “war,” and where they say “prosperity,” one must welcome “misery.” Surely whoever is reading these lines knows what I’m talking about, for I trust I am not wasting my words on that sort of fool upon whom the other sort builds and bases its glory. As someone once said: for there to be a wise person, there must be a fool.

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

From what we’re seeing, nothing could be further from St. Paul than this image—designed for the consumption of fools, crafted by a breed of fools who are, fortunately, on the verge of extinction—and we’ll spare ourselves the trouble of labeling it “endangered.” Let it die out, and the sooner the better. That insane, deranged, and bastardized image—a reflection of its creators’ minds, without a doubt—for just as water brings moisture and heat brings dryness, so too does idiocy stem from the idiot; and just as rain nourishes the earth, so do the fool and the ignorant feed off one another in harmony. Especially when, in their subhuman paranoia, they indoctrinate their offspring in the spirit of worldly glory by claiming that Saint Paul—and not Jesus Christ—was the Author of Christianity; that is, of the Christian’s conception of Jesus and the Church. To waste even a single word on minds endowed with subzero intellectual capacity is to place oneself on the same level as a madman or a child in the matter at hand; with a child, one reasons, one does not argue; and to a madman, one concedes the point, one does not engage in discord. But of course, by nature the fool tends to pose as a sage and the ignorant as an intellectual, with a world subject to the law of power suffering the consequences—namely, that words are not the pure reflection of the essence of the human being, but rather the fangs and claws with which the political beast tears apart those born to satisfy the thirst and hunger for power and wealth of their majesties and their eminences. Nothing, then, stands in greater contrast to such a subhuman class than the imperishable and immaculate truthfulness of a man who seals his word with his own blood—not with that of his neighbor but with his own—and for his word puts not only his hand in the fire but his entire body. This is why the Church has long maintained that the truth of the Gospel is founded on the blood of its protagonists—blood that becomes the finest historical document any researcher could analyze when delving into the mystery of Christ’s Conception and Resurrection, and thus of the Birth of Christianity. To challenge what is evident, however, all it takes is a fool, a smart aleck, and a madman sworn into some organization dedicated to the most utopian form of Satanism—of which, even as they proclaim their sanctimoniousness, there are many examples.

To analyze, therefore, the word of a man for whom his word is law is to open the door to his mind, regardless of distance in space and time, and not even death itself. It is the virtue, the gift, the power of the word—to transmit, to communicate, to embody thought, substance, and the deepest essence of being. One understands why professionals use it as a shield of darkness, behind whose magical arts they hide the true face of their interests from the gaze of others. The word, in and of itself, is pure and tends to do its work: to paint in the mind the picture of the true personality of the Being.

Now, if it takes two to create good and evil, it is also necessary that where there is a wise person, there be a fool. I mean, the enigma of the word lies in the power it awakens in the listener's mind, by virtue of which power it moves the reader's mind through the picture that the word carries within it—from the starting point to the destination. But for this mystery to be fulfilled, two conditions must be met: that the two endpoints be of the same nature. It is with this fascinating truth in mind that Saint Peter would say of Saint Paul that there were many the uneducated who perverted his word due to the inability of their minds to wield the brush with the precision and perfection implied by the author's intelligence—an impotence they concealed beneath the magical cloak of an antithetical interpretation. Which is, in reality and ultimately, the summary of the problem of human intelligence in the face of the Word of God Himself. Wanting to pass himself off as wise and refusing to admit that his intellectual level could ever measure up to Divine Intelligence, man refuses to believe that his inability to understand God stems from a lack of intelligence, and concludes by telling himself that the fault lies in the fact that, ultimately, God does not exist. As I've said before, for there to be a smart person, there must be a fool. Well, let them deal with it and suffer the consequences. Let us continue to paint the true Image of St. Paul's Mind and Being based on his own words.

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

And in this chapter, we're now going to carry out our first raid on the land of the predestinationists of the Calvinist nation. For it will become clear that by straying from the path of truth, one arrives at the malicious interpretation that Protestantism—in its fundamentalist form, represented by the eminent Calvin—staged, celebrating its coronation in an orgy of countless murders. After all, what injustice could there be in killing those whom God has already condemned to hell? Calvin answered himself: None; the injustice lies in allowing them to live. Nietzsche, starting from madness and ending up completely out of his mind, put it his own way: Justice is fulfilled by helping them die. And well, Hitler did nothing more than get down to business, giving substance to this “hit parade”—a mixture of Protestant fundamentalism and British imperial fundamentalist Darwinism. (Here's a round of applause for the two putative fathers of ideological Nazism in its evolutionary version. It's not mandatory, but it's a nice touch.) Let's get down to business, then.

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

In what code of justice do we read that an entire people must be condemned for the crime of a single individual?

To find the answer, we must remove the plank from our own eye. Judaism sinned through absolute foolishness, which became its national legacy and was the cause of its ignorance, interpreting the Bible exactly as the words appear on the page. God is not a man. And although the words may be the same, the message is entirely different—richer in scope and depth. For the message of a word grows over time and transforms as a being's intelligence matures. Thus, a word that originally carried a bare message eventually, over the course of millennia, comes to possess profound and extensive content—a reflection of the very evolution and development from infancy to the maturity of the intellect.

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

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

When St. Paul asks aloud whether God is just or unjust, the first thing to bear in mind is that the question is addressed to the natural intelligence of a child of God—which is what Christianity inherited—for does not the Body share in the properties and qualities of its Head? And as children of God—both the writer and the reader—they had overcome the Ignorance, the irrational force that had driven the Jews to rise up against Jesus Christ.

The answer, yesterday, today, and forever, is “No.” Moreover, God would have committed an aberrant and malicious injustice had He failed to apply the Law because of the kinship that bound Him to the criminals, thereby giving rise to corruption—by crushing the prescribed Judgment for the Crime of Disobedience and Rebellion against His Kingdom. The fool does not understand this, and no matter how much the wise man explains it—since speaking to a donkey is tantamount to wallowing in folly—the explanation is always like a euro falling into a torn pocket.

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

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

In the Judgment of the First Man, the Law manifested itself as an all-powerful expression of a Universal Reality existing of itself and in itself, which transcends God and becomes transcendent in God. It is God Himself who experienced Good and Evil, and from that eternal experience He created Science, discovering its eternal Laws—which exist of themselves and transcend the Divine Will itself—but a Law with which God identifies and in relation to which He becomes its Judge so that, by administering Justice, He may prevent its effects from causing the Movement of Destruction toward which the Science of Good and Evil naturally tends. The Commandment of Prohibition is not, therefore, an arbitrary imposition. Nor was it a despotic Judgment that lay at the root of the Condemnation of the People of the Earth for the crime of a single man, for that man was the Head of his World, and when the head dies, the body must die as well, unless someone discovers the opposite formula and a body can live without its head. This is speaking in very crude terms. Among the children of God today, the Judge’s silence—by God’s command, based on His kinship with the criminals—would have set an eternal precedent by which all the children of God would be beyond the Law and would have absolute power to commit that crime

which is forbidden to the People under penalty of death. God, being a wonderful Father, could not set such a precedent. The Father in God did not rise up against the Judge in God, nor did the Judge wield the Law against the Father.

So, then, was God just?

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

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

Should God, out of love for His children, allow Evil and Good to coexist, so that terror and freedom, peace and war, might be the two faces of His Countenance? Not at all. He who desires Evil will encounter Evil; he who loves Good and does it will be rewarded with Good by the One who made Good—now that they are faced with the dilemma—their North Star and their Banner.

Consequently, it is not up to the one who wills nor the one who runs, but to God, to whom mercy belongs.

Indeed, beyond the pain of the Fall, Creation itself set its eyes on God, and it was God Himself who was condemned by His own House—as cruel and despotic toward children whom He did not allow the pleasure of playing at being gods, inviolable and immune to the consequences of their actions. It became a priority for God to raise His Banner and His Star in the darkness of the Confusion—the Ignorance into which the Fall had plunged our People. This was both so that His children—not of our People—might make their final choice, and so that we might do the same.

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

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

“So he has mercy on whom he wills, and he hardens whom he wills.”

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

But you will ask me: Then why does He rebuke? For who can resist His will?

Certainly no one. But in fact, anyone who wishes to does resist it. Because of Ignorance, of course. And this understanding pertains to our People. It is evident that the Rebellious House opposed His Will with full knowledge of the facts, which is why the Final Judgment against the rebellious children is eternal Banishment from God’s Creation. This does not mean, however, that once the whole truth is known, the human race is incapable of resisting His will and following the example of the demons in defiance of Christ. To resist, after all, does not mean to triumph; it simply means choosing to be a loser alongside the losers. The very idea of confronting God is madness. And the mere hope of blocking His Will is madness squared. The crux of the matter lies in knowing that Will so as not to find oneself in ignorance before and beneath His feet—a responsibility that falls upon those who care about it and upon the Churches, without excuse of any kind. For the very One who said, “If you eat, you will die,” later said, “Every kingdom and house divided against itself will be destroyed,” and since Christianity and the Churches are the kingdom and the house of God on Earth, only a madman would think and believe that, because it is the House and

Kingdom of God, the Law would cease to run its course. Demonic thinking has consisted and continues to consist in believing that the Law will not run its course because of the kinship between the Judge and the Offender. It does not befit a Christian to follow that example—, as the facts show.

Oh man! Who are you to call God to account? Does the potter say, “Why have you made me this way?”

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

Why, then, knowing that freeing the Devil would bring about that sowing—that is, the release of the Enemy from His Kingdom and House—did God do so? Would it not have been infinitely wiser, knowing in advance that the Devil’s release would cause the division of the churches, to keep the Enemy of Christianity chained until the Day of Judgment? What contradiction is this?

Why, knowing the fallible nature of man—already demonstrated in Eden—and since ignorance of the Faith had not been eliminated, did He set the Serpent free again? Knowing that, given the Commandment of Universal Christian Unity, the Devil would immediately set out, through Disobedience, to destroy the Work of Jesus Christ: why set the Evil Sower free?

Is it not a terrible mystery that, after defeating the Enemy and removing him from the scene, he is then set free to vent his impotence against the House built by the Victor among the nations of the Earth? Must we infer from this—as Calvin and his ilk did—that God upholds this injustice whereby man is condemned before doing either good or evil, and consequently the death of the condemned is legitimate at the hands of those blessed by an all-powerful election not subject to justice?

What kind of wisdom, other than that of a demon, could arise to impute to God the death of His creatures and, in the name of that injustice that proceeds from Power and not from the Law, set itself up as the executing arm of a people abandoned to their own devices? What doctrine, other than that of an enemy of Christ, could dare to condemn a portion of the House of God to justify its disobedience to the Divine Commandment—a disobedience stemming from the ignorance of that very portion, whose improper conduct constitutes the crime of disobedience on the part of the one who condemns?

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

Or is it that the potter cannot make from the same clay a vessel for honorable uses and others for base uses?

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

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

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

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

Discovering why “the One who is” is the Glory of man is, so to speak, the ultimate goal at the very root of the Christian life. Let us not forget that the very One who is Glory for Christ is Hell for the Devil. Nor should we close our eyes to the Reality that the Apostles themselves, just like their Master, were servants of the very One who revealed His Strong and Harsh Side to the Jewish people; and therefore, as servants, they are for us a living lesson about that Divine I against whom the forces of Death would crash. And if He revealed His strong and unyielding side to the Jewish people, among the Christian people He came to show His fatherly face, loving His children and His peoples—for whose sake He does not restrain His arm or His will when the good of all so demands it. Demonstrating in Christ and his Brothers in the spirit that while Evil finds in his

Self an insurmountable Wall, an indestructible Rock against whose solidity Hell crashes; for Good, His Self is a sun that pours forth as living water, reviving the deserts and raising up those condemned to perish in the jaws of darkness to the splendor of those who have been born to be more than immortal—eternal!

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

The path from the Fall to Redemption was arduous. The descendants of that First Man, according to the spirit of God—just as the world of which he was the Head, as the Living Soul of his Body—the human race lived through four millennia of uninterrupted nightmare. After having been denied, the Lost Memory of that World has been partially rediscovered in our own time. Like a backbone for Universal History, the History of the Hebrew People has become for all of us the Imperishable Imprint of Divine Activity throughout those millennia. Its culmination in the opening of the New Plan for the Formation of Mankind is what we call the Origin of Christianity, whose Seed is Jesus Christ, the Invincible and Indestructible Rock upon which God reestablished His House among the nations of the Earth.

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

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

And where it was said, “You are not my people,” there they will be called children of the living God.

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

And Isaiah cries out concerning Israel: “Even if the number of the children of

Israel were like the sands of the sea, only a remnant will be saved,

A crime for which condemnation had been foretold. Or did perhaps many escape the destruction of Israel by the Roman Empire?

For the Lord will fully and swiftly carry out his word upon the earth.”

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

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

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

BOOK THREE

THE JEWS AND THE CHRISTIAN FAITH

I take up the challenge at the outset of this analysis of Paul's interpretation of Christ's teaching regarding the relationship between Faith and Works—a terrain in which Luther and the Reformation found a decisive argument for disobeying God and breaking the unity required of the churches under the Mandate. In **Luther, the Pope, and the Devil**, I sought to portray the man in the flesh, and I laid out the circumstances that gave rise to his reaction—circumstances to which any of us would have reacted in accordance with the blood-boiling outrage that the events deserved. The conclusion after examining both realities is that we cannot reach a final judgment on our own, given the complexity to which humanity was subjected as a result of the Fall. The forces at work around the actors of Universal History exceeded their capacity for understanding, and once overwhelmed by them, their awareness of the true nature of their actions was never based on full knowledge of the facts. The Only-Begotten Son of God said from His Cross: *"Father, forgive them, for they know not what they do."*

Nor did Luther know what he was doing when he imposed his truth on the Church and sought to establish his empire, even at the cost of setting the entire world ablaze. However, this does not mean that Luther's truth was devoid of divine meaning, as can be inferred from Catholicism's triumph over the ecclesiastical reform that lay at the origin of "the Reformation." It is a pity that the Papacy did not make its move except at the cost of dividing the kingdom of God. The Lord is the one who judges His servants, but if, by the mere fact of being His servant, anyone believes he has license to spit in the face of the Holy Spirit and drag the Glory of God the Father through the mire of filth to which the Roman Church had accustomed Christendom, let that person brace for a surprise when the One who said that people would come from the east and the west and sit down at the Lord's table while the very children of the kingdom would be cast out—let that person brace for a surprise, because if God's own children are cast into darkness, with how much greater terror must a servant here on Earth conduct hi !

However, the demonic ploy of pitting Love against the Fear due to God has been the lethal weapon that servants of all ranks and ecclesiastical strata have been using to pervert the Faith and feed off the very sheep whom they are contractually bound to shepherd toward the tender pastures of health and life. The example of the fate of the Jews in the Age of Christ should be sufficient for the shepherds of Christendom to be plunged into a sea of constant terror because of the crime they have all committed against the Eternal Unity, to whose Sacred Order God subjected the Body of His Son, our most beloved King and Father, Jesus Christ. For if God did not forgive the sin of the children of His most beloved Friend Abraham, on what grounds should the fleshly descendants of barbarians consider themselves superior and—even while imitating the Devil—believe themselves capable of escaping the fate of the Evil One!

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

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

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

Through the faith of Jesus Christ, through the faith of Abraham, through the faith of Moses, through the faith of Adam—who, despite the circumstances surrounding them, kept alive throughout the millennia the hope of universal salvation, by virtue of which humanity, once redeemed, would lift up its head and, given the choice between Heaven and Hell, between Good and Evil, between God and the Devil: without hesitation, would lift its soul to its Creator and, becoming

one with its Savior, would banish fr ly from its flesh the Work that Death had built within it as a result of the Fall. This Divine Justice, in which God's infinite Love for His Creation became flesh in Seth and his descendants, flowing through the blood of the Prophets from Moses to Christ, struck on two fronts yet could not halt the course of His law—which, for all men, both Jews and Gentiles alike, made mere playthings and bit players in a Final Battle in which the very future of all Creation hung in the balance. It was not in vain that God chose as Champion of His Cause the Son of His uncreated womb. For we are all nothing more than clay, Pinocchios by virtue of our Creator's supernatural nature, living the dream of becoming living beings in the image and likeness of our Father and Creator, our everlasting King, Jesus Christ. What son of a human woman could have held in his arms the Mace with which God swore to crush the head of the enemy who had risen up against His Kingdom! Does not the Bible itself confess that, since Adam, no man has ever been born who could untie the strap of that same Adam's sandal? Four millennia later, the children of that generation and world, wandering in the dust of infinite ignorance to which the Fall had led them—a Fall that entails nothing less than that of the Eternal God Himself—could they have given birth to the Hero for whom our soul yearned, the almighty and invincible Champion who, charging like a whirlwind, would hurl himself against the murderer of our fathers, offering no mercy other than retribution for such a hellish crime! What son of man, if not the one whom God Himself raised up from His own bosom, could have looked the Devil in the face, and without so much as flinching in the presence of the Prince of Darkness, given him this reply: "Be gone, Satan, for your days are now numbered by the hour." Who, among either the Jews or the Gentiles, could have imagined that Jesus was walking toward the Cross? Did not even the Disciples themselves flee like rats from a fire when the two champions—the one from Heaven and the one from Hell—pounced upon one another? The Glory of Victory belongs to God alone; He provided the Hero and the Mace, the Arm and the Axe. And to Him alone we owe all honor and all glory; and upon anyone—son or servant, shepherd or faithful one—who claims for himself gratitude and loyalty, let the guilt fall upon his head. We attain faith not by our own merits, but through the glory of the God of Eternity. If this is what Luther meant when he placed faith above works, blessed be his mouth and blessed be the ears that listened to him.

