

## **The false I and the true I From Babylon to the New Jerusalem How to read the signs of time**

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### *Abstract*

Jesus in Luke 12:56, states: “Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don’t know how to interpret this present time?” Jesus rebukes his listeners who know how to **distinguish meteorological signs, but not that He is the Messiah sent by God the Father.**

Precisely, we say in prayer to God the Father “your will be done on earth as it is in heaven”, but we never deepen what God’s will is for our historical moment, in our homelands, fundamentally with respect to others.

Thomas Merton (Merton.1960) concept of spirituality has the theme of the false self and the true self. It defines that our desire to be “like gods” is a persistent deformation imprinted in our nature by the original sin, *we seek a relative omnipotence, to be able to do everything we want. And this pretense of omnipotence is a radical falsehood.*

We have analyzed how this false self emerges from the original sin in an article on this subject (Yunes 2017) showing the explanation of how the evolution of the human being follows an attractor: **the instinct of identity**, which is sought for self-reflection overcoming the instincts of conservation and reproduction. We observe, in the mentioned work, that the information, which emanates from a source, creates by feedback the complexity of the molecules of life and the complexity of the evolution until the human being. Life is an irreducible reality (see Shanta 2015). In this way, during the evolutionary process, the brain, where the evolution reaches the maximum of complexity, contacts the source of information, which is manifested in the origin of life and spirituality, and which can only be Cantor’s infinite Absolute (Rucker

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1982) that by the Principle of Reflection induces the participation in some of its properties: first life and then the human being its “image and likeness”, giving the human mind the ability to decode the information of its evolution and its deepest and truest I, its identity and autonomy.

This anthropological vision tells us that we have two egos that are unconscious: an ego that is the product of our phylogenetic inheritance, which I call “reptilian”, which developed during 280 million years of evolution, which corresponds to Merton’s false ego, and the spiritual ego that only has 50 to 60 thousand years of evolution. This vision has experimental bases given by Viktor Frankl, founder of the third School of Vienna (Frankl 1981) and Biblical bases in The Letter of St. Paul to the Romans (Rom 7: 21-24).

It is evident that in some aspect there is an antagonism between the reptilian and the spiritual ego. The reptilian ego is self-centered, individualistic, selfish, aggressive, dominating, while the spiritual ego is friendly, communicative, supportive, lover of art, science and of great compassion and love especially with the humble and lacking. In order to be as objective as possible, from a scientific point of view, considering that man is the image and likeness of an infinite Absolute (God) as was explained in previous works (Yunes 2013 and Yunes 2017) it is clear, that when human beings try to be more image and likeness the relation with God will be more intense, while when it moves away from its source it loses its real identity. Precisely, for the philosopher Martin Buber (Friedman 2002) the human being and the peoples are not defined by their genetics, but by their relationships. Thus, it is something given. My identity as a father is given for my children. My identity as a person is given by God or by the idols.

Following this path of reasoning, we observe that man moved away from God with the original sin (see Yunes 2017), evil enters the process of human development with its consequences: violence, wars, deaths, oppression, slavery etc. We analyze in this way Mesopotamia where the genesis was written with its date of the original sin, the economic-social situation of those times and a summary of the fall of the human being. Then, we enter the analysis of the apocalypse. Babylon and new Jerusalem, the vision of the last times, **the plan of salvation of God, from an evolutionary point of view and what the signs of these times indicate.**

### **1) Brief History of Mesopotamia of Genesis**

In our theory the real paradise, not the one idealized by some theologians and philosophers, really existed. Urbano (Urbano 2001) writes: “The idea that, in the first times, there was a “state of nature” in which all human beings were equal in status and wealth, a state in which no one was exploiter or exploited, and where self-sufficiency, the community of material and cultural goods and purposes and mutual aid, were characteristic has its roots in the Classical antiquity. Both Greek literature (**Plato**, the Stoics) and the Latin literature (**Ovid, Virgil, Luciano, Seneca**, etc.), have often echoed the wonders that men enjoyed in that golden age.”

We know that many of the symbols of the Bible are explained by observing how they were used in the Bible itself, my opinion about real paradise is based on the same Genesis (13:1-10), which explains in the separation of Abram and Lot that the latter observed the valley of Jordan to Segor, and seemed all irrigated as the “garden of Jehovah”.

