



Commentary to the Three Days of Darkness

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de Lima

Commentary on the
Three Days of Darkness

Belo Horizonte

Author's edition

June 2022

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D353 de Lima, Pedro Henrique Barreto, 1987 –

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Belo Horizonte, Author's edition, 2022

215 p; 21 cm

ISBN:

1.

I. Title.

CDD: 200

CDU: 11

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Commentary on the Three Days of Darkness

Notes on the spiritual condition

This English version of the original third book in the three parts series will be a shorter version, and detain itself much less in the very detail-laden original content.

In other words, it will skip many details and demonstrations.

Some of what is missing might be found in the original Portuguese version and in the video I put out, “The Scourge of the Dimond Brothers on Russia and the Third Secret of Fatima” (Youtube).

The Sign I am a prophet is that it was given to me, and no one else, to interpret the bible and by divine inspiration to find out and demonstrate the vinegar Jesus drank in the Crucifixion was turned to wine miraculously, echoing the Wedding in Cana's worse wine of the last hour becoming the good wine from the

beginning. This is explained in the above-mentioned video.

I received the office of the Angel of the Bottomless Pit, whose name in Hebrew is Abaddon ("destroyer"), and in Greek Apollyon, and in Latin Exterminans. The first name in Hebrew because I interpreted the La Salette Message and

found out the "hebrew nun" out of which the Antichrist would be born is the Post-Conciliar Church. The Second name in Greek because it was given to me to unveil the tenor of the one-page never released Third Secret of Fatima, the crumbling of religion guarding an underlying consolation in the coming power

from on high, the Son of Man. I received the third name in Latin because when I was eight years old, and before I had been instructed this was possible, I received the attempted visit from the Virgin Mary in the sky from a window in my chamber, and I ran struck by fear. This is a prophecy about how men will feel when the

Son of man arrives, the
coming Pontiff and
Monarch.

Malachi Martin alluded
to him when he
essentially described the
Third Secret of Fatima
as containing the
information that when
the power of the Ark of
the Covenant arrives "a
power which exceeds all
other power will speak
directly to all men".

Behold what says the
Queen and star of the
sea, Mary ever Virgin,
wife of Exterminans, to
Antipope Benedict XVI:
“My husband
Exterminans received
the key of the star of the
sea, the key to the
treasure of my interior,
which is the interior of
the Ark. My husband
Exterminans turns the
key and not a third but

all your Tower of Babel
is stricken by lightning.

My husband

Exterminans turns the
key, and not a third but
all your admirers are
stricken by lightning.

My husband

Exterminans turns the
key and not a third but
all the inhabitants of the
Earth see your
nakedness.”

The peripeteia of Apollyon

I feel inspired to indicate under the heading "Apollyon's peripeteia" (in the wake of what was discussed in the two previous studies); the revelation that what is taken ordinarily to be the Second Coming of Christ; associable with

the coming of the "Son of Man" in the clouds of heaven with great power and majesty to gather the elect from the four winds (Matthew 24:30); is an indication of the coming of the Third Witness. This witness is not Christ strictly speaking, but Christ in the sense of being (like the ark) the earthly expression of God.

Revelation 22:9: "See that you do it not [worship at the feet of the "angel"/messenger]. I am a fellow servant of yours, and of your brethren the prophets, and of them who keep the words of the prophecy of this book."

These words seem to refer to the Third Witness.

The three woes are three stages for the manifestation of this man.

The Revelation 8 to 13 seven trumpets correspond in reverse order to the seven seals mentioned in the book of Revelation. The book's structure is like a three-dimensional arrangement whose "vanishing point"

elements intersect in opposite ways. The first woe, which is also the First Day of Darkness [Blessed Anna Maria Taigi's prophecy] is [spiritual] famine (corresponding to the third horseman), the second woe is "war", corresponding to a spiritual gratification in the midst of secular unraveling and

instability [the Second Day of Darkness], the third is the intense lightning of revelation potentially giving way to the appearance of antichrists [Third Day of Darkness].

The first woe also corresponds to the fifth seal (martyrdom), the second woe to the sixth seal of the sealing of the faithful (a giving of

knowledge by which the faithful are gathered from all over the world by the Son of Man, the latter in disguise [as it were], each faithful according to their state, in preparation to the coming of the Son of Man/lightning).

Psalm 8:4: " What is man that thou art mindful of him? or the son of man that thou

visitest him?" Psalm
8:9: " O Lord, our Lord,
how admirable is thy
name in the whole
earth!" Psalm 8,
therefore, since it uses
the expression "son of
man" (used by God in
reference to prophet
Ezekiel), by means of it
also refers to the "name
of God", that is, the
earthly expression of

God, "wonderful in all the earth".

The word "son" expresses precisely the character or quality of making oneself understood (allowing others to apprehend from the order of knowing or from the outside), as distinct from one's inward understanding; the "son" meaning a maximum

coincidence (alluded to in the symbol of the ark) between the two orders (of allowing to know and of possessing knowledge from the source of knowledge).

That is why the Third Witness is both the Great Monarch prophesied by countless respectable Catholic prophecies (the noble by vocation makes himself

understood/known), and the Holy Pontiff prophesied in a similar way (a priest knows).

Even when they (Great Monarch and Angelic Pope) are treated as different characters, as in the Prophecy of Blessed Anna Maria Taigi, this is done in an allegorical way that communicates, like in the difference between

vanishing points, an underlying three-dimensional intersection; since the points joined by the intersection are continuations or extensions of their respective vanishing points; and since the ordinary way of exercising earthly power (prior to the fulfillment of the prophecy) makes

it difficult to conceive
this kind of reality
without a certain
distortion.

An example of this
reality is in the Nursing
Nun of Bellay's
Prophecy (19th century),
in the context of her
prophesying the end of
the Holy Sacrifice, the
flooding of the world
with doctrines of

madmen, the presence of a corrupt city, finally the reduction of Babylon to ashes: "A saint raises his arms to Heaven; he calms the wrath of God. He ascends to the throne of Peter [papacy]. At the same time, the Great Monarch ascends to the throne of his ancestors. All is quiet now. Altars are raised again; religion comes to life again.

What I see now is so wonderful that I am not able to express it." Thus, in the simultaneity of the accession of the pope and the monarch, it is suggested that they are the same individual.

Venerable Bartholomew Holzhauser (17th century) expresses himself in a similar way in his prophecy: "The

fifth period of the Church (...) is a [period] of affliction, desolation, humiliation and poverty for the Church. (.. .) [in which] no principle at all, however holy, authentic, ancient, and certain it may be, will remain free from censure, criticism, false interpretation, modification and delimitation by man.

