

UNFINISHED NOTEBOOK

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Important Introduction.

We will see that there are readings in mass and in the bible in general that hide within them a secret that has remained hidden since they were written (2400-3400 years). In this notebook I will add each month a commentary on these readings.

This fundamental principle of God:

"God cannot be unjust and blame us for the sin of others than ourselves (Adam and Eve)", uncovers why it was each of us personally who betrayed in heaven. The differentiation between "Eve", which designates those who coveted more of the "Tree of Life" or Essence of God, and listened to the demons (which are those among us in heaven who coveted, in addition, hated God) and the "Adam", which designates those who betrayed out of love for their partner "Eve", will be that in the world, the former will not be inscribed in the book of Life and will not be able to hear God and the latter (Adam) will be able to hear God, and will be open to His Word. All according to righteousness, for the Eves will have their ears open to the idols and demons of the world just as it was in heaven.

These groups classified by the type of treachery will be called or referenced continually in different ways in the Bible: Adam is often also the hearers, those written in the Book, the birds (who can separate themselves from the world), Sons of God, House of Jacob; and Eve is the foolish, deaf, Daughters of men, cattle (not separated from the world, at the mercy of the creeping things and vermin, or demons), Ephraim, the race of Canaan.

It is important to read "God for Dummies" available for free in PDF format (logicandgod.com).

It is also important to understand why God created the world out of this betrayal in heaven. As always, the reason is that God is just, He cannot deny Himself; it was the only way to save those who betrayed out of love (Adam). Since the demons, once defeated, were certain to be destroyed, as a desperate ploy they appeal to God's justice by claiming that the Adams were traitors too, and that they want the same fate. Thus, in order to deliver the Adams without falling into "injustice", God could only create a new nature, man, which could escape from that justice united to the old heavenly nature; He must make it all new. But to do this by decree, would be declared equally unrighteous also by the demons, for they would not be given the new nature. So, there could only be one way to make such a nature valid (valid to receive the Essence of God, to really Live). The first-born of the heavenly nature, the first created one through whom the Essence of God passes in maximum intensity, the one who pleased God the Father and through whom the rest of the heavenly creatures were created, had to validate with an act of infinite love the new nature man. (Note that you too, if you are in the Grace of God, have something of His Essence or Spirit in you, but not in the highest intensity; whether you call Him God or Allah or whatever you have been taught; this, which Muslims can also feel, scandalises them with regard to Jesus, our brother in creation, the Son of God).

The Catholic and non-Catholic Bibles change very little in the words shown.

In the English version, some words change in nuance.

The book has been translated by DeepL.com (free of charge) whom I thank for their work. Note that in English the subject can be omitted, so in some places you will find "He" instead of "It", for example.

The Bible readings have also been automatically translated. If you find something very strange, check your bible.

Thank you for your understanding.

Words from the August 2023 Mass

1/8/2023 Gospel for Tuesday, 1 August 2023

Mat 13:36-43

Then he dismissed the crowd and went home. And his disciples came to him, saying, "Explain to us the parable of the tares of the field." 37 He answered, "He who sows the good seed is the Son of Man; 38 the field is the world; the good seed are the children of the Kingdom; the tares are the children of the Evil One; 39 the enemy who sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. 40 Just as therefore the tares are gathered and burned in the fire, so shall it be at the end of the world. 41 The Son of man shall send forth his angels, who shall gather out of his kingdom all offenders and workers of iniquity, 42 and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth. 43 Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

Let us look at this Word from the Three ½ times.

The word "seed" tells us of an origin, undeveloped. It says that Jesus sows the good seed, which equals the sons of the kingdom, and the evil one sows the tares = "sons of the evil one". This fits in with our sin in heaven which already differentiates us before we come to earth (Adam = betrayed for love of Eve and here they listen to God, Eve = deaf, who betrayed out of greed and only listen to the devil here as they did in heaven).

This initial or undeveloped state represented by the seed is confirmed in the parable itself which speaks of the subsequent growth of both before the harvest. Thus the devil, or demons, are not to be confused with these sons of the evil one here, for these demons who tempt us in our ears have no development on earth, and do not mingle with us though they tempt us from the shadows. They are already condemned, and there is no need to discern or wait to see what they become; the Eves however, even as tares have a chance to be saved by the Adams and even the Adams spoil as well, so we must wait.

The good seed, the children of the Kingdom, are those written in the book of Life, open to the Word of God already from the betrayal of heaven, already from the seed. It is for them that Christ sacrifices himself on the Cross to try to save them = "he who sows the good seed is the son of Man".

2/8/2023 Lecture for Wednesday, 1 August 2023

Ex 34, 29-35

When Moses came down from Mount Sinai with the two tablets of the covenant in his hands, he did not know that his face was shining because he had spoken to the Lord.

Aaron and all the children of Israel looked at Moses, and when they saw that his face was shining, they were afraid to come near him. But Moses called them, and Aaron and all the leaders of the people came near, and Moses spoke with them. Then all the Israelites also came to him, and he told them all that the Lord had commanded him on Mount Sinai. When Moses had finished speaking with them, he covered his face with a veil.

Whenever Moses came before the Lord to speak with him, he removed the veil from his face, and when he went out, he told the Israelites what the Lord had commanded him.

They would then see Moses' face shine, and Moses would cover his face again, until he went in to speak to the Lord again.

Well, by extension I'm going to talk about the two tablets of the Law that Moses brought down. Actually, of the two sets of tablets, which do not appear here (they are a little earlier), and which also tell us about our history

from heaven. The first set of tablets was broken by Moses when he came down with them and saw that his people had gone astray and idolised a golden calf. Then he repented and went up and came down with others. The difference is that the former are done directly by God (Exo 31:18), the latter are written by Moses (34:4) like the former.

Well, Moses prefigures Christ. The first tablets are those written by God in heaven for us in heaven, our foundation of Life, love. When we in heaven turn our back on God and listen to the devil (symbolised here by the golden calf), our whole foundation is destroyed, and only through Jesus Christ, who writes new tablets (validates the new nature of man), can we be reunited with God, to receive the Holy Spirit.

7/08/2023 Gospel Monday 7 August 2023

Mt 14, 13-21

When Jesus heard this, he withdrew from there in a boat, apart, to a solitary place. As soon as the people heard of it, they followed him on foot from the cities. When he disembarked, he saw many people, had compassion on them and healed their sick. When evening came, the disciples came to him and said, "The place is uninhabited, and the hour is now past. So send the people away, that they may go into the villages and buy food for themselves." But Jesus said to them, "They need not go away; you give them something to eat." They said to him, "We have here only five loaves and two fish." And he said, "Bring them to me." Then he took the five loaves and the two fish, and looking up to heaven, he said the blessing, and breaking them, he gave the loaves to the disciples and the disciples to the people. They all ate and were satisfied, and they took up twelve baskets full of the leftover pieces. And those who had eaten were about five thousand men, besides women and children.

This is explained in [Numerology](http://lalogicadedios.com) (external link to lalogicadedios.com); 12 and 7.

9/08/2023 y 20/08/2023 Reading Wednesday 9 August 2023 (repeated on the 20th)

Mt 15, 21-28

At that time Jesus withdrew to the region of Tyre and Sidon. Then a Canaanite woman met him and cried out, "Lord, Son of David, have mercy on me. My daughter is terribly tormented by a demon". Jesus did not answer her a word, but the disciples came to him and begged him, "Attend to her, for she is crying out after us. He said to them, "I was sent only to the lost sheep of the house of Israel. Then she came to Jesus and fell down before him and said, "Lord, help me!" He answered her, "It is not right to take bread from the children and throw it to the little dogs." But she replied, "Yes, Lord, but the little dogs eat the crumbs that fall from their masters' table. Jesus said to her, "Woman, how great is your faith! May it be done for you. And at that very moment her daughter was healed.

This reading is totally scandalous for those who do not take into account that we are already different, since our betrayal in heaven. According to the mysterious concept of original sin that we have been taught since we were children, we are condemned by only one person and are all born with a blemish. That is to say, that one (which seems to be Adam and not Eve, when in theory she was the first), was able to change by himself the nature created by God. Is it not the boss who corrects the work of the employee? Is it not the master who corrects the work of the disciple? Yet Adam, as if he were a god superior to God, "corrects" His nature by changing it into something different, so different, that from being Alive it becomes "dead" nature, naked, without Spirit. If this were true, God would be, to say the least, childish, revanchist, unjust: "you won't leave me the glass, so I'll break the whole window...".

I have said it 18000 times, more or less, God cannot impute to us the sin of others than ourselves, because to do so would be unjust, which is impossible. To proclaim such a thing is a heresy in itself, and, without going to

Justice, we see this also in our everyday life: He loves us even though we are sinners and the sin of our father or our grandfather does not condemn us in His eyes.

Paradoxically, it is the Church and its priests, (who are most aware of God's love for them and their own love for Him), who become heretics through ignorance, by proclaiming such a lie. And yes, it is a lie, just as it is a lie that Pinocchio grew a nose; even if it was a story that we use to teach our children, we cannot take as true the imagery used to teach the message of the story. Just by looking at the talking snake, we can deduce that Adam and Eve are figures that accompany the snake to show us what happened in heaven before they were expelled (self-expelled rather) from there.

Thus, the serpent symbolises that one who out of pride, because he wanted to be equal to God, rose up, the devil. The Eves, those who also coveted that Essence of God (wanted to be greater, also like God), and the Adams are those who betrayed out of Love towards the Eves. This is the foundation by which the whole bible is understood also from the logic of the world. From us in heaven, we can apply what we already knew from there, i.e. their hierarchy with their types of angels, greater and lesser, for if we were already different from before the first death, how can there not be different paths, parallel in the right direction, which are guided by mercy back to God? Do you teach a child the same as an adult? Do you correct your teenage children the same as adults? Or do you speak the same to an Englishman as to a Spaniard? You will teach each one according to the language he can understand. And not only by logic, also by the many references to the 7 Spirits of God, the 7 Churches (cryptically speaking), the 7 stars in his right hand, the 7 seals that we are also each of those types or groups, unable to receive the Holy Spirit since our betrayal, and that only Christ can open, even the "creation" is divided into 7 days Really? If the sun, moon and stars were created on the 4th day, how were they known to be the first days, those days when the first things were done? Of course, this is written to tell us about that grouping of creation. By the way, these sevens with prophetic value are hidden among many other sevens which are symbolic numbers and which are often used in sacrifices (7 goats, 7 sheep...) and times of sacrifices or punishments. I don't know the reason for these sevens, maybe just to camouflage the others, although if we think a little carefully, maybe it was normal that an animal was offered, even without knowing it, for each group or type of those that fell from the heaven.