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

Neither Israel nor anyone else could have attained it, as is clear from what has been said and is evident from the Fact of the Necessity of the Incarnation. For if victory had been possible through the election of anyone other than His Only-Begotten Son, in that case Saint Paul could not have endorsed what he wrote, and those who claim that man can, on his own, attain the glory denied to the heroes of ancient times would be correct. It was impossible for either Israel or Rome—or both at the same time, relying on one another—to have crushed the Head of the

Evil One and established the Kingdom of God in the spirit and true knowledge of God, that is, in Faith. For the law of righteousness revealed through Moses pointed to the righteousness by faith embodied in Christ, Jesus; hence, when the Messiah—his Prophet, the son of Elizabeth and Zechariah—came, he withdrew from the scene, symbolizing the end of the covenant that Abraham signed on behalf of his descendants, thus giving way from one law to another, this one infinitely more exalted and glorious, since “the one who comes from above is above all.”

And why? Because it was not through the path of faith, but through that of works. They stumbled over the stumbling block

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

As it is written: “Behold, I lay in Zion a stumbling stone and a rock of offense,

and whoever believes in Him will not be put to shame.”

It was certainly a scandal to the Jews that God would tear down the wall between Himself and His creation, and—having brought the Covenant with Moses to its fulfillment—would extend another covenant to humanity, to be signed by Jesus Christ in the name of all the families of the earth. We have just read its universal terms of salvation: “Whoever believes in Him will not be put to shame.” That is to say: “Whoever believes in the Son has eternal life.” By what law? By the law of works? Yes, of course. But by the works of God, not by human works. It was God who spoke and acted; and His Will was and is “that everyone who sees the Son and believes in Him may have eternal life.” The Law was given to proclaim the Faith, to prepare the Way for Him, but once the Law became flesh, it followed John, son of Zechariah, son of Abijah, son of Aaron, to the dungeon where Israel would suffer the fate of its prophets.

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

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

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

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

For, ignoring God’s righteousness and seeking to assert their own, they did not submit to God’s righteousness;

They could not. The incredible thing would have been the opposite—that the Evil One would have triumphed over Jesus and God’s rebellious children over

His Kingdom, imposing upon the Almighty his infernal idea of Creation; or that the Disciples would not have fled; or that the Red Sea would not have parted; or that John would not have been taken to prison to have his head cut off. Determined from the Beginning, the duel to the death between the heir of Eve and the Champion of the Rebels—the Head of the Serpent, Satan, the Evil One—all men, whether Jews or Gentiles, were destined to be mere extras around the ring where the son of David and the prince of darkness would face each other to the death.

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

It couldn't be any clearer

The Two Kinds of Righteousness

For Moses writes that the man who fulfills the righteousness of the Law will live by it.

It is no wonder that Luther found in this doctrine of the Universal Right to eternal life in the Name of Jesus the lever with which to shake the Christian universe and divide Western European Christendom into two irreconcilable parts. Paul goes on to give human expression to Christ's Revelation when he says that everyone who believes in the Son will have eternal life. Period. That's it. There's nothing more; nothing less is required. Then may come the ordinances, the commandments of Holy Mother Church, the toll that each person chooses to impose to gain access to this toll-free highway to Heaven. To each his own. Some impose tithes, others commandments, still others conditioning hatreds; each imposes their own toll on those they bring closer to God—some invisible, others as visible as chains that turn the free into slaves of the very one who set them free. Let us say, in God's defense, that he who liberates only to enslave is just as foolish as he who, born free, allows himself to be turned into a slave after having been set free. Freedom is not the fruit of a man, or of a church—whatever it may be—but a gift from God to all His creation. Men, and churches, are mere instruments for the realization of this gift, which, like a supernatural sword, cuts through the chains of nations bound by Hell to the wall of their self-destruction. That the sword should demand thanks by subjecting the one who liberates to its supernatural nature is a new form of idolatry—all the more subtle in that the instrument is worshiped for being of God, following the animalistic reasoning of those who, by worshiping the Moon or the Sun, believe they are worshiping their Creator. I mean to say that the Power and the Glory belong to God, and men—like churches—are merely instruments of liberation; consequently, anyone who demands a toll—in the form of tithes, commandments, or any other system of servitude imposed on the liberated by their “liberator”—is committing rebellion against the God who freely granted the entire universe the right to eternal life. The

Christian, in fact, owes the grace of being born into freedom—to enjoy the glory of the children of God—solely to his God and Lord, our King Jesus Christ. The one who liberates in His Name is nothing—neither church nor pastor. The glory of liberation belongs not to the servant but to his Lord, and to Him—and Him alone—does every person born into the Faith owe their inalienable right to eternal life in the Paradise of God, their Father. This does not imply, far from it—, as Luther concluded in his dispute with the Pope—that we must take the servant and send him to hell, all the more so since the Servant and the Lord form a single reality, a single Body, divine and eternal. That the liberating sword should suffer the constant blow against the chains and, through that wear and tear, be condemned to the fire is an exercise in supine, tremendous, and categorical ignorance that highlights the neglect of the Supernatural Nature of the Arm of God. Not because faith becomes corrupted, as Peter said to “the chosen strangers scattered abroad: For this reason you rejoice, even though now for a little while you may have to grieve in various trials, so that your faith—more precious than gold, which perishes even though refined by fire...” It is not because faith decays that we have the duty—which Luther imposed upon himself—to take the Faith and cast it out of our soul, for our soul deserves something more than a faith “that decays.” This system of thought, which stems from pride, is destructive, schizoid, and ultimately leads to a perversion of the mind of Christ, the fruit of which—as we have already seen in the 20th century—can be nothing other than Cain-like behavior on the part of those who think this way and separate themselves from other Christians on the grounds that their faith is corruptible and the faith to which they aspire is incorruptible. One need only turn the pages of history to see the madness in this kind of discourse. And as we will see elsewhere—and as the Apostle acknowledged in another Epistle—to live such a faith, we would have to be outside this world. But since we were born into this world and live in this world, to try to prevent the influence of this world from affecting our faith—that is, us—is to pursue a folly. A folly as great as using reality as an excuse and turning our own failings into a justification for every crime we can conceive, as if—as long as we preserve our faith—we were permitted to do what has earned the Devil eternal banishment from God’s creation. Never! As we all know, God’s Work is for us to believe in the Son. Yet everything in the world is arranged so that this Work does not achieve its most precious Goal: that we may be His Image and Likeness. The History of Christianity, whose volumes include the Age of the Reformation, is one of the effects of that millennia-long battle between Faith and the world’s Ignorance. To believe that Luther marked a “Before” and an “After” is a terrible mistake. Just as terrible as believing that the Council of Trent did the same. The Faith of Christ has only one word and one justice:

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

No one, neither on Earth nor in Heaven, could cause the Image and Likeness

to which we were called from the beginning of the Creation of our World to be reborn within our being. Only He whom God gave us as an eternal Model could imbue our consciousness with His Reality through the living Contemplation of His Person. The Church—and the priest as its servant—has the duty, by the covenant of life, to bring us closer to the One who is our Model; but it is in the children of God that this Model comes to life within us, or as the Apostle would later say in : “Christ, who is your life.” Just as we receive life freely from our parents, so too do we receive freely our right to eternal life, which is given in Christ—our Faith made flesh—so that we may be children of God not only in word but also in Power and Glory. Or does the Christian not spread his banner over the entire world?

Or: “Who will descend into the abyss?”—that is, to bring Christ up from the dead.

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

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

Namely: Jesus Christ is God the Only-Begotten Son, born of the Virgin Mary, our Everlasting King, Lord of all the churches, to which He united Himself to beget children for God—His Offspring in the Spirit— us, the Divine Offspring, by virtue of whose future birth the entire Creation waited in anticipation until it could see with its soul the Man set free and made a partaker of the glory of the children of God. This was the Will of God in sending His Son from Heaven to descend into the abyss, to rescue our Being, and to restore His Work, making it

all the more beautiful as it became the Image and Likeness of the One for whom God the Father renounces everything and without whom God cannot conceive of His Life: His Son Jesus, our Hero, King, and Savior. This is the faith that the Apostles preached. And this is the confession that cost them their lives.

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

Nothing could be easier. Nothing could be simpler. Two millennia after the author, we must bear in mind that today even parrots repeat this confession. When reading Scripture, our intellect must not separate History from Life. History without life is nothing. And Life is, in and of itself, History. We could put it this way: the text exists within its context, and any dissociation of the two requires an attitude of wisdom; if this is lacking, it implies a manipulation of the original meaning of Scripture, leading to a perversion of Doctrine. In this case, the Faith is the same. You cannot be a Christian and not believe in the resurrection of the Son. And you are a Christian because you believe that God raised Jesus from the dead. That is the Text. The context is that today you can shout it out in the street, and no one is going to put a sword to your neck or throw you to the lions. The fruit of faith is the same for every person: eternal life. However, thinking you're better than anyone else just because you repeat this confession a thousand times a day in the street—when the context no longer exists, that is, when there's no death penalty for doing so—implies a certain degree of insanity.

For with the heart one believes and is justified, and with the mouth one confesses and is saved.

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

For Scripture says: “Whoever believes in Him will not be put to shame.”

How could it be otherwise! Or did God create us to be crushed by the beasts of the field and not “to rule over all creatures”? The Testament is clear: “Your descendants shall take possession of the gates of their enemies.” There is therefore no confusion for those of us who live in the Light of Truth. And the truth is, in the words of St. Paul:

There is no distinction between Jew and Gentile. The same Lord is Lord of all—, rich toward all who call upon Him,

This must continue to seem like heresy to the Jews, and in their heresy they are incapable of understanding that God is free to create and destroy according to His Omniscience, and this Omniscience is certainly not subject to the Talmud or the Torah, for the One who creates stands above His Work and can destroy what He makes with His hands in accordance with His Knowledge and His Power. On the contrary, limiting God’s Will to the interests of one people is called Judaism.

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

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

The Gospel, preached to the Jews and rejected by them

We return to the point where space and time meet—and far from which arises the interpretive dispersion to which Protestantism has accustomed us from its inception to the present day. We have already said that taking a text out of context is an act of brainwashing on the part of the one who does it, with regard to the one who accepts this corruption of intellectual thought as valid. Two forces converge

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

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

The Apostle, therefore, lives out his own, personal reality, which ultimately carves out his place in the complex world of humanity’s collective memory, setting his actions apart and making his figure a central axis of historical dynamism—without which the future would not have attained the character it acquired beginning with Saint Paul. In other words, it is just as irrational to believe that Saint Paul reinvented Christ as it is to ignore that, without Saint Paul, the fusion of the two spirits—that of the Gospel and that of Philosophy—would not have occurred at the speed it did without his Christianity acting as a mediator. St. Paul was the embodiment of a sui generis Christianity, within whose particularity the tendency of thought to nullify individuality in the name of the universality of the Faith found its path; and, without excluding this universality, he opened the door to Christian individuality—in the likeness of Jesus Christ—where the “I”

and the “We” coexisted without any internal conflict. Against the disruptive Jewish tendency—which would bring destruction upon Israel and whose supreme axis was the heretical labeling of the anomalous as individuality (a prophetic trait in the Hebrew case)—consisting of turning every son of Abraham into a wretched clone of the corrupt model that the priests and rabbis had forged regarding what the Being is, Jesus Christ set in motion a new Model: the Son of Man, the “I” as the foundation and pinnacle of life’s fulfillment, the “We” as a perennial, indestructible unifying body, within whose dimension these two sublime forces coexist in a divine, inseparable whole, harmonized by a Universal Spirit that makes the Individual its Rock of eternal Foundation and the Kingdom of God its Temple, its Building, its Palace, its City, its World. It was therefore impossible for Jesus Christ to be accepted by the Jews as the Man in the Word of Life: the Man in the Image and Likeness of God, a perfect, complete Person, existing of and in Himself, intelligent, creative, active, and free. This opposition would find in the Apostles—due to their Jewish origins—a strong ally in maintaining the growth of Christianity within the confines of Hebrew thought. The famous dispute between Paul and Peter, won by the Lord of both for the good of all, brought to the fore that terrible confrontation which, had Paul lost, would have made the resurrection of Philosophy within the body of Christianity impossible. Here, in this victory—not of Paul or Peter, but of the Lord of both, though sealed by Paul—Christianity set out on its path without looking back; and along the way, without intending or even realizing it, just as the Philosopher had come to believe that the impossible was his fate, Thought attained Wisdom; they became one, and together they secured for Humanity what would otherwise have been impossible. Namely: The Victory of Civilization over the foretold Fall of the World, within whose walls its edifice was forged. Judaism, under these circumstances, was no longer part of the game of the centuries.

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

Any interpretation of the Pauline text must take into account this thought of Paul’s own regarding his concrete reality, for personal uniqueness in no way nullifies the conception of the broader picture within whose framework each person operates. And vice versa. Man’s integration into the universe of circumstances of which he is a part does not oppress his ontological individuality. I would say quite the opposite—that it enriches it. In this context, it is fair to say: what greater good could be done for Man than to grant him the encounter with his Ontological Identity, to see the Living Model of Being in whose image his existence was conceived! It was that Identity that was cast into the Dust by the Fall of Adam and his World; it was this Personality that Judaism kept in its tomb under a cosmos of prescriptions and bloody rites. No greater good could God do for Man than to resurrect his Self from Death and give him New Life. Before Christ, we were animals dragging our chests through the dust, murderous beasts

devouring one another with no hope of a solution or a break in this cycle; Jews and Romans alike, Greeks and Persians, Chinese and Aztecs—all peoples had as their model of Being a criminal and homicidal type whose thoughts had but one purpose: to justify that behavior. After Christ, Man's Being holds within his Thought the Model in whose Image he was created, and he sees in the ancient type a monster—imposed upon the Human Race by the Fall—a murderous beast made all the more powerful insofar as it used Divine Reason to render its murderous empire even more omnipotent. For the Fall did not destroy God's Creation; rather, the evil lay in turning the Mind into a weapon of man's domination over man. That is to say, the Fall opened the door to the most violent schizophrenia conceivable for Humanity; within that edifice, the human race fell, and the door closed behind it... until the Son of Eve, the Son of Man, arrived, as it is written. The fatal difference between Judaism and Christianity is that Judaism limited the way out of such a situation to its predominant position within the New World as a Superior Race—chosen and called to rule over all the nations of the Earth. The Messiah, according to the Temple rabbis, was a Divine Hitler whose Empire would extend to the ends of the world, and anyone who did not submit to his Throne would be annihilated, exterminated... in the name of God. The Christianity of Jesus embraced the madness of such a messianic conception and brought it to the attention of the entire world by allowing himself to be crucified by those who saw in his eyes the madness that, in God's eyes, was the Jewish conception of the Son of Eve. Unfortunately, such madness still persists, serving as a cause of deep enmity between Jews and Muslims and a lethal wall of separation between Christianity and Judaism. For if there is a man with even a modicum of sense who does not see the madness in the current rabbinic preaching of the racial superiority of the Jews by divine election and their future as the Leading Nation of the Fullness of the Nations of the Earth, we must agree among ourselves that indeed the "light" of some is true darkness. It is understandable, then, that the Jews to whom St. Paul refers would see in the good of all a gift from the Devil, and in the evil of all the beginning of their universal hegemony. The fate of such a people, driven mad by their rabbis, could be none other than that which history has sealed.

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

Truth needs neither anyone nor any evidence to define its essence. But because of our ignorance, it allows itself to be dissected and studied, in the hope that, upon seeing the substance of which its body is composed, those to whom it speaks will do themselves the favor of looking in the mirror. For the complexity of the structure of the Acts was determined by the Causes and Effects of the Fall. As we have already stated elsewhere, the Fall took place in our World and made use of our flesh to declare war on an Eternal Spirit who, by virtue of His Attributes, was hated—precisely because of those Personal Attributes—by the authors of the

words that killed Adam. Whether the Enemies of the Spirit of God would claim victory through the total destruction of our world depended on the victory or failure of Christianity. It was impossible for the Jews, slaves to the Law of their rabbis, to even comprehend the nature of the causes that determined the choice of their forefathers as bearers of the Messianic hope of God's victory over His enemies. And since they could not comprehend the causes, they could hardly understand their effects—not even if they heard Christ Himself.

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

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

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

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

But did Israel not know this? It was Moses who first said: “I will make you jealous of a people who are not a people; I will provoke you to anger with a foolish

nation.”

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

And Isaiah dares to say: “I was found by those who did not seek me; I revealed myself to those who did not ask for me.”

Once the moment was predetermined when the Jews would not step down from the Talmudic bandwagon and the version of the Messiah they would present would be that of a Hitlerian Emperor, the fate of their nation was sealed. And the very act of prophesying it did nothing to diminish the outcome that was to follow. As it is written: “The ruin that will bring destruction upon this people has been decreed.” Beyond the horizon of that destruction lay the birth of a new historical landscape, as all of us who have the intelligence to see the succession of universal events and the End toward which History tends in its Fullness can observe from the facts.