The place of that primitive Eden is subject to various theories (see Rohl D. 2003) however, all coincides in dealing with the cultures that developed in Mesopotamia between the Tigris and Euphrates rivers (Hamblin 1987). The history of Mesopotamia shows some details that are related to the Biblical Genesis.

The problem that is difficult to solve is the symbolism of Adam and Eve that would be at the same time the first couple created by God and the authors of the original sin in the real paradise of Mesopotamia, where Cain, later, builds a city which he names as his son. In this way Adam, apparently, would mean, some people or any being of the human race, tempted by Satan and his reptilian ego to reveal himself against God. The fundamental thing here is that the human spirit is created by God, and the evil for other beings.

We must make it clear that the genesis, in our understanding, was written by Moses based on early documents of Adam, Noah, Abraham, Enoch, Isaac and Jacob (see Wiseman PJ 1946) *briefly explained by Salami and by Sewell (Sewell Curt, 1994). Moses wrote the Genesis just before or after the Exodus, about 1,445 BC (Ball 2015)* inside the Mesopotamian culture that originated between 10,000 and 5,000 years BC by transforming hunter-gatherers in agricultural owners and livestock especially in the region of Syria and Canaan, where rains ensured efficient agriculture. Sumerian agriculture seems to have emerged in 5,500 BC

Following the narration of wikiredia (<https://es.wikiredia.com>) different periods characterize the history of this region. We are interested in observing the **period of El Obeid** (5,500-400 BC) in which the first remains of religious buildings appear that are the origin of the ziggurats formed by the superposition of several terraces of diminishing width. And the appearance of weapons like stone axes.

Important is also the **Uruk period** (4,000-2,900 BC) by the impressive Biblical site of Uruk, showing a continuity with the cycle Obeid and that is characterized for the advent of the urban life and the first city. It is observed the growth of the irrigation network that allowed an increase in the production of food and population. In part of this period cuneiform writing is invented (3,500-1,500 BC) that allows to identify two peoples of different languages, the Sumerians and the Semites.

We know that every city had a protective God responsible for the crops, so the priests, intermediaries between the gods and the people, acquired a political pre-eminence. Every urban center was supported by rural territories. After Uruk other cities like Ur and Kish dispute the political supremacy. The cities appear throughout the fertile territory and we start seeing walls of protection that can be justified for the existence of continuous wars between them.

***Between 2,900 and 2,350 BC, archaic dynastic period***, is the era in which the monarchy is strengthened, as a form of government, which overcomes the temple (as a religious institution). The monarchy had to organize the armies for the combats and it is their power that allowed to build palaces. Around 2,700 BC a king: Mebaragési, in the city of Kish, gained control of the entire region of Mesopotamia and also part of what is now Iran. He built a temple in the city of Nipur, which would be the most important religious center of Mesopotamia.

However, Agga king of Kish, son of Mebaragési struck up a war with King Gilgamesh of Uruk and was defeated. Gilgamesh, thus became a hero in the Mesopotamian imaginary by participating in the famous Epic of Gilgamesh. In 2,600 BC King Mesannepadda extended Ur's rule over his neighbors. Ur the polytheistic city from which Abraham left.

**God chose Abraham to fulfill his plan of man's salvation and so Abraham's offspring were freed from Egypt and made the Covenant of Sinai.**

## 2) Brief analysis of socio-economic problems

Michael Hudson (Hudson 2017) who studied for many years the economic-social problems in the tablets, found in Mesopotamia, notes that, in Sumerian and Babylonian third millennium BC, most of them are contracts of marriages, dowries, and above all lending. So, he studied those debts and interests.

The majority of the debts were with the palace (government) for taxes or fees for services. **In Sumeria, Babylon (between 2,000 and 1,600 BC) and other countries in the Near East, when the new rulers took over the throne, they gave an amnesty for the debts.** The idea was to restore the economic stability that existed before the previous ruler that allowed the existence of debts. This restored an original situation in which nobody owed the palace. This avoided the possible anarchy that the debts would create, **as it happened in Greece and Rome between debtors and creditors, there were murders of pro-debtors, like the Gracchi brothers in 133 BC, following a century of civil war, until Julio Cesar enacted a modest debt reform for which he was killed. Similarly, the kings Agis and Cleomenes of Sparta were killed for canceling debts** (Hudson 2017).