Going back to the reading, Jesus Christ is not that he was sent to the Jews or the house of Israel, he was sent for the salvation of mankind. However, everything is done to try to save the Adams, i.e. those who fell out of love. Jesus Christ is not sent to save the demons, and not the greedy Eves either, but the latter will have a chance at the end of time. The bread often symbolises the Holy Spirit, and when Christ worked miracles, He seemed to release part of the Spirit (we see it with the haemorrhoid for example, when He noticed that a force came out of Him when she touched His cloak). That woman to whom he says about the little dogs, was one of the Eves, she was not one of those who fell for love, however she has heard of the works of Jesus, and she has believed because of what she has seen among those around her, because it is so established, although the Eves are the deaf to God here below, they can believe because they see the experience of the Adams, just as it happened in heaven, when the Adams fell influenced by the Eves; again, righteousness. Those "little dogs" are the Eves. It is not that Jesus was a racist, nor that he was commanded to the Israelites any more. It is justice (in fact, exegetically speaking, Israel represents all of us who fell from heaven, the "lost sheep", the Adams). It is wonderful that God is just, He could be a tyrant and then we would be lost, however, justice is a double-edged sword; it can be requested by the wicked as well, and so did the devil when he asked for the same fate as the Adams, for they were traitors as well. The devil overlooked the origin of betrayal which in himself was pride and greed, as in the Eves, but not so in the Adams who betrayed out of Love. God cannot be doubted in the slightest, He cannot even appear to be unjust, hence He created the universe and our world to try to save us in a new nature. That nature which, in Christ, was validated as capable of receiving the Holy Spirit, and which in so doing unshackled us from our destiny with the devil; it broke the chains of Pharaoh. It must be painful for God that those whom He loves think that He is unjust, that He is able to break our nature for the sin of just one, even more so when all this was promoted by the devil. In a way it reminds me of Jesus Christ who was crucified by the Pharisees who thought they were the most fulfilling of God's will, while Christ let Himself be killed and prayed for us. Today we continue every day to insult God by calling Him unjust, for we do so by separating original sin from our own personal responsibility, and on the contrary, He is in fact the most just and is trying to save us from the mess we have made for ourselves and especially for the devil.

Mt 17, 22-27

At that time Jesus was with his disciples in Galilee and said to them, "The Son of Man is going to be betrayed into the hands of men; they will kill him, but on the third day he will rise again". When the disciples heard this, they were filled with sadness.

When they arrived in Capernaum, the tax collectors for the temple came to Peter and said, "Does not your teacher pay the tax?" He answered, "Yes, he does.

When Peter entered the house, Jesus went forward and asked him, "What do you think, Simon, on whom do the kings of the earth levy taxes, on their children or on strangers?" Peter answered, "On strangers. Then Jesus said to him, "Therefore the children are exempt. But so as not to give them cause for scandal, go to the lake and cast a hook, take the first fish that strikes, open its mouth, and you will find a coin. Take it and pay for me and for you".

Well, this reading is perhaps a bit off the mark. I include it because the fact that Jesus Christ is the firstborn, the first created one through whom the Essence of God flows in maximum intensity, makes Him a person of God (Father, Son and the Holy Spirit Himself) and is the reason why He was the only one who could make fit for the Holy Spirit a new Nature different from the previous one, different from the heavenly one, the human nature. For Jesus Christ was indeed the first-born, not only on earth where He is also the only-begotten, but also in heaven (yes, in heaven He is also the only-begotten, but everyone who possesses something of the Holy Spirit, in heaven or on earth after the Passion, is part, even if only in the smallest way, of the Holy Trinity itself, for it is God Himself who dwells in him; everything is in the intensity, in the hierarchy, hence the reason for the rebellion in heaven, our pride that wanted to make us greater - the Eves and the demons - hence the reason for the rebellion in heaven; hence everything is reproduced in a similar way on earth with gold as an object to be desired or idolised; hence also the hierarchisation on earth by what is desired, that gold idolised by many that distinguishes us into rich, poor and mixed -money-; and hence also the hierarchisation by our size of soul that needs one of the 7 ways placed by God for us, within our reach, in our nation, so that we put Him above those idols). By Him who pleased God the Father the rest of the heavenly creatures (angels, powers and so on) were created. Since He was the one who validated the created heavenly nature, He was the only one who could validate the new nature man without the devil being able to brand God as unjust, since He makes everything new by breaking the chains that bound us to the justice of the old heavenly nature. To create a new nature by decree, without Christ passing through it and living it by suffering with that infinite love for God the Father and for us, as man, would not have separated us from the justice claimed by the devil, who condemned us in the old heavenly nature, for the old wine must be contained in a wineskin already tried and though new, it must have been treated, worn out, beaten... otherwise the new wineskin is broken (in short, had it been done by decree, it would have been proclaimed unjust by the devil, for his same claim would prevail, nothing would have changed). However, as it happened on the cross, any angel, fallen or not, who proclaims the creation of man's nature as unrighteous, will be branding his own creation as unrighteous as well, for the heavenly nature was likewise created by the Grace of God and because Jesus, the firstborn, pleased God the Father in his infinite love. Thus the human nature is created by the grace of God and is validated by an infinite act of love of Jesus who gives himself exclusively as a man ("Father, why have you forsaken me?"). The human nature is a gift given to us by God the Father and the Son so that we can be saved from the death we chose in Eden, in our heavenly nature.

After such an introduction let us return to the reading. It begins by putting us in the situation and tells us about the sacrifice of Jesus on the cross, which will happen soon. Then he asks for the tax for the "Temple". Let us suppose that this word also tells us about the reason for Jesus' sacrifice that he has just quoted, and let us think of that Temple as heaven. Strange it is that, from the world, he asks tax for the master and not for him too (Don't you pay taxes?), but well, let's put ourselves as I say in heaven. Peter, who here would be like an Adam who wants to return, or enter heaven (Temple), is asked if Jesus Christ is not going to pay the tax, that is to say: I ask you Peter, is Jesus Christ not going to pay the tax for you? For at no time does he ask Peter for money for himself.

Then (continuing in heaven) Jesus Christ speaks of this differentiation between those who love and are inscribed in the book of Life, that is to say the Adam, which he here calls "sons", confronting them with the term "strangers", which would be the Eves or Deaf, those who betrayed out of greed. "Whom do the kings of the earth tax, the children or the strangers? In other words, Jesus Christ is making clear the deception of the demons: "the Adam's have also betrayed, give us their fate", because although traitors, the Adam's betray out of love, they do not cease to love, and God is Love. Just as the tax collector asks for money from children and strangers, the devil extends the sin of betrayal to those who did it out of love for the Eves, the Adams (children) and to those who betrayed out of greed (strangers). "Therefore, the children are exempt. But in order not to give them cause for scandal...", here it says that indeed the Adams should not be condemned but as we know that God cannot even seem unjust, he goes on to say that he will pay "in order not to give them cause for scandal".

As for the "imagery" or symbolism used later in the Word, it is Jesus Christ who is the "first" fish, for He takes on the form of sin by becoming man. The fish represent us men in the world, for here we are surrounded by death = sea. It does not say catch a fish, but the first one, alluding to the birthright of Jesus, which is not trivial because saying "a fish" would have communicated the same message, since one would be the first. The first fish that "bites" alludes to his death on the cross, for it must be very painful to die by a hook (which here symbolises the cross), which is what pulls the fish out of the sea, that is, the one that pulls Christ out of the world or the death (sea) of the world that surrounds men. Then he says: "open his mouth and you will find a coin". This coin also represents the Holy Spirit, for in the bible He is sometimes referred to as treasure, gold, pearl, silver (a coin is also compared to a sinner who is converted Luke 15:8-10). "Opening the mouth" may refer to His Word, once He has passed through the cross and we can receive the Spirit, the Spirit may come to us by His Word, though the latter may not mean that. Finally it is that Holy Spirit, which we can access through Jesus Christ and His Passion, that gives all of Man Nature access to heaven (to the Temple): "Take it and pay for me and for you".

Thus, in this Word is developed the explanation of the beginning of the Word itself, the reason why Jesus Christ was to be delivered up and killed at the hands of men.

Is it a hair's breadth? I see it very clearly, moreover, it is very rare to want to speak only of what the text apparently shows, of providence.

15/08/2023 Reading Tuesday 15 August 2023

1 Co 15, 20-27

Brethren: Christ is risen, and is risen as the firstfruits of all the dead. For if by one man came death, then by one man will come also the resurrection of the dead.

For as in Adam all die, so in Christ all will come to life, but each in his own order: first Christ as the firstfruits; then, at the hour of his coming, those who belong to Christ.

Then will come the consummation, when Christ will deliver up the kingdom to his Father, after he has destroyed all the powers of evil. For he must reign until the Father has put all his enemies under his feet. The last of the enemies to be annihilated will be death, because God has put everything under the feet of Christ.

Just a comment on this Word, so as not to repeat myself too much. It was not revealed to Paul by the will of God what is quite clear: that God cannot be unjust and blame Adam's sin on us, if Adam was only a "man" and does not represent those of us who fell here convinced by love for Eve. This, which is already wrong from their own point of view, because the first one who sinned was Eve (if we do not count Luci) is the fundamental principle for which everything is hidden until today, and yes, this has been God's will. We can say that before they were very chauvinistic or whatever, but not to the point of eliminating or erasing women, nor of freeing them from their sins or responsibilities; Eve would have been the first according to him, or in any case it would have been by "two" that sin entered.