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

Which leads us to another question: What would have happened if the Jews had not crucified Jesus Christ—that is, if they had reached out their hands to the One who had been extending His hands to them for so many centuries? Although, of course, thinking about what might have been or might not have been is not thinking; it is a waste of time

The rejection of the Jews is not total

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

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

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

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

But... If the vision was according to Wisdom, and the Judgment according to Law, the Sentence was according to Justice. In contrast to Calvinist Protestantism and pseudo-Christian predestinationist doctrines, it must be said that God took two things into account when giving a wife to His son Adam. First, that if left alone, they would pass the Test of Obedience to which he had been subjected; second, that none of God’s children would dare to intervene in Eden. Freedom, however, is supreme, and, having been created in the image of God, the will of the Being is the eschatological inheritance that determines the Personality of *the I Am*—which, as children of God, all of creation receives as a garment of eternal adoption. The Law applied to everyone. Whoever ate from that Tree would die. No one, under any circumstances, was to alter the course of events ordained by the Creator, the outcome of which depended exclusively on the freedom of that man subject to the Test of Faithfulness. The terrible sentence of the Law—“You shall surely die if you eat”—had, by extension, the power to erect around Man an all-powerful wall of defense, against whose solidity no child of God was to undertake any action whatsoever: on pain of death. God’s confidence in the obedience of His entire House was based on a decisive ontological point, namely, that since all His children were immortal in the image of Divine Indestructibility, the Law could only be fulfilled through the banishment of the transgressor beyond the bounds of Creation. Placing His trust in His children’s fear of His Law and His hope in the victory of human freedom, God left the course of events in the hands of nature itself. Contrary to His Trust and without disappointing His Hope, as soon as human freedom was forced to act against its will—since its Intelligence was violated by a Lie—God found Himself trapped in an Apocalyptic Trap. If He did not enforce the Law, it was taken for granted that this precedent would place God’s children beyond the Law. Out of love for His children and because of the

precedent that Adam's acquittal would set, God turned His kingdom into an Olympus of gods whose actions became inviolable, and whose members were placed absolutely and eternally beyond the reach of the law. And if He applied the Law to Adam, God would find Himself in the position of one who, because of the complexity of His Work, would have to condemn an entire world for the sin of a single man. As the Apostle said earlier, speaking of the prototype of Christ, Adam was born to be the Head of the human world. That is to say, God said, "Let us make Man...." He was not referring to an individual as an individual but to the human race as a single body—whose Head was Adam. Once the Head had fallen, Adam dragged all the nations of the Earth down with him in his Fall. It was a fall from his world from which God excluded Abraham and his descendants.

Why? Why does He exclude the children of the transgressor and abandon the children of the innocent? The answer provided by Judaism—which Islam would inherit, and which certain Christian-like circles would adopt from the very beginning—would be a version of demonism as the cause of the rebellion against the Law that the children of God led in their quest to transform the kingdom of God into an

Olympus of murderous gods. Or, to put it another way: God is Almighty and owes absolutely no one an explanation for why He does what He does. Because He is Omnipotent, He can do whatever He pleases without basing His actions and behavior on any justice whatsoever. Man's only recourse is to kneel and cry out: God is and Great, God is Great.

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

Within the framework of these consequences, the portion of the people descended from that Adam was sealed when God accepted their defense on the grounds that their free will had been coerced. The Sacred Reason that distinguished the descendants of Adam was enshrined in the Promise of the Birth of the Redeemer. But God said nothing about how or when this Birth and Redemption would take place, and therefore the Jew could know nothing. Hence, aware of this ignorance, the Prophet said:

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

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

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

God did not reject the Jew as a man, but rather rejected his religion, for it was the animalistic dogmatism of Judaism that dragged the children of Abraham into siding with the Devil, and as forces of hell they devoted themselves to the persecution of Christians. Yet both the Jew and the Gentile had been and continued to be part of a war between Heaven and Hell that, in the end, became incarnate in Christ and opened its ranks to the universe of human nations so that, united in their Fullness, they might say “Yes” to God’s Law—the “Yes” that the

First Man had denied Him.

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

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

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

It’s not that Saint Paul was a joker who treated the persecutions of his blood brothers against the Christians—in which he himself so cheerfully participated—as a joke. The grace of which he speaks is not that kind of grace. It has more to do with the grace applied to a person condemned to death whose crime is found to have a mitigating circumstance, one arising from a force majeure against which it was, by its very nature, impossible for the condemned person to prevail on his own. Once this force majeure is established, the Judge grants mercy without annulling the punishment due for the crime committed. This is evident. He who sheds human blood must face the sentence for the crime, which is death. Yet it is God Himself who recognizes the existence of forces majeure on the basis of which mercy may be granted—that is, not a release from punishment, but rather the full execution of the sentence. Thus, when God preserved a portion of the Jewish people—who were responsible for the death of Jesus and his brothers in the spirit of Christ—the sentence was not annulled, and the destruction of their state and nation was to proceed according to the law. But the very same redemptive cause presented to the tribunal of the children of God a reason of force majeure—recognized in the Necessity of Christ’s Death—by virtue of which Grace was granted to the fleshly people of Abraham, and from which the preservation of their lives was ordained, lives that would otherwise have been subject to the law of

extinction that follows the crime. Thanks to this grace, the Jewish people currently possess: life, a state, and a nation.

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

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

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

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

And David says: “Let their table become a snare, a trap, and a stumbling block—their just recompense.”

Nothing and no one could stop the force of the elements unleashed by the Fall. The prophets knew this, and history has proven them right: the Bible is a script in the service of the glorification of God’s Only-Begotten Son, into whose hands His Father entrusted the future of His Kingdom and of His entire creation. The Jews could not overcome the power of the forces of darkness that their earthly father had unleashed upon humanity on the day God withdrew the protection under whose seal they had lived for millennia. Now, the Law is universal, and it is David

himself—the glory of the Jewish people—who begins to dance naked, to the scandal of his people, in honor of his incorruptibility. “Whoever sheds human blood by human hand, his own blood shall be shed.” The Law makes no distinction between Jews and Gentiles. And in honor of this universality, as David celebrated God’s Judgment, the Hero danced naked—a dance that, in light of Christ’s Death, would ultimately be fulfilled at the tomb of his own people. Hence he insists, saying:

May their eyes be darkened so they cannot see, and may their necks be forever bowed

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

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

The Condemnation of Israel

Rarely does one have the opportunity to read the history of all humanity summarized in just a few lines. All human wisdom—whether scientific, theological, or simply ideological—is, in the end, nothing more than a substitute tailored to the rationality of the ages, an animalistic substitute with which Man’s natural need for knowledge attempts to make up for the lack of true Wisdom—that Wisdom within whose bosom the Idea of Man was woven, whom God conceived in the flesh when, with His almighty Word, He gave him life. From the day after the Fall until the First Hour of this New Day, the history of human civilization has been a bloody and harrowing ordeal, one Cain after another. As if it were a breeding ground for thought, the blow to the skull shook the very foundation of Man’s intelligence, and the fruit of his journey through the darkness resulted in yet more reasons to kill Abel—again, once more. To this reality was reduced the Tragedy of Man: to repeat, century after century and on an ever-greater scale, the fratricide that fired the starting gun for those six millennia of global civil war which, today, are coming to an end. No one doubts that even as we see the dawn of the End of the Tragedy, the final stretch of the journey bears upon its brow the accumulated mark of the destructive forces that turned our world into a sad and harrowing spectacle. Destiny, however, is written—not just now, but from long ago. Knowing the Author, Saint Paul takes the liberty of writing this chapter of prophetic hope and vision of a future in which the nation—not yet

destroyed, and after being scattered and persecuted—would return to its origin to be subject to the very same Grace that the God of Israel so generously poured out upon our homes, we, the children of those parents who, because of the sin of the father of Israel, were expelled from the Presence of our Creator and delivered into the dominion of Hell, with no help to overcome its anti-human designs other than the natural forces around whose main pillars our creation was woven. The glory, then, belongs to no one, and we owe our victory to no one but Him who wove our Being in the cradle of His Omniscience and, even before we were born, saw us in the fullness of our Age for the Joy of His Spirit and the Good of all the Peoples of His Kingdom. As one who lives in that Omniscience and, as a son of Wisdom, dwells in His Palace, delighting in the structure of His Thought, Saint Paul pours out his knowledge for the edification of the Universal Hope of Salvation that would be revealed at the end of the path, at the dawn of the Day for which the entire creation, expectant, impatiently awaited the birth of the Offspring of Christ. Thus, we turn to the subject at hand.

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

As we have said, we know and can imagine that the Fall of the father of the Jews, our Adam, was the epicenter of the greatest earthquake that God Himself had experienced in endless ages. The declaration of war that a portion of His children hurled in the face of His Holy Spirit was the final explosive trigger that opened God's eyes and brought Him face to face with His true enemy: Death. The madness of a creature harboring the hope of challenging its Creator and emerging victorious brooked no excuses or qualifiers. Death, an uncreated force without beginning—like Life, Matter, and God Himself—was the enemy of Creation insofar as its Foundation and Construction entailed its banishment from the bounds of the Infinite and Eternity. Life and Death, as I stated in **The Divine History**, had existed since Eternity as intrinsic parts of the structure of Reality. On the Day that God conceived Immortality, God's declaration of war against Death became a fact. The fact is that God had been experiencing Death and Life as internal mechanical processes within the Uncreated Force itself at the Origin of the Worlds. From the perspective of His Creative Intelligence, all that remained was to intervene in those processes, redirect them, and proceed with Immortalization. Throughout the entire Period of Formation of His Creative Intelligence, His thought was working on that material basis. When He finally discovered the key to Immortality, He believed that His victory over Death had been consummated, and He proceeded to create immortal life. As He advanced in the materialization of His Universal project, the events known as the Wars of the Heavenly Empire were flashes revealing the existence of an unknown, unpredictable factor that was beyond His control. He found justification for these events in the structure of the circumstances and proceeded to the Revolution, within which the Idea of Man would be conceived. And He proceeded to its

Creation. God created the Heavens and the Earth and all that exists in our world, and came to Man. The Mother Idea, within whose depths our Creator wove the fibers of our eternal Being, was known to no one. It was something that would be discovered in due time. What was clear, however, was that God wanted to mark a “Before” and an “After” and was determined to put an end to the Knowledge of Good and Evil, the fruit of which was War. For this reason, using the symbol as a means of universal understanding and saying, “The day you eat of it, you will die,” He forbade all His House, in Heaven and on Earth, under penalty of eternal banishment from His Kingdom, to eat of the fruit—in His eyes, accursed. What the Prohibition meant to Adam was clear to him. Namely, that Civilization—of which he was the Head—would spread through time and space, filling the world of Earth from one end to the other, not through force and violence, but as the fruit of the Peace that flows from Wisdom. The Fall lay in allowing Eve’s impatience to drag Adam into toying with the Idea of conquering the world through the power of the superiority that was innate to him as a son of God. The entire process would be accelerated in time, and the speed of the world’s conquest would double accordingly. The trap was brilliant. But it had an Achilles’ heel. The murderer did not have to pretend to be a son of God, because he was one, but he did have to manipulate Eve’s intellect by declaring under a false oath that he was speaking on behalf of God, the common father of both Adam and Satan. This necessity implied a transgression of the Divine Commandment and, consequently, entailed a declaration of war against the Spirit that gave life to the Prohibition. The madness was, therefore, total. And since it was total, God could not help but feel the death of his youngest son, Adam, as nothing less than an ontological earthquake that would open his eyes and place before him the face of his True Enemy, Death.

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

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

For those who chose the Empire of Death—that is, a universe ruled by gods beyond Good and Evil, inviolable and immune to the Law—the punishment was

Eternal Banishment from God's Creation.

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

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

And to you Gentiles I say that as long as I am an apostle to the Gentiles, I will honor my ministry

Israel's fate was thus decided in the crucible of events of which no human being was aware. And since they were not aware—and since the War between God and Death was not only unstoppable given God the Father's own aversion to such a transformation of His kingdom into an Olympus of murderous gods, whose glory sought to be based on divine filiation, thereby making His Father the source of their monstrous and horrendous crimes... Since they were unaware of the true inner structure of the Events through which the entire Creation was passing, it was impossible for Jews and Gentiles not to rise up against Christ and His House. Both groups were slaves to the consequences of a Final Battle that had been brewing in eternity, before the Uncreation became Creation, and having reached the climax of the encounter, it passed first and foremost through the Son of God, whose decision was to be carried out before the eyes of the entire Universe: He was the Only One who knew that reality and the Only One who could decide for Himself which side He would take—Death or Life. Hence His declaration: *"I am the Life,"* affirming His Path toward the resurrection, upon whose Victory the entire Creation, like David in the streets, danced naked before its Lord and Creator.

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

to see if I might inspire emulation among those of my lineage and save some of them.

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

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

For if they had known the sequence of events—Jews and Gentiles alike—who would have dared to lay a finger on the Only-Begotten Son of God? Yet this was no game, and the decision would not be a “Yes” for now and a “No” for later; so, since blood is the most sacred thing to man, through blood—the most sacred thing—the entire universe would understand that the Final Decision of the One who is everything to God, His Firstborn, was eternal. There had to be a new “Before” and “After,” therefore. From the death of one man would come the resurrection of all. It was necessary that it be so; and so it was.

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

This presents us, having reached the end of the road and standing before a new horizon, with the need to build a new structure of brotherhood between Christians and Jews: Abandoning accusations and the traumas suffered by both sides, and the rebirth of all in all in the light of a new day that demands of everyone the indivisible and indestructible unity of those who, beyond the flesh and their origins, proceed to make their personal decision before and in the presence of the

God of all. The stronger party, in this case the Christian, is the one who must tear down the wall of historical enmity that—in the ignorance to which we all, Christians and Jews alike, were subject—was erected and was the cause of the Holocaust suffered by the parents of those who, living on the other side, now have the power to choose freely between Death and Life, between truth and falsehood, between the hatred born of a wounded memory never healed and the love of a spirit reborn in the light of a universal Hope that pours forth unstoppably like a sun of justice to the four corners of the Earth.

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

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

And if you become conceited, keep in mind that you do not sustain the root, but the root sustains you.

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

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

God's answer was Jesus Christ. Since then, the Church has repeated that answer for the salvation of all life; in response to it, each person may act as their freedom dictates. The Law or Terror. Truth or Lies. Justice or Corruption. War is the fruit of terror, lies, and corruption. Peace is the fruit of Truth, the Law, and

Justice. All nations have been brought before this dilemma: Yes or No—to accept Jesus Christ as the One and Only Universal, Everlasting King, or to live in exile like the Rebels who preferred terror to the Law, lies to the Truth, and corruption to Justice. Whatever each person decides, that is what they will have.

Well, because of their unbelief, they were cut off, and you, by faith, stand firm. Do not become conceited; rather, fear.

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

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

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

Consider, then, the goodness and severity of God; severity toward the fallen, goodness toward you, if you remain in goodness—otherwise you too will be cut off.

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

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

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

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

And there is no other condition, in Heaven or on Earth, to which to give everlasting Obedience, for in this Obedience the Mystery of the entire Divinity is summarized and condensed. Which, as our Paul would say, is in Christ, and this Christ is Jesus himself, born of Mary, upon whose Head God placed the Universal

Crown of his Kingdom. Anyone who gives his obedience to another crown rebels against God, and his reward is eternal banishment from Creation; his fate is that of the demons, whether he be Christian or Jew.

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

So it is said. The Necessity of Christ's Death imposed structural laws, and in the face of the avalanche unleashed by them, no man or nation could do absolutely anything but watch helplessly as events unfolded that were revolutionizing the entire Edifice of the Kingdom of God. Romans and Jews—, speaking of those days—when choosing between an Olympus of gods in the image and likeness of Satan and a Kingdom in the image and likeness of God, were all destined to crucify the Son of God the moment their choice was made. From this foundation, the universal revolution would follow its course, setting its sights on the Day of Freedom—that is, when God would break His silence and His wisdom would pour out upon all nations to bring them all to the knowledge of all things, without which true free will cannot exist.

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

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

As far as the Gospel is concerned, they are enemies because of you; but according to election, they are beloved because of the fathers,

From which it is clear that God's love for the Jews was not erased—far from it—just as God did not cease to love His son Adam because of his sin. Now, since He is the Judge, and since His Law is incorruptible, the devil's dilemma could not affect Him, and He had to apply the Law according to justice. Justice which, I insist, could not erase God's love for the children of His servant Abraham, just as it did not do so for the son of Adam.

For God's gifts and His calling are irrevocable.

It could not be clearer. God does not love in vain. Nor does He speak in vain. He neither speaks nor loves in vain. Or has God, because of the failings of

Christians, ceased to love His children—us, who are innocent of their crimes and sins? Under what circumstances, then, would God cease to love the children of Israel because of the sin of their fathers? Likewise, God could not fail to apply to the Jews the judgment for the crime committed against Christians on account of love. For if love corrupts justice, its destiny is to become the gate of hell.

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

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

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

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

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

It is up to Israel to obey the Will of the God of their father Abraham and to obey the Crown of the King Messiah, in the righteousness that has brought punishment to its full measure and determines Freedom in all its fullness—freedom in the image and likeness of the glory of the children of God, that is, all of us.

Oh, the depth of God's riches, wisdom, and knowledge! How unsearchable are His judgments and His ways past finding out! For "who has known the mind of the Lord? Or who has been His counselor? Or who has first given to Him, that He should be repaid?"

We have reached the end of the Tragedy of Humanity. Created in the image and likeness of God, to enjoy the Freedom that comes from the Knowledge of all

things, all our sins are sucked into the black hole of ignorance to which we were condemned on the day when, without knowing what he was doing, Adam erected between the Creator and His Creature the wall of enmity that the Spirit of God had toward the Knowledge of Good and Evil. This was the Wall that we saw laid bare down to its Foundation Stone in the Incarnation and Resurrection of Jesus Christ. And that other wall—the one that separated us from our Creator—was the wall that our Creator, by becoming man, tore down with his omnipotent and all-powerful hands. This very point has raised a wall of enmity between Jews and Christians, and between Christians and other peoples, based on mutual ignorance regarding the relationship between God and his Son. This relationship—since we were created in the image and likeness of God so that, through our own fatherhood, we might understand that of the Father—is explained by saying that just as a father plans a project and gives his son the power to carry it out, in the same way God the Father shows the H , the Son, everything He does so that the Son may do all that He shows Him, thus being His Arm, the almighty Word through whose Word God creates all things.

