

Chapter 7

It is a fatal power, but unfortunately all too true, possessed by the Principle of Darkness to support his false doctrines and manifestations in this way through the various testimonies of the Holy Scriptures. It is with such weapons that he dared to attack the Repairer, and it is with such weapons that he attacks all those who, like slight and credulous men, are more subject to tradition than to the law, and are not sufficiently nourished by the spirit to defend themselves against the snares of the letter. This is how he deftly diverts our thought from the only Being we should worship and from the only Name that should initiate us into his cult, bringing them down onto inferior beings and names, from which we find it all the more difficult to detach ourselves, since the fruits they offer us are easier and most often cost us nothing but adherence, with no other examination than the movement of our own desire.

This is how he veils us and disguises our humiliating title of *Ecce Homo*, by telling us that the Lord's mercies are becoming more abundant in us; by announcing how easily these mercies extend through us and exalting in our eyes the greatness of our holiness and the power of our prayers.

This is how he makes us slow our focus on our personal work and our own resurrection.

This is how he sustains our proud and ambitious greed to appear and shine in our powers; this is how he becomes *that true handmaid* who renders profits to our self-esteem, as she who praised St. Paul brought her masters much gain by divination. (Acts 16,16-17.)

This is how he deceives the nations, as he deceived the Jews, by making them say through his false prophets: "*peace, peace, when there was no peace,*" as Jeremiah reproached them in Jeremiah 6,14.

Finally, this is how he abuses the credulity of men today, by announcing through various oracles which come from all sides, a so-called earthly regeneration that many people regard as certain and imminent.

The prophets and apostles said that the times were near and that God's kingdom was near, but they spoke of a closeness of space and not a closeness of time. Moreover, they never ceased to repeat that these times and this reign would come only for those who had conquered them at the price of their blood, and they only opened to men these treasures of their hopes after having urged them with importunity to engage in battle with the fullest resolution; that is, no man would know these pains promised for the coming realm until he had courageously rushed into the crucible of regeneration and emerged from it renewed.

Finally, the Repairer, who Himself was the king, preached only penance, and promised peace to

souls only after they had taken His yoke upon themselves; whereas modern prophets, who are only men, seem to announce the conquest of this kingdom as so easy, so certain, that it would seem to be achievable, as if were, by dispensation, by commission, by the simple conquest of enlightenment and independently of our total sacrifice and the sweat of our entire being.

Is it not to be feared that the oracles, which all come to support each other today concerning these great promises, are a trap of that Principle of Darkness who, knowing for certain that the reign of glory must come one day, reminds us of this truth in order to be heard by us, but at the same time minimizes the hard battles that we must endure before it, in order to prevent us from participating in this same glorious reign of which he speaks to us.

Didn't he behave like this in Jeremiah's day? Lamentations 2:14 says: "*Your prophets have seen for you worthless and deceptive visions; and they have not exposed your wrongdoings so as to restore you from captivity. But they have seen for you worthless and misleading pronouncements.*" Did he not govern the Jews of the time of Isaiah according to God's reproof of them through this prophet (Isaiah 30:9-10) "*For these are...children unwilling to listen to the Lord's instruction. They say to the seers, 'See no more visions!' and to the prophets, 'Give us no more visions of what is right! Tell us pleasant things, prophesy illusions.*"

No, I wouldn't be surprised if all these prophecies of a coming regeneration weren't one of the tricks your enemy uses to delay men in their path. God is near, it's true; but we, unfortunately, are almost all far from God; and the work of drawing near to Him is so tiring that almost no one dares to undertake it.

How can our belief not be easily seduced by our laziness, when prophecies show us this regeneration in less frightening colors? How could the enemy, who only seeks to stop us in our tracks, fail to give this attractive idea to all those who are on extraordinary paths? He knows that by filling them with a sweet hope, this false enjoyment which they thus receive in advance, seems to tell them that they will obtain the reality without fatigue and without the horrible rigor of universal stripping, that is to say, without that terrible, but salutary feeling of our lamentable state of *Ecce Homo*? But how easily should this error not take over our fragile and needy humanity?

What supports what I'm saying is that, for a few people in whom these flattering promises rekindle courage and activity, there are many for whom the opposite is true. Indeed, if most of those who subscribe to this opinion want to descend into themselves, they will see that their enthusiasm rests partly on their inner laziness and on a secret hope that this happy time will come for them quickly and easily, and that their personal task will either be diminished or assisted by the efforts of all the elect who will be admitted to this regeneration. They will recognize, I say, that they already seem to be swept along by the general torrent, in this great sea, and that the hope, so enticing, of this ravishing enjoyment, suspends a little the contemplation of the hard trials and terrible struggles which are the price by which each individual must buy victory. That is, the more it shows them the consoling end to which we can all aspire, the more it veils for them the rough paths which must lead to it, so that they

see themselves as having already arrived, rather than as still having the most horrible deserts to cross and the most dangerous dens to destroy.