Thus, just as in Genesis, Eden is not called heaven, so in the first and second times when he refers to "earth" he speaks of that same heaven (this is seen in the essay, 3 ½ Times). To the Adams in these first two times, he usually refers to them as "kings" or as "men" without alluding to their heavenly nature. Nor does he refer to the

heavenly nature of the serpent, when we know that he is the devil, and from Ezekiel, moreover, that he was one of the most beautiful angels until his betrayal. Thus, that one through whom sin enters, is Satan, and it enters not into the heavenly nature altogether, but into those who lusted like the devil himself, the Eves, and those who betrayed for love of the Eves, the Adams, (yet there were others who hated like Satan, the rest of the fallen demons). Not even Satan, with what he was, could by himself spoil the whole heavenly nature, but it was each one of us who sinned (the third of the falling stars according to the apocalypse, which thus relates this past event, not a future cataclysm). And yes, sin entered heaven by one, by the devil, but it did not change any nature, impossible, it would be to make it equal or superior to God. We can see this in reverse: it had to be the first, the one who validated the heavenly created nature, by whom everything was made in heaven and on earth, the one who had to become man to validate the new man nature and make it capable of receiving the Holy Spirit; nor could this be done by anyone, only Christ because of who he was. This is rightly expressed in this Word.

22/08/2023 Reading Tuesday 22 August 2023

Is 9, 1-3. 5-6

**The people who were walking in darkness
saw a great light;**

**on those who lived in a land of shadows,
a light shone on them.**

**You have made your people great
and made their joy great.**

**They rejoice in your presence as they rejoice in the harvest,
as they rejoice in dividing the spoil.**

**For you have broken their heavy yoke,
the bar that oppressed their shoulders, and the sceptre of their tyrant,
as in the day of Midian.**

**For to us a child is born, to us a son is given;
he bears on his shoulders the sign of the empire, and his name shall be:**

**"Wonderful Counsellor", "Mighty God",
"Everlasting Father", "Prince of Peace";
to extend the principality with unbounded peace
on David's throne and over his kingdom;
to establish and consolidate it
with justice and righteousness, from this time forth and for evermore.**

The zeal of the Lord will accomplish this.

Okay, just a little comment here, which is overshadowed by the dazzling way in which Isaiah speaks of Jesus Christ hundreds of years before his coming.

He says: to establish and strengthen him with "justice and righteousness". This justice and righteousness is what I have been proclaiming throughout the essay to be the reason why Christ became man (or what do you think? That he was man from the beginning? Yes, Jesus Christ is one of the 3 persons of God because of the maximum intensity of the Holy Spirit flowing through Him, but His person was created by God the Father, He already had 2 natures in heaven, the created and the Divine, and He was not created as man originally, He is the firstborn of God also in heaven, as a heavenly creature; to please God the Father in His infinite love, the rest of the heavenly creatures were created, none other like Christ, of course, with whom God "shares" that maximum intensity of the Holy Spirit, this is the reason why also in heaven Christ is the only begotten). And it is the reason why it is Jesus Christ who must validate the new nature of man, so that the demons / the demons, cannot brand

God as unjust. Everything is done to respect that Justice. Whenever these terms justice and right come up, which they often do, they refer to the same thing. From an early age we are taught that Jesus Christ pays for our sins, which is also true, but seen from a distance. If we take a closer look, this is the reason, the validation of the new human nature that will serve as our lifeline; it could not be done in any other way to separate us from the justice that chained us to the destiny of the devil in the old heavenly nature.

24/08/2023 Reading Thursday 24 August 2023

Jn 1, 45-51

At that time, Philip met Nathanael and said to him, "We have found him of whom Moses wrote in the law and also the prophets. It is Jesus of Nazareth, the son of Joseph". Nathanael replied, "Can anything good come out of Nazareth?" Philip replied, "Come and see."

When Jesus saw Nathanael approaching, he said, "This is a true Israelite in whom there is no duplicity." Nathanael asked him, "How do you know me?" Jesus replied, "Before Philip called you, I saw you when you were under the fig tree." Nathanael answered, "Teacher, you are the Son of God, you are the King of Israel. Jesus answered him, "You believe, because I told you that I saw you under the fig tree. You will see greater things. Then he added, "Truly I tell you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man".

I was going to explain this reading with just a link to [Jacob's Ladder](#) (external link to lalogicadedios.com), but I think it deserves a comment. We don't know what makes him say that to Nathanael as a result of hearing "I saw you when you were under the fig tree", of course something happened there, but the reason is why? I simply believe that God did it that way so that it would serve as a preface or lead-in to the most important thing, what Jesus was to say and it was to be written, **"I tell you the truth, you will see heaven opened and the angels of God ascending and descending upon the Son of man"**.

I have already explained that this refers to Jacob's Ladder, which in reality is made up of the downward steps from heaven of us (yes, as angels), which are constituted as those 10 plagues, and the upward steps which are the events following the passion of Jesus Christ (prefigured here as the death in Egypt of the firstborn), constituted as the ordained events of the Exodus which correspond inversely to their equally ordained plagues (one should read [Jacob's Ladder](#) -external link-). It is true that when we ascend to heaven, we will not ascend as angels; those who do, however, will have something of the Holy Spirit within us and will in fact return to heaven. When it says, "they shall see heaven opened and the angels of God ascending and descending upon the Son of man", it means firstly that what is revealed in these trials will be made public and even fools will be able to believe in God, for all will be understood from the logic of the world (heaven opened); secondly, it says ascending (first) the angels upon the Son of man, for the Hebrews read from right to left and this is how Jacob's Ladder has been set down on paper (see drawing of the Ladder). Thus, it would make no sense to go up first when the first position is at the top, it refers to the drawing as incredible as it may seem. No more, no less.

As for "ye shall see ... (all that)", the Lord may mean that they will see it from heaven, when it happens, or it may be a general "ye shall see" referring to mankind. It is necessary to differentiate this "you" with that of the reading Mt 16, 24-28, which is also from 11 August, but which I did not want to expand on, in which it says: **"I tell you the truth, some of you will see it from heaven":**

"I tell you the truth, some of you here present will not die, without first seeing the Son of man coming as king".

This "some of you" refers to one of Jesus' disciples who, like Elijah and/or John the Baptist, are sent by God into the history of the world more than once to serve him, and who, since the coming of Jesus Christ as King is only a short time away, will already be here today, once again, in the world. This, which seems somewhat scandalous, is what Jesus said when he equated Elijah with John the Baptist, from what can be deduced here:

Matt 17:10-13 His disciples asked Him, "Why then do the scribes say that Elijah must first come?" (11) He answered, "Surely Elijah must come to restore all things. (12) But I tell you, Elijah has already come, but they did not recognize him, but did to him as they pleased. So also the Son of Man will have to suffer from them." (13) Then the disciples understood that He was referring to John the Baptist.

This is further explained [in the prophet to come](#) (external link to lalocadedios.com).

Words from the Mass of September 2023

2/09/2023 Gospel for Saturday, 2 September 2023

Mt 25, 14-30

At that time Jesus told his disciples this parable: "The kingdom of heaven is also like a man who was going on a journey to a far country; he called his trusted servants and entrusted his goods to them. To one he gave five talents, to another two, and to a third one, according to the ability of each, and then he went away.

The one who received five talents went immediately to trade with them and gained another five talents. The one who received two did the same and gained two more. The one who received one talent made a hole in the ground and hid his master's money there.

After a long time the man returned and called his servants to account.

The one who had received five talents came and presented him with five talents, saying, 'Sir, you left me five talents; here are five talents more, which I have earned with them. His master said to him, 'I congratulate you, good and faithful servant. Since you have been faithful in things of little value, I will entrust to you things of great value. Come in and share in your master's joy'.

Then the one who had received two talents came up and said to him, 'Sir, you left me two talents; here are two more, which I have earned with them'. His master said to him, 'I congratulate you, good and faithful servant. Since you have been faithful in things of little value, I will entrust to you things of great value. Come in and take part in your master's joy'.

Finally, the one who had received a talent came up to him and said, 'Sir, I knew that you are a hard man, that you want to reap what you have not planted and reap what you have not sown. That is why I was afraid and went and hid your talent in the ground. Here is yours.

The Lord replied, 'You wicked and lazy servant. You knew that I reap what I have not sown and gather what I have not reaped. Why, then, did you not put my money in the bank, so that on my return I might receive it with interest? Take the talent from him and give it to him who has ten. For to him that hath, it shall be given, and he shall have plenty; but from him that hath little, even that little which he hath shall be taken away.

And cast this worthless man out into the darkness. There will be weeping and despair' ".

We have already discussed this reading, but I am going to put it here with some more detail. Talents have two possible meanings. One is a currency and the other is an ability to do something, for short. The Greek etymological origin of the word comes from the word "thalanton" which first defined the plate of a scale (which coincides with that ability to measure) and then it was a coin.

And this word seen from heaven, speaks to us of our soul sizes which in turn determine the different parallel paths guided by the mercy placed by God, to fill us in our measure.

Thus, our soul size is what we have to fill. In the first instance these talents are the capacity to fill us or our size. When he asks for an accounting, the Spirit gained is measured, that is, whether we have filled our soul with the Spirit. As we already know, the Holy Spirit is often symbolised by treasure, gold, gems, coins....

When we come into the world we have our soul empty of the Spirit, because of our own personal original sin. It is like having a bag with a certain capacity to fill; here those talents are the capacity, and in that sense it coincides with the word "thalanton" in the sense of a dish or structure containing the gold (Spirit) or substance to be weighed. Notice that no one has got more than he was given (5 out of 5, 2 out of 2). Here we play with that double meaning (capacity/money) because that capacity was actually the Spirit that was given to us but which we lost in heaven and now on earth (empty) we have to fill. That is, down here it is only our capacity to fill, not that we have that "money" or Spirit to double, many turns to say just this.

Thus, the one who has 1 talent and buries it in the ground, is the one who leaves his soul empty. That "earth" represents the things of the world. The one who keeps the idols of the world is as if he buries his soul in the ground; he will not get to heaven.