These are evil times, a century full of dangers and calamities. Heresy is everywhere, and the followers of heresy are in power almost everywhere. Bishops, prelates, and priests say that they are doing their duty, that they are vigilant, and that they live as befits their state of life. In like manner, therefore, they

all seek excuses. But God will permit a great evil against His Church: heretics and tyrants will come suddenly and unexpectedly; they will enter the Church while bishops and prelates and priests are asleep. They will enter Italy and destroy Rome; they will burn the churches and destroy everything. The sixth period of the

Church will begin with the Mighty Monarch and the Holy Pontiff . . . He [Great Monarch] will rule supreme in temporal matters. The pope will rule supreme in spiritual matters at the same time."

As can be seen, the idea of simultaneity and thematic proximity between the Great

Monarch and the Holy Pontiff is a recurring motif; other examples in other prophecies can easily be given; in the wake of what I have mentioned; one of them being the remarkable narrative proximity, in Blessed Anna Maria Taigi's Prophecy on the Three Days of Darkness; between the appointment of the

Christian King and the
appointment of the Holy
Pontiff [to their
respective offices].

Abaddon's peripeteia

The apparent adherence of the Two Witnesses to a profane party (the Nicolaitan party instrumentalizing subtle ambiguity to profane the sacred), the party that associates the pious idea of simplicity with the profane idea of an adherence to the gross ("camel") to the

detriment of the fine ("needle's eye"), when the two things are to be taken to have an underlying unity; this apparent adherence [on the part of the Two Witnesses] is a Trojan Horse of Providence (relatively inadvertent on the part of the Two Witnesses) which will occasion severe punishment upon those

Nicolaitans who claim to rejoice in the apparent favoring of their own doctrinal deviation. I received the inspiration that the revelation of this fact is called "Abaddon's peripeteia".

The Two Witnesses will not only collaborate with the Son of Man (and therefore with the sacredness of the subtle mustard seed opposed to

gross desecration), [he] who will lift them up to the heaven of completion; but they will be noted for their zeal in defending the Son of Man once he has received the papal office (assumption to the papacy suggested in Revelation 12:5); and actually even before that.

In fact, the "Great Battle in Heaven" (Revelation 12:7) is a suggestion of the ecclesiastical clash (a council) in which the Two Witnesses will fight on behalf of the Son of Man, as suggested by a prophecy from Jeanne le Royer (18th century nun): "I see in God a great power, guided by the Holy Spirit, that will

restore order through a second disruption. I see in God a great assembly of pastors who will defend the rights of the Church and its Head [the pope]. They will restore the former discipline. I see, in particular, two servants of the Lord who will distinguish themselves in this glorious combat, and who, by the grace of

the Holy Spirit, will fill
the hearts of this
illustrious assembly
with ardent zeal."

The Revelation 12
chapter suggests that the
Two Witnesses will cast
out and cast anathemas
against the Nicolaitan
party, and will be the
latter party's most
formidable enemies, in
an act of true exorcism.
And one of the ways in

which this is suggested is that in Revelation 2, when Christ addresses the Church of Pergamum, he says that this church is located where Satan's seat is, and he simultaneously associates the most significant deviation of that Church with Nicolaiism and with the fault of Balaam (which is a narrative variation

of Nicolaism, as explained in "Commentary on the Secret of Fatima").

Thus, the expulsion of Satan and his angels in Revelation 12, in the context of his no longer having a place in heaven, corresponds (because of this category of place as evocative of the situation in Pergamum) to the

expulsion of Nicolaism from among the educated and justified believers (i.e., in heaven). This is perfectly compatible with Jeanne le Royer's referring to a great restoring council that will issue anathemas.

The role of the Two Witnesses sometime before their spiritual death will be that of

proxies for the Son of
Man.

This is seen in
Revelation 11:4 (Douay-
Rheims version) using
the expression "to stand
before", from the Greek
ἐνώπιον (enopion)
[Textus receptus], this
expression meaning that
the Two Witnesses will
be in the presence of,
and under the judgment
of, a judge or superior,

called in the text "the Lord of the earth" (Douay-Rheims version). This expression connotes also the idea that the Two Witnesses will be forerunners of their lord. The term that translates this title of "Lord of the earth" in Greek is equivalent to "God" (as one of its possible connotations, not every

possible connotation), but this is perfectly reasonable given the association of the "Son of Man" with Christ, there being a consensus (for example, among Protestant religious) that there is no consensus as to who the Son of Man is; though his association with Christ is admitted by some. Thus, the Two

Witnesses will speak on behalf of the Son of Man, though perhaps not in a perfectly conscious way (given the duplicity or anonymous wit of the Son of Man); in any case they will be inspired by him and will be like his face in the center of the public arena.

As Protestant Pastor Steven Anderson famously noted, the works that the Two Witnesses were given to do during their prophecy parallel some of the works done by Moses, and a work by Elijah. The power to close the sky so that it does not rain (prophet Elijah) corresponds to the exclusive power to grant

the faithful in the public arena the heavenly and priestly/clerical gratification, and the cleansing of the holy word inspired by the Holy Spirit; hence, among others, the Two Witnesses are called "candlesticks" (Revelation 11:4); alluding, says Anderson, to an evangelical passage concerning the

need for candlesticks to be placed in a position adequate to being seen (Mark 4:21-22).

The address to the Church of Sardis (Revelation 3:1) associates the theme of life and death with the theme of one's "name", first because [to] the angel [was said he] "has the name that he is alive"; and it was also

said that there were a few "names" in Sardis that were not corrupted, and that the victor will not have his "name" blotted out of the book of life.

Furthermore, this address has the mention that Christ would come upon the "angel"/Church of Sardis "like a thief", and it is not known at what time he would

come to him/her. Now, when of the resurrection of the Two Witnesses from the dead, and when of their ascent into heaven in a cloud (Revelation 11:12), it is specifically explained that this took place at a certain "hour," alluding to an hour coming "as a thief". An earthquake is also referred to at that hour, with "names of

men" slain, a total of seven thousand names.

The earthquake created by the Two Witnesses' associating with the cloud (which is a comparatively subtle and concentrated domain or relative to the "mustard seed" and the "needle's eye") parallels the earthquake in Acts 4:31, in which the apostles (especially St.

Peter and St. John)
associate themselves
with a "tremor"
("ἐσαλεύθη/saleuo") in
the context of being
guided by the Holy
Spirit in prayer in the
dispute with the Jews,
whose degenerate
perception of religion
(as it were) expelled
primitive Christians
from a state of
crystallized lawfulness.