For from Him, and through Him, and for Him are all things. To Him be the glory forever and ever. Amen.

BOOK FOUR

MORAL

The New Life

I urge you, then, brothers and sisters, by the mercy of God, to offer your bodies as a living sacrifice, holy and pleasing to God; this is your reasonable worship.

Nothing is simpler than to take up the mind of Christ—who sees the human being as a temple—to understand that every child of God is morally bound by the duty to see himself as such and to live here as such, which must translate into a perfect act in eternal life. This act of perfection we contemplate in the living person of Christ's priest, for our strength and steadfastness on the path of Moral Perfection. He, Saint Paul, is a disciple of that Master who raised the human being's head from the dust and enabled him to see himself in the contemplation of His Divine Person—the Model in whose image and likeness the Catholic Priesthood has been established among us. For if the Jewish Temple had as its image a building of stone, the New Temple is a Living Building, which will exist for all eternity before God to keep alive among all the peoples of His Creation the True Knowledge of the Divinity—not in words but in Wisdom made flesh, in whose face we see the reflection of the True Divine Image. For just as the Son became flesh and in Him we behold the Father, so too did Wisdom become flesh in the Church to conceive children of God through the Holy Spirit.

Do not conform to this age, but be transformed by the renewal of your mind, so that you may discern what is the will of God—what is good, pleasing, and perfect.

Both the priest and the people, the shepherd and the sheep, are called to Christian nonconformity in the face of a world subject to a murderous law—imposed against both divine and human will, yet in force until Christianity's victory over the history of the world born of the Fall. Yesterday and today, the God who determined to create Man in His image and likeness makes known His Will for the Good of all nations. I, Cristo Raúl, as the One to whom the Knowledge of God's Present Will has been given and who is sent to proclaim it to the four winds for the knowledge of all the churches—just as those who, by their vocation, are called to do so—we all have the duty to renew our minds in the light of the

Truth that floods the firmament of the New Day with its wisdom—that Day of the Fullness of the Nations announced even before the Night of the Fullness of the Ages flooded the world with its darkness and, under its gloom, the most horrendous crimes we can recall were committed. Nonconformity and renewal, then, establish the need for perfection for all Christians—servants and children alike, shepherds and sheep alike, the people and their leaders alike. Perfection in the image and likeness of the Perfection we saw incarnate in Jesus Christ, Master of all—of children and servants alike, of citizens and leaders of His Kingdom alike. He was the Son of Man, and in Him Man lives eternally, spiritually renewed by the Power of God for the enjoyment of eternal life in His Paradise. All the models that men have put forward are animalistic models—wild beasts whose right is the weapon of Power and whose duty is a heavy law, against which violation from a position of Power is the appropriate course of action. Apart from Christ, the Idea of Man made flesh, there is no man, but only animals devouring one another for a share of power and wealth. Conformity to a world born of the Fall is anti-Christianity when the one conforming is a Christian, and the refusal to renew the mind once the Night has passed is a rebellion against Christianity when the one refusing renewal is the church—whether one, all, or the church as a whole. It is true that those who have no reason to fear lions and live in opulence must feel threatened by the truth of Christ; just as true as the fact that the renewal of the Christian Mind—just as the day comes with light and is inseparable from it—must spread its Perfection throughout the world, in spite of and against any force that seeks to prevent the sun of the new day from shining upon the fullness of the nations.

Thoughts on Modesty

By the grace that has been given to me, I say to each and every one of you: Do not overestimate yourselves more than is proper, but estimate yourselves moderately, each according to the measure of faith that God has allotted to him.

It is useless to adopt attitudes typical of the “Night of the Bishops,” when believing oneself to be greater than anyone else by virtue of one’s office—both in the ecclesiastical and secular worlds—awakened monsters in the darkness whose names I neither wish to mention nor recall. Where does a person’s worth lie if not in God, and in Him alone, since we are all the same and one Being, who is in Christ—the Man whom He created and loved so much that, out of that love, He gave us His own Son? The habit is nothing; what matters is the spirit of God’s children that stirs within our being for the joy of all and the delight of each one.

For just as we have many members in a single body, and not all members have the same function

Man is the resulting whole formed by all the peoples of the Human Race; hence, when we say “let us make Man in our Image and Likeness,” the History of this Formative Project is titled: History of the Human Race. It is with this Universal Man that the Son became one, so that by uniting Himself with us and drawing the Father to us, He made our history His own, as the Head of our Body, through this spiritual unity, guaranteeing us eternal life in the sharing of God’s indestructibility.

Thus we, though many, are one body in Christ, yet each member is at the service of the other members.

Behold the Renewal of the Mind, which on this New Day dawns with all the splendor of an invincible light and is to spread—first among Christians, for they are the firstfruits of the world born of Faith—and finally among the nations, to the joy of all the souls of humanity, past, present, and future. There is only one Man, Christ, of whom we are all His Body; and since He is our Head of Divine Origin in His Nature, God makes us partakers of the immeasurable Riches of His Spirit.

Thus, we all have different gifts, according to the grace given to us; whether it be prophecy, according to the measure of faith;

And just as a body is composed of countless cells, and the cells come together to form organs and members, yet all share the same life, so too all people—beginning with Christians and the churches—are one life, which is structured in the Spirit of God and, by His Will, moves in the direction established from the Beginning of the Creation of our world.

whether it be the ministry of service; in which one teaches through instruction;

We are many, and yet each one is unique, special, indivisible, full of strength and life, which flow out in their own activity and which God brings together for the good of all. The fragile butterfly pollinates the fields, and the delicate flower waters with its dew the grove of trees from which man draws his sustenance. None of us is small, nor is any of us great; we are one thing, one body in which each of us, like a cell, works at our own task, knowing that the sum of everyone’s work produces the good of all.

Let the one who exhorts do so with encouragement; the one who gives, with simplicity; the one who presides, with care; and the one who shows mercy, do so with joy.

Does the foot complain that it is not a hand? Or the white blood cell that it is not red? Does the liver complain of not being an ear? Only human beings complain about what they are, and their complaint stems from the infernal corruption to which our Nature was subjected as a result of the war declared against our Creator by one of God’s sons—about which there is no need to say more than what we all know. It suffices to say “the Fall” to know what we are

talking about.

Let your love be sincere, abhorring evil and clinging to what is good,

It is now up to us, once freed from ignorance, to renew our minds so that we may join hands and become one being, the Body of a single Head, Jesus Christ, our King, Lord, Father, Teacher, Savior, Hero, High Priest, Creator, and God. He is everything to us, and without Him we are nothing. As it is written: “In Him is the life of man, and without Him nothing that has been made was made.”

Love one another with brotherly love, and honor one another above all else.

All the more so because our brotherhood is eternal and our life together is called to be as long as infinity itself; it falls to us to tear down all the walls that darkness erected during the times set aside for the Devil’s liberation, without recriminations or defiance, without preconditions or post-hoc demands, but simply as those who, having fallen asleep into a nightmare, upon waking shake off the sweat and fear and, looking into one another’s eyes, laugh at times past as they walk together toward eternal life.

Be diligent without slackness, fervent in spirit, as those who serve the Lord.

What else is there to do? Does the one who awakens from a nightmare stay in bed to see if he will fall back asleep, or is it not true that he rises and flees from the night as from the devil? Just as they must flee from the devil, so must all those who have become divided in the Faith and, though they are one body, act as if each had a head other than the one God has given to us all—Jesus Christ. For if the one who serves another awakens without slackness and with diligence, how much more diligently must the one who serves God do so. The zeal in this matter—to see who arrives first at the feet of his Lord—is the only sacred and holy zeal befitting every Christian; if he is a son, because he is a son; and if he is a servant, because he is a servant. For, as it is written: “When the door is shut, whoever is found outside will remain outside.”

Live joyfully in hope, be patient in tribulation, and persevere in prayer;

Once within, the Hope of Universal Salvation is the nourishment that keeps our souls strong and our spirits courageous. Tribulations are overcome with patience, and temptations with prayer—is that not so? For no one should believe that, while standing in the breach, the corruption to which Human Nature has been subject for millennia will cease overnight from doing what is natural to it. And yet, shared pain is less painful, and the support of many makes the individual stronger. Divided, we are prey to the destructive forces that seek the annihilation of the human race. United, we are the radiance of the light that dispels the darkness and rouses all who slumber.

Provide for the needs of the saints; be diligent in showing hospitality.

Who is a saint if not Christ alone? That is to say, those who, leaving everything behind, have gone to a land where evil, in all its forms, has run rampant, to preach salvation through the example of their self-denial. A saint is not one who wears a miter, but rather the nun, the friar, the man, and the woman who go among the world's dispossessed and abandoned to share in their suffering and ease their pain. It is to these saints, and at the feet of these saints, that we must direct our concern and share our wealth, so that through their hands the miracle of the multiplication of the loaves and fishes may be repeated every day. What are the other so-called saints but parrots and parakeets serving their own self-serving agendas, seeking holiness in the Lord's Prayers and Hail Marys and the advice that weighs in their pockets like the gold they strip from the weak-minded? For since I have Christ as my Teacher, why do I need any man on Earth to tell me that He is the Savior of the world? There are three witnesses that every man has: the Bible, the Church, and the children of God. The rest—those who aspire to holiness—are impostors who divert into their own pockets the devotion due to the saints according to Christ. Upon them shall fall the judgment of the One they claim is their Lord.

Bless those who persecute you; bless them and do not curse them.

The Master said it; the Disciple said it. Like father, like son.

Rejoice with those who rejoice; weep with those who weep.

The perversion of human nature reaches its most abominable degradation when another's pain becomes public laughter and another's joy becomes one's envy. The moral duty of every child of God is to turn their back on any system whose policy is to cultivate such a morality fit for beasts. The perfection of Christian morality stands above all social ethics and above all communal laws. Laws serve as a guide for those who live by animalistic standards. The child of God needs no law as a guide, for he is a law unto himself—a law rooted in eternity, that is, the Mind of God Himself. Cultivating the fruits of the Spirit is as important as cultivating the land; if you abandon this work, you will end up as a wild bush, even if planted in the Lord's vineyard. And if you are fertilized with non-spiritual fertilizers, you will end up resembling one who needs the law because he naturally tends to be subject to the law of corruption: wanting to do good and ending up doing evil. What good is such a man?

Strive to be of one mind toward one another; do not be haughty, but associate with the humble. Do not be self-willed in your judgment.

Since we are all part of the same body, the theory that individuality is found in difference is a philosophy designed exclusively for the mental enslavement of the masses. Unity of Thought and Feeling does not nullify Personality, but rather strengthens it; it does not extinguish the Thought of the Self, but rather enriches it. But whoever seeks to divide people in order to dominate them and turn them into slaves must necessarily view the Universal Unity of Thought and Feeling as

the enemy of their policy and philosophy of enslavement. Or does a building perhaps view the equality among its bricks as a crime against the individuality of its parts? Or are not the thoughts and feelings of all the cells of a body the same in the face of a wound or an event? Does the fact that the thought and feeling of infinite cells are the same cause this body to lose its personality? Or is madness not the result of division within the body itself—in this case, centered in the mind? Or does the reality of universal happiness destroy individual happiness?

Do not repay evil with evil; seek to do good in the eyes of all people.

Our Strength is our Hope, and it is from this that we must guide our actions. Knowing that no one is evil by nature and that ignorance is the mother of all errors, repaying evil with good is our Power—all the more beneficial the more terrible the circumstances in which it is exercised. For faith comes from the works of the believer, performed by God in the believer for the salvation of the unbeliever. And what greater work is there in our times of terror and corruption than to return good for evil! The opportunities are up to each of you.

As far as possible, and as much as depends on you, live at peace with everyone.

Always establishing the limits set by the right to life and the duty to preserve it against those who, by killing you, kill themselves and cause the death of those who could live thanks to your defense of their lives. For, considering that the necessity of Christ's death was fulfilled, and because there was a Necessity, there was Death, we, the children of God—once the Atoning Sacrifice has been fulfilled—are bound by no greater Necessity than that of bringing Salvation to the ends of the earth, without resorting to Violence, a crime that cost Adam the Fall and our earthly parents the Punishment for the sin committed by that son of God. Peace, not war, is the wind-borne instrument through which our Message of Universal Salvation travels among the nations. However, this Peace does not nullify the right to self-defense.

Do not take justice into your own hands, beloved; rather, give way to God's wrath; for it is written: "Vengeance is mine; I will repay, says the Lord."

Nor does being a child of God lead one to take justice into one's own hands or through others—directed by our will in the name of God. Judgment belongs to Justice. And if Justice fails—more often than is claimed—woe to the fool who sought to mock everyone, believing he could escape the Power of Divine Justice. To endure evil with patience is the glory of the strong in spirit, and to help the weaker one remain steadfast in this strength is the glory of God.

On the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing so you heap burning coals upon his head."

It is our duty, however, to prevent evil from spreading and adding fuel to the fire of divine wrath. Therefore:

Do not be overcome by evil, but overcome evil with good.

And what greater good can a person do to overcome evil than to do the Will of God?

Obedience to Civil Authorities

Everyone must be subject to the higher authorities, for there is no authority except from God; and those that exist have been established by God,

Here, what must be accepted is accepted as it is, and the truth stands firm so that the stance against unjust authority does not in any way conflict with the justice of the authority that the Apostle presents in its ideal form. The manipulation of the text lends itself to a distortion of the apostolic meaning in this stance of unquestioning obedience to the Law that proceeds from an Authority in Justice. Thus, we must analyze this Obedience from two firm, strategic positions of universal value, insofar as we are speaking of the Authority that proceeds from God and not from Death. On the one hand, we have the Doctrine of Nonviolence that emanates from Christ, is embodied in His Cross, and entails the renunciation of any act of violence—even in legitimate self-defense—by virtue of the legality of the laws of the world to which He comes to preach the light of Eternal Truth. On the other hand, obedience to authority is understood as Divine Justice, to whose Law every creature owes eternal obedience by virtue of the imperishable perfection that justifies it and establishes it as the supreme law over all the nations of Creation. In other words, we cannot go to preach the Gospel to a pagan nation using force rather than the Word alone. The obedience due to the laws of that society—the best suited to its condition given its situation in time—imposes the necessity of acting lawfully within the established order of that specific society. But while this applies to preaching and is upheld as proper conduct within Christian society, it does not preclude the legitimate defense of Christian society when a power—whether external or internal—ly attacks it with the intent to destroy it. For if legitimate defense to protect the life of the Christian and his society were an act against Christ, the very existence of Christianity would be left defenseless against non-Christian forces—whether from within or without—that aim to destroy the kingdom of God. And if God Himself rose up against the enemy of His House, I do not see how His House could remain defenseless against those who seek God's destruction. From this, it is clear that nonviolence is inherent to the spirit of Christ, that His obedience to justice is understood in relation to God, and that disobedience manifests itself in nonviolence against the authority imposed on society not by God but by death. For, looking at history, Gandhi's Revolution was just as legitimate as the American Revolution, even though both chose paths that appeared to be contrary in nature. Nonviolent disobedience

against those who seek to tear down our society becomes a response in self-defense when those who seek to destroy our society are willing to destroy us in order to perpetuate the state of crime that lies at the root of Christian disobedience toward human justice. And this, which on the surface might seem to contradict the words of the Apostle, is, as I say, only an apparent contradiction. That is to say, within a society shaped by the Christian spirit, obedience to authority is sacred, without thereby negating conduct that opposes the perversion of the law for private interests not subject to divine justice; this translates into nonviolent yet active disobedience aimed at perfecting humanity by virtue of the need to make our society resemble the eternal Society. The alternative—remaining passive in the face of the perversion of Christian society based on unlimited obedience to authorities—is indeed a perversion of the Christian spirit and submission to the hell of private interests held by sectors that have elevated themselves above the universal interest rooted in divine justice. Anyone who disregards the complexity of apostolic doctrine and seeks to sanctify obedience to authority—even if established by the devil, whether from a throne, a pulpit, or a senate—is an enemy of the kingdom of God, and let us not forget that the first to rise in disobedience against the idea of the perversion of justice through the subjugation of universal law to private law was God Himself.

Thus, whoever resists authority resists God's will, and those who resist it bring condemnation upon themselves.

It is not, therefore, a rebellion to rise up in disobedience against the infernal law of a private group that imposes—or seeks to impose—its own individual law upon and against universal law—a law to which, in fact, every law and all social legality must be subject. The extent of the disobedience, however, will be a reaction commensurate with the force of the party causing the disobedience and the criminal nature of its imposed legality. And if the Indian and American revolutions were so legitimate, no less so were the Russian, Chinese, and Cuban revolutions, differing from one another only in the degree of intensity required in the struggle for freedom. Now, this legality becomes criminal when it is used to drive Revolutionary violence as a driving force for action beyond national borders. Conquering the world with the weapons of war rather than peace was the disobedience that brought ruin upon Adam and his world and condemned the human race to live a history written in the blood of countless generations. God, contrary to Paul's view yet fully in agreement with him, has not established all the authorities of this world—unless we deny that, after Adam, He handed the world over to his murderer. But in truth, God advances the laws of every society so that the spirit of the times and of the peoples may come as close as possible to the Gospel of His Kingdom; thanks to this, the Roman Empire was perfectly positioned to assimilate Christianity, even though nothing and no one could prevent the initial clash. Thus, having legalized the Empire designated by God to house His Kingdom, and with the necessity of Christ's death established, the

doctrine of nonviolence—along with the implicit act of disobedience inherent in the Christian’s social stance toward a limited yet time-bound legal system—was Christian obedience, which, when put into practice, made possible the victory of Christianity, a feat that has never been equaled and never will be. For if Gandhi’s Indian revolution cost him his own life, Jesus’ Christian revolution cost the lives of tens of thousands, and this difference demonstrates that while Gandhi was possible in India, his revolution against an empire like the Roman—whose laws were far removed from those of the British—would have failed before it was even born. Obedience to authority that comes from God, then, always; as opposed to that which comes from man—and in man, Hell has planted: permanent revolution.