Very interesting when he says: "**Why, then, did you not put my money in the bank, so that when I returned I might receive it with interest?**" This re-emphasises those soul sizes, because that bank seems to refer to the church (churches/religions), as it is like something established that produces without the need for work. We can think that there are people who are not very religious, who nevertheless give to others by helping with their time and work in the third world, donating for the poor etc. This, regardless of whether or not the person who does it is a believer or not, is the work I am talking about, and it is what can lead to heaven (thanks to the fact that Christ made all of nature fit for man). The ideal and quickest way would be to be like him and also to be a good Christian or Muslim or whatever; but there are those who do not die for others, who do not dedicate their time to the needy, to their brother, to their neighbour, and yet go to mass and follow the "rules". Perhaps this is the pew that is also rewarded in the end. Something very difficult; in fact in the reading he puts it as a last resort: if you are not able to work for yourself, why didn't you put my money in the pew, ... your soul in the church? This part would give hope to Protestants who say that you only need to believe and not work to be saved; though I still maintain that it is more difficult, because sins beset us and they seem to take money out of your account. And I was saying that it emphasises those soul sizes, because the fact that an agnostic, a non-religious or even an atheist, is able to be saved by his works, his compassion, or his love for others, makes any other mercy-guided path laid down by God suitable. He is just and does not ask anything of anyone that he cannot fulfil. He has made various banking products to give us enough interest to fill our account. And since they are really empty accounts at the beginning of our life, there must necessarily be flows that flow with different intensities for each different size (1 talent, 2 talents, 5 talents...).

The end is mysterious and we will not know it until we are in heaven, if we get there. It says: **Take the talent from him and give it to the one who has ten.** Which suggests that the Spirit that once dwelt in those who betrayed in heaven, that one, which those who do not return to heaven will not be able to recover, will be distributed among those who do arrive. This would indicate that there will be no new creations of God, and that although God is unfathomable and infinite, His angels and the rest of the creatures in whom He dwells are numbered.

4/09/2023 Gospel for Monday 4 September 2023

Luc 4, 16-30

At that time Jesus went to Nazareth, where he had been brought up. He went into the synagogue, as was his custom on the Sabbath, and stood up to read. 17 The volume of the prophet Isaiah was given to him, and he unrolled it and found the passage in which it was written: 18 The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor, to proclaim release to the captives and healing to the blind, to set at liberty those who are oppressed, and to proclaim the year of the Lord's favour.

20 He rolled up the volume, handed it back to the attendant, and sat down. The eyes of all the people in the synagogue were fixed on him. 21 Then he began to speak, saying, "This very day this passage of Scripture, which you have just heard, has been fulfilled.

22 They all gave him their approval and admired the wisdom of the words that came from his lips, and they wondered, "Is not this Joseph's son?"

23 Jesus said to them, "Surely they will say to me that saying, 'Physician, heal yourself, and do here in your own land all those wonders which we have heard that you have done in Capernaum.'" 24 And He added, "Truly I tell you, no prophet is well received in his own country." ...

Well, I post this reading because there may be some confusion with the blind mentioned here. The blind are the Eves, as we already know, who are not open to the Word of God, they cannot see God. Jesus Christ is the one who breaks our chains of bondage that bound us to the fate of the devil. This is for all mankind. But the blindness of the Eves is not cured in the Passion of Christ, of course thanks to Him everything will be fulfilled in the end, but we have to look at what Isaiah says and here Jesus confirms it:

has anointed me to bring good news to the poor, to proclaim release to the captives and healing to the blind, to set at liberty those who are oppressed.

Only the last phrase above is given as fulfilled (to give freedom to the oppressed), the rest is the "announcement of", "the proclamation", "the proclamation", "the proclamation", according to the translation. This is important because Isaiah speaks according to what is said about the opening of the ear, or eyes of the Eves at the end of time. For example:

Isa 29:17-24 Is it not but a little while, that Lebanon shall become a garden, and the garden a forest? 18 In that day the deaf shall hear the words of a book, and the eyes of the blind shall see them out of darkness and out of gloom; 19 the poor shall again rejoice in Yahweh, and the poorest of men shall rejoice in the Holy One of Israel. 20 For the rulers shall be brought to an end, and the scornful man shall be brought to an end, and all who desire evil shall be cut off; 21 ... 24 The wicked shall gain understanding, and the murmurers shall learn doctrine.

This speaks of the end, especially from the 20th, but if we look at the 19th it says "the poor will rejoice again". This is because Jesus Christ already earlier "brings to the poor the good news" which we have seen, also as fulfilled in the reading we are reviewing (Luke 4:18). Thus here in Isa 29:19 He differentiates between the poor (Adam) who already rejoiced when they received the Spirit after the passion of Christ (so that now at the end they will rejoice again) and the poorest who are the Eves, deaf, who now in the last times will rejoice in the Lord.

Another example:

Isa 42:1-9 Behold my servant whom I uphold, my chosen one in whom my soul delights. I have put my spirit upon him: he shall make a law for the nations. 2 He shall not cry aloud, nor lift up his voice, nor make his voice heard in the street. 3 He shall not break a broken reed, nor quench a smoldering wick. 4 He shall not faint nor be dismayed, neither shall he be broken, till he establish justice in the earth: and the isles shall hearken to his instruction. 5 Thus says the God Yahweh, who creates the heavens and stretches them out, who makes the earth firm and all that springs out of it, who gives breath to the people who are in it, and spirit to those who walk in it. 6 I, Yahweh, have called you in righteousness, I have called you by the hand, I have formed you, and appointed you to be a covenant of the people and a light of the nations, 7 to open blind eyes, to bring out the prisoner from the dungeon, from the prison those who sit in darkness. 8 I, Yahweh, that is my name; my glory I will not yield to another, nor my glory to idols. 9 See that the former things have come to pass. Other tidings I declare to you; before they spring forth I make them known unto you...

And this is not Jesus Christ because then it goes on:

Isa 42:18-21 Deaf, hear! blind, look and see! 19 Who is blind but my servant, and who is as deaf as the messenger whom I send? (Who is as blind as the messenger, and as deaf as the servant of Yahweh?) 20 Yea, though you have seen, you have not listened; you have opened your ears, but you have not heard. 21 Yahweh is concerned, for the sake of his righteousness, to make the Law great and glorious.

It is worth reading [the prophet to come](http://lalogicadedios.com) (external link to lalogicadedios.com).

8/09/2023 Reading for Friday 8 September 2023

Miq 5, 1-4 [=Miq 4:1-5]

Well, I am not putting this reading up because I have gone to research Micah and it seems that he also speaks from the 3 ½ times, however, it is a bit of a mess because it is very short so I am not going to study it now, but I have seen another word of his that I found very interesting and I am putting it up here:

Mic 4:1-5 At the end of time, the mountain of the temple of Yahweh will be set on the top of the mountains and will rise above the hills. People will come to it, 2 numerous nations will come, saying, "Come, let us go up to the mountain of Yahweh, to the temple of the God of Jacob; he will teach us his ways, and we will follow his paths." For out of Zion shall go forth the Law, and out of Jerusalem the word of Yahweh. 3 He shall judge between many peoples, and arbitrate between mighty nations; they shall beat their swords into pruning hooks, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. 4 They shall sit every man under his vine and under his fig tree, and none shall trouble him; Yahweh Sebaoth has spoken! 5 For all peoples walk every one in the name of their gods, but we walk in the name of Yahweh our God for ever and ever.

[Greek: **5 Let all nations walk every one in his own way, and let us ourselves walk in the name of our Lord, our God, for ever and ever**].

These last verses 4:4-5 can be used as an argument that there are not 7 valid ways laid down by God and guided by mercy: You see, Micah says that there is only one true way (verse 5) explicitly crossing out the others. But rather, it is the other way around, because he says first that all peoples are at ease, in fact all this speaks of the end of differences among all and the end of time. On the other hand, perhaps it is not a coincidence that he uses the same expression that the Gospel uses with Nathanael (Jn 1:45-51) to express the moment when God (Jesus Christ) meets him: "I saw you when you were under the fig tree". All these nations that are quietly walking in the name of their God are under their vine or fig tree, where they meet God. Either way I can say that every nation follows their God (even if they think it is the same with a different name) and then affirm that I follow Yahweh our God forever and ever. Furthermore, the Greek translation, which I always trust more, speaks of each nation following "its own way", not even its God. In so far as each one follows its own way and we Yahweh and all are equal in the same tranquillity, it seems to recognise these ways too.

It is true that there are many words that speak of the one true God, the Christian, (several this month that I do not expound), but these Words are set for us, for we must not go out of our way, for by another we would condemn ourselves. Other religions have these same warnings speaking of their God (who is our God as well). On the other hand, if I affirm that the God we Christians know is the only true one, I am not affirming that our God is different from the others, I am only affirming His truthfulness. In fact, I do not know how other religions look at God, I only know one thing: that they are guided by mercy, the firstborn daughter of Love.

12/09/2023 Reading for Tuesday 12 September 2023

Col 2:6-15

Live therefore according to Christ Jesus the Lord, just as you have received him, 7 rooted and built up in him, standing on faith, as you were taught, overflowing with thankfulness. 8 See to it that no one enslaves you through the vain fallacy of a philosophy, founded on human traditions, according to the elements of the world and not according to Christ. 9 For in him all the fullness of the Godhead dwells bodily, 10 and you attain to fullness in him, who is the head of all principality and of all authority; 11 in him also you were circumcised, not by surgical circumcision, but by the putting off of the fleshly body, by circumcision in Christ. 12 Buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead. 13 And you, who were dead in your trespasses and uncircumcised flesh, he made alive together with him and forgave us all our trespasses. 14 He cancelled the charge against us, that of the statute of limitations with its unfavourable clauses, and took it out of the way by nailing it to the cross. 15 And when he had stripped the principalities and powers, he made a public display of them in his triumphal procession.

I put this Word because it is one of the few times I see (I had not heard or noticed this reading) where they speak of our betrayal in heaven, not with an apple, but with something more complex (14). Something that resembles a contract with clauses and is a little closer to Justice, than our version of original sin: disobeying by improperly eating an apple, and destroying or "banishing" as punishment an entire created nature, including offspring. Moreover, then in 15, it says well: the principalities and powers are cast off, for the demons lose their shield, they no longer have us bound to their destiny, and among the demons there are also 7 sizes (principalities, powers,...).

