

Chapter 9

As for you, O you Men of Peace, Men of Desire, do not be discouraged. Among the ministers of God there are still those who follow in the footsteps of the true prophets, the holy charity of our Master and the light of His disciples. Cleave to these chosen men who are fortunate enough to have responded faithfully to their calling; for they will lead you along the humble paths of *Ecce Homo* to the goal of your regeneration, which is the place from which you originally came.

Far from leading you by paths of despotism and tyranny, they will tell you that we have a lamb as our Master, and only when we have become lambs like Him will He recognize us as His disciples and His brothers.

Far from digging abysses of darkness and ignorance before you, they will tell you that the soul of man was created to embrace in his mind all the works which the Principle of Things has allowed to come out of His breast; for if it is true that man should be God's universal witness, how can he be that witness if it is impossible for him to know and see all the facts and all the realities of which he is charged to give evidence?

Far from lulling you in to a deadly lethargy and showing you how easy it is to fulfill your high destination, they will tell you that you can only be witnesses of our God so long as you are *truthful, verified and just*, and they will quote as an example the ordinary human courts where witnesses are made to swear to speak the truth, yet defamed people are not allowed to be witnesses – a simple yet profound point which can expand your understanding both of your primitive nature and the extent of your duties.

Far from suggesting that man's regeneration is easy, they will tell you that you will never obtain it except by making your mind eat daily the bread of affliction, as the Israelites ate unleavened bread to prepare for their solemnities, and as this recommendation to the early Christians teaches, 1 Cor. 11:26: "*For as often as ye eat this bread and drink this cup, you proclaim the Lord's death until He comes.*"

They will tell you that in our very deepest part there is an outer man who is much more dangerous to us and much more difficult to diminish even than the material and visible man, and they will tell you that you will never advance in your path of regeneration until you feel filled with indignation against this outer man, instead of muttering against your fellow human beings.

For here we must reveal a new, useful and fundamental truth, which is that if every man retraced the origin of their own conduct and their mutterings against each other, there is not a single wrong with which they reproach their fellows which they do not happen to have authored first.

For what man is there who doesn't have some impropriety to reproach himself with when faced with those who surround him? Who can say, then, that this impropriety isn't like the source of all the errors of those he complains about, and all the injustices he receives from them? Besides, who among us has been so irreproachable in all things, and who has fulfilled in such measure the gifts bestowed upon him and the duties imposed on him, that he can overcome all obstacles, manifest all the divine virtues, and be sufficiently bound to his principle to be constantly its just and able instrument? However, if we have not reached that point, we shouldn't reproach other men for what they lack, seeing that it was up to us to procure it for them in the first place by developing all the abilities of our being.

Moreover, if it was negligence or greed that were the sources of our poor conduct, we are to blame for the consequences. Now, as these evils are almost universal among men, instead of declaiming against the injustices, inconsistencies, and unfortunate behavior of our fellow men, we should beat our breasts daily, beg each other's forgiveness, and publicly confess to one another that the source of all the ills about which we complain should be attributed to us; so that in order to return to the order of justice and truth, every word of every individual who comprises the human race should be nothing more than a continual general confession. "*Confess your sins to each other*", said St. James 5:16.

Far from wanting to submit you to their own opinions, the true ministers of God who still exist will always maintain a great distrust of themselves, letting only the one torch which must guide us all to shine out. They will take as an example the prince of the apostles who, although he himself had heard what was said to the Repairer on the holy mountain: "*Behold my beloved Son, in whom I am well pleased, listen to him*", didn't want us to rely exclusively on the information he communicated, and didn't fear to add 2 Peter 1:19-20: "*But we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation.*"

By this they will warn you against all such extraordinary elections, where specific agents are presented as being necessary for the salvation of the soul and the renewal of the Earth, thus veiling from us the face of the sole Agent we should follow, since He Himself has consumed everything and all the prophecies of regeneration have expired in Jesus Christ, and only the prophecies of judgment remain to be fulfilled: that is, the prophecies of reward or punishment.

Far from promising you certain peace when you are called to this judgement after your bodily deliverance, they will tell you that, if you failed in the past to testify in favor of our origin, or our primitive revelation, which would have enlightened the lost more divinely than the revelations of nature and spirit, you were all the more obliged to testify in favor of all the other covenants which love and mercy have not ceased, since the first crime, to want to form with you, in order to offer you the faithful translation of this original text which you could no longer read.

They will tell you that it is on these covenants that you will be judged, because these various later alliances also have their witnesses, and the object of the witness and the testimony is the punishment

of all those who will be legitimately accused.