For magistrates are not to be feared by those who do good, but by those who do evil. Do you want to live without fear of authority? Do good, and you will have its approval,

Words from which we see that Saint Paul has in mind an Ideal Society, that is, the kingdom of God, governed by a Perfect, Incorruptible Law, in the light of whose magnificence and goodness all the nations of Creation walk happily, eternally enjoying the Freedom and Peace of which Justice itself is the guarantor and the authorities its reflection, to halt the growth of Evil as soon as its seed falls into the field of conscience. In a society governed by Divine Justice, indeed, who would fear the Authority established by God to keep the Tree of Peace ever in bloom, ever alive! And conversely, in a society founded on an animalistic law whose “science” is the cultivation of the Tree of War, who would not declare themselves in perpetual disobedience! God’s approval was not for those who remained stagnant in time and turned their backs on Eternal Justice; rather, He approved Christ’s disobedience and rejected those who lived in fear of authority—an authority that He Himself established. Thus, basing the believer’s unlimited obedience to the preacher—by adhering to our pastors—on these words of the Apostle is a tremendous error because it takes the Truth out of context and leaves out the fact of the necessity of Christ’s death, a past event which, having been accomplished, floods the being of all God’s children with the Light that comes from freedom. Every person’s obedience is, therefore, to God and to the Authority He has raised above every people and nation: His Son, our everlasting King. Any other obedience of an unlimited nature is an act of rebellion against the Will of the Eternal God. All authority, even that established by God in time, is merely a bridge leading to this Universal Authority, at whose feet we place that Unlimited Obedience which some seek to divert to their own feet. God, by raising His Son to His throne, nullified the due obedience of every creature to any authority other than that of His Son. And it is this obedience that serves as the standard by which the universal value of all human authority is measured. If it is in accordance with this Law, then due reverence is certainly given:

for he is God’s servant for good; but if you do evil, fear, for he does not bear the sword in vain. He is God’s servant, an avenger to punish those who do evil.

And any “but” is an incitement to evil. But always understanding that the spirit of Christ is Goodness itself, and that this fear has been overcome by Love for Divine Justice itself, so that without nullifying Fear, its existence is transfigured into Love by virtue of the knowledge of the true God, the Father of Jesus Christ, in whom we saw the Nature of his perfection—which rejects private interest over the universal and subjects all that is individual to the general—thus ensuring that Society is governed by a Reason external to all yet present in all, the foundations of which Reason are Truth, Justice, and Peace; the Tree of Life, the fruit of which is Freedom. Not to kneel before this Eternal Law is rebellion against the Authority of God. Disobedience to this Law was what brought ruin upon Adam and condemnation upon his world. And Salvation came to the world when disobedience to the authority imposed by the rebels against that Law took place, thus establishing—through God and His Son in perpetuity—the nonviolent revolution against injustice as the path to personal growth. Everyone who rebels against this Law should fear it, as has been seen in so many cases throughout our history; for the Christian spirit, when driven to its extreme, rises up invincibly against those who, believing themselves superior to Christ, attempt to crush His Society in the name of false concepts—among which the authority that comes from God and unlimited obedience based on this principle is, though not the only one, one of them.

One must submit not only out of fear of punishment, but out of conscience.

The Christian, therefore, owes unlimited obedience to no one—to no one at all, neither in Heaven nor on Earth—except to the Authority that God has raised above all the nations of His Kingdom. He is the King; he is the Son of God; and there is no creature, in Heaven or on Earth, who can claim this obedience for themselves without rising in rebellion against his Crown and his Scepter. In this world, it falls to us to form Society in the image and likeness of the eternal Society between the Creator and His creatures— —a Society freely established by God and based on the right that belongs to Him over His Creation. And any deviation from the justice that springs from the Truth—in the name of imposing a model of society not subject to the Peace that flows from Divine Justice—is an act of rebellion against Society as a whole, which results in its destruction by undermining the foundations upon which its pillars stand. The Authority of the Law to prevent this from happening can only be in the likeness of that from which all Authority proceeds—that is, all-powerful. If the awareness of being mere clay does not deter the rebel, the perpetuation of destructive action can only be halted through punishment that proceeds from a Power without limits, so that the punishment falls upon the rebel, whoever the individual may be. This is the kind of Divine Authority that finds its antithesis in regimes which, under the infernal concept of due and unlimited obedience, do precisely the opposite— that is, governing with a law subject to the private, individual interests of a family or a political party—not to mention the full spectrum of criminal organizations that

become the law, using their own sense of justice to impose a regime of terror upon a defenseless people abandoned to their fate by international law that is not universal—as in the case of Darfur.

Therefore, pay them their taxes, for they are ministers of God engaged in this very task.

Logically, social growth entails new problems that require new solutions, and—regardless of conflicts of interest—these must be resolved through the “disobedient legality” of natural obedience to the laws. The opposite—that temporal law demands a static legality—is a crime that transforms such legality into organized crime and drags generations into revolutionary civil war as the only way out of the illegal situation created by legality crushed by authority. The U.S. Constitution enshrines this Revolutionary Legality as part of the fabric of a continuously growing social system. The opposite—as seen in the tsarist system—could lead only to an amplification of the consequences due to the prolonged period during which organized crime remained in power under the abominable conceptual horror of “Compulsory Unlimited Obedience,” which the Orthodox Church promoted in defiance of God’s Law—the Law that overthrew all power to glorify His Son by raising Him up as Universal King, and through this glorification, God freed all of His creation from the obedience due to the authorities established over the peoples before the founding of His Son’s Kingdom. Once this Kingdom was founded, no crown has its origin in God except, as we have said, that of His Son, our King for all eternity.

Pay everyone what you owe them: to whom tribute is due, tribute; to whom customs duty, customs duty; to whom fear, fear; to whom honor, honor.

This leads us to distinguish between Empire and the Divine Crown. Thus, Power passed from empire to empire in order to prepare Civilization and guide it from Law to Law until it reached the gates of Divine Law. It is useless, then, to look back and judge the nations into whose hands God placed the Rod of the Empire, which at the end of the process was to return to the hands of His Son, from which it will never again depart for all eternity. With Christian society thus established upon the Universal Principle of the Common Good, Duty unites with Law to establish the Good of all on the basis of the good of the individual. If the whole is good and the part is bad, there is an error of principle. And conversely, if the individual is good and humankind is in a bad state, there is a tremendous error of purpose. The purpose of justice is the good of all to enrich the good of the individual, with the good of the individual in turn benefiting the good of all—a process of enrichment that God nurtures through the governance of the nations of His kingdom by the Council of His Infinite Wisdom

The Perfection of Charity

Owe no one anything, except to love one another, for whoever loves their neighbor has fulfilled the law.

The infinite superiority of Morality over Ethics stems from this eternal precept. While Ethics is the recourse of beings who have renounced self-improvement and refuse to continue evolving at the end of the journey where Nature opens the door to the Spirit and places in the hands of its Creator the Creature born of its Creation, and because of their refusal to abandon the law of the jungle, ethical law replaces the intelligence of the Spirit with an Animal Reason that establishes decrees among members of their own species, resulting from this imposition by force of the sword that obedience to the law applies only to the inferiority of the subject but never precedes the one who enacts the law and stands above it, thereby inverting the value of Ethics, which is reduced to the status of Crime when it translates its supreme precept into that higher reason that subordinates the Nature of the Means to the End. Thus, while Ethics is organized according to the times and obeys the reason of legislators, Morality is eternal and establishes the path between the End and the Beginning without the recursive alternation derived from the subject's capacity or incapacity. Ethics commands killing when the end is superior to the means by which that end is achieved, the repercussions of which reduce the individual to a mere abstract object at the feet of the political good, with the result that Ethics drags the human race back to the golden age of human sacrifice—now not ritual, but legal. Once the sacrifice is carried out, in effect, justice legalizes the crime, becoming in its behavior a murderous appendage of ethical power that, by displacing the eternal values of intelligence, replaces them with the temporal interests of a specific group. Under the law of Ethics, therefore, love for one's neighbor is vaporized, shattered, and at the very core where the identity among human beings stems from Nature itself, coexistence is established by decree—an arbitrary decree hanging over the head of man based on the perversion of Natural and Divine law that Political Power establishes against Society as a whole. From this it is evident that Ethics is the morality of Power, insofar as it is Power that destroys the Law in order to impose its own law on Nature by decree. There is no room for love among human beings, but rather—and only—the coexistence that stems from the decree. However, to this day, the entire universe has recognized in a thousand ways and on countless occasions that love is not engendered by decree, and no one can love their neighbor based on the will of another. This is a compelling and irrefutable truth that renders a failure the fleeting success of those who legitimize the sacrifice of the individual for the good of the universe—behind whose rhetoric lies nothing more than the criminal dialectic of Ethical Power. Let each person now call by whatever name they wish those who, by decree, destroy Morality and replace it with the law of the beasts, among whom, it is true, force is the mother of social

reason. And what is government by decree if not the force of Power wielded at gunpoint? It follows, therefore, that since its rule lacks moral value, Power must invent a social justification to excuse its sacrifice; this justice is called Ethics.

For “You shall not commit adultery, you shall not murder, you shall not steal, you shall not covet,” or any other precept, is summed up in this sentence: “You shall love your neighbor as yourself.”

The law of Truth, the moral law—that is, the law of Love—is stronger and infinitely more powerful in establishing the stability of Society in Space and Time than any relationship based on the rule of decree. From the standpoint of Ethics, I neither steal nor kill unless I encounter a higher cause of political and historical significance infinitely greater than the life of the individual; in pursuit of such a cause, the sacrifice of the individual is not only advisable but an ethical duty that the group of stakeholders must impose upon itself if it wishes to achieve that specific end. There is, therefore, nothing that distinguishes the Ethics of Power from the Ideology of Terrorism, except that Power possesses the legal authority for sacrifice, whereas Terrorism sacrifices outside the law of Political Ethics. Since the relationship between the individual—between man and Society—is not established through a Natural Force that brings about the identification of all with all in the Universal Origin of all within a single Core, the Band-Aid that Power—after destroying this Core—applies to History, by removing Morality, the fruit of that Origin, and replacing it with Ethical Law—that is, with the Rule of Force—is nothing more than a patch on the wall, a makeshift dam hastily created to contain the waters of destruction in a society attacked from within by annihilating forces that, under the guise of Law, do nothing but bring about the ruin of the Society over which they reign by decree. Out of love for humanity, people do marvelous acts of folly, but by law there is no one in this world who would turn the other cheek or give their leftovers to the poor person starving to death on the street corner. The law that stems from Ethics would rather give the leftovers to its dog than to that dying, groveling, disgusting, filthy, lice-ridden vagrant. Only the law that stems from Morality awakens the conscience—, even against one’s own self-interest—and prompts one to give up what is one’s own—such as the happiness that comes from comfort—to share bread with one’s neighbor, and, as we have seen many times, even one’s own life. An ethical decree is ineffective in bringing about this behavior, and since it is ineffective, its law is inhumane because it kills one of the most important natural aspects of intelligence: Conscience. We will not condemn the Law of Nature—which is Moral—because of the behavior of a few. Not everyone who exists is, as the popular proverb says,

“Love does no harm to a neighbor,” for love is the fulfillment of the law.

And not just because an Apostle says so. One need only open any book by Plato to see Socrates placing Love for all things—including humanity—above the mere manifestation of the consequences to which this divine force leads, whether

from a self-serving stance or one not grounded in ethical reason. Socrates is simply *ero*, and nothing more: the superiority of Thought that springs from Love for Humanity over Thought that springs from the Passion to attain an ever-higher position in Society. This Ethics of Power not only fails to fulfill the fullness of the Law—because, in its pursuit, it sacrifices for its own ends any person who crosses its path—but it also reduces Society itself to a mere object upon which to rely in order to achieve its goal. Not only can this Ethics fail to loosen the shoelace with which the Christian Moral Body—the eternal expression of Natural Morality—moves, but furthermore, by establishing human sacrifice as a lawful act to attain Power, this Ethics becomes a criminal ideology that justifies the Means to achieve the End. However, it seems that truths are less true depending on who utters them; hence, when St. Paul affirms this Truth, it is not a philosophical statement rooted in the most developed experience acquired through the rational faculties of the human being. On the contrary, it seems that, depending on who utters it, a lie rings truer to the listener's ear.

The Day of Salvation is Near

We have entered the final stretch of this analysis of one of the most controversial biblical texts—controversial precisely for two vital reasons. The first is the baseless accusation that distorts St. Paul's intellect and leads to the impersonation of the true founder of Christianity. The second is based on the transformation of this Letter into a wall of division between Catholic and Protestant Christians. Aside from the interests of those who believe that maintaining this wall of separation between brothers and sisters in the same Faith—which paralyzes the movement of Christ's arms, preventing Him from moving freely—and who believe that this division is the reason for a great service to the Cause of the Gospel—as we have seen throughout this in-depth analysis of the Apostle's thought from the perspective of Christ's thought—we are seeing that there is no rift between the two ways of thinking, because the thought of every child of God proceeds from the same Father who begets us for the sake of the Hope of Universal Salvation that has nourished us all since the beginning of the days of Christianity. St. Paul was speaking to born-again Christians, perfect believers who were preparing to follow their Hero and King to the pinnacle of the glory of the Sacrifice. When he speaks of the righteousness that comes from faith—which is born not of the Law but of obedience to God's will—St. Paul is not denying the power of the works performed by God in the Christian, as Jesus Himself said a thousand times: that the Word and the works, united, proceed from God for the salvation of all people. Word and Works which, it is understood, are made manifest in the Christian and are directed toward the person who has not yet attained Faith. But to deny that it was through the Works and the Word that God

engendered Faith in man is as satanic as it is an act of utter ignorance to place obstacles or objections in the way. It is through the deeds of the Christian and the Word of the priest that the unbeliever discovers the Faith—that is, discovers God. Unless, of course, His Son were a liar—asserting that one must do what the wise say but not what they do—thus claiming that the power of works is as perverse as it is holy depending on who performs them, and that the Word without works not only fails to engender faith but actually drives away from God those who hear that “faith saves,” yet see the speaker performing deeds characteristic of accursed demons. Two clear directions therefore emerge from this question. First, for those who have faith, works certainly cannot add anything to them, because they are already saved. But as a child of God, the Christian has the duty, within his existence in the world, to lead the world to discover God through his works. Thus, the priest, who preaches the Word, and the Christian, who puts it into practice—not for his own salvation, but to save his neighbor—form, through God in Christ, a single Man, with a single Faith and a single Work, namely, the salvation of every human being. And second, that the manipulation of a biblical text to suit temporal interests and a worldly mindset is a crime against the One who wrote His Book so that, through the works His Word brings forth in those who believe, He might draw all people back to His Paradise. Having said this, with our feet on the home stretch, we quicken our pace and run swiftly toward the truth, saying:

And you already know the time, and that it is now time to awaken from your slumber, for our salvation is nearer than when we first believed.

As mentioned, the Apostle’s awareness of the imminence of the First Roman Persecution—which was already hanging in the air over the heads of those to whom this Letter was addressed—is evident and takes shape, revealing to us the true recipient of the letter; without knowing who this recipient is, the text lends itself to manipulation, which Luther, in his desperation, confined within the four walls of a cell, manipulated—without any apparent awareness of the distortion he was perpetrating by forgetting that the Apostle was speaking to perfect Christians, educated in the mysteries of Salvation by the very Disciples of Christ, which is to say the Holy Spirit of Divine Wisdom in person, who was poured out upon the Apostles, as is written in the account of Pentecost, to build up among the early Christians the Immaculate Flock that would bear witness with its Blood, before the eyes of the Tribunal of Universal History regarding the Truth of the Disciples’ Testimony, namely, that the Only-Begotten and Firstborn Son of God became man in the womb of the Virgin of the Prophecies, was crucified for the Atonement of Adam’s sin, and rose again for the Redemption of the sins of the whole world. And that Son is called Jesus Christ. And speaking to perfect minds, the Lutheran separation of Faith and Works—as I have noted before—had no place in their bodies, nor in their souls, nor in their spirits. All the more so since they were about to crown their Immaculate testimony with the sacrifice of their own lives. For if, among the ancients, placing one’s hand in the fire or similar trials put an end to

the debate over the value of a testimony, the First Christians—the “firstfruits,” as the Apostle would say—were going to place not their hands but their entire bodies in the fire. From this it is clear that, as perfect children of God, this act could add nothing to the salvation they had already attained through their faith by the work and grace of God. But not to do so, however, was a denial of the Hope of Universal Salvation—for the sake of which the first among all, Jesus Christ, Himself placed His Body on the Cross. “Faith alone,” insofar as the joy of Salvation has been won and eternal life is the Creator’s gift to His creatures. But “faith without the works of Christ”—as the Holy Spirit would rightly say through the Apostle James, that is to say, the Holy Spirit in person—faith alone without works is dead faith. Works whose fruit is not personal salvation, which is taken for granted, but the salvation of one’s neighbor. For certainly neither Christ Jesus nor his Disciples needed to die to save themselves or to enrich a faith that was already perfectly complete. They acted by dying for the salvation of their neighbor. Thus, in this sense, the Protestant who rejects works as a means of personal salvation is just as perfect as the Catholic who acts, out of faith, for the salvation of those who do not believe. From this it is clear that Luther’s criticism of indulgences was not only legitimate but stemmed from the conscience of the Holy Spirit; for it was not the works of indulgences that save, but the works of faith. And as for these Divine, Immaculate, and Perfect Works, everything is written: to feed the hungry, to give drink to the thirsty, to clothe the naked, to help the widow and the orphan... To see Jesus Christ is to see those Works in action. Works and Faith, the two arms of the same body.