Personal debts were canceled, not business debts between merchants and other wealthy people, consumer debts were canceled, the land that was confiscated was also restored, and also the collection that were promised to the creditors, and all those that were subject to debt bondages were released.

In this way, throughout the Bronze Age, between 3,200 and 1,200 BC there was tension between the rulers and the wealthy classes that were tempted to own a large part of the land, that was the only possible investment in its time. The ethics of today, as was that of Greece and Rome is the opposite: **the debts are sanctified.**

When the kings of Esparta tried to cancel the debts in the last period of the 3<sup>rd</sup> millennium BC, the oligarchy of Greece, convoke Rome, to the war destroying Esparta. Livio, Plutarco, Diodoro, and others Roman historians, blamed the remains of the Roman Republic to the creditors for assassinating the leaders of the debtors, that is, the government, that with violence and the direction of the economy, is exercised by the creditors. Today, our world, according to Hudson, is going in such a direction (Hudson 2018)

The problem of the debts began before that of the interests, but when these were invented in the form of commercial credit, because the palace gave export and import commerce to businessmen, the debts increased exponentially following a geometric

rate. In Sumeria, copper, tin, and other raw materials such as stone and silver were needed. When they were purchased with loans or credit, interest arose. Since it frequently happened interests were extended to growers and renters.

**That is why the phrase “nobody becomes rich if he does not steal” is usually true because the rich robbed the majority of the population throughout history.**

In the near east the free peasants could lose, by debts, the control of their lands and become tenants. This may be the best explanation for the loss of their land by the peasants of Galilee and Judea and the investments that the aristocracy began to perform on land. It was formed, in this way, a very asymmetric relationship where the peasants were trapped in a system where they were forced to rent the lands from the big landowners. **Usually about two thirds of the wealth generated by the farmers ended in the hands of the urban elite** (Lenski 1966).

In the Herodian period debts unfortunately expanded in Palestine. Loans and the purchase of land were forms of investment open to the rich. The other way to get land by the aristocracy was to move the state so that threats forced the farmers to sell or by fraudulent contracts.

The well-known Spanish philosopher Ortega and Gasset (Ortega and Gasset 2004) coined in the book “*Meditaciones del Quijote*” in 1914 the phrase: **“I am me and my circumstance, and if I do not save her I do not save myself”**. In other words, to really know a person we must know at what historical moment and in what circumstances he lived.

The vision we acquired from Jesus without really knowing the situation of Palestinian of his time is certainly unrealistic and idealized. As the knowledge contributed by archeology, philology and other sciences showed a more real image of that time, evidently, our understanding of the historical Jesus was improved.

In some aspects, about God’s plan of salvation, I will follow the thought of Severo Reynoso, who was a professor of philosophy at the National University of Cordoba (Argentina). We find in his writing “Spiritual appreciation of Technical culture” (Reynoso 1954): **“God assumes, by the Word. All flesh in the flesh of his Son, who from that moment historically becomes the Son of Men. Everything human is assumed in the Mystery of Incarnation. And so, man finds his salvation. But at his sight, through man, God saves all things, which in the same way become bogged down in the flesh of man”**.

Reynoso adds: “God rescues man directly and immediately because everything resonates, and everything is summarized in him. And through him He rescues the

universe of man. Things are attracted to the spiritual universe of man, because his flesh is the material bridge between things and man”.

Jesus was born in a nation dominated by the Roman Empire and within a religious-cultural and socio-economic situation similar to the current ones. Many Gods and idols, few rich and a poor and exploited majority, and an Empire that dominated using military force. **Thus, his doctrine became universal, for all times, because it is based on the human essence.**

Before beginning his preaching, Jesus is baptized by John, and God manifest himself according Luke (Luke 3:22) **“You are my beloved son, in whom I have been pleased”**. Vicente Haya (Haya 2018 a) raises the problem of what God’s complacency means in Aramaic. Appeal to Isaiah (Isaiah 42:1) **“Behold my servant, whom I uphold, my chosen one, in whom my soul is well pleased, I have put my Spirit upon him, he will bring justice to the nations”**. That is why God takes pleasure in some human beings and not in others.