This earthquake means the crumbling of a religious building being abandoned by the spirit, and therefore the spirit's renewal, or the spirit's displaying itself in a purified way, by its association with a "new creature" (Galatians 6:15). This collapse of the building is the collapse of the "name" [under the aspect of the

name to the detriment of what is to be duly named].

The collapse of this religious edifice is associated with the murder of the seven thousand "names of men"; which is especially significant in that the Genesis passage on the Tower of Babel thematically mentions Adam, who in turn was

noted for naming animals (parallel to the Tower's promoter, Nimrod, being a renowned hunter of animals); whereas the builders of the Tower of Babel explicitly intended to make "their names" famous.

These biblical passages allude to 1 Thessalonians 4, an epistle in which St. Paul

encourages the faithful
to comfort themselves
despite of the condition
of those who are
"sleeping", or who
"slept through Jesus",
and he opposes those
who "sleep" to those
who are "alive". 1

Thessalonians 4:16:

"For the Lord himself
shall come down from
heaven with
commandment, and with

the voice of an archangel, and with the trumpet of God: and the dead who are in Christ, shall rise first." This passage has a legitimate layer of meaning in an allusion to literal death, as proposed by St. Thomas Aquinas; but, as the address to Sardis etc. sufficiently suggests, this saying of St. Paul enigmatically discusses

the theme that "the last shall be first and the first last" (Matthew 20:16) as expressed in Mary Magdalene as a witness to the Crucifixion; who, despite being a humble believer (last), ended up receiving the title of "apostle of the apostles" (first); meaning that providence prepared in advance to spiritually revive or give a renewed

spiritual condition to those men spiritually exhausted from joining an edifice of inadvertent ostentation; as in a division of labor in which unpremeditated complexity (associated with an allegorical "wealth " or ostentation) gives occasion to its exhaustion or dissolution, and ends up in simplicity (associated

with an allegorical
poverty) and vigor.

This is why Colossians
2 associates the
crucifixion gratification,
also the baptism
gratification, with both
burial and death, that is,
with the collapsing of a
building; which
underlyingly serves as a
vivifying background
[to the state of “new
creature”] (baptism

which is the simplest and "poorest" of the sacraments). This Colossians passage specifically contrasts a lofty sense of the terms "Principality and Power" (i.e. angels and their respective knowledge, according to St. Thomas) with a pejorative sense of the terms "Principality and Power"; signifying how

the sacred religious gratification (alluded to in the Body of Christ) has a higher sense concurrent with a sense which may give occasion to desecration or a merely alluding shadow; as in the [elsewhere mentioned] passage on how the rich young ruler called Christ "good" in a misguided sense.

In this regard, a number of observations are in order. The first is that, since the papacy has an "aquatic" character (relating to a psychic and therefore baptismal gratification), according to a thesis of Saint Anthony of Padua; the papacy is a symbol convertible with baptism [i.e. especially analogous to it].

Consequently, Saint John the Baptist (particularly in his paradoxical and biblically discreet association with kingship), because of his association with baptism, is a figure of the pope (a sovereign or universal authority), in other words, he is a prefiguration of the papacy. In the wake of

this, too, the Two
Witnesses are some sort
of phenomenon of the
same kind, although
they do not qualify as
popes in the ordinary or
strict sense.

Exterminans' peripeteia

Venerable Mary of
Agreda, 17th century:
"It was revealed to me
that through the
intercession of the
Mother of God all
heresies will disappear.
The victory over
heresies has been
reserved by Christ for
his Blessed Mother. In

the last days, the Lord will in a special way spread the renown of His Mother. Mary began salvation, and through her intercession it will be completed.... Mary will extend the kingdom of Christ over the pagans and Mohammedans, and it will be a time of great joy when Mary is

enthroned as Lady and
Queen of Hearts. "

Saint Louis de Montfort
18th century: "The
power of Mary over all
demons will be
particularly exceptional
in the latter period of
time. She will extend the
Kingdom of Christ over
idolaters and Muslims,
and there will come a
glorious age when Mary

is Ruler and Queen of
Hearts."

I have received the
vision or inspiration that
evil will be annihilated
from the earth so
completely that the
world will be filled with
the golden air of God's
direct presence, and no
shadow will remain
unannihilated thanks to
the gravity of the light

of eternity, and to the silence of eternity; and men will live immersed in the fire of eternity.

And when I had that inspiration I felt great fear. Prophet Daniel, in the Old Testament, seemingly witnessed precisely this development, in the chapter where he talks about the rising of the Beast, concerning Jesus

Christ: “his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed”.
[Daniel 7:14]

Immediately after the above description of the holy and perpetual kingdom, the next verse marks the fear of Daniel, as the fear I felt. Daniel 7:15: " My spirit trembled; I, Daniel, was

affrighted at these things, and the visions of my head troubled me."

It is to this perpetual kingdom that the last two chapters of Revelation refer, concerning a new heaven and a new earth; the New Jerusalem which comes down from heaven (Revelation 21:10).

The revelation of this inspiration is called “Peripeteia of Exterminans”.

There is some difficulty in this point, for example, because some individuals claim a decree of the Holy Office (and therefore of the Roman Curia) of July 21, 1944, against the millenarian idea of a

Heavenly Kingdom on earth. This decree, however, is not an infallible source. It does not precisely address the claims of Venerable Mary de Agreda or Saint Louis de Montfort; because that decree seems to address a specific interpretation of millenarianism, namely, the interpretation concerning a

resurrection of the dead brought to Earth under a secular government directed by Christ in a simple and ordinary sense (as opposed to a mystery to be deciphered), among other details; this not being what is meant in these prophecies.

It is unlikely that ordinary critics of the

millenarian expectation (provided the latter view be vaguely understood as a certain purifying renewal of the earth, precisely what La Salette's Secret referred to explicitly; purification which in addition will also be lasting), it is unlikely they will be able to examine the symbolic meaning and the

underneath layer of mystery, for example, intended by millenarians of Christian antiquity such as Saint Irenaeus or Papias.

Here is a doctrine adopted by many early Christians (for example in the generation of St. Jerome, as the latter claims); and it seems that this same doctrine caused St. Paul to hasten

to calm the Thessalonian faithful with the warning that before the restoration must first come the son of perdition and his revolt (corresponding to the eclipse and the Beast).

In *Against the Heresies*, Book V, Chapter 33, St. Irenaeus quotes Papias in Papias' capacity as John's [the apostle's] hearer, and in Papias'

capacity as Polycarp's [an early martyr and bishop] companion; for Irenaeus says that Papias in the context of this testimony claimed that the promised millennium blessings are credible to those who believe [one would assume this means those who are inclined to fidelity regarding revealed truths].