This is why the appearance of Moses and Elijah on Mount Tabor is of such great importance and adds so much to the just condemnation of the Jews. For these two prophets had come to testify about two facts of which they had been eyewitnesses: Moses for the publication of the law and the promise which the people had made to comply with it; and Elijah for the prevarications of this unfaithful people and for the favors he had come to bring from heaven to this same people in their distress.

At the end of time, these two prophets will return again and stand beside the great Judge. There, they will each then bear double witness, namely that of the promulgation of the first and second law, or of the two covenants, and that of the abuse that men have made of them. Now, how will the Jews and all other men be able to resist the double testimony of these two witnesses?

Men will also have against them the testimonies of all types of nature which will have been accomplished without their having taken advantage of them and which will physically show them all the wonders that transpire continually through this magnificent phenomenon. They will have against them the abundant vegetations that the Holy Scriptures will have made in the souls of the righteous, who will have listened to them, meditated on them and followed them; for Sacred Scripture is a sacred seed which God has sown in the soil of man, which is his soul, and whose wisdom awaits each day a harvest on which it can feed. Now, as hunger for this wisdom increases constantly in proportion to the scarcity in which it is held by man's negligence, at the end of time it will reject him who has not been able to nourish it, and it will use against him the testimony of the harvest which the souls of the righteous have provided for it.

Moreover, men will have against them the testimony of their own iniquities and their harvest of illusions and lies, so that all that should have sustained them will be employed for their condemnation, either that which will come from them, or that which will come from nature, or that which will come from the two covenants: that which will come from the harvest of the righteous, and there will not be a man in particular to whom these terrible truths cannot be addressed, because there is not one in whom they cannot be seen.

Awake, therefore, careless and reckless men, tremble and pray that you will not be surprised by the testimony of so many witnesses and by the just claims of wisdom outside the harvest. For if this terrible *Ecce Homo* is pronounced upon you then, it will no longer be to open the door of penitence to you, since this door has already been opened by Him who came Himself to bear this name for you; but it will be to drive you under the weight of a severe judgment into the depths of the abyss.

If there is no man in particular in whom all these important truths cannot be realized, persuade yourselves, Men of Peace, Men of Desire, that every man is born to be a witness of all these great deeds which eternal Wisdom has unceasingly operated in favor of this beloved man who is His image. Persuade yourselves that each of us should bear active witness to the gifts and favors that this Wisdom continually pours out upon the earth, and that we should actively and physically bear witness to all

the covenants it has made with us since the beginning of time.

Let us not waste a moment in accomplishing this important task. Let us shudder with the fear of leaving this world before we have really been witnesses to the holy covenants which await our deposition and our effective and demonstrative testimony. Let us shudder with fear that we have not fulfilled the conditions, which we could have, before appearing before the higher court, where so faithful a record is kept of all these testimonies which will have been given to this continual and imperturbable munificence of our God. Let us not cease to consider that, when we once fell from our sublime post, we drew everything with us in our disastrous and illusory appearances and that, as a result, we are always in a position to find everything once again, if we enter into the paths which served us in our fall and which are constantly being set before us.

For it was not enough that the Repairer should have borne for us before the nations the humiliating title of *Ecce Homo*; it was not enough than all these treasures of light and virtue which He had opened to men by His instructions and by His example; he would only have brought the great object of our regeneration halfway to completion if He had acted only on this earthly surface where we dwell, and only within the bonds of its material form.

But when, after having allowed this form to be sacrificed, which is the true sign of our reprobation, and this true skin of the beast with which Adam the prevaricator was covered, He had ascended into the higher realms, surrounded by a pure form; when, from the bosom of this form thus sanctified, He had confirmed the election of his apostles, and had charged them with pasturing his sheep and spreading the good news; when, at last, from the height of His heavenly throne He had sent them the Holy Spirit who was *to teach them all things*, and when this prediction had been verified through the gift of tongues, then nothing was missing from the picture of man's universal history, which this divine Repairer had come to set out before our eyes.

Men, my Brothers, if you can thus read the universal history of man in this Repairer, what other agent can henceforth teach you anything? Where can you draw any instruction that this source has not presented to you? Yes, having shown us in His person the execution of that rigorous decree which condemned us to bear ignominiously, but humbly, the title of *Ecce Homo*, He has completed His work by showing us that if we follow in His footsteps and the paths He has opened for us, we must be sure ascending one day to the realms of light, and what was said in our origin will be said of us gloriously on our arrival in the upper circles: *Ecce Homo*, Behold the Man, Behold the image and likeness of our God, Behold the sign and witness of the eternal principle of being, Behold the living manifestation of the universal axiom.