Here our friend Paul was especially enlightened (yes, this sounds very pretentious; it was all God's will).

14/09/2023 Reading for Thursday 14 September 2023

Núm. 21, 4-9

The serpent on the cross

We have already seen this reading in [the prefigurations of Christ in the Torah](#) (external link to logicandgod.com), started a little earlier.

Mt 18, 21-35

At that time Peter came to Jesus and asked, "If my brother offends me, how many times must I forgive him? Up to seven times?" Jesus answered, "Not only up to seven times, but up to seventy times seven.

Then Jesus said to them, "The kingdom of heaven is like a king who wanted to settle accounts with his servants. The first one who was brought to him owed him many millions. Since he had nothing to pay, the master ordered him, his wife, his children and all his possessions to be sold to pay off the debt. The servant threw himself at his feet and begged him, saying, 'Have patience with me and I will pay you everything. The king took pity on the servant, released him and even forgave him his debt.

But no sooner had the servant gone out than he met one of his companions who owed him a little money. So he grabbed him by the throat and almost strangled him, saying, 'Pay me what you owe me. The companion knelt down on his knees and begged him: 'Be patient with me and I will pay you everything'. But the other would not listen to him, but went and threw him in jail until he paid the debt.

When his companions saw what had happened, they were filled with indignation and went to tell the king what had happened. Then the lord called him and said to him, 'You wicked servant. I forgave you all that debt because you begged me, and should you not also have had compassion on your companion, as I had compassion on you?' And the lord was angry and handed him over to the executioners, so that they would not let him go until he had paid what he owed.

My heavenly Father will do the same to you, if everyone does not forgive his brother from his heart.

This parable could well be told by Jesus without putting "the kingdom of heaven is like...", because in reality it serves to tell us that we must always forgive. The fact that he puts it in the kingdom of heaven is simply because that is what happened. And it happened to every one of us. We betray in heaven and God gives us another chance. Had it not been so, he would have struck us down directly. So those millions are the debt we each owe from heaven, for which we lost the Holy Spirit and which He forgives us with the sacrifice of the firstborn who will enable us to receive that Spirit again. This debt would not be the same if it applied only to one person (Adam or Eve), i.e. since the traditional original sin we cannot understand man's debt to God in Eden as personal, but of Adam, as is natural. Of course to any already initiated believer this parable is useful, since we know that we are forgiven by Him in our sins in the world, but not so much to those to whom this was first proclaimed, it seems.

Thus, normally when He makes a parable of the type "The Kingdom of heaven is like..." it is to tell us something of what happened in heaven, or else He speaks of the Holy Spirit Himself (which is also for us the Kingdom of heaven), distinguishing these parables, from those where He makes no initial reference to the Kingdom. Thus we find:

The kingdom of heaven is like a treasure hidden in a field that is found by someone who sells everything to buy it... (Matt 13:44).

The pearl of great price... [same as above] (Matt 13:45)

These two parables speak of the Holy Spirit and for that reason alone they should be introduced with "The Kingdom of Heaven..." but they also have another meaning that you will find daring, but given that all the parables of the Kingdom... speak of what happened in heaven, let us see: That Man may refer to God the Father, who sells all that He has, His firstborn whom He gives up for torture, to obtain that Pearl of great value, which is the Holy Spirit and is for us men, for the new nature of man. For in justice He could not give it to us once we lost it, even though it was His own Spirit.

It is like a mustard seed which a man took and sowed in his field. 32 It is indeed smaller than any seed, but when it grows it is greater than vegetables, and becomes a tree, so much so that the birds of the air come and nest in its branches (Matt 13:31).

This also speaks of the Spirit that can grow if we keep it in us, but it has another interpretation. It also refers to how it was One (who became the least) who made the whole of man Nature fit, i.e. magnified "man" in such a way that the birds of the air (the Spirit-capable Adams) can live with the spirit as men. I think I have somewhere posted that the tree is indeed man nature and the birds are the Spirit, but it is odd that both the mustard seed and

the birds represent that same Spirit. This would even have a similar meaning if the man were taken by the seed (not the seed by the man), this play on words does not only work in English, and so this seed designates Jesus heavenly nature, which takes man to become the structure in which God can be housed (in fact the tree symbolises God, Holy Spirit, in the tree of Life, so I have put it on the cover of the Logic of God):

Jesus (mustard seed, annonated) took the nature man (takes a man) and was introduced into the earth (sowed in his field), after his life in the field (when it grows), after his rising on the cross, that man taken by the mustard seed (Jesus), becomes a tree (structure), where the birds of the air (the Adam and Eve's in the end) can nestle as what they once were.

Like leaven that a woman takes, dips it in 3 measures of flour and it ferments...(13:33)

This refers to the betrayal of heaven. The woman is the Eve who puts "leaven", i.e. sin, the intention to become bigger and take from the Essence of God, into 3 measures of flour, which designates the Adam (one third of the stars fall from heaven). Thus, the bread is made with Flour and Water, the Water is the Holy Spirit and there is no need to mention Him now because He is blameless. In fact, the Adams are better designated as Flour only, for they will be empty of the Spirit (Water) afterwards. As for the fermentation produced by the leaven is the best way to describe what happened in heaven, so much so, that for me God put bread and leaven in the world so that we see the similarities between the Spirit and the sin that brought us here. For in alchemy, putrefaction is the same as fermentation, so that a substance can rot or decompose without altering (in fact putrefaction also decomposes molecules but of animal origin, with nitrogenous compounds). And that is what happened: out of greed to be bigger (yeast), as big as God, the Eves (woman) took of that Spirit and convinced the Adams (Flour) to do so too, even if it was for love of them. Let us remember that the world has been created to try to save the Adams, the Eves who are saved will be an addition.

The Kingdom of Heaven is like a net that is cast into the sea and gathers fish of all kinds...then the good are separated from the bad (13:47).

In this parable it is interesting to look at the net, since it is the net that is similar to the Kingdom, the Kingdom is what it contains. And this seems clear, which would justify the entry into the "Kingdom of heaven...", but in reality, did this distinction of good and bad also occur in heaven? Yes, the betrayal took place in heaven, and thanks to God and His Spirit (and Christ), the Kingdom of heaven has functioned as a net that has held us after introducing us into death (sea), already in heaven, which would have happened otherwise if God were not eternally merciful. But as I say, there was already a "filtering" in heaven when the death or emptying of the Spirit arrived there (I also believe that there was a complete emptying by God the Father when he struck a blow on the table and stopped everything, and then gave back to the faithful, but this is another matter). So that first filtering separates the demons from the Eves and the Adams; and even the Eves will be left deaf and blind later on earth for everything to do with God. It is interesting about "gathering fish of all kinds" because it makes a distinction prior to the good and bad fish, which seems to refer to the types or sizes of soul (which give rise to the 7 ways of God we have spoken of, in whose followers there are good and bad).

It is like a landowner who goes out at the first hour to hire, at the third hour to hire, at the third hour to hire, at the sixth hour... and he pays all alike for different times of work; the last shall be first (Matt 20:1).

This word for the world is not too representative, since paying the same to those who work the least does not necessarily mean that the last will be first (or that the last will be ahead of the first), but that the last will be equal to the first (=).

Seen from heaven, this tells us about the different sizes of souls and the different paths set by God for them. Thus, a religion with "rules" that are easier to follow than another, leading to the same salvation, could be seen as unfair by the one who has it harder. However, it is God who has set these ways, and He has destroyed any clause of justice that bound us to the fate of the devil by validating the new nature of man by the hands of the firstborn, the "validator" of all creation, in heaven and on earth. Thus, God gives this valid nature to whomever he wills. But this also fulfils justice, because little souls need less in order to be filled. Here the one who works the most or the one with the bigger soul, is like the elder brother who complains about the little one because he is

allowed to do foolish things in the house that he does not do and still receives the same love as the Father; being of smaller size, he is filled before the elder (the one who was given/lost the most, the more he has to give back/fill up).

Of course, "the last shall be first" is a real thing that holds true in either size, where humility is what wins the Holy Spirit in the world. However, as I say, this parable is not the right one to highlight the latter but rather the differentiation of our types or sizes of soul, which are here reflected as that reward of the Spirit "paid" for different times of labour. There is no correspondence in scripture between more humility (being smaller) and receiving the same payment since it does not speak of quality, or differentiation by quality, but differentiation by quantity worked, it speaks of sizes, sizes of soul.

The king who held his son's wedding feast, called the guests but they did not come and invited all at the crossroads
(Mat 22:1)

This also speaks to us from heaven, because it highlights the differentiation between Adam and Eve.

It may seem that it was dedicated to the Jews and then extended to the Gentiles, but it is not, or it is not only that (so I have put it in the book I would have to add this that I put in now). Seen from heaven, the guests at the wedding are the Adams, those inscribed in the book of Life (guests), for whom God has made the world, to try to save them in righteousness, for they, though they betrayed, never ceased to love and God is love. Thus, today that we are fit to receive the Spirit, if the Adam's do not go to the feast, all the Eves will also be accepted who are found at the crossroads of the roads. These roads seem to designate religions and the crossroads is what all religions have in common, where they all touch, it is mercy. So it is no longer that He goes looking for the guests of the roads or religions, but He looks for anyone who has mercy; perhaps He can directly refer to the fact that by His mercy all will be able to enter. This will happen when by logic God can be understood, that is, when what is revealed here is extended. Of course, not only knowing all this will not suffice, in fact, knowing it will detract from faith, since by seeing and touching God, what was once faith will become understanding or reasoning. That is why it then specifies that the one who does not have the Spirit (party garment) at the final judgment will also go out.