The night is far spent, and the day is at hand. Let us therefore cast off the works of darkness and put on the armor of light.

Can we not perceive on the horizon of these words the vision toward which, by Predestination, that Immaculate, perfect, in every respect holy and divine, the body of the Holy Spirit—toward which, by predestination, that generation was heading, a generation which the God of Eternity had incarnated in Christ Jesus for the salvation of all His creation, granting it all power and all glory to reign over all the peoples and nations of the Kingdom of God? And is not the night of which the Holy Spirit speaks through Paul that part of our being which, being carnal, in its unconsciousness postpones that Day, that Hour, driven by a natural horror of the dread of its own execution? Paul is direct, and with his word he overcomes that unconsciousness and rises first to take the lead among those who, under His radiant Glory—being one with Christ Jesus, the everlasting Heir of the Eternal God—rule the Kingdom of God for all eternity. Saint Paul does not prophesy, but rather shakes off that unconscious horror and announces the dawn of the Day and the Hour for which they were begotten in the Holy Spirit of Glory. The Holy Spirit was in God, and was God, and became man so as to cease being an invisible reality and, by acquiring a Name and a Body, to rule the House of God for all eternity. If Faith was the only reason they had to cast their bodies into the fire as a Testimony

of the Disciples, God, to strengthen that Faith, gave them His Kingdom, thus ensuring that through the Works of Faith of the Holy Spirit, made Man, the Salvation of His Salvation would come upon His entire Kingdom.

Let us walk properly, as in the light of day—not indulging in feasting and drunkenness, not in sexual immorality and debauchery, not in strife and envy,

Glory on the horizon, like a hope that guides the steps of the believer with its light; the one who believes lives with both feet on the ground, in the day-to-day, and his duty is toward his Creator and Savior. There is no law that forbids putting into practice what Faith deems unworthy of God's creation—for He created us for eternity and not to enjoy a mortal life between two extremes, where everything is permitted as long as it is not prohibited by the laws. The Law of Christ is superior to human law because every human law serves the private interests of specific groups, but Divine Law seeks the good of all, so that the good of the individual and the universal good may coincide in a single entity, with no difference or division between the two. Human laws, under the pretext of placing the universal good above the individual good, ultimately do nothing but crush the individual under their tyranny. The Law of Christ elevates the individual to the nature of the universal good, making the two a single reality, an indivisible whole, thereby abolishing the infernal pretext by which, in the name of the universe, a few crush the very ones to whom they wish to do so much good. The eternal Model? Christ Jesus!

First, clothe yourselves with the Lord Jesus Christ, and do not give in to the flesh to satisfy its lusts.

Indeed, it could not be clearer. Because of the Fall, that Image and Likeness into which we were born was lost in the darkness of Ignorance, which brought about the very Judgment against Adam's Sin. But God—who, being the eternal Word, cannot fail to attain His End—wished to bring into being what Man knew in the Beginning as an Idea: the Idea of Being, so that we might see with our own eyes that Idea made flesh. Hence, elsewhere the Apostle himself said: Christ, in whom is your life. That Image was not nullified, but rather, through God's Love for His Creation, it was enriched when His own Son became incarnate. Since the Word of the Holy Spirit to the children of God from the First Day dwells within us through Faith, His Word remains in our Faith to form our code of conduct before men and before God

The Strong and the Weak in Faith

Morality is a dimension of Being, and as such it generates within the consciousness of the spiritual entity—that is, the intelligent being fashioned in the

Divine Image and Likeness—a strength, a value, and an attitude of trust in the Self, an ontological behavior from which derives the perfection of all the intellectual principles upon which human behavior toward oneself and one’s fellow human beings is based. That is why we often say of someone that their morality is as grand as a cathedral. The moral foundations of the spirit, in this order, are the sap that nourishes the tree of consciousness, thus endowing the being with the strength required for the growth of its Self in the spirit of Goodness, in whose Image and Likeness the Being was created in Man. But as is already evident and can be deduced from the very structure of the human race, the infinite complexity of Intelligence is revealed, and we discover it in the multifaceted need we all have for one another, and although in God the Self has everything, it is no less true that as individuals each of us is so intimately linked to all others that conceiving of our existence in isolation from the human race is a thought without a future in any human consciousness. Only in God can we conceive of our existence as complete, perfect, and free from any need for anyone or anything. Now, we see that this same God and our Father has chosen to preserve the Order of Life in its deepest and most extensive manifestation so that Vital Necessity itself may be the binding force that makes all men into one Man, whose Head—and here lies the Grace—is Jesus Christ, our King and Lord, into whose hands the God and Father of all Life has placed the existence of all intelligent beings, lovers of Good, children of Liberty and Truth, disciples of Justice and all Peace, eternal aspirants to the Omniscience that proceeds from Divine Wisdom, in whose hands all science—both known and yet to be known—grows like a Tree whose crown touches infinity and whose roots sink into eternity itself. Vain, then, is the omnipotence of that Reason which made Doubt its *sine qua non* and sought to turn Science into an anti-divine ideology alien to the innate Morality which, as part of the ontological structure of Being, is the soil in which the Self takes root in the spirit of Goodness, which is the spirit of intelligence, manifested in Christ to so that we may direct the steps of our thought toward the luminous source from which all evolution proceeds: Divine Omniscience. It will therefore be from this Moral platform of eternal value—perfect and immutable, just as necessity demands, like the Rock whose solidity will sustain the edifice to be built—that the Unity of all within Being will be our Duty and our Strength, with which, despising to infinity the evil and perverse ideology that has made the Equality of Being a farce and has chosen the Strong as its own—oh Darwin-Hitler—has divided us into two classes of beings, the strong and the weak, when the fact is that the Strength of Being does not stem from Nature but from the confusion created by the dilemma of the centuries, and that the sages of War—clad at one time as druids, at another as magicians, and just yesterday and even today as scientists—sought to use as a murderous axe the very question: namely, since Evil exists and God is Good, how is it possible for the former to exist... The humility that comes from Intelligence does not diminish the strength that comes from contemplating Evil, and it rises up to defeat the science of hell. Our Christian Duty

is not, therefore, toward those who in their Strength resemble us, but toward those who, in their intellectual and spiritual weakness, have allowed themselves to be confused by the Devil's dilemma—a dilemma now left behind. The words of the Holy Spirit through Paul express what God Himself lives out, for otherwise He would not have come to our aid by becoming man in His Son; and, had He followed the counsel of the devil's wise men, He would have had to aid Satan and abandon us to Hell. We are the best witnesses to the Truth. Our strength is for those who still believe there is a dilemma.

Welcome the one who is weak in faith, without getting into disputes over opinions.

Cast into the hell of knowing the Science of Good and Evil—not as one who understands it hypothetically, but as one who learns it through hardship and by watching one's soul laid waste—if it is true that what does not kill us makes us stronger, and that those who survive the blows emerge stronger, just as a broken bone heals to become twice as strong, in precisely this way, because it was inevitable that Divine Judgment would be aborted within the bosom of the Law, its corruption creating a black hole in the realm of eternal Justice; and now that we are compelled to attend the University of Life in the midst of the land of darkness, ruled by Death, God wished to make us stronger and to redouble the moral strength of our Being in the manner described above. Knowledge of this truth is the foundation of the strength that makes us stronger, and not allowing ourselves to be crushed by the blow that comes from Death is the root of the strength that conquers and makes us all survivors of the Hell into which we were cast because, without knowing what we were doing, we believed that by knowing Good and Evil we would be like God. What would I not give, O God, to have never known this accursed Knowledge. But let us set aside our lamentations and look into one another's eyes once more. We are Christians; we are the best and most beautiful thing that shines in the sun before the eyes of the One who has the Power to make of all things whatever He wills. We are the future “ ” of every intelligent creature; we are the children of God, for whom the Earth and the Heavens were united in a perfect embrace from the beginning of time. The weakness of all thought stems from Doubt, and Doubt is the fruit of Death. God is the Father of all Science, under whose principles and laws Creation is ordered and along whose paths the Cosmos grows. And there is no science in the universe that does not stem from the principles and laws to which He has conformed all things. Then came Death; yes, it is true, but to make thought doubt the true nature of the Spirit of the Creator of Man. And that Doubt, whose utmost expression of perversity attained the status of a Method, is the malignant sap that fueled the deviation of scientific thought from the Science of Creation toward the realm of the Science of Destruction. The twentieth century was its consequence, its most terrible visible work. We have survived not by our own strength but by the design of the One who once said: “Let us make Man in our Image and in our Likeness”—

that is, indestructible. And then He repeated it in His Will, saying: “Your descendants shall take possession of the gates of their enemies.” We are Christians, and we are invincible by virtue of the spirit that has been given to us—a spirit of intelligence and wisdom, of understanding and strength, of counsel and the fear of Yahweh. We are the children of God. Who will dare to challenge us without digging their own grave? Time, as the Apostle says, is running out. There is no longer time for doubt. The universe is ours by divine right. Our battle is not against men but against Death; let them fight us while we advance toward the age to come and lay all things at the feet of our King, Father, and Lord.

There are those who believe they can eat anything; others, who are thin, must be content with vegetables.

The multifaceted substance that pours out the essence of the intelligence of Faith into our People implies a diversity of characters, but not of moral values, which are everlasting and have their source in the spirit of Goodness. Each one of us has our Origin in the One who said, “*I am who I am*,” from whose character we have inherited the ability to say: “*I am who I am*,” and since each of us is an atom of His substance, a branch of the tree of His existence, each “I” has its own nature; and for each of us to know what that nature is—without a shadow of a doubt—is the fundamental epicenter from which to revolutionize our own consciousness so that we may stand firm before our Creator, who created us to run on two legs to meet Him, and not to live on our knees—neither far away nor in fear—with our backs turned to Him. We have nothing to be ashamed of, and we have every reason in the universe to rejoice in being who we are. Whatever we eat, we are all one: the Man created in the image and likeness of his Creator calls God “Father,” and God, looking at him, says, “And you are my son.”

Let not the one who eats look down on the one who does not eat, and let not the one who does not eat judge the one who eats, for God has welcomed him.

It is not the moment that matters, but the deed. Just as in a relay race, where while some run, others wait for their turn, and still others rest—yet victory belongs to all—Christian morality involves a focusing of the Self on the “I” that plays its part in the Universal Plan of Salvation and runs along the track of History, writing with its life the line that corresponds to it. No one is insignificant. Insignificance is for those who doubt and do not see the Creator in His Creation, and, overwhelmed by the vastness of it all, fall into the suicidal and homicidal abyss of the annihilation of the Self. The spirit of God’s children that has been given to us—and in which we have been begotten by the Supernatural Nature of our Creator, whom we witnessed in action here on Earth—that Supernatural Nature lifts our heads and keeps us standing when the earthquake shakes our consciousness, and where others run away and surrender to the Denial of Being, justifying in Non-Existence the geocidal and homicidal behavior they represent, we

walk along the highway of infinity as one who has eternity before them. Time and Space do not frighten us; indeed, we are time and space made flesh, and upon this fusion God has poured out His Spirit. Our contempt is the contempt that pulses in our blood against those who, claiming to be wise, undermine the future of Creation. Among us Christians, there can be nothing but compassion and understanding, because God's Will demands it, and because we were all kept in Ignorance so that, through these events, the entire creation might see why God hates the Knowledge of Good and Evil with such intensity.

Who are you to judge another's servant? For his master, he stands or falls, but he will stand, for the Lord is powerful enough to sustain him.

Being a Christian implies invincibility. Not through the strength that comes from weapons—as was seen in our victory over our first mortal enemies, the Romans and the Jews—but through a divine legacy. We are the offspring of God. Confidence in our victory is the decisive factor that enables us to sail the sea of the centuries, and although, on the surface, the tidal waves and apocalyptic storms heralding the disappearance of our lineage from the face of the Earth may have put our future in jeopardy, History, the mother of all recorded events, embraces us with its pages of triumph and spreads blank pages at our feet so that we may inscribe further triumphs upon them. The eraser does not work in this book. Moreover, wherever Christian blood is shed, there the inkwell of History is filled to write upon its pages the ruin of our enemies. One need only open the book of Universal History to see the failure of all the anti-Christian movements that rose up to exterminate our Divine Lineage from the face of the world, and one need only look around to see who will be the next to sink into the abyss of oblivion, leaving only their suicidal memory to serve as a lesson of wisdom for our children, so that they may know and understand that the Christian has Divinity as the root of his lineage and that his future has no end. The end of all other peoples, on the other hand, is indeed written, and in due time the Creator's plan will be fulfilled—He who has called all nations in Christ to “,” and whoever refuses will be erased from the face of all Creation. For, indeed, power and judgment belong to God.

There are those who distinguish one day from another, and there are those who consider all days to be the same; let each one act according to his or her own conviction.

Allow me now to speak for myself and say that I am among the former. Every day is a miracle, every day is an adventure, every day is a fragment of the journey of a life—in this case, my own. That said, each person has their own conviction and their own heart to celebrate one day more than another, whether it be December 24 or any other day. Out of this—which seems so silly—the bishops of the early churches built a wall of enmity, even going so far as to excommunicate one another over whether this day or that day was the proper one to celebrate the Passion or the Nativity, for example. As if, in their foolishness, Jesus were born

or died as many times as they pleased. There's nothing wrong with celebrating one day over another if it's a personal matter; the problem begins when this personal matter seeks to be imposed—under anathema—on all those who observe the day according to their own feelings. From this we see that if a fool is allowed to become a bishop, the churches—like flocks led by a brainless shepherd who directs the sheep toward the territory of the wolves—succumb to sin and disobey the Divine Commandment regarding Universal Christian Unity. And we see, even now, how the churches themselves continue to turn against one another over such childish—not to say ridiculous—reasons, such as whether baptism should be performed with a splash of water or by submerging a person in a river. One might think that one possesses more or less of the Spirit depending on how much water is used—a conclusion that should make anyone involved in such a dispute feel ashamed on behalf of others.

Whoever observes the days, does so for the Lord; and whoever eats, does so for the Lord, giving thanks to God; and whoever does not eat, does so for the Lord, giving thanks to God.

This stems from the transformation of Faith into a personal power, as if we were to say that the Christian's submission to the rites of a specific priesthood or pastoral office were proof of that priest's own power over the Christian. We know, however, that the Christian owes obedience to no one but Jesus Christ. Here on Earth as in Heaven, universal obedience is to the King, and every creature bows the knee only before the King. Thus, if one wishes to receive Communion with bread and wine, another with bread, and yet another through thought, the Christian's freedom lies in the form; for God does not measure His children by the number of rites and their manifestations, but by their deeds, their thoughts, and their words. If you wish to receive Communion with bread and wine, do so; if you wish to do so with a simple host, do so; but neither the bread nor the wine nor the host is of any significance—only your words, your thoughts, and your deeds before God and before men. And whoever argues about these things serves not God but the Devil.

For none of us lives for ourselves alone, and none of us dies for ourselves alone;

The Christian's life, in truth, is not focused on oneself, but on one's neighbor. It is obvious that Jesus Christ did not come to save Himself, and since He is our Model—and we are begotten in His Spirit—there is nothing more grotesque than making our life a path to personal salvation, when by the very fact of being His offspring we have eternal life, toward which our thoughts are directed, even though we are mortal and subject to the things of the flesh.

For if we live, we live for the Lord, and if we die, we die for the Lord. In short, whether we live or die, we belong to the Lord.

His Image and Likeness. And as children of God and His disciples, our existence is an extension of His, just as the branch is an extension of the trunk, and the fruit of the branches is likewise an extension of the trunk. From this it is clear that our fruits are His fruit within us. Our life in the world, in the likeness of His, has no other purpose than our neighbor. Just as He did not live for Himself but for us, His neighbors, once we are born of the Spirit, we are Him within us for the sake of our neighbors. See, then, the greatness of our Lineage and why God has given us Invincibility. A greatness that we sever and mutilate with our disputes, and an Invincibility that we shackle with our division.

For this reason Christ died and rose again, to reign over the living and the dead.

And the opposite—that He died to save Himself—is clearly a tremendous error. Just as great is the one who limits this dominion by breaking away from the trunk—in will, not in body—and, by despising the other branches, severs the spirit that moves the entire tree of the churches, all over matters of primacy or rites; through this rupture, he limits the Divine Movement of Christ, the Living Heir of the True God and Universal Lord of His entire Creation.

And you, how do you judge your brother? Or why do you despise your brother? For we must all appear before the judgment seat of God.

All of us, certainly, have disobeyed the Commandment of Universal Unity. Some have broken with others because of the sins of the latter, just as the latter, through their sins, have caused the former to break away. God did not say, “Every kingdom divided against itself will not stand,” as if to exclude from this Truth the one whose behavior causes the rupture of Unity; the Judgment extends to His entire Kingdom, for having divided the Body of the churches, setting Christians against one another, and causing Christ to find Himself in the situation of a man lying on the ground who can do nothing but watch as the world goes on. When we are all summoned before God’s judgment seat, that is not where we must settle our differences; rather, guided by the wisdom we have received, we win over the Judge before whom we must appear with the unity that comes from obedience to His fulfilled will, justifying His grace in our ignorance and His forgiveness in His wisdom.