**Justice not only means respect for the dignity of the other, but social justice because God wishes to establish in the world his reign of love, justice and peace.**

Let’s remember that when John sees Jesus arrive to be baptized, he says to his disciples (Luke 3:16) **“I baptized you with water.... He will baptize you in Spirit, and in fire”**. Why fire? John will tell us in Rev 1:14, 2:18; that the eyes of the Son of Man are like flames of fire. And Jesus himself reveals: **“I have come to bring fire to the earth and that I have to love if it is not lit (Luke 12:49)**. Haya (Haya 2018 b) concludes **“The water of John washes away sins, the fire of Jesus purifies hearts”**.

According to the Gospel of Matthew (18: 23-35) Jesus was aware that debt was a great problem in the Herodian era and that all: employers and employees had to forgive debts: **“Thus, my Father in heaven will treat them, if not forgive from the heart, each one to his brother “(Matthew 18:35)**. (see Volschenk G., van Aarde A. 2002);

**Borg (Borg 1995) argues that Jesus challenged the existing social order and advocated an alternative and that much of the Biblical tradition is political, since Israel’s liberation from the Egyptian Pharaoh presented an alternative to the community of Moses as it is shown in Leviticus and Deuteronomy.** It is also clear, after the reign of David, during the monarchies, a period of 400 years, in which the prophets of Israel accused the elites (political, economic and religious) in the name of a social alternative that they claimed to come from God.

*In Luke 4: 18-19 Jesus had to know perfectly the Leviticus and Deuteronomy, and in Isais 61: 1-2 “The Spirit of the Lord Jehovah is upon me, because Jehovah anointed me to. He sent me to give the good news to the poor, to heal the wounded hearts, to proclaim the deliverance of the slaves and to release prisoners, to promulgate a year of Jehovah’s grace”*

Jesus does not continue with “the day of the vengeance of our God, and to comfort all the afflicts, the afflicts of Zion” but according to Luke, who perhaps wrote a summary of the teaching of Jesus, (Luke 4: 20- 21) continues “Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, ‘Today this scripture is fulfilled in your hearing.’”

**Jesus , as true Messiah , proclaims the year of Grace of God which is the year of the Jubilee according to Leviticus 25 ,** in which the contracts of the poor peasants who fell and sold themselves are freed, the former owners recovered their lands that were of God and finally the land should be left to rest for a year Jesus speaks eschatologically because the kingdom of God in action is a hope and at the same time a critical approach to the real situation For a discussion of the word liberate in Leviticus see the work of CR Bruno (Bruno 2010).

However, we must consider the pharisaic, during the Babylonian captivity and then clearly after the Maccabean revolt (167-165 BC) - with their representatives who considered themselves “separated” from impurities and contamination - and therefore created an oral legal tradition of approximately 613 laws (248 mandates and 365 prohibitions) (Leipoldt 1973) that complemented the written Torah. These Pharisees prevailing at the time of Jesus, were indignant because they knew that Jesus was a Nazareth, son of Joseph, and when Jesus shows them as history showed the lack of real faith of the people, for its ritualism and observance of the letter not of the spirit of the law, they, want to throw him off a cliff.

Pope John Paul II writes in the apostolic letter *Tertio millennio adveniente* (1994) (Juan Pablo II, 1994) a request for the reduction or remission of international debt that taxes the fate of many nations. **As with Jesus, nothing was achieved, the Pharisees of his time looked the other way and practically destroyed the parable of the Good Samaritan.**

For this reason, Volshenk and Aarde (op.cit.) write: “Forgetfulness and liberation in all areas of life are the most important characteristics of the human encounter with

the dominion of God. The Kingdom of God breaks all forms of slavery in all spheres of social, political and economic life”

### **3) The fall**

*But, we must return to Genesis. The Hebrew word Toledoth appears 13 times in the clay tablets found and can be translated as history, report. This story come from the previous or subsequent report. (See DeRemer Frank 2014); This appears in G 5: 1 “This is the written account of Adam’s family line.” However, it was partially counted in Gn 4.0 which would mean that Adam was still alive at that time. That is, Adam may have told the story of paradise and his own story?*

Evidently the author is using a symbolic language in the creation of man, woman and sin. God inspires the writers, but they use the words and the knowledge of their real culture, that’s why this symbolic narration gives rise to diverse interpretations that must adapt to our times and our culture.