And Irenaeus also credits Papias with hearing about how Judas the traitor did not believe these promised blessings, and questioned them, saying, "How then can things so bountiful be wrought by the Lord?", and the Lord declared "Those who will come to these [times] will see."

Bearing in mind (by way of example) that the coming of the Son of Man, and his bringing and gathering to him the faithful from all corners (or possibilities concerning justification/heaven) into the air in a cloud; [this] is interpreted by Protestants in a literal way, and became associated with the

theory of “the rapture”, and that there would be a sudden literal disappearance of people from earth; it can be taken for granted that the present considerations (that is, this writing) will oppose all kinds of religious expectations.

Regarding the Rapture, the fact that this theory was formulated among

Protestants raises the question as to whether it exists because of the Protestant expectation according to which works do not benefit one for salvation [, for the rapture's underlying function is to exempt the faithful from enduring trials coming upon others; this endurance being suggestive of a “work”].

The warning dream

I tried to say prayers
(May 14, 2022), and I
couldn't, as sometimes
has happened because of
some pressure
presumably
supernatural, forcing me
to appeal to someone,
the Virgin Mary, or God
directly, asking for the
grace to be able to effect
the prayer. However,

this time I could neither pray nor appeal to any of the usual assistance sources.

It then occurred to me to appeal to the guardian angel, which unexpectedly worked, I was granted at least to pray for his intercession continually. This prayer was interrupted, among other things, by my receiving from my

guardian angel the instruction that I would soon be shown a great mystery; and that I should continually pray to him (guardian angel) in order not to be scandalized when confronted with this mystery.

I continued the prayers and fell asleep.

I had the following impactful dream: In the dream there were jungle-laden mountains of great height, and the mountains were sturdy or robust (or wide), and they had lakes and woods on the slope near their summit. The Dimond brothers climbed the mountains, helped by ropes that went up, and they lifted

themselves, as well as
some coreligionists
(though few or unseen)
and many animals; so
that all of them could
reach the top and
console themselves with
the water of the summit
lake. I tried to lift
myself up on one of the
ropes, because I saw that
it was very firm and
secure; and others
apparently did the same,

although I didn't see them.

Suddenly, a terrible voice (like the voice of a judge or the voice that corners a person with a guilty conscience) came from above, coming from the Dimond brothers (the Benedictines), and it said that to none of the men not invited by them to go up would be given

the consolation of the water; but on the contrary, because these uninvited were strangers and past experience showed that there were many usurpers and malefactors among those who took advantage of the ropes, the Benedictines would simply leave these strangers to their own devices and to perish.

Once reached the summit, Brother Peter Dimond distanced himself from Brother Michael Dimond for a moment, and on returning, with slight surprise, he witnessed that Brother Michael Dimond had administered the water (corresponding in an analogous manner to baptism) to me and to

another man who had also climbed the ropes. And when Brother Michael Dimond had come to pour the water over me, he looked sturdy and wide, as if he were a fat man. The reason he did not act on his initial stern judgment previously alleged is that from the morning I saw myself by the lake, until much later, I wept

with myself regretting
not having the power to
be comforted by the
water, and I wept
because of my sins and
faults that had caused
me not to be able or
worthy to receive water.

When he realized that
my tears were sincere
and pious, the
Benedictine lost the
power to withhold water
from me, but forced by a

movement of charity of the soul, without delay he communicated the purifying water. And a man close to me saw in my tears a divine sign of the gratification of purity, and he too sincerely repented and received water from the Benedictine. It is significant in this dream that the Benedictine, when he was forced to

communicate the water,
assumed a fat, sturdy
appearance. This detail
makes the Benedictine
correspond to the
mountain itself.

Furthermore, in a dream
I had many years ago,
angels sailed with a
stabilizing, well-
meaning appearance,
who were sturdy and fat.
This quality means
possessing in

abundance, and being associable with what is palpable or [sensibly] gross; meaning that the angels are willing to administer consolation with palpable or external signs.

I believe I have received sufficient inspiration of the interpretation of the dream, and that interpretation is as

follows: The ascent of the mountain is the crossing of the First Day of Darkness (of the Three Days of Darkness) that has not come but will, for the mountain grove is dark/obscure, as is likewise its inaccessible consolation. The severity of the Benedictines corresponds to the

severity of God, who will affect the whole world with the punishment of "hunger" (spiritual scarcity) in a fierce way; yet, in the midst of this ordeal, consolation will be accessible to the Benedictines of Rochester, and communicable through their hands; and even if a person may be in a

condition unworthy of receiving that consolation and therefore the consolation be inaccessible; and the severity associated with this inaccessibility should be fearsome; yet everyone who weeping or regretting their own faults sincerely and continually; and also longing for the consolation of the truth

sincerely and
continually; the same
one will receive from
the hands of the
Dimonds all the comfort
necessary to survive this
ordeal.

Whoever hears this
advice and executes it
well, need not fear the
severity of the
Benedictines (which
underlyingly hides the
severity of God), for the

guardian angels of the
Benedictines will bend
their will and soften
their severity.

The animals displaced
along with them in their
crossing are the
knowledge that the
Benedictines do not lose
sight of but guard with
extraordinary and
inspired zeal for the
benefit of the faithful.

He who wants to save his soul during the First Day of Darkness, hear what the Angel of the Bottomless Pit says to the Church of God!

* *

**

I end these pages with three proofs [or at least signs] for the skeptical reader, that in fact the

coming of the Son of Man draws near. And with these proofs given, I can rest from these works and abandon continually writing in the public arena.

I have been given to interpret three Gospel passages that no one else has been able to interpret, so that the coming of the Son of

Man may be signaled.
But these three signs are
not just signs in the
ordinary sense, for they
also effect what they
signify as well as signify
what they effect.

These three signs or
proofs are the three
turns with which the key
to the bottomless pit will
be turned [and, as
explained in the book

"Commentary on the Secrets of La Salette and Fatima", the key to the bottomless pit is the Benedictines of Rochester, the Dimond brothers, the Two Witnesses].

Turning the key means completing in the key a sacred instruction that allows it/them to act in the secular arena, in the wake of what was

explained in the final portion of the book "Commentary on the Secret of Fatima".

Thus, the moment when the Two Witnesses receive instruction concerning these three signs will mark the beginning of the Three Days of Darkness, as explained in light of the present writing concerning chapters 8 to

11 of Revelation. And because these events are tremendous, and in order to fulfill the scriptures, I say, exercising the function of that one eagle flying through the midst of heaven, with a loud voice: Woe, woe, woe, to the inhabitants of the earth, because of the rest of the voices of the three angels, who are yet to

sound the trumpet!
(Revelation 8:13).