Matt 25:1-10 "Then shall the kingdom of heaven be likened unto ten virgins, which, having their lamps in their hands, went out to meet the bridegroom: 2 Five of them were foolish, and five were wise. 3 The foolish took their lamps, and took no oil with them; 4 but the wise took oil with their lamps in their vessels. 5 When the bridegroom delayed, they all slumbered and fell asleep. 6 But at midnight there was a cry, "The bridegroom is here, come out to meet him!" 7 Then all those virgins arose and trimmed their lamps. 8 And the foolish said to the wise: "Give us some of your oil, for our lamps are going out." 9 But the wise replied, "No, lest there be not enough for us and for you; it is better for you to go to the sellers and buy it for yourselves." 10 While they went to buy it, the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut.

This tells us about the differentiation between the Eves and the Adams, and in such a clear way that he calls the Eves foolish. It says that they do not provide oil for the lamp, not that they run out of oil for the lamp and then those who had a spare, the wise, are saved. Thus, at first both go out with the lamp in their hand empty, for in this they are equal in the first verse 25:1 and then we know that the foolish ones had no oil 25:3. The information that the wise take oil is later 25:4. All of this is purposely set apart, it is not said, "there were 5 virgins with lamps full of oil and 5 with empty lamps". It is describing that after the betrayal (which is not mentioned here) we come out of heaven with the lamps, our souls, empty. Later the wise or Adam will "take" oil along with their souls, this happens to us after the passion. The departure from heaven to earth is to seek our beloved God, the Holy Spirit that we have lost, but it already tells us from there that we are different, some foolish and others prudent (although both leave without oil, they are so designated from the beginning). The fact that they are virgins may refer to that heavenly nature that we still have in the 2nd half, just before we go out into the world (to the 3rd half, to the night).

In 25:5 the time of falling asleep refers to that, that we are in the night, the global time of the earth, of our world, which also includes the last ½ hour. When he speaks of the middle of the night he is emphasising that the night, the world, will be interrupted all at once, he is not referring to measurements.

He then says that in the middle of the night, when the Lord comes, that is at his 2nd coming, right now, if the Eves or fools do not have oil, the Adams will not give it to them. What does this mean? The Eves since the passion have been able to be saved by the experience or influence of some Adam (so it is in justice, because of what happened in the opposite way in heaven). However, now, when the Lord is coming, it is very difficult for any deaf person to be converted by the Adams (give us oil), it is more and more complicated because of the great influence of television and so on (it seems that the tap has been turned off, perhaps this is how the Lord wants it so that we get out of our routine and save the Eves). So, only through the salesmen, and only if they do it before the coming of Jesus Christ, can the Fools or the Eves be saved. Who are the salesmen? Where is the Spirit to be found? In the Church. But it does not say salesman (or go to the shop), but salesmen because 7 are the ways, 7 are the Churches. And in fact, these salesmen have nothing today that the foolish or the deaf can hear. The Churches will have to make public what is revealed here to save the Evas. Yes, all the religions (7 or 6 if we discount the islands or the loose) will be able to make use of what is revealed here because all of them are driven by it, and all of them need the reason that God reveals to us today, because in all of them there are Evas, or fools, whom the world is devouring. Since Jesus Christ is the one who has validated mankind, there are different valid ways to fill men with God, and this is not because of a whim, but because a Muslim cannot be filled, or at least it is much more difficult for him to be completely filled with God (Allah) through the Christian way, and the same happens to a Christian if he leaves his way.

The man who gives his servants 1, 2, 5 talents and some give him back the same and another buries him in the ground (Matt 25:14).

This one I just discussed at the beginning of the September Readings and it refers to that different size we have since God created us in heaven, which is the reason for God's different ways.

Thus this word is fulfilled in all these parables:

Matt 13:34-35 All these things Jesus spoke in parables to the people, and He spoke nothing to them without parables, 35 that it might be fulfilled which was spoken by the prophet, I will open My mouth in parables, I will declare that which was hidden from the creation of the world.

And so it is set out in the parables:

Betrayal: Parable of the woman and the Leaven.

The forgiveness of heaven: The king who forgives the huge debt (Matt 18:21-35).

The net in heaven: Joined to the last, it is the one that sustains us from falling (forgiveness), it discerns the Adam from the other betrayers (Matt 13:47).

The pearl of great price, and the treasure in the field, which are from heaven: The only way to save us by getting the Holy Spirit, in righteousness, to be able to dwell in us, for which He sells all that He has (gives His Son).

The mustard seed: The validation of the structure man (tree) so that the birds of the air (the Adams, -and the Eves through the Adams-) may nest, through the annonation of the Son (mustard seed).

Other secrets from the heaven (origin of the world) revealed.

Our differentiation in size and ways to fill ourselves:

The parable of the talents (1,2,5) and that of the man who hired at different times of the day to pay the same at the end.

Our differentiation from the origin, Adam, Eve with the king who made a party for guests and then called anyone. And with the parable of the 5 wise and 5 foolish virgins.

Words that are not of the Kingdom:

In the Gospel according to Matthew, we can also find parables that do not begin in the Kingdom, "The kingdom of heaven is like..." and these are referring to our time on earth. While it is true that other evangelists have parables that can be interpreted from heaven (though without the entry "The kingdom of heaven is like"), it seems that the Lord wants to confirm for us with Matthew's Kingdom parables, those secrets hidden since the creation of the world (Matt 13:34-35). Moreover, it happens to be 10, which does not seem to be accidental, as 10 is a round number also used, for example, in Jacob's Ladder, 10 Plagues and 10 Steps, also used to show us our descent and ascent to heaven.

As a curiosity, here are some other parables from Matthew that are not from the Kingdom:

The Sower to Sow (Matt 13:1): Here, it speaks of the Word in each of us down here, not the Holy Spirit as such or at any rate the fruit of the Word down here.

The Lost Sheep (Matt 18:10). The lost sheep is us in the world.

One son says yes to Him but does not heed and the other does not (Matt 21:28). It speaks of John in the world.

A man had a winepress and hired some who would not give him his own (Matt 21:33). The vineyard with the winepress refers to the land where He also commands the prophets....

"From the fig tree learn this parable: when its branches are already tender and its leaves sprout, you know that summer is near. 33 So likewise you also, when you see all these things, know that he is near at the gates. 34 Truly I tell you, this generation will not pass away until all these things take place. (Matt 24:32-34).

This last one I have put in its entirety, not only because it is of this world, but because in particular this one refers to the last ½ Time. Thus "I tell you the truth, this generation will not pass away until all these things take place" refers to this ½ Time, there will be no more times. This is not the first time the Bible refers to one of the times as a "generation". In other places it says "I punish the iniquity of the fathers in the children unto the third and fourth generation" which speaks of the 3rd and last ½ Time. Since all of us who betrayed went through the 1st Time (betrayal in heaven), 2nd time (next to God but not in God), and as men some came in the 3rd Time (before Christ) and some in the last ½ time, after the passion, and we are the fruit (children) of our betrayal in heaven (1-2 Times), the punishment comes down to earth, 3rd generation (3rd time) and 4th generation (½ time). If he wanted to speak of real generations he would have said: "Punishment until the 4th generation", which, apart from anything else, is totally impossible because it would be to make God unjust, as I have been insisting.

And finally, if he had already warned us of what he was going to hide with the prophecies of the Kingdom (I will open my mouth with parables, I will publish what was hidden from the beginning of the world Mat 13:34-35), now he finishes confirming it with another riddle. After speaking of the Parables, after expounding a few of them, Jesus asks them if they have understood and says to them:

Matt 13:51-52 "Have you understood all these things?" They say to him, "Yes." 52 And He said to them, "So every scribe who has become a disciple of the Kingdom of Heaven is like the owner of a house who brings out of his ark new things and old things."

This house is the soul from which old things (of our time in heaven) and new things (of our human nature), which correspond to the Parables of the Kingdom and those of the earth, are taken out. Referring to the scribe or scribe is like referring to what was said, what was recorded, what was published, for these acted as notaries as well. It is as if I were to say, "a notary from heaven would write about the things that happened there and the things here". In the normal sense, from the world, these words of Jesus have no meaning, only seen from heaven and after speaking of the Parables of the Kingdom and of the earth do they find their meaning. Why did he say it this way? To leave it hidden until today. Why is it Paco?

Thus, in Kingdom Prophecies we find once again revealed that common thread that God left hidden in the Bible so that only now can we see it. And this time it is Jesus Christ himself who speaks to us in a veiled way of our history from heaven, just as Daniel, Ezekiel, Jeremiah, Isaiah, Hosea, Genesis, the Psalms, and Revelation have done. Jesus does not speak in as much detail as these mentioned, which have very long texts if we compare them with His little parables (from which, moreover, there are also teachings for the world), however, as if to counteract this, He Himself warns us that He is going to do it (**I will open My mouth with parables, I will publish what was hidden from the beginning of the world**). And, since adding Jesus Christ to the 8 already studied (Daniel, Ezekiel, Jeremiah, Isaiah, Hosea, Genesis, Psalms, and Revelation), that leaves a total of 9, what are you waiting for to release the Eves? Are you waiting for the 10th like Pharaoh who waited for the 10th plague to free the Israelites? How many more times will the Lord have to repeat it before those called to act begin to act? Or rather, how many more times will the Lord allow you to ignore it?

[Note: Given that the scribe (Mt:51-52) says this after expounding several parables of the Kingdom of heaven, it is possible that the old things (of heaven) and the new things (of earth) are taken from these same parables, that is, from those of the Kingdom alone. Thus, until today we have only seen in them the new things (of the earth), and the things of heaven, which are revealed here, have been hidden. This does not change anything of what has been said, for it would only be limiting this hidden secret to those of the Kingdom of Heaven.]

Add the following as a note. I am posting this two days after publishing the above:

First, in the parable of the king who invites those at the wedding (Matt 22:1), it is not that the Adam's do not go to the party today, because there are some, but today many, many, many are lost because they say who believe in "something higher" but do not go to mass or care about seeking God. Likewise, if an Adam is born with Eve parents, it is rare for him to even set foot in the Temple of God. This happens now with those who do not even baptize their child, others who make their first communion for the feast of the world, not the Lord's, and then forget about it...