Hence the term Adam calls a certain human group or man, in general, for being susceptible to sin. His reptilian ego, so well defined by St. Paul in Rm. 7: 21-24, is present in every human being and was stimulated by evil (the evil one) to deviate from its function for life: conservation and procreation, for evil purposes, which go in the opposite direction to the spiritual ego, more deep and real (Yunes 2017)

The tree of good and evil, means the right of God to decide what is good and evil in its creation. Eating was not a problem, but eating from that tree was a robbery -it is a right that belonged to God or another group- in a first attempt to achieve total moral autonomy, as we see today in the type of feminism, which is fighting for the right to abortion as the right of their own body , without respecting the life of another being.

By turning away from God, men, by the transmission of acquired characteristics, continued their estrangement, even affecting their genetics. This increasingly negative trend already observed in the murder of his brother Abel by Cain, who was enraged by jealousy that produced him, God will not have liked his offer.

Genesis is a summary of human history that, as we shall see, is completed by the Apocalypse. Remember that the evil one is typified in the Apocalypse (Rev. 12: 9) “And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were

cast out with him.” The Great Dragon, probably a dinosaur, or a reptile is like the serpent of Genesis.

The symbolism of Genesis is also observed in Gen. 4:14 where Cain says to God “Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me.”. As someone in the world would kill Cain, if Adam and Eve had two children until then? And even more, in Gn. 4:17 “And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.”

In this way the Genesis describes the first city made by Cain, who was from Mesopotamia, as we observed in the historical part, as well as the presence of weapons (the stone ax) that did not exist in Eden. Cain, the first murderer, builds the city by a human project of “recreating the world”, without the help of God, which had separated him from Eden (Gen. 4: 14: Cain left the presence of God and inhabited the land of Nod, east of Eden). Apparently, Genesis locates Eden in a specific place, so it would not be universal.

The city is quickly imitated and soon the Mesopotamian world was dominated by city-states. And under King Nemrod “a valiant hunter before Jehovah “ (Gen. 10: 9) one of his capitals: Babel (Gen. 10:10). which it was built with claim to have a tower that reaches the sky for as Gn 11: 4 “stay famous and not scattered over the earth.” The “prestige” appears, that along with “power and property” are the flag with which the evil one deceives us to follow the wrong path. The banner of Jesus asks us for spiritual humility, solidarity, compassion, fraternity and love.

#### **4) Babylon and New Jerusalem**

As indicated by Howard-Brook and Gwyther (Howard- Brook 2003) Babylon and the New Jerusalem, are coexistent but contrary realities. The two authors point out that Babylon exists properly where the sociopolitical power is united in an entity contrary to the exclusive worship of God. In the time of John, Rome clearly represented Babylon This idea comes from the Hebrew prophetic tradition that denounce the economic and political tyranny of city-states and superpowers in the ancient East.

The Babylon seen in the Apocalypse primarily not as the prostitute for being unfaithful to God, being unfaithful to God builds a human order contrary to equality

and fraternity. An exploitation trade begins and from here to worship various idols as substitutes of the true Divine reality.

The Apocalypse alerts Christians not to be seduced by the Empires, because by changing their lifestyle to adapt to the imperial culture and feel a certain pride, it led them to lose their dignity and prostitute themselves.

The violence in Babylon had a sacred character because sacrifices were offered to calm the wrath of the gods. It was Nimrod (Gen. 10: 6-11) great-grandson of Noah who was a “vigorous hunter before the Lord” (Gen. 10: 9) who came “to be the first mighty one on earth” (Gen. 10: 8) and He was a tyrant and oppressor king. Nimrod means a “rebel” In Hebrew, the meaning is that he was insubordinate to the true God. He established different cities, among them, Babel and Ninive. From Babel that means “confusion”, “chaos” and the surrounding land, was the Babylon that the apocalypse considers prostitutes with whom the kings of the world fornicated and with the wine of her fornication the inhabitants of the world got drunk (Rev 17: 2).

The Apocalypse represents a woman who rides in a scarlet colored beast, covered with blasphemous titles and on her forehead a secret title: Babylon the Great, mother of prostitutes, and the woman drunk with the blood of the saints and the testimonies of Jesus (AP 17 5-6).