The first turn of the key

In Matthew 16:28 it is said: "Amen I say to you, there are some of them that stand here, that shall not taste death, till they see the Son of man coming in his kingdom."

The famous Protestant scholar R. C. Sproul has proposed that this prediction of Christ credibly refers to the episode immediately afterward, the Transfiguration, in which He takes with him Peter, James, and John (the latter two were brothers), to reveal his glorious appearance.

Thus, the coming of the Son of Man is comparable to this transfiguration; and concerning it Christ instructed the disciples not to tell anyone of the vision (and therefore, of course, of its content) until the Son of Man be risen from the dead.

This corresponds to how the Son of Man, the Lord of the Two

Witnesses (who are associable to Elijah) reveals himself (sounding of the Seventh Trumpet and third woe) preceded by the Two Witnesses; and after returning to life from being allegorically crucified (as the Two Witnesses were) in the city which spiritually is called Sodom and Egypt.

The parallelism between the two orders of events is all the greater in that the passage on the Transfiguration specifically points out that Elijah (John the Baptist) was to come (Matthew 17:11) before the revelation of the Transfiguration [before one's seeing the "Son of man", presumably], and

indeed [Elijah] had
already come.

Now, as was seen in
great detail in the book
"Commentary on the
Secret of Fatima" and in
the book "Commentary
on the Secret of La
Salette"; the theme of
Mary Magdalene,
especially in the Gospels
of Luke and John, is
always close, if subtly,

to narrative references to Saint Thomas (who is the centurion of faith in the gospels and also the demon-possessed one whose demons are cast onto swine).

This also occurs, given such an expectation or pattern, in Mark 5, a chapter that includes this same event with the swine; that is, the story in that chapter is about

the woman with the issue of blood for twelve years, who is healed by touching the Jewish fringe worn by Christ [fringe called "tzitzit" (Numbers 15:37-41; Deuteronomy 22:12)]; this story is actually a story about Mary Magdalene.

Just as the Samaritan woman of John 4 (which is Mary Magdalene, as

seen in one of the earlier writings) had five husbands (i.e. many husbands) but did not get the gratification of living water from this; the woman with the blood issue in Mark 5 had suffered greatly at the hands of various doctors, spending everything she had and getting worse and worse. The number of

years that she had suffered (twelve) is the same number of years of the daughter of Jairus, daughter that Christ was going to heal (when he had his fringe touched by the woman); and the woman with the issue of blood is described as a "daughter" by Christ in Mark 5:34.

Consequently, the narrative intends to

establish a parallelism between the woman and the daughter who is cured.

The disciples that Christ takes to Jairus' house to witness the healing of the twelve-year-old girl are precisely the ones he took to witness the Transfiguration. This is significant, as follows:
Just as Saint Thomas/Centurion is

associated with the
theme of lightning that
crosses the east
(conception and
synthesis) and the west
(external impression and
analysis)
simultaneously; so also
regarding the parable of
the workers in the
vineyard who work
(some of them) one hour
and (some of them)
twelve hours, there is an

association with the East and West domains (beginning of a journey [East] and end of a journey [West]); this latter parable being alluded to (as explained in detail elsewhere) in John 4 (about the Samaritan woman/Mary Magdalene).

The narrative means to establish an association between the healed

twelve-year-old girl and the workers who worked one hour, on the one hand; and the healed woman with the issue of blood and the workers who worked longer, or twelve hours, on the other hand.

As there is a parallelism of the number twelve in relation to both (not to mention the twelve hour journey of the Workers),

this is all the more
emphatic.

The number twelve
signifies royalty,
associable with the Son
of Man/Transfiguration;
and associable to one's
having entered into the
work of others (as
alluded to in John 4); in
that the Son of Man has
the specific function of
extracting from a "past
work" and its late

quality (the twelve years of the woman's affliction with the issue of blood) a “made-present” purified crystallization (as opposed to the mentioned “late” character).

This past work corresponds to the degenerate esoteric aspect of the different religions (aspect which

can be transposed into an intelligible purified frame, that is, nonetheless, hardly accessible).

The made-present purified crystallization means, like baptism (with its crude simplicity), the fruit of an effort; a renewed edification that dispenses with a certain complexity, a

complexity out of which this simplicity is born, but in which complexity a being detained or a lingering would only represent death and degeneration for the believer.

Hence of the woman with the cured issue of blood was required public admission of her condition; but concerning the little girl

raised from the dead it was required healthy silence.

This is because for those to whom it is given to awake from the “death” of a degenerate state of extensive complexity, for those there remains the task of giving testimony to individuals who might perhaps be in the same kind of degenerate state they

had experienced; hence St. Thomas (the Apostle) is said to have first converted Hindu priests or members of the Brahmin caste in Southern India.

But to those who are awakened from a rudimentary/simplicity state, no more burden should be added to them. It is neither necessary nor safe to

walk the latter through a complex web of truths.

However, the Son of Man (corresponding to the Transfiguration and the content of its vision) is the same one who will have a simultaneous view (as it were) of the cure of the woman and of the girl's; because he carries the secret of both religious domains (complex and simple).

Upon awakening the little girl, the daughter of Jairus, from the dead; Christ says, "Talita cumi," which [the passage says] "is, being interpreted: Damsel (I say to thee) arise." [Mark 5:41]. The Aramaic language used ["Talita cumi"] relates to the Assyrian Kingdom, which in turn is associated with the

city of Nineveh (and Jonah [who preached in this city]), which in its turn Christ associated with Peter (from the Aramaic "Cephas" [stone]), Peter whom he calls "son of Jonah".

Aramaic and the city of Nineveh, beginning with a biblical motif that goes back to Genesis 10:11, have to do with a "sufficient surface

knowledge”, the “made-present purified crystallization” of a tradition; but this tradition keeps an underlying hidden extensiveness, a rich underneath content accessed through an allegorical digestion (like the fish’s in whose stomach Jonah was); the tradition benefits from this digestive tackling

the extensive underlying content, namely, it (the surface simple tradition) benefits from (and is kept alive by) the nonimmediate unveiling a complexity.

For more details on this, see the text "Some interpretative notes on the Secret of La Salette" [from the book "Commentary on the Secret of Fatima"]; and

also the book called
"The Guide of the Post-
Cataclysmic Catholic."

Thus, only to the angel
of the bottomless pit
was it given to interpret
this passage
(surrounding the raising
of Jairus' daughter); and
let this be the first proof
of the coming of the Son
of Man.