Three and a half times in Micah

Second and most important:

The death of all the firstborn in the 10th plague prefigures the passion of Jesus Christ, the firstborn of us all, and achieves the liberation of the people of Israel, which prefigures the liberation of the Adam (from then on the Adam will be able to receive the Spirit, - only Some Eve may be saved by listening to another Adam, but they will continue not listening to God; all this is to fulfill the Justice of what happened in the betrayal of heaven-). In the plagues, if you remember, between the 3rd and 4th there is no warning to Pharaoh, that is, after the mosquitoes the horseflies arrive without giving Pharaoh the opportunity to repent, without talking to him.

I say this because the Lord has spoken to us through those 9 parts of the Bible that I mentioned before (counting Jesus Christ), to discover the secrets of the Bible so that today the Eves can also understand, or listen to God, if you like. But has it been on 9 or 10 occasions? At the beginning of the September readings, a little before this text, and before that revealed by Jesus Christ (which I think should be the 10th, as then, the order of the rest doesn't matter so much), I already told you that Micah also speaks of the 3 ½ Times. It is true that I have not studied it in detail, but that is what it says. Perhaps this Micah is like the attack of the horseflies that was not announced to Pharaoh.

If this is so, which I would not be surprised because this is how the Lord does things, we have already seen, where does that leave you, who are the ones who have it in their power to free the understanding of the Eves, to free the Eves? It is the Roman curia, since they are the guardians of the Word of the Lord and nothing will be done in this world without their consent (in fact, they hold the key to the Kingdom also for the Eves now); not even those who can hear will look at yet another madman with his reasonings however well-spun they may be. So, today this curia are the Egyptians, and however much our Pope excuses himself that it takes lots and lots of slow procedures to move the Church, he is the Pharaoh (there's that, poor guy what he has to deal with); it is up to him to liberate the Eves.

As for Micah, I put it here, since although it was not announced, the "Egyptians" could see and feel those horseflies.

1st TIME.

Micah 1:3-9 Behold, Yahweh is coming out of his dwelling, coming down and walking on the heights of the earth. 4 The mountains melt under him and the valleys crack, like wax by fire, like water rushing down a slope. 5 All this for the crime of Jacob, for the sins of the house of Israel. What is Jacob's crime? Isn't it Samaria? What is the sin of the house of Judah? Isn't it Jerusalem? 6 "I am going to turn Samaria into a field of ruins, a plantation of vineyards. I will roll its stones down the valley, I will leave its foundations bare. 7 All his idols will be crushed, all his profits will be burned in the fire, I will destroy all his images, because he has gathered them with the profits of prostitution and to the profits of prostitution they will return." 8 Therefore I will weep and lament, I will walk

barefoot and naked, I will howl like the jackals, and mourn like the ostriches; 9 because his wound is incurable, it has spread to Judah and has knocked on the door of my people, even to Jerusalem.

This describes the resolution of the rebellion in heaven: Yahweh leaves his dwelling, the mountains (great fell) melt beneath him, the valleys (demons) crack like wax by the fire, waters (Spirit) rush down the slope (leaves them).

(5) Jacob is Adam as usual, Israel includes also Evas (and demons for sure). Judah is also, as always, Adam. The offence of Adam (Jacob, Judah) is Samaria, i.e. Eve, who makes him sin against the Kingdom of heaven (Jerusalem), God Himself.

(6) Samaria, the Eva, are a field in ruins, for they will not only be empty, but also unable to hear (their foundations are bare). (7) Their crushed idols are demons, their profits are their increase in size. (8-9) lamentations of God because his evil has spread to the Adam (Judah) and touched heaven (the gate of my people, Jerusalem).

Of the (10-16) that I do not put here, it names many places (around 10, a bit confusing because it seems that there are named cities within previously named areas) that can refer to the types or sizes of angels, souls, in the darling.

2nd TIME

Mik 2:1-13 Woe to those who plan injustice, who plot evil in their beds and at dawn carry it out, because they monopolize power! 2 They covet fields and steal them, houses, and usurp them; They attack the man and his house, the individual and his inheritance. 3 Therefore, thus says Yahweh: Behold, I am planning a disaster against these people from which you will not be able to keep your necks out. You will not walk with arrogance, because these will be disastrous times! 4 On that day they will dedicate a couplet to you, and sing an elegy, saying: "We are completely ruined; they have sold the inheritance of my people, and they will not return it to me; the invaders are raffling off our fields!" 5 Well then, you will have no one to divide lots in the assembly of Yahweh. 6 "Don't babble - they babble - don't babble like that! We will not be affected by disgrace! 7 Is the house of Jacob cursed? Has Yahweh lost patience? Is that his behavior? Are not his words propitious to those who act correctly?" 8 It is you who rise up as enemies against my people. In addition to the tunic you tear off the cloak of those who parade confidently upon returning from war. 9 You expel from their comfortable homes the women of my people and deprive their children of my honor forever. 10 "Get up and go, for this is no resting place!" Because of impurity you will pay a mortgage, an overwhelming mortgage. 11 If a prophet should come telling lies: "I will babble for you for wine and liquor," he would be a charlatan worthy of this people. 12 I am going to gather all Jacob, I am going to gather the rest of Israel; I will gather them like sheep in the fold, like a flock among their pastures, they will riot far from men. 13 He who opens the way will go up before them; They will make a way, they will pass through the gate, and they will come out through it; His king will pass before them, and Yahweh will go before them.

Above all, this occurs in the 2nd Time, where the demons will ask for the same fate of the Adam, for which they will brand them as traitors (when they never stopped loving, they did not betray out of greed but out of love). The first verses (1-4) talk about what happened and about these deceivers (demons who lie about the Adam). In (6) he continues talking about these deceptions, "you babble", then he talks about the Adam again and in (8) he returns to the demons who take away the Adam's tunic (Spirit) and mantle; This may refer to the celestial nature, because if God had forgiven the Adam in heaven and the devil had not filed a lawsuit for an alleged injustice, we would still be there. In (9) the women are the Eves and their children again the Adam's, surely, who are "directed" by them. In (10) he already tells us that the demons will not be eliminated but they will pay an overwhelming mortgage, because they will surely be destroyed when time passes. In (11) "I will babble for you wine and liquor" is what they did (worthy of this people = demons here), because they tricked them into drinking more Holy Spirit (wine, liquor).

Starting on the 12th, the creation of the world ("far from men" = angels here) and the salvation of the Adam are already announced. He speaks in the future and this corresponds to the offer of Christ, who will be our savior (13 he will ascend - to heaven - before them, since He validates all human nature).

3RD TIME

Mic 3:1-12 But I say, Listen, leaders of Jacob and leaders of the house of Israel: Is it not your duty to know the law? 2 But you hate good and love evil, you tear the skin from the top, and the flesh from the bones. 3 Those who have eaten the flesh of my people, have torn off their skin, have broken their bones, and have torn them to pieces like meat in the cauldron, like slices in the pot, 4 they will cry to Yahweh, but he will not answer them: then he will hide them from them. their faces for the crimes they committed. 5 This is what Yahweh says against the prophets who lead my people astray, who, while chewing with their teeth, shout, "Peace!", but declare holy war on anyone who puts nothing in his mouth. 6 Therefore you will have night without visions and darkness without omens; The sun will set on the prophets, the day will darken on them! 7 The seers will be ashamed, the soothsayers will be made ridiculous; and everyone will cover their beard, because God does not answer. 8 I, however, am full of strength, of the spirit of Yahweh, of justice and of courage to denounce to Jacob his crime and to Israel his sin. 9 Hear this, leaders of the house of Jacob and rulers of the house of Israel, who hate justice and pervert all justice, 10 who build Zion with blood and Jerusalem with crimes. 11 Their leaders judge by bribery, their priests teach for hire, their prophets prophesy for money, and they rely on Yahweh saying, "Is not Yahweh in our midst? He will not overtake us!" 12 Therefore, because of you, Zion will be a plowed field, Jerusalem a heap of ruins, and the temple mount a wild hill.

[12 Greek: Therefore, for this reason, Zion is plowed like a field, and Jerusalem like a garden, and the mountain of the house like a grove of trees.]

In (1) leaders of Jacob and leaders of the house of Israel, they are the Eves (heads of Jacob, Jacob = Adam) and the demons (ultimately lead all of them). We are already in the 3rd period, here we are men and this is referred to several times with flesh and bones. At this time, the demons tempt and the Eves who are not open to the Word of God, not even in the OT, also pull towards the world. From (4) he speaks of the deafness of these "prophets who lead my people astray" which designates the Eva, deaf, fools, and from (9) of their sins and how they have left Jerusalem [the Greek translation is better] , plowed, that is, as threshed, filtered, and the temple mount as a grove of trees, for that very reason, because many of us fell from there; In Greek it does not speak in the future.

PARENTHESIS SPEAKS IN TODAY'S FUTURE

Mic 4:1-13 At the end of time, the temple mount of Yahweh will sit on the top of the mountains and will rise above the hills. The peoples will flock to him, 2 numerous nations will come, saying: "Come, let us go up to the mountain of the LORD, to the Temple of the God of Jacob; he will teach us his ways, and we will follow his paths." For out of Zion will come the Law and out of Jerusalem the word of Yahweh. 3 He will judge between numerous peoples, and will arbitrate between powerful nations; They will beat his swords into plowshares, and his spears into pruning hooks. He will not lift up the sword nation against nation, nor will they train for war anymore. 4 He will sit each one under his vine and his fig tree, without anyone troubling him, Yahweh of Hosts has spoken! 5 For all people walk, each one in the name of his gods, but we walk in the name of Yahweh our God forever and ever. [Greek: 5 Let all nations walk, each one in his own way, and we ourselves walk in the name of our Lord, our God, forever and ever.]