It is not surprising, then, that they are so filled with joy in contemplating these delicious prospects, since their mind makes them enjoy them in advance, and they find themselves, as it were, as if they were already in possession of them.

But if it is true that we can obtain such a crown only at the price of our sweat and blood, it is quite clear that the spirit which feeds us with such promises is a spirit which deceives us and which seeks to make us slumber over the painful works which we have to do, so that by thus diminishing our labors and our services, he puts us in the position to also see our rewards diminished when the time for payment arrives; for there is no means he doesn't use to operate this effect universally on humans, since the more we have deserved and obtained these rewards, the more he will find himself hindered and tormented in his abysses of deprivation.

The thousand-year reign recorded in Revelations 20 is the basis on which all who trust in these promises rests. They would have some semblance of reason according to the text, if they knew how to stop at the point where the limits are laid down in this same text.

The angel descends from heaven with the key to the abyss, where he casts down and seals up the ancient serpent, so that it can no longer deceive the nations until a thousand years are fulfilled. In addition, there are thrones with people sitting upon them, with the power to judge. Moreover, the souls of those whose heads were cut off for bearing witness to Jesus will live and reign with Him for a thousand years.

It is clear from these words that there are two distinct regions where these various promises will be fulfilled: the first is the visible Earth which will indeed feel some relief in its trials and temptations during the time when the serpent will be chained; the second, the spiritual realm invisible to earthly man, where the righteous will be gathered under their divine Leader, to exercise His judgments on the dead who have not yet returned to life and who had no part in the first resurrection.

For this state of temporary relief which the visible Earth may experience according to prophecy, it is not necessary for its face to be changed or renewed; it is not necessary for both to be turned inside out like a cloak, because it will not be restored to its original purity, and in spite of the imprisonment of its enemy, men will still have too much evil leaven in themselves for the kingdom of God to be established among them.

Their relief, however, may be further increased by the influence of this holy and invisible assembly, which will hold for a thousand years in the realm above theirs, and which on the one hand will contain the enemy in the abyss, and on the other communicate to them the divine rays, under which it will be in full aspect, more directly. But far from them benefiting from all these advantages, they will ferment within men the bad leaven, which will only make them more guilty and arouse the divine wrath, by harming, or even abusing, the last help which the Supreme Mercy sent them.

When the measure is full, the enemy will be unleashed for a little while, and he will come among them to wreak all the more havoc the more contact they will have had with him.

It will be the excess of these disorders which, causing iniquities to overflow on Earth, will draw down upon it the fire of heaven sent from God to bring about its ruin, as in Revelations 20:9. It is then that the “*great white throne will appear and at the sight of he who will be sitting on it, the Earth and the sky will flee and disappear*” (11). Next, “*the great and small dead will appear to be judged on what has been written in the books*” (12). Then “*Hades, death and those who are not found written in the book of life will be cast into the lake of fire that will be the second death*” (13-15). Then “*the New Jerusalem will descend*” (21:2).

All the tribulations prior to these dreadful disorders of the end times are “*only the beginning of the pains*” (Matt. 24:8). So, they will not bring about the destruction of the visible world. They will even be a kind of attempt of Divine Love to urge men to penance, through the plagues which will be sent upon them. These plagues will then be suspended for a time called a thousand years, not only so that men can work on this Earth to return to the ways of justice, but also as a repetition of what has happened in the spiritual history of man and what is happening in the order of his physical life.

Before the flood, nations lived in peace, *men took wives and wives took husbands*, and yet all the abominations of Enac’s race had devoured the Earth and had established the reign of the devil and God’s wrath was about to swallow them up in a moment. Following the wars of Antiochus and Pompey, the Jews were at peace under Augustus at the time of the Savior’s birth and during the time of His mission, even though their priests and teachers were nothing but instruments of iniquity, according to all the declarations of the prophets, and although this same people was ready to be exterminated by the Romans.

As for the physical order, don’t we often see that the pains and sufferings of the sick abate a few moments before death, either by the exhaustion of the action of evil, or to give the soul the means to recognize itself and to secure its fate through penance and a free and voluntary sacrifice? It is even probable that in this moment of suspension of the dying man’s pains, a small reign of a thousand years is visibly taking place, a kind of judgment or confrontation between his book of life and his book of death, which judgment can be seen in anticipation as the first particular death, in image of this first general death that will be pronounced in large during the true reign of a thousand years. And if the man escapes this first preparatory death, it is probable that the second partial death, which is the first death of the apocalypse, will have no hold over him.

The real pains, then, are those which will take place when the enemy is unbound and comes to ravage the Earth until it is destroyed, as we see that in physical man the anguish of death seizes and destroys him after the interval of momentary suspension has been fulfilled; and these pains, instead of leading guilty men to the renewal of themselves and the reign of peace, will lead them to the sword of final judgment, which can only take place after the complete abolition of visible and material things; in the same manner it is only after this complete abolition of visible and material things that the

righteous will obtain their complete deliverance from the realms of appearance and vanity, in imitation of the Jewish people who came out of Egypt at sunset (Deut. 16:6).