The Second turn of the key

The second proof is as follows: In Acts 9:36-43 St. Peter performs the resurrection of a female disciple named Tabitha (Aramaic for "gazelle") which the passage says "by interpretation" is called "Dorcas" ("gazelle" in Greek).

And while resurrecting her Peter says "Tabitha, arise".

The similarity between "talitha" and "tabitha" is apparently intentional, as is the parallelism of the reference to "interpretation" from one language to another; which is actually an allusion to the translation between East and West; or, if not that

(because in Acts this East-West quality is alluded to in the duality of "Hebrew" and "Greek", not "Aramaic" and "Greek"), then (speaking both complementarily and more precisely) an allusion is being made to an intermediary region between heaven and earth, conception and impression

(precisely as the
Aramaic concerning
"Cephas" and the
mediating papacy).

If it is to Mary
Magdalene (or a
comparable human type)
that this character
Tabitha refers to; for the
sake of bible thematic
continuity one should
expect that the verses
next to her somehow
allude to Saint Thomas

[the apostle] (who is a centurion), or to something evocative of him; and that is precisely what happens; because shortly after this resurrection [of Tabitha] Saint Peter is summoned by the centurion Cornelius to preach to him and other Gentiles, and Peter in this context even receives a divine vision with the

command to "Arise", exactly as Tabitha received the command from Peter to arise; this vision's "arising" meaning that Peter should take and eat seemingly unclean animals; which, after Peter resisted doing, Peter receives from God the command, "What God has cleansed, call not common."

The clear underlying association of Tabitha and Cornelius supposes the esoteric notion of the underlying purification of false religions; religions which keep an intelligible underneath content that is unveiled and proves to be gratifying as in the exorcism of the Gadarene pigs (as explained in the book

Commentary on the
Secret of Fatima), etc.

Thus, when St. Peter
and others witnessed
awe-stricken the
baptized Gentiles of
Cornelius's house [these
Gentiles having received
Confirmation] speaking
in tongues (as at
Pentecost); this is an
allusion to the Gentiles
using language in
support of Christian

truth through the
knowledge underlying
what was once a false
religious conception.

The underlying unity
between ordinarily
understood Christian
doctrine, and Christian
doctrine understood in
this purified sense, is
precisely the discrete
motif of the passage
about the resurrection of
Jairus' daughter.

Thus, only to the angel
of the bottomless pit
was it given to interpret
this passage; and let this
be the second proof of
the coming of the Son of
Man.

The third turn of the key

The third proof is as follows: in John chapter 20 the two angels who appear to Mary Magdalene in the Holy Sepulcher are explicitly associated, in the narrative, with the head and feet (because of the position in which they appear in relation to

where the Body of Christ was).

These two angels are an external expression of the person of the Risen Christ (in a parallel way with how the Two Witnesses are an external expression of their lord), as if Christ was underneath them, as explained in a previous text.

Thus, Christ repeats the same question to Mary Magdalene that was asked by the angels ("Woman, why weepest thou?"), a repetition in a space of three verses (John 20:13-15).

The word used by Mary Magdalene to describe Christ, in the moment of his revealing himself, is commonly described as from the Aramaic

language ("Rabboni", John 20:16); but some sources are said to describe this term as Hebrew, as I myself have done in the past.

The relative continuity between Hebrew and Aramaic, of this word, seems to have caused some commentators to simply describe this term as "Semitic". Now, this equivocal character

of the term suggests precisely the context in which Christ resisted letting himself be touched by Mary Magdalene then, because he had not yet ascended to the Father (John 20:17).

That is, the context was Christ's equivocal association with “Hebrew”, when his status in relation to

Mary Magdalene [in the order of knowing/under the aspect of her not realizing his glorious state] was underlyingly more associable with Aramaic (external simplicity).

This means, in the wake of the previous explanations; Christ's association before Mary Magdalene with a legitimate spiritual

gratification, but one whose surface-like quality did not yet sufficiently express all the fullness of the blessing with which his resurrection could bless; for the resurrection means the witness of the sun after an eclipse, not merely a sufficient allusion to the sun.

The rising again from the dead [John 20:9], the

resurrection, as in the number twelve associated with the resurrection of the daughter of Jairus, has a solar/zodiacal connotation; hence Christ spoke of the necessity of His first ascending to the Father before letting her touch him; the term "father" connoting, like the sun, "beginning".

The fact that the two angels were associated with the head and feet, respectively, is a clear suggestion of the angels' association with St. John and St. Peter.

This is so because in the preceding verses it was indicated that St. John associated himself to the burial cloth (and to a running [with his feet, of course], thus

arriving first at the sepulcher).

Running supposes a progression, and a “gap” (symbolized in regard to the feet with which one runs, because they “jump”), as opposed to an immediate fullness.

St. Peter, on the other hand, despite being associated with the “head” (as opposed to the “feet”) because he

set his eyes on the napkin that had been about Christ's head; he [Saint Peter] also corresponds to this gap distinct from a "solar" fullness; in his association with Aramaic ("Cephas").

The double character of the angels reinforces the above-mentioned progression, as opposed to one's presenting

oneself immediately
(because, as stated
elsewhere, [in traditional
symbolism] duality
suggests gestation or
progression).

Believing or taking a
religious gratification
from this rudimentary
"Aramaic" experience
corresponds to the
condition of the healed
twelve-year-old
daughter of Jairus (John

20:8 makes allusion to the two apostles before the Holy Sepulcher believing [in some way] just then, but not yet realizing the resurrection).

So there are three terms of a development.

Aramaic, which can be associated with the intervention of Peter ("Cephas"); can also be associated with

"Rabboni" (these terms placed as an intermediating understanding of things equivocally related to both "Aramaic" and "Hebrew", a kind of mixture of the two, given to Mary Magdalene).

Aramaic, moreover, is associable with the Hebrew of "Thomas", called "Didymus"

[Greek] (which means "twin") [John 20:24]; parallel in this duality to "Tabitha" and "Dorcas."

The only way to explain this development is, in the first place, that the two disciples in the passage [Peter and John] who saw the Transfiguration (and the universality of the lightning or sacred knowledge that goes

from East to West,
concerning the Son of
Man [, Matthew 24:27]),
and who saw the
resurrection of Jairus'
daughter; these two
disciples [Saint Peter
and Saint John];
believed that the residue
left from Christ's
presence (the cloths and
napkin that had covered
the Body of Christ)
possessed a gratifying

virtue, in a way corresponding to how the fringe of Christ's robe [called tzitzit], touched by the woman with the issue of blood (shortly before the resurrection of Jairus' daughter) possessed a gratifying virtue.