In Babylon violence had a sacred meaning. Gil Bailie in his book “*La violencia desvelada*” ( Bailie 2005) *indicates that all peoples have exercised violence in the name of God, even believing that it was demanded by God. Before it was called “human sacrifice”, now capital punishment.* In the Bible there is a progressive evolution of the non-violence of God, a revelation that ends in Jesus that reveals a God of radical nonviolence.

For Girard (Girard 2008) man evolved within a social environment that imposed coercions from mimicry. Thus, they imitate the wishes of others and the more that desire is shared by others, the object of desire is stronger. Rivalries arise that can lead to death, In animals leads to a fight for females but almost never comes to the death of the loser. In man, mimetic combat can become infinite and ***reach a human invention: revenge.***

We know that Cain, which the Bible says is the first criminal, was also the founder of the cities that mimicked this behavior, and acquired characteristics that could be passed (Jablonka, Lamb 2008) for a long time becoming genetic. In the logic of crime it mean to achieve “total” power. Nothing can escape from it, because it is obviously a revolt of the spiritual being of man. For this it is necessary to have all the wealth,

the means of communication, science etc. dominated and controlled (see Rev. 18: 11-24).

In my concept when Jesus observes that the hardness of the hearts of the Pharisees, scribes and the priestly class would not accept him as Messiah to proclaim the Jubilee, he begins to preach the Kingdom of God that appears in the Gospels 90 times in the mouth of Jesus , and in Matthew 6:33 it is clearly defined “But seek first his kingdom and his righteousness, and all these things will be given to you as well.” Ratzinger (Ratzinger 2007), with remarkable balance writes; “The theme of the Kingdom of God penetrates all the preaching of Jesus. We can only understand him from the totality of his preaching.”

**The Kingdom of God that is an immanent reality in the spiritual ego of the human being will become a reality in the New Jerusalem that is the supreme reality of the Apocalypse.** (See Rev. 21: 1, Is . 54: 11s; 60: 10-18; Ez 40-48) The New Jerusalem or the Kingdom of God is found in human communities that resist the lies and violence of the Empire, They, put God at the center of their lives, fraternally cooperative;

## **5) A scientific, evolutionary and social vision of the apocalypse**

Paulin (Paulin 2013) affirms that the contribution of Christianity to eschatology is the event of Jesus. His life, death and resurrection can be shown by scientific methods. His resurrection, fundamentally, changes the course of human evolution. It causes a discontinuity in the history of the evolution of the human being which leads to rethinking the last issues.

The question of the resurrection is scientifically proven by the Turin shroud. (see Petitfils 2015). ***This resurrection has cosmic implications***, Teilhard de Chardin (de Chardin 1965) in a book asks: Why the Incarnation, why the cross? They looked like a series of events without connection and the mystic suffered with them. The answer is: “God can not appear as the first mover (forward) without incarnating and without redeeming, that is to say - without *becoming christified*, in front of our eyes-and in which, in addition, Christ can no longer “**justify man, more than super-creating with the same gesture the whole universe**” (bold of the author of this work).

The origin of the universe, of life and of human consciousness are discontinuities in human evolution, **the resurrection would be a sui generis discontinuity. God's plan in the world is to establish a kingdom of love, justice and peace.**

Lionel Tiger, Paulin quoted, saying: "Science no less than religion is a defense against nonsense" So, Teilhard in a wonderful book (T. de Chardin 1964) "The Divine Medium" writes: "wait, anxious hope, collective and active standby end of the world, **ie an outlet for the World, is the Christian role par excellence, and the most distinctive feature of our religion**".

### ***5.1 Reading the signs of our time***

For this reason, while considering the implicit symbolism of the Apocalypse, in the sense of the Bible is explained by the Bible itself, while taking into account the various interpretations that can be made of this book, from the scientific point of view, ***reading the signs of our time***, we can point out some events that are, in my understanding, decisive for their interpretation.