6 On that day - declares Yahweh - I will gather the lame (sheep), I will gather the strayed and the one I have mistreated. 7 With the lame I will form a remnant, with the distant ones a strong nation. Then Yahweh will reign over them on Mount Zion from now on forever. 8 And you, tower of the flock, hill of the daughter of Zion, will recover the sovereignty of old, the kingship will return to the daughter of Jerusalem. 9 And now, why are you shouting so much? Is it that you have no king, or has your advisor perished, that you have convulsions like a woman in childbirth? 10 Writhe and cry out, daughter of Zion, like a woman in labor, for now you are going to leave the city and live in the countryside! You will go to Babylon and there you will be delivered, there Yahweh will rescue you from the hand of your enemies. 11 Now many nations are gathering against you, saying, "May it be defiled and let our eyes rest on Zion!" 12 But they do not know the plans of Yahweh nor understand his plan, that he has gathered them like sheaves on the threshing floor. 13 Arise and thresh, daughter of Zion! I will give you horns of iron and hooves of bronze; you will crush numerous peoples; you will consecrate their spoil to Yahweh, and their wealth to the Lord of all the earth.

Here, as for the world, Micah makes a leap to the moment before the end, that is, now, soon. In any case, this entire text speaks in the future, although there is a small break within it as we will see.

I have already explained 1-5, it talks about what will happen, the union of all peoples in the knowledge of God, each one following his path, each one calm. From the 6th it speaks of the opening of the ear to the Eve (lame, mistreated), and they will be a remnant, because those are the Eve that listen, they will be the ones that remain of all those who have passed through the world, also those who did not listen. who lived before now. Again he speaks in the feminine to designate these: (8) daughter of Jerusalem. From (9) it seems that he makes a break or change of time that begins by saying: And now...? Because from here it narrates what has happened to the Eve from heaven: you have lost your counselor (demons), convulsions of a woman in labor (they lose the Spirit), you will live in the field (earth), you will go to Babylon (the same land but together with, dominated by, the demons or with allusion to them), and you will be freed, again return to the current time that had begun in (6) that day I will pick her up... (thus, this break is the same from the meaning of the world, I can't get it out of my sleeve); Note that he returns to the current tense of the word but from the beginning he speaks in the future tense and now he does it again. The rest (7) are the Eves who live in these future times, since many others passed before and many will have been condemned. The complaints (numerous nations are gathering against you) will be those of the demons who, I suppose, will also want to falsely cry out against them when they can be saved, however, God does not commit injustice because the chains that bind us to his destiny are already broken, to the of demons, and He has given the nature of man to whom He willed. The Eva may even complain that they did not have the opportunity to listen to the secrets of the Bible revealed here, but these secrets were always available to men since they were written, God has not committed any injustice.

½ TIME

Mic 5:1-14 As for you, Bethlehem Ephrathah, the least among the clans of Judah, from you I will bring out one who will be the governor of Israel; The origins of it are ancient, from ancient times. 2 Therefore he will abandon them until the time when the woman in labor gives birth and the rest of her brothers return to the children of Israel. 3 He will shepherd firmly in the strength of Yahweh, in the majesty of the name of Yahweh his God. They will live well, because then he will grow to the ends of the earth. 4 He will be peace. When Assyria invades our land, and sets foot on our soil, we will oppose him with seven shepherds and eight captains. 5 They will shepherd Assyria with the sword, and the land of Nimrod with steel. He will deliver us from Assyria, when it invades our land, and sets foot on our territory. 6 The remnant of Jacob will be among numerous peoples like the dew that comes from Yahweh, like rain on the grass, which does not wait for man nor depends on humans. 7 The rest of Jacob will be among the nations, among numerous peoples, like a lion among the animals of the forest, like a young lion in a flock of sheep, which if it passes by, tramples and tears, and there is no one to defend.

(8) Raise your hand against your adversaries | and all your enemies will be destroyed.

(9) That day - oracle of the Lord - | I will start your horses, | I will spoil your cars;

(10) I will uproot the cities of your country, | I will suppress all your strongholds;

(11) I will remove your sorceries, | You will no longer have witches left;

(12) I will tear down your idols and stelae, | you will no longer worship the work of your hands;

(13) I will destroy your sacred poles, | I will destroy your cities.

(14) I will do it with anger, | I will take revenge with fury | of the nations that have not paid attention.

Now he speaks of ½ Time, which will begin with the passion of Christ. Let us keep in mind that the above mentioned in Chap. 4, he said it in the future tense, so the order has not been broken. Here he begins to tell us about his arrival in Bethlehem, it seems, of course there is no need to comment. In (4) it may refer to the action of Jesus Christ in those 7 sizes, although I do not know that they could be the 8 captains. Assyria is the demon from whose chains Jesus frees us, this is already the passion. (6) The rest of Jacob are the Adam from now on, of the passion, since there were also before, but they could not receive the Spirit, these righteous who went down to Sheol are gathered by Christ after the passion (he descended to the hell). The Adam then, from now on will be like dew, that is, like drops of Water (Holy Spirit) among the people, like a victorious lion since this animal also designates the Adam, before the angels. Starting with (9) he tells us about how he “tears” from us those 7 sizes of demons that attack us, that is to say the same thing as before about breaking the chains that bind us to them, but now he does it by separating the sizes. I have included the translation of the CEE2011 Bible, because it seems the most appropriate to me, there are others that coincide as well. Here we see that (9) the chariots are spoiled because the horses are started, as a consequence, but what is started are the horses, which are the ones that are

counted, as in (10), the sorceries are started (counted) and as Consequently, you will no longer have witches left (it is not counted).

FINAL JUDGMENT

Micah 6:1-16 Listen to what Yahweh says: "Arise, call the mountains to judgment, and let the hills hear your voice!" 2 Hear, you mountains, the judgment of Yahweh, give ear, foundations of the earth, for Yahweh brings judgment against his people, he makes a complaint against Israel: 3 "My people, what have I done to you? How have I bothered you? Answer to me. 4 For I brought you out of the land of Egypt, rescued you from slavery, and sent Moses, Aaron, and Miriam before you. 5 My people, remember what Balaam, king of Moab, plotted, and what Balaam, son of Beor, answered him, ...from Satan to Gilgal, so that you may understand the justice of Yahweh." 6 - "With what shall I present myself before Yahweh and bow down before the God above? Will I present myself with burnt offerings, with old calves? 7 Will Yahweh accept thousands of rams, myriads of rivers of oil? Shall I offer my firstborn for my crime, the fruit of my womb for my own sin?" 8 - "You have been made to know, man, what is good, what Yahweh wants from you: just respect the law, love the loyalty and humbly walk with your God." 9 The voice of Yahweh cries to the city: Listen, tribe and council of the city! 10 Must I endure the house of the wicked with unrighteous riches and a meager and outrageous measure? 11 Will I consider the cheating scales and the bag of fraudulent weights to be fair? 12 Its rich people are full of violence, its inhabitants speak falsehoods and have lying tongues! 13 For now I begin to hurt you, to devastate you for your sins. 14 You will eat, but you will not be satisfied, hunger will devour your bowels. You will save, but you will not save, and what you save I will give to the sword. 15 You will sow, but you will not reap; you will tread the olive, but you will not anoint yourself with oil; you will make wine, but you will not drink wine. 16 You observe the decrees of Omri, all the actions of the house of Ahab, and you conduct yourself according to their advice, so that I may turn you into ruin and your inhabitants into gossip, and you may have to endure the humiliation of my people.

Chapters 6 and 7 talk about the final judgment and the bad things that the demons did in chapter 6 and the Adam Eves in chapter 7. Also about the consequences, it seems clear.

Mic 7:1-20 Woe to me, for I am like the summer gatherings, the gleanings of the vintage! Not a bunch to eat, not a single fig that I like! 2 The faithful have disappeared from the country, there is no righteous person left among men! They all plan murders, each one sets traps for his brother. 3 They train their hands for evil: the prince makes demands, the judge acts by bribery, the powerful declares his own greed and he and they plot it. 4 His goodness is like a thistle, his righteousness is like a thorn. The day of judgment and its inspection has arrived! Now his misfortune will come! 5 Do not trust your companion, do not trust your friend; He guards the doors of your mouth from the one who sleeps in your arms! 6 Because a son dishonors his father, his daughter rises up against his mother, his daughter-in-law rises up against her mother-in-law, and each man's enemies are those of her house. 7 But I wait for Yahweh, I wait for the God of my salvation: my God will hear me. 8 Do not rejoice because of me, my enemy, for if I fall I will rise; If I live in darkness, the Lord is my light. 9 I will bear the wrath of Yahweh, for I have sinned against him, until he judges my cause and gives me justice. He will bring me to the light, and I will behold his salvation. 10 My enemy will see it and be covered with shame, she who said to me: "Where is Yahweh your God?" My eyes will feast on her when she is trampled like the mud of the streets! 11 The day has come to rebuild your walls! The day of enlarging your borders, 12 the day when they will come to you from Assyria to Egypt, from Egypt to the River, from sea to sea, from mountain to mountain! 13 And the country will be desolate because of its inhabitants, in retribution for their behavior. 14 Feed your people with your staff, the flock of your inheritance, who live alone in the forest, in the middle of Carmel. Let them graze in Bashan and Gilead as in ancient times. 15 Just as when you left the land of Egypt, show us wonders. 16 The nations will see it and will be ashamed of all their arrogance; They will put their hand in their mouth and their ears will be deaf. 17 They will lick the dust like the serpent, like the reptiles of the earth. They will tremble from their dens, they will come trembling to Yahweh our God, and they will be afraid of you! 18 What God is there like you, who forgives sin and absolves the rest of the inheritance from it? He will not hold his anger forever for he loves mercy; 19 He will have compassion on us again, he will destroy our sins and throw all our sins into the depths of the sea! 20 And you will maintain your faithfulness to Jacob and your love to Abraham, as you swore to our ancestors from the days of old.

And this, far above too, is the same, the end of the world judgment but this time for Adam and Eve. (4) "The day of judgment and its inspection has arrived!" Perhaps the verses of (1-3) tell us about what they did or do now

in the moment before the end of the world, in our times. It speaks of the Eve's mockery towards the Adam, because this is how non-believers behave towards us, "where is your God?" and how the trial will be resolved for them. In (8) the Adam say "do not rejoice for me, my enemy, for if I fall I will rise," referring to the fall to earth and its return to heaven. (12-14) everyone will come to the judgment. Until the end it is judgment; forgiveness is for the Adam (18-20) who will return to heaven.