This fringe was instituted as a residue or reminder of religious gratification. The fringe

means that even what is residual has an underlying unity with what is original or central; and also even the degenerative deviation of the gentile traditions (in which the woman intended to gratify herself during the period with the issue of blood illness) has an underlying unity with true religion, with which

this deviation
nonetheless cannot
coincide.

Thus, the seeing and
believing of the two
[Peter and John] in the
tomb is an "Aramaic"
and encouraging
foreboding of the
resurrection/restoration
of true religion,
although it would not
entail in and of itself a

warning to recognize the resurrection.

This means that they looked at the Sepulcher (Sepulcher that corresponds to the Body of Christ, therefore to the Temple, therefore to religion) as "those who know"; that is, they knew that the contents of the Ark do not strictly coincide with the contents of the tomb, as

the latter is ordinarily witnessed or conceived.

The Jewish or exoteric religion, for one who has seen the Transfiguration, is not exactly what men ordinarily conceived; hence the command to keep silent about the resurrection of Jairus' daughter, and how the resurrection was propitiated from sources

apparently or
“misleadingly” not
Jewish or ordinary.

They knew this, but they
did not know about the
resurrection [according
to John 20:9], that is, the
rising up of religion
anew and as "a new
creature" (Galatians
6:15).

A second term in explaining these developments is as follows, in part as I quote from an earlier text ["The History of the Two Witnesses"]:

Excerpt beginning:

In Revelation 1:18 Christ describes himself as "he who holds the keys of death and hell." According to a study by Protestant pastor Steven

Anderson, the association between the terms “hell”, “death” and “destruction” is a biblical commonplace; in the passages in Job 26:6 (bringing out "hell" and "destruction"), Job 28:22 ("destruction" and "death"), Job 31:12 ("fire" [suggestive of "hell"] and "destruction"), Psalm 88:11 (“grave” [suggestive of “death”] and “destruction”),

Proverbs 15:11 (“hell”
and “destruction”),
Proverbs 27:20 (“hell”
and “destruction”).

Thus, there are
sufficient suggestions
that the terms in
question (“death”, “hell”
and “destruction”) are
relative, that is, one is of
the other, or one is
suggestive of the other.
The passages in
Matthew 13:7, Romans
9:22, Philippians 3:19, 2

Peter 2:1, 2 Peter 3:16;
all use the same term
“destruction” (in Greek
“apollyon”) to signify or
suggest the damnation
or going to hell of the
merciless, therefore
carrying the connotation
of “hell”. Thus, that
Christ possesses "the
keys of death and hell",
corresponds with a
certain apocalyptic
angel named "Apollyon"
[destruction]

(Revelation 9:1) having received a key, the key of the "bottomless pit" [Biblical version Douay-Rheims]. This angel of the bottomless pit "whose name in Hebrew is Abaddon, in Greek Apollyon" (Revelation 9:11), corresponds to the passage in John 20:16 [Mary Magdalene's encounter with Christ underlying the angels in the Holy Sepulcher],

which, in narrating Mary Magdalene's unexpectedly recognizing Christ, says: "She turning says to Him: Rabboni (which is to say Master)" [the Greek "Didaskalos" being used for "Master" in the earliest Greek versions of the text]. This use of the Hebrew name followed by the Greek (Rabboni followed by Didaskalos)

is strangely similar to “Abaddon” followed by “Apollyon”. The intent of this parallelism is even more evident eight verses later in John 20:24, in which the name “Thomas” (which is Hebrew [or at least Semitic, as some say]) is followed for no apparent reason by its Greek version “Didymus”:
John 20:24: “ Now Thomas, one of the

twelve, who is called Didymus.” The parallelism is reinforced by the demonstrable intent of the passage to establish a resemblance or correspondence between Christ and Thomas, hence “Rabboni” corresponds to “Thomas”, and “Didaskalos” to “Dídymus”; hence the dual angels suggest a certain correspondence

with a “twin” character (like the twins Prometheus and Epimetheus parallel to Adam, as explained above), and the name “Thomas” means “twin”, as does the apocrypha Gospel of Saint Thomas [book of antiquity] esoterically or allegorically propose that Thomas was the twin brother of Christ.

The holy scriptures thus draw a parallel between Saint Thomas (as well as Christ) and “the angel of the bottomless pit”, Abaddon, who received the “key to the bottomless pit”, which corresponds to the “keys of death and of hell” (Revelation 1:18). This raises the question of what the “bottomless pit” is, and what is the key that allows opening

the bottomless pit. This question seems to be suggested in the sacred text insofar as the text suggests that Mary Magdalene is the key to the bottomless pit, because she is "turned" by Christ repeatedly in her encounter with Him in the Sepulcher. It makes no sense that her turning is just (if at all) a literal turning her forehead from one side

to the other opposite side, because that would likely mean that Christ miraculously changed places for no other reason than to make an impression on her. It is more correct to think that turning Mary Magdalene is the effect of turning the key to the bottomless pit; and this means, in a way, releasing or opening up the intelligible aspect of

the potential content of which Mary Magdalene was the receptacle, allowing her to continually improve her understanding of the presence of Christ.

Thus, the content that she received was, like the spikenard or perfume that she poured over the Sacred Body, associable to an externality correlative to the burial, so that from

the burial (that is, from
the intelligible
background content left
latent/obscured under
the externality
symbolized in the
perfume) the content
should
“reappear”/resurface
later. The content which
relates to a surface
externality simultaneous
with a background
obscurity, corresponds
to Keturah and Hagar

(the two wives of Abraham who are the same person), as explained in the text “Notes on The Serpent Power – Sir John Woodroffe”. John 20:13-16: “They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord: and I know not where they have laid him. When she had thus

said, she **TURNE**
herself back and saw
Jesus standing: and she
knew not that it was
Jesus. Jesus saith to her:
Woman, why weepest
thou? Whom seekest
thou? She, thinking that
it was the gardener, saith
to him: Sir, if thou hast
taken him hence, tell me
where thou hast laid
him: and I will take him
away. Jesus saith to her:
Mary. She **TURNING,**

saith to him: Rabboni
(which is to say,
Master).”