For it is written: “As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.”

How sweet it is to bend the knee before the One who loved us so much that He did not spare His Only-Begotten Son, the Son of His own loins, when He sought to win over our will. He never abandoned us, except for the time required by the Universal Necessity brought about by the Fall. Now then, how will our neighbor bow the knee if there are those among us who do not do so by disobeying His Will?

Consequently, each one will give an account of himself to God.

As children and servants of God, it is to His Will that we owe Obedience, and it is for this Obedience or Disobedience that each of us will have to answer before the Lord of all the churches. Those who obeyed His Unifying Will to pay Him homage through their Faithfulness; those who disobeyed will hear a sentence against them. For, as we have said and know, being the image and likeness of Christ, our duty is exclusively toward the Divine Will, and from it—and according to our conduct—our faithfulness to the Faith that made us heirs to the invincibility of the children of God will be measured.

Let us not, then, judge one another any longer, and above all, take care not to cause a stumbling block or scandal to your brother.

There is only one Faith, and likewise there is only one tree of life, and all the branches are part of its body, each with its own distinct character, in the foreknowing wisdom that they are all nourished by the same sap. And it would be absurd and demonic if, now that we stand on the edge of the precipice from which hell is visible, one branch—failing to see the sap that nourishes another—were to tell the other that they do not belong to the same tree. Since there is but one Faith, the Lord of all churches is Jesus himself, and the Father of all Christians is Christ himself, in whom we are all adopted by God to enjoy the freedom of the glory of his children; this being so, it is absurd, as I said before, that because of an external rite or a celebration according to one's feelings, disobedience born of ignorance should turn into open rebellion against the Unifying Will. It is our mutual responsibility to bow our knees before the God of all, to set aside disputes, and let whoever wishes to marry do so, whoever wishes to receive communion with bread and wine do so, and whoever wishes to celebrate Pentecost in the summer do so. All of this is nothing, and the Prophetic Word of the Messiah is everything: "I was hungry and you did not give me food; I was thirsty and you did not give me drink; I was naked and you did not clothe me; I was in prison and you did not visit me; I was sick and you did not come to comfort me." As for the rest, let each person act as their conscience dictates; since everyone's conscience is nourished by the Conscience of the One who is the Head of all, no one will do anything that is reprehensible before God.

I know and trust in the Lord Jesus that there is nothing impure in Him; but for the " " who judges something to be impure, for that person it is so.

And how could the Body of Christ be impure when its Head is Pure? It is also true: let the one who is without sin cast the first stone. From this it follows that, since all churches are branches of the same Tree of Life, it is impossible for one branch not to be Christian and another to be most Christian. Whether winning glory in a medieval-style contest to see who has more faith is worthy or unworthy of a child of God, I do not know; I only know what I have been taught, and from what I have learned I deduce that Faith is the same in everyone and manifests

itself with varying strength in each person for the sake of the salvation of all those who have not yet discovered Christ in our Faith. And that our division is the reason this discovery remains out of reach for those who ought already to be living in the Faith. Since there is nothing impure in the Faith of Christ—our Faith—it is impossible for the whole of it not to be pure, unless someone comes from Hell, which, as is evident, is impossible, given that the Seed of the Devil cannot bear Christian fruit.

If your brother is saddened by your food, you are no longer walking in charity. Let not the one for whom Christ died be lost because of your food.

Responsibility is universal and affects everyone, but the strong in particular. For if in the world the strong must crush the weak, dominate them, and sacrifice them to their own interests, in the Kingdom of Christ it is the strong who must yield the way, make concessions so that those who are weaker by their spiritual nature may feel at ease, and not raise their voices as if seeking to thunder like the Almighty. For neither rites, nor dogmas, nor traditions, nor churches, nor communities justify the domination of one Christian over another. Whether one receives intelligence one hundred percent or thirty percent, neither possesses anything of their own; both are nothing. He who gives—Jesus Christ—is Everything. And what He gives, He gives for the good of all and not for the exaltation of the glory of the one who receives. If, then, God has given you knowledge and me wisdom, we are nothing but the combined work of that knowledge and that wisdom in the pursuit of the Good of all. Thus, as He distributes His gifts and powers among us all, we must yield to everyone, for the baker is no less than the engineer; rather, when God chose His Heir from among us at the Beginning of the ages, He set Him to till the soil—the humblest of all the labors we know—because it requires no instruction in science or literature. For God wished to teach His Son that glory belongs to Him alone, and that whoever receives it does so not by his own merits but by the disposition of His Saving Omniscience; and, of course, the last thing a child of God should do is use what he receives to crush his neighbor. Such was the cause of the Fall. A fool, then, is he who stumbles over the same stone again. If one man alone is wise, two are wiser still, and millions form a glimpse of God’s Omniscience. This Unity of all in one is the Metaphysical End from which God created the Beginning. And the opposite—that the pride of the one who receives, arising from what he receives, becomes a wall between man and God—is a crime.

Let not, then, your good deeds be a subject of slander

Do not seek your own glory as one who has given himself or made himself, denying with this doctrine for “geniuses” that God has ordained everything, while affirming that He—not Nature—has formed his cells and muscles. Such a person owes whatever genius he possesses to Nature, certainly; whatever folly he possesses, in truth, to himself. It is, therefore, a sin to use faith to exalt oneself

above those whom one wins over to Christ.

For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit.

Why does the world that judges the Christian—even though it has survived the Christian world’s demise—preach food and drink to the people while reserving righteousness and peace for itself, denying righteousness and peace to the people while intoxicating them and dulling their senses with feasts that are harmful to their health? Drinking is a terrible evil, and food—when consumed in excess and as a vice—is another evil that causes countless bodily ills. Does not the one who sets out to achieve great goals—and even the most humble ones—steer clear of intoxicating drink and coarse food in order to prepare his mind and body? All the more so, every child and servant of God is subject to this discipline over his mind and body because of the goal we have set for ourselves: the salvation of humankind.

For whoever serves Christ in this way is pleasing to God and accepted by men.

But some say: “But Christ ate and drank.” To which I reply: Yes, and He also relieved Himself, and He sweated profusely as well. But this does not justify our children having to remain subject to the laws of labor to which He was subject. From this it follows that such justification is evil and fit only for fools. What is best for every child of God is to abstain from alcohol and to consume food only as needed. The joy of the eternal spirit that lives within us delights in justice and peace, not in the satisfaction of instincts born of the millennia-long exposure of our flesh and blood to the scorching winds of hell. While one man gets drunk, a dozen fall beneath the wheels of injustice. While one man eats without restraint, ten die of hunger. If not for divine conscience, then at least for human conscience.

Therefore, let us work for peace and for our mutual edification.

There is no work, no purpose, and no undertaking in this world that surpasses this goal: peace, reconciliation, and universal brotherhood among all nations. Now, the attainment of this goal is the fruit of human perfection. Just as it was impossible for a barbarian to understand science or for a brute to understand the law, so it is entirely impossible for a society to achieve the goal of peace through corruption. Society is made up of those on whom its perfection depends—us. So let us begin by perfecting ourselves to combat corruption. For corruption is the worst enemy of social coexistence. And wherever social coexistence is violent, corruption will be found to be its source. By beginning with our own perfection, we lay the first stone upon which the Edifice of Peace will open its doors to the generations that will follow us.

Do not destroy God’s work for the sake of food. All things are pure, but it is wrong for a person to eat in a way that causes others to stumble.

There are two reasons that call for the perfection of the customs of our social self. The first was given by our philosophers long ago: A sound mind in a sound body—a principle that aligns the habits of our daily life with the health of the mind, understood as thought. And the second is of a divine nature: Feed the hungry. But how am I to give to them if I eat until I burst, to the point that not even the pigs would eat that much? It is good, then, that feasts be reserved for the dead, and for the living, the step-by-step path by which Christ made his way.

It is good not to eat meat, nor drink wine, nor do anything that might cause your brother to stumble, be scandalized, or falter.

Individuality, in fact, is the enemy of the “I” insofar as this “I” separates itself from the Self and forms a partnership with its own belly. Which is just a figure of speech like any other. We are children of God first and foremost, but above all, we are social beings. Our “I” is not an atom lost in a universe of loose molecules floating in the abysses of the inconsistency of being. Not at all. When I throw away a piece of bread, a child dies somewhere else in the world. Every time I open a bottle somewhere else in the world, a murderous verdict is handed down against an innocent person. I am not the strongest simply because I drink more than anyone else, nor am I the greatest simply because I eat better and more than everyone else. In the end, I am nothing more than a vile creature. Wine was created to silence the voice of conscience against one’s own crimes, but Faith is joy; and the table, to turn men into dogs at the feet of the powerful. The Food that Christ had and gives to His own is neither bread nor wine, but Spirit and eternal Life. That is why I said before that whoever wishes to celebrate Mass with wine and bread or with consecrated hosts, or to eat them from the priest’s hand or from their own, let each person do as they please, for neither one nor the other is the Food with which God nourishes His children.

Keep the conviction you hold to yourself and to God. Blessed is the one who has nothing to reproach himself for in what he feels.

God is, first and foremost, the one who shapes the character of his servants and his children. But unlike inanimate objects and all the creatures of the universe—which obey the set of laws or instincts to which their behavior is subject by natural decree—we have the power to look in the mirror and reshape that image according to our whims, whether by impulse or by ideology. Within each of our own evolutions, experience gives rise to thoughts and reasons that belong to the personal realm and are non-transferable. The transgression begins when this experience is presented as a mandatory, universal, and transfer. On the one hand. And on the other, when one seeks to deify this experience, going so far as to set the world ablaze, if necessary, in order to prove the superiority of one’s own thinking. Experience and its lesson are a matter for each individual. And since it is God who, in His own time, opens the flower and spreads its seed, if the root is good, why should the fruit be bad?

Whoever eats while doubting condemns himself, because he does not act in accordance with faith; and everything that does not come from faith is sin.

To conclude this section, I ask: Does anyone really believe that St. Paul was talking about the food that goes into the mouth?

We who are strong must bear with the weaknesses of the weak, without seeking our own satisfaction.

This has always been true, and even more so at this point in the journey of the History of Salvation, when human forces have run amok and are galloping toward the inevitable end dictated by the law: “You are dust, and to dust you shall return”—a statement referring to the entire world, since Adam was the Head of the First Man; this is why St. Paul says: the First Man was a living soul, the Last Man, a life-giving spirit. And elsewhere: Jesus, the prototype of Adam, revealing to us the invisible through the visible, the past through the present. Thus, as this journey is inevitable, unity in the Last Man—in whom the Future lives—must be more solid than ever, for what we are to see has never been seen before and will never be seen again after us.

Let each one take care to please his neighbor for his good, seeking his edification;

Evil and all that it represents are nearing their banishment from the face of Mankind. We who are strong in Faith—those of us who see the future in the Promise of eternal life—must steady the pulse and pace of those who cannot comprehend what lies beyond this century. On the other side lies a World governed by the Wisdom of the God of eternity. All the evils that drag man toward his destruction and have governed his destiny since the Fall are about to return to whence they came—the mouth of Death. All religions and all secret societies, all organizations whose purpose is to perpetuate crime and delinquency, are poised to be wiped from the face of the Earth, so that Man may face his destiny head-on, without any external pressure or force manipulating his Freedom to make the Final Decision: Justice or Corruption, Peace or War with God, Truth or Lies—in a word: Good or Evil.

Christ did not seek His own comfort, as it is written: “The insults of those who insulted me fell upon me.”

Knowing this End, which was implicit in His resurrection, the Son of God suffered for us the evil blow of this world destined to vanish from the face of the Universe. He paved the way for us so that we might pave the way for the generations who are to enjoy the Victory of Hope that God brought forth at the beginning of the Millennia. The final blow of the world—which emerged from Death and entered our human race through the gate of Adam, like the last lashing of a serpent before it dies forever—will be harsh, but it is no less true that, in anticipation of this encounter, God has made us in the image of His Son. What

must be, will be.

For everything that is written was written for our instruction, so that through the patience and comfort of the Scriptures we may stand firm in hope.

And what hope is this, if not that the human race—freed from the evil forces that rose up against the Kingdom of God and turned our world into their battlefield—may have the opportunity to choose freely and with full knowledge of the facts between Good and Evil, between the God of Creation and the Death of Uncreation? Our faith—the faith of God’s children—is that, freed from those forces and knowing the truth about all things, human beings will say “Yes” to God’s Creation.

May the patient and comforting God grant you a united spirit toward one another in Christ Jesus,

The Victory of Faith lives in Hope, and Hope in Him who conceived it in His Omniscience, with His eyes fixed on the goodness of human beings, whose wickedness—the fruit of the Fall—is a passing illness before Him who has the Power to cause His Spirit to triumph over the carnal inheritance of the ages.

so that, united as one, with one voice, you may glorify God and the Father of our Lord Jesus Christ.

He—the One against whom Death rose up, conceiving in a son of God the Reign of Sin and Crime as the perfect state of the Universe’s Government— That Same God, who through Noah and Abraham reaffirmed His promise of eternal life for humanity in Christ, is the Source of the Universal Hope of Salvation, in whose bosom the Beginning after the End was conceived—a Beginning that proceeds from the Intelligence that says “Yes” without needing to suffer the blow. In abstract terms, let us say that Adam needed to see in order to believe that the End of every World and Civilization subject to the law of the Science of Good and Evil—that is, to the law of the jungle—was self-destruction. God knew this from experience, but none of His children could understand why, with God, it had to be so. This necessity imposed its structure on the millennia, creating—as time went on—two distinct camps: those who, without seeing any further, understand that the End is inevitable, and those who believe they can escape that End without needing to abolish the law of the Science of Good and Evil. To give glory to God is to believe without seeing. His word is truth and is life. God does not lie. He did not lie to His children: “If you eat, you will die.” And in , regarding eating: “You are dust, and to dust you shall return.” The crossroads at which we find ourselves is clear: to see in order to believe, or—by deducing from what we have experienced—to render the outcome unnecessary and to bend our knees before God and confess the truth. He is truthful; He did not lie when He forbade His children from invoking that accursed law as the law of civilization. Whoever makes it their law dies.

Therefore, welcome one another, just as Christ welcomed us, for the glory of God.

This call is for all men without exception, and it is the responsibility of all Christians and their churches to ensure that their internal conduct does not give cause for rejection. For if, because of division among the churches, souls are lost—souls for whom Christ and his brothers in God shed their blood—the blood of those souls will be demanded of the churches, for God does not abolish his law: “I will hold you accountable for the blood of man.”

I tell you that Christ was a minister to the circumcised to honor God’s faithfulness, to uphold the promises made to the fathers,

which had as their core the Revolution that bore fruit in the Abolition of the Empire and of every Crown, in Heaven as on Earth, and the Birth of the Day of the Fullness of the Nations, when the King, in the fullness of the glory of his Almighty Freedom, at the head of his House, was to combat Evil and direct the forces of his Kingdom against the last enemy, Death, freeing humankind from all sickness and want. Aware that this Faith and Hope had lost the arms that sustained it among the children of Abraham, the Eternal God did not spare His Only-Begotten Son—to use the historical simile enacted in the Sacrifice of Isaac, Abraham’s Only-Begotten Son—so that through Him who is God from God, begotten, not made, of the same Almighty and Eternal Nature as the Father, the Hope of the Fathers of Israel might find the Invincible Strength of Him who, with His Word, caused the Light to shine in the Darkness, freeing the Earth from the Confusion to which its Solitude and the Silence of God had condemned it. Since then, that Hope has beaten within the bosom of the Faith, which is the Church, in whom Christ Jesus was to conceive for God children of His lineage, heirs to the Promises of the Fathers, so that, on the wings of the power of God’s Spirit, they might follow the King to God’s Victory over the Reign of Death. So be it.

And while the Gentiles glorify God for His mercy, as it is written: “Therefore I will praise You among the nations and sing praises to Your name.”

Children and servants of God, go forth to see the Light that this New Day pours out upon the Earth. What was to be has come to pass; what is to be is already happening. The Hour and the Day for which all creation longed have dawned, and the Voice of Hope is heard, making known to all nations the True Knowledge of the Divinity and its Present Will. Leave your timidity behind in the sheets of the Night of the millennia; let the guitar, the piano, the oboe, the poet—, the lyricist—with odes and songs, let the words and voices dance to the tune of the New Day.

And again He says: “Rejoice, O peoples, with His people”;

How long, brothers and sisters, has all creation been waiting for this Day! The Day when God would rise from His throne and, no longer bound by any Law other than that of Love, would unfold the fullness of His power—His Being—upon us,

the people abandoned to darkness and an example to the entire universe of the continent governed by the law forbidden for all eternity: “Whoever eats shall die.”

And again: “Praise the Lord, all nations; extol Him, all peoples.”

From the distances of the millennia, in His Mind on this Day—for He could not contain this Hour within His heart, desiring to share His Joy—God opened His thoughts to His servants, the prophets, so that they might rejoice in seeing the end toward which all the movements of the Most High were directed. We were a vision in the distance. Then it became a Promise within the bosom of the Church. And Today it is already a Fact. God never abandoned His children, but looking toward the End of all things, He asked of them what He would otherwise never, ever have asked: to bow their heads, close their mouths, and cast their bodies into the fire. Glory to the heroes who conquered Eternity for us. And all Glory and Power to the One who wove their lives within His bosom, giving birth to Israel—natural victors, conquerors of the Infinite.

And again Isaiah says: “The root of Jesse will appear, and the One who rises to rule the nations; in Him the nations will hope.”

The wait is over. Creation’s anxious expectation has been fulfilled, and the dawn of the Day of the children of God has broken over the horizon. Leading the way is their Father, King, and Lord. This is a great day for humanity, but even more so for Christianity.