The explanation for what the “bottomless pit” is can be corroborated by Acts 6:1, where in the early Church a conflict between “Hebrews and Greeks” is referred to, the deacons, like martyr Stephen, having been ordained to serve the Greek. What this

conflict means is that the “Hebrews” (corresponding to “Abaddon”) and the Greeks (“Apollyon”) were precisely the comparatively esoteric and exoteric aspects of the Church, those comparatively devoted to contemplation and spiritual concentration, and those comparatively dedicated to action and offering spiritual

gratification. This is why, once the ministry of the seven deacons to the “Greeks” began, among them deacons Stephen, the number of the faithful multiplied and grew, that is, because the Church from its “Greek” aspect is more familiar and accessible. The “Hebrew” being is relative to a degeneration (Old

Covenant) insofar as it is relative to a being short of realizing the underlying gratification (two angels and Holy Sepulcher) of the one who sees gratification from the outside, but it is an advantage for whoever receives this gratification insofar as the Christ underlying the apparent sepulcher has the advantage or a perfect and comforting

testimony. Thus, Saint Thomas is associated with the Hebrew-Greek duality (twin character), as he is associated with East and West; and because he was the Centurion of Matthew 8:11 (as explained in the study “Commentary on the Secret of La Salette), and was an apostle originally from the Western empire in Eastern territory [India]

etc. This being a soldier,
and also a priest, of
Saint Thomas, in
addition to being a
patron of buildings
(which signify the
secular crystallization of
religion), makes him
associable with the
Knights Templars, noted
for keeping inaccessible
and esoteric instructions,
and belonging
simultaneously with the
visible or secular order

of Christianity. Thus, the “bottomless pit” is the character of inaccessibility (the Hebrew/sepulchral character, for those who see from the outside) of spiritual gratification; arising this inaccessibility of the fierce concentration of the contents of the ark in a focus previous to a comparatively attenuated

concentration.

Consequently, the “bottomless pit” is created precisely by intensifying the concentration of previously ongoing spiritual gratification, a course that is in Revelation associated with the angelic sounding of the “seven trumpets”. The reason why it is necessary to concentrate spiritual

gratification, and thus make it comparatively less accessible, according to the suggestion made in the study “Commentary on the Secret of La Salette”, is that the distinction between good and evil, and turning evil seemingly more ordinary or immediate than good, allows for a purified judgment of good, as

opposed to a self-indulgent and corrupting expectation; this being a "bitter medicine" against sin.

[Excerpt end.]

In other words (and with a certain addition), the entry of Saint Peter and Saint John into the tomb means the sun (of the content of their testimony) prevented from illuminating the

earth by the lunar
blockage (the externality
of religion in its
degenerate sense); Mary
Magdalene's weeping or
lamentation in the
sepulcher before the two
angels signifies the
penitent gestation by
which the previous total
eclipse is dissipated,
without however
allowing one to look at
the sun directly (it is

harmful to the vision to look at a solar eclipse, in a parallel way to how harmful it is to seek a religious crystallization in the midst of an incomplete gestation or transference of a religious axis).

The encounter of Christ with Saint Thomas, forcing the latter from an attitude of skepticism to the abrupt recognition

of the manifest,
unreserved and divine
stabilization of the "new
creature" (stabilization
relative to Christ's
showing Himself to be
father-like/sun as much
as He is the
Son/Sepulcher) [John
20:28], this encounter
corresponds to the end
of the eclipse.

Thus, each of these
times (Sepulcher

witness, purifying
lamentation before the
two angels and
“encounter with the
Father/Thomas”)
corresponds to the Three
Days of Darkness, and
to the last three angelic
trumpets (and their
respective "woes");
relative to the coming of
the Son of Man.

The fact that the
testimony of James was

lacking in the Sepulcher,
and that this did not, in
essence, impede the
completeness
accumulated in Saint
Thomas, signals that the
previous degenerate
knowledge of the
centurion/Saint Thomas
(as a scholar in the
gentile and the eastern
religions) filled in the
gap or missing element.

The content used to fill in the gap is an element of the original thing missing, or a shadow of it finally illuminated.

Thus, only to the angel of the bottomless pit was it given to interpret this passage; and let this be the third proof of the coming of the Son of Man.

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Behold what says the
Lord, the Voice of
Abbadon, to the lords of
the earth:

My voice was not heard
in your midst, and so
your voice shall not be
heard by me in the hour
of your great tribulation,
which is at the door.

Knock and beg, call for
help, and cover
yourselves up with tears,
you won't have any
more say, your time is
up.

Behold what says the
Lord, the Hand of
Apollyon, to the men in
positions of command in
the West:

You cannot move a
gravel against your

enemies, because your knees strike against each other, you stutter, and you drop (in your confusion) every weapon and shield to the ground. Courage has eluded you, and you say to it, "You are far from me, and I no longer remember your face."

Thus lose all strength
the wretched and
infidels who disbelieve

Him whose power has no name, and whose keys open every door, and whose designs look forward like a predatory and deadly eagle. The eagle's prey thinks to itself, "I dodged it before it could see me", and it doesn't even know that it will soon be in its executioner's stomach, and suffocated by its grip.

Behold what says the
Lord, the Fury of
Exterminans, to the
leaders of the religions,
and to the antipopes
who in Rome preach the
necessity of the Roman
Faith as an empty
formula:

You say among
yourselves you know
peace and justice, but
you never stand before
my presence, fearing my

fury, and fearful of my judgment. You dared not consult my voice, nor were you willing to be guided by my hand; and now I will show you my fury, and the peace and justice that you think you possess will be taken away from you, and as I reveal what your peace and justice really are, you will see that they are weeping and gnashing of teeth,

and that it is for their
misery that you craved,
and bore desirous zeal.

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Divine threats against
the murderers of the
Two Witnesses:

My Two Witnesses must
be overcome and put to
death, says the Lord.
But woe to him by
whom they are to be
slain!

Behold what says the
Holy Spirit, by the voice
of Gabriel the
Archangel, to the
inhabitants of the earth:

Kill the Two Witnesses,
and at the hour you do
not expect, Abaddon
will come like an
earthquake, and you will
strike your knees one
against the other in fear
and dread.

Behold what says God
the Son, by the voice of
Raphael the Archangel,
to the inhabitants of the
earth:

Kill the Two Witnesses
and, at the hour in which
both your smile and
your chalice is lifted,
Apollyon will come like
a storm, and you will
clap your hands one
against the other with

tremble and without
being able to intercede
in your favor and in
favor of others.

Behold what says God
the Father, by the voice
of Michael the
Archangel, to the
inhabitants of the earth:

Kill the Two Witnesses
and, in the hour you
should think to possess
all hours, Exterminans

will come like lightning
on you and strike you
down with a great roar.

It is the function of
Exterminans that of the
eagle (an animal which
is a solar symbolism) of
Revelation 8:13, which
limits himself to
exclaiming with
warning and lament the
three woes concerning
the "three days of
darkness", during the

eclipse, before they take place. Like a fleeting ray of light in the midst of the eclipse, it exposes and lays bare the situation to the inhabitants of the earth, only to let them return, with little more than a memory, to their own darkness.