May the God of hope fill you with all joy and peace in your faith, so that you may abound in hope by the power of the Holy Spirit.

BIOHISTORICAL EPILOGUE

I am fully convinced, my brothers and sisters, that you are filled with all knowledge, so that you may admonish one another;

And we have reached the station where the cargo of the train cars carrying this biohistorical analysis of St. Paul's Epistle to the Romans finds its destination: us, the generation in the mind of Christ and passed on to His Apostles to strengthen the Hope of Universal Salvation—upon whose horizon their eyes rested when, as the darkness of the times fell upon them, God comforted them by allowing them to see the landscape of the Millennium, and in the end, we, the children of God, the offspring of Christ, born to conquer and confront the true enemy of God and of Man: Death!

The need that gave rise to this analysis, I said, stemmed from the manipulation of the text of this letter—in one instance—and from the maniacal perversion that reflects the intellectual nullity of its promoters, according to which Saint Paul, and not Jesus Christ, was the true founder of Christianity. If the first falsehood—according to which the manipulation of salvation through faith and the obvious impossibility of salvation through the Law—became a stumbling block and the starting point for the division of the Kingdom of God on Earth, turning brothers into mortal enemies, and enabling the Devil, in this subtle way, to bind the arms of the Body of Christ, in order to plunder the wealth of the nations and steer their history toward the field of Gog and Magog—that is, toward World War^{II}—which, had God not foreseen this confrontation from the very beginning of Christianity, would have been the end of Man as Man; against this self-evident truth—Salvation by Faith without the need for the Law of Moses, that is, without circumcision—which is the point that Saint Paul made crystal clear and defended at the very Council of the Apostles, against Peter's "infallibility," silencing him before all those upon whom his leadership rested; against Salvation by Faith Alone, we have seen that Faith and Works—that is, the Christian's action in the world in the image and likeness of Christ's own action—are the two pillars upon which the Christian Life is based. To claim that the Christianity born of the Reformation understood "faith alone" in the same way that the Christianity imposed by Roman Catholic theology on Catholics intended it is an unjust accusation, given the facts that speak for themselves regarding the greatness and magnificence of the evangelical work of the Protestant churches, both at home

and abroad.

In **Luther, the Pope, and the Devil**, I clearly set forth the etiology of the confrontation between Luther and the Papacy. We saw how the evil nature of the medieval Roman Church—which, far from correcting itself, sought to impose its criminal defects as part of the way of Christ—gave rise to the Lutheran storm, without whose compelling force the Roman bishop would never have abandoned his murderous and wicked behavior, more befitting a devil than a servant of Christ. From this zeal of Luther’s—now setting aside the human factor—arose the elevation of “Faith Alone.” Just as St. Paul directed this principle against the Circumcision, so Luther directed it against the Papal Circumcision—that is, against the Roman Law according to which every Christian was required to bow the knee before the Bishop of Rome, or perish in the eternal flames of the accursed hell created by the Papacy. This is the term Luther sought when he revived the symbolic figure of Paul, who confronted Peter at the Council of the Apostles and defeated Circumcision with his phrase for eternity: Faith, without the works of the Law; which Luther summarized against the Papacy of Alexander VI, the “Lions” with numbers, and the “Holy Satans” of past centuries, saying: “Faith alone.” An eternal truth that we have sought to highlight in its true context, defending Luther without condemning—an error of the Reformation—the sin of the Roman Church against the Catholic Church. An error stemming from the Roman bishop’s immoral identification of himself with God and Christ, thereby effectively becoming, in short, the Catholic Church. An error of such magnitude as Peter’s denials, from which the Catholic Church and the Roman bishop himself have gradually emerged thanks to Luther’s success. The lingering issues remain, but the great work of putting the Successor of Peter in his place and deflating his theocratic arrogance has already been accomplished. Faith without the works of circumcision—whether of the flesh or of the mind—of course; but Faith with the works of Christ, always.

Nevertheless, I have written to you more boldly, partly to refresh your memory, by virtue of the grace that was given to me by God,

And the second point against which I set this train in motion had to do with the false accusation and blatant perjury that this Paul—our Paul—is the true founder of Christianity. An immense honor that anyone would want for themselves, but which, coming from the mouths of those who say it, is a manifesto of the demonization of Christianity—a manifesto that seeks to save Christ while condemning His Work, under the pretext that the Church is not His but belongs to this evil rabbi who, deserting the ranks of the wicked Jews, defected to the enemy’s side to pervert God’s Gospel from within.... One must possess an intelligence level below zero to give credibility to a slogan calling for the destruction of Christianity whose “goodness” lies in saving Christ. Saving Christ—from what? Christ has already died, and there was no one to save Him.

The demagoguery of the philosophy of potato-based obscurantism is evident in the paranoid, anti-Christian plot directed against our Paul—this Paul who lives with a broken heart because those very people he loves are the same ones whom, as a Shepherd, he leads to martyrdom. How could a worshipper of the forces of hell ever comprehend the tremendous, “ ” feeling of pain experienced by those Disciples whose Mission was all the more arduous because it was not only their own lives that they had to cast into the fire and offer as meat at the circuses’ banquet, but also because those very people whom they were saving—in body and spirit—were to follow them to the Altar of Sacrifice! The dark forces of Gnosticism—transformed into theosophical, Rosicrucian, and Masonic schools, as well as the Churches of Satan—have always had the sacred internal command to direct their armies against the Church, knowing that by killing the trunk, the branches perish. But so as not to reveal their hand, they attacked our Paul with the sweet voice of that Serpent who, clothed in the glory of a god named Satan, deceived Eve with his immortal light. Nothing could be further from the truth than for our Paul to claim to be the founder of Christianity, because for anyone to lay claim to this glory, they would first have had to have begotten Christ—and this, my friends, is the work of the God of Eternity and of Him alone. What Paul knew about himself is what we read when he writes about his mission:

to be a minister of Jesus Christ among the Gentiles, entrusted with a sacred ministry in the gospel of God, to ensure that the offering of the Gentiles is acceptable, sanctified by the Holy Spirit.

Nothing more and nothing less. For let us remember that the Apostles, in the beginning—and because they were formed in the image and likeness of Christ Jesus—concentrated on the children of Israel; and by virtue of the visible seal that God had given them, they could not, on their own, see what lay beyond the horizon of their native land. A vision that God fostered in them by bringing forth this Paul, entrusted with the sacred ministry of directing the eyes of the children of God—the descendants of Abraham, our Apostles—toward the Fullness of the Nations, where, in the distance, we shone, the Invincible Offspring whose Birth the entire creation has been eagerly awaiting ever since God promised the children of Faith Invincibility as the Norm.

I therefore have reason to boast in Christ Jesus as far as God is concerned;

Of course! It was he, the persecutor of the very first Christians, who, aware of the terrible dilemma that the Faith posed on the stage of Universal History, looked to the Future and received from the One who opened the centuries to his gaze the mission to open that horizon to his brothers in Christ. Sealed by the experience they had lived through, the Disciples of Jesus lived the future within the limits of that experience, and the End of the World, as they understood it, was imminent. As children of God, it was up to their Father to shape their Wisdom; and as Father, He begot our Paul to extend His Knowledge to the horizon of the Fullness of the

Nations, in whose light we find ourselves today, two thousand years later.

For I will not dare to speak of anything that Christ has not worked in me for the obedience of the Gentiles—whether by deed or word—through the power of miracles and wonders and the power of the Holy Spirit.

Sincerity was never the Devil's greatest virtue. But it is the greatest in God. As he himself acknowledges, he—Paul—invented nothing, but spoke exactly as it had been revealed to him, and he spoke because it had been revealed to him, and it had been revealed to him by the omniscient design of the God of all. And whoever wishes to know whether his teaching comes from God need not turn to a pastor or a bishop; it is enough to approach the God who chose him to be an instrument of His Knowledge among the nations, for who better than the One who formed his mind to bear witness to His work!

Thus, from Jerusalem to Illyria and in every direction, I have filled everything with the Gospel of Christ.

Pride is evil, but it is good for a man to enjoy the fruit of his labors and take pleasure in the work he does. If this is true among those who work for men, how much more satisfying is the fruit of the labor of one who works for God! Paul sinned in no way—neither in word, nor in thought, nor in deed—and he cannot be accused of anything before God; and if anyone has distorted his teaching and his Gospel, let that person answer for their own actions. Holy is the hand that wrote this Letter, and there is not a single letter or accent mark in it that takes away from or adds to the Gospel of God first preached by Christ.

Above all, I have made it my honor to preach the Gospel where Christ had not been named, so as not to build on someone else's foundation,

A man not only teaches but is the first to put his teaching into practice. He does not preach to send others to hell, like one who breeds martyrs only to watch them die from his palace. Faith and action; preaching and deeds. The blessing in the name of Abraham's descendants was for all the families of the world; so let us get to work. And so that no one may doubt it, he himself takes the lead. He does not create a new Christianity but opens up its frontiers; he does not bring a new gospel, but extends its reach to the fullness of the nations. And although, speaking to the imperfect and novices in the ways of Wisdom, he said he did not wish to tread on anyone's toes—from which we can see that from the very beginning the Faith had to grow amid thorns and brambles—the fact remains that the title of "Apostle to the Gentiles," which Eternity has inscribed on his breast for his glory, is the just reward that the fruit of his labor deserved. For let us not forget that, as a Roman citizen, had he remained at home—and since Nero's wave of persecution did not reach Asia Minor—Saint Paul would not have died alongside Saint Peter. His destiny, however, was sealed:

but as it is written: "Those to whom it was not announced will see him, and

those who have not heard will understand.”

Not because he chose the Gentile world as his sphere, but because that was his calling, the horizon under which he was conceived. He could have turned his back on it— —or limited his mission to circles where his life would not have been in danger, or acted like those preachers who, instead of preaching in foreign lands, prefer to act as shepherds by stealing their colleagues’ sheep; he could also have lived comfortably by exchanging spiritual goods for material ones and died amid silk sheets, surrounded by sweet, feminine angels sprinkling his bed with the incense of their tears. The hard part was approaching a Greek and telling him to his face: “Your Zeus is a children’s tale, and only in Jesus Christ lies the Knowledge of true Divinity.” Or to a Roman that his Mars was neither a god of war nor of anything else, but at most the perfect excuse to justify the worship of power for the sake of riches. If the former sounded like mockery, the latter sounded like an insult. It was for a reason that God chose him to be the other side of His Cheek.

That is why I have often found myself prevented from reaching you;

And the third point I have made the focus of this analysis concerns the date this letter was written. This is an important point because it integrates text and context into a cohesive whole, and places us on the perfect platform from which to enter the author’s mind and understand exactly what was on his mind when he spoke of faith, the Law, and circumcision. Paul was addressing established, mature, and perfect Christians—a Roman community on the brink of Nero’s persecution—whose moral perfection was a source of praise among the other Christian communities throughout the empire. The author did not need to dwell at length before them on the preliminaries of the doctrine he had already sown among them. Those who read his letter knew perfectly well what Paul was talking about when he spoke to them of the righteousness of God apart from the Law. And, more importantly, they knew perfectly well what destiny their faith was leading them toward. For this reason, this letter could not serve as a stumbling block between Christians of the Roman church and Christians of the Corinthian church, to give one example. When Paul spoke of “faith alone,” they all—without exception, whether in Corinth or Rome—understood this to mean “faith without circumcision.” And never, as Luther sought to make everyone believe: without the works of faith. On this point, I have already stated in **Luther, the Pope, and the Devil** that since the Roman Church sought to perform “works of faith”—namely, the works of indulgences—Luther’s interpretation was equally correct, given that he rejected that evil doctrine. For, as we all know, the works of faith are the same as they have always been: feeding the hungry, giving drink to the thirsty, clothing the naked, visiting the imprisoned and the sick, and welcoming those who are persecuted for righteousness’ sake because of the injustice of men’s laws. Without these works of faith, as James would say, faith is dead. And as Luther would say with infinite reason, the works of faith—when those works stem

from the “Circumcision of the Mind,” performed by a bishop or a pastor, by a prophet, by an enlightened one, or by a madman—are all the same: they are an infamy, a denial of Christ. We fear, then, that those Roman bishops who denied Christ through their Institutionalized Pornocracy and the transformation of the Vatican—into a school for mass criminals, in order not to yield on their dogmatic claims, manipulated the thesis of the Reformation, preserving their leadership at the expense of division among brothers in the faith. Luther never meant “Faith without the Works of Faith,” but rather “faith without the Works of Circumcision”—in this case, those of the Pope, whose knife carried out the perversion of the decree: “Every knee shall bow before God,” so that he might take God’s place, as is written in the Commandments of the 16th-century Roman Church, in force since the 12th century, and which we have seen perpetuated well into the 20th century, when the children of God had to kneel en masse before the Roman bishop—that is, the son on his knees before his Father’s servant by virtue of holding the Keys to the House! Unbelievable but true.

But now, having no further ground to cover in these regions and having desired to come to you for quite some years,

This brings us to the relationship between the preacher and the believer. For certainly the relationship between the Christian and the one through whom the Faith is communicated to him suggests a special bond, but not one in which the Lord’s work is nullified by the servant’s labor, nor does the servant turn man into his own field of exploitation, as if the Lord had handed over to him what is his while at the same time depriving his children of that which belongs to them by supernatural inheritance—the spirit of freedom. The preacher begets for God, not for himself; he brings forth free men, not slaves in the service of their material passions and carnal ambitions. The servant’s wages are due to his Lord, never to man, whose eternal freedom—freed from every sacrificial symbol, whether in the form of animals, indulgences, or tithes—owes its freedom solely and exclusively to God, the Father of Jesus Christ. Which, to return to the beginning, does not nullify the eternal bond established between the Mother and her children, namely, Love. It is this bond that we see woven throughout these lines between Paul and the Roman Christians.

I hope to see you when I pass through on my way to Spain, and to be guided by you there after first filling myself a little with your spirit.

Is love ever satisfied? Is it not a river that needs to drink from its source to remain alive? The Christian’s interdependence with the Church is, therefore, indivisible and coeternal. Hence, God elevated it to the nature of Marriage with Christ, of which we are the fruit. The opposite—the extreme point of slavery against which Luther rose up and which the Reformation brought to light—is a manifesto against this Symbol of coeternity begotten by God Himself, and it makes the Christian and the Church: Mother and son.

But now I am setting out for Jerusalem in the service of the saints,

This Symbol is what makes all—children and servants—one, and all, as we see in this account by the Author, a single body in which the need of each is the concern of all. In short, we saw this in Christ Jesus himself, who, being the Head of all, made the need of all his Body.

For Macedonia and Achaia have been pleased to make a collection for the benefit of the poor among the saints in Jerusalem.

And today for you and tomorrow for me, we must all always act as if the other's need were our own. The same yesterday, today, and tomorrow; and if today this Truth has grown cold due to the de-Christianization of the nations, our duty is to elevate this behavior to the level of Law—not the law of men, which is pure fallacy, as we see all around us, but Divine Law. And someone will ask me: “And how can that be done?” To which I reply: “Don't worry, God will provide; open your eyes and observe.”

And they have chosen it this way, considering themselves indebted to them, since, if the Gentiles share in their spiritual goods, they must serve them with material goods.

Each person contributes what they have; and no one expects the sky to give anything other than light, or the air anything other than wind. The Church lives from the fruit of God's Word within us, and we from the Word of God that the Church has sown within us. So much for the relationship between material and spiritual goods, which some have sought to pervert to the point of making the Christian a slave to the spiritual gift; from this it is clear that by making faith an instrument of enrichment through this very means, they forfeit all right, for what is material is not spiritual, and since faith is likened to a pickaxe and a shovel, the denial of spiritual faith is thereby consummated. I mean to say, God is the one who provides, and since we are all in His hands, using that hand to exploit others is an act of wickedness that nullifies the Christian's duty toward the priest or pastor who devotes himself to living off the flesh of the sheep. This doctrine is not my own but is the expression, in words and signs, of the conduct of the Apostles and the churches.

Once this is accomplished, when I deliver this fruit to you, passing through you, I will set out for Spain,

And once again, to underscore the divergence of Paul's “Faith Alone” from Luther's proclamation: “When I deliver this fruit to you.” Jesus Christ already said it: “Whoever hears my words and does not put them into practice...” And a question: Did he reach Spain? Or did his journey never take place because he was arrested in Jerusalem and sent to Rome to stand trial? Or was he released and went to Spain afterward, from where he returned to die under Nero? In short, these are non-doctrinal considerations concerning the accounts of Paul, on which I believe

everything has been said.

And I know that when I come to you, I will come with the fullness of Christ's blessing.

If he went to Spain, why did he return to Rome knowing that his end awaited him? Could this be precisely why he asked the Romans to pray for him, so that his strength would not fail?

I urge you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to help me in this struggle through your prayers to God on my behalf,

How remarkable, then, is this man—and more than remarkable, I would say marvelous—the Author, who lived out his drama with the awareness of the Child himself who, at the age of twelve in the Temple, discovered the Cross of Christ, and who must live until then with this Truth: I am Christ.

so that I may be delivered from the unbelievers in Judea and that the mission leading me to Jerusalem may be well received by the saints,

And as such, his entire life—as he foresaw the events to come—is a continuous inner battle between the natural force that advocates for the Defense of Life and the Supernatural force that calls for the setting aside of that Duty for a Divine Purpose that demands Death. In Paul's case, first with the Jews, who had long been seeking him to kill him as a deserter and traitor to their cause.

so that, arriving with joy among you by God's will, I may be refreshed in your company.

And secondly, against the terrible force that he—who knew the place of his death—had to overcome: Rome.

May the God of peace be with you. Amen