If we observe the Rev. Chap. 9: 13-18 in which the sixth angel gave a trumpet sound, to kill a third of humanity, with squad cavalry, whose number was two hundred million, with horses whose mouths burned fire and sulfur. **This particular fact, and considering the symbolism, leads one to think that killing a third of humanity is only possible today because of a nuclear war. So, the only possible interpretation is in a possible future, since it could not occur in the past.**

Logically they will ask why this idea. 1) - Every year a group of scientists and specialists, that includes 15 Nobel prizes, communicate to us how much remains for the end of the world for a symbolic clock that is about to arrive at midnight. The clock was created in 1947 to raise awareness of nuclear risk and was positioned at 7 minutes. In 1953, when the US and Russia launched their nuclear bombs, it reached 2 minutes, in 1995 it was 14 minutes, today it is 2.5 minutes again due to the growing geopolitical confrontation between Russia, China and the US (Javier Salas, 2017)

For example, a report by the Pentagon, for order of Donald Trump, detected a total of "300 vulnerabilities" that could affect essential materials for the armed forces of the United States. This cleared the "domain of trade" with Beijing and willingness to use it as soft gun increasing the risks facing the defense industries based in the US. There are even electronic and chemical products used in US munitions.

However, David Vine in his blog in “ American Empire Project” names the US as the “Base Nation” because it has 800 military bases, of different sizes and shapes, distributed in 160 countries and foreign territories around the world. This, without counting, that the aircraft carriers of the navy can be considered as fluctuating bases, the new drone bases and the military presence in space. The installed troops are approximately 250,000, fewer men than in 1989, but going from 40 to 160 countries. The Roman Empire had 35 military bases of 5,000 men in its era of rule.

Military bases have hospitals, repair complexes, listening and communication stations, intelligence facilities of the CIA, ports and airports, resorts for the US military, recreation areas: the military administers 170 golf courses. The area occupied is 2,200,000 hectares (Dufort 2016). Vine, by very conservative estimates, believes that the cost of maintaining these bases was 85 billion US \$ in 2014.

According to Vine, the Obama administration declared that “protecting the American people and international security” needs global security. They imagine if these expenditures of trillions of US dollars, during the last period, were dedicated to building the Kingdom for cooperation and not competition without limits, for fraternity and not violence, for the development of all communities where all men can have the 3 T of Francisco: Earth (Tierra), Work (Trabajo) and Roof (Techo).

**Then, the world would be much safer, and we would all live communally in peace and tranquility.**

In his book “American Addictions “ Tom Engelhardt (Engelhardt 2018) describes 3 addictions of the Americans; **opioids, Trump and war.** Trump, curiously, with his insults, messages on social networks and passing thoughts, he made himself a drug of choice, for which there are no antidotes. The other addictions are well known.

Russia and China on the other hand, observing this US imperial power and not wishing to submit to it have organized in this year 11/09/2018 military maneuvers in which 300 thousand soldiers, a thousand aircraft and helicopters participate in the biggest Russian maneuvers in decades.

In 2007, climate changes entered the clock. The cause is that also the severe climatic changes of the increase of the temperature of the Earth can produce apocalyptic effects. Pierre- Louis (Pierre-Louis 2018) explains that 60-90% of water of planet is in Antarctica, a continent as large as US plus Mexico. Between 1992-2017, it lost 3 trillion tons of ice, which made the oceans increase by 8 mm, this in the future will become much more serious . However, this is happening mainly in the western part of Antarctica. In the eastern part sometimes the ice rises other times it decreases.

Adhikari and Ivins (Adhikari 2016) showed that the polar pole falters between 0.5 to 1,5 meters east or west and this oscillation would be due to the accumulation of water in the soils and ice. Thus, Greenland is currently approaching England. Earthquakes also can change the earth axis as demonstrated with the earthquakes of Japan, grade 9 of the Richter scale (Piña 2011) *The UN Intergovernmental Panel on Climate Change argues that if the current emission level is maintained the threshold would be reached in 2030, which for some of these experts (Natalie Mahowald of the Univ. Of Cornell USA) is a situation of life or death (\* 2018 RT)*

On 06/30/1908 in Podkamennaya (Siberia) a rock of approximately 50-80 meters in diameter exploded in the air releasing an energy equivalent to 185 Hiroshima bombs. That is why the United Nations chose this as the day of the asteroids. In 2013 the asteroid of Cheshabinsk (Russia) at a speed of 68 thousand km became a fire torch of 18 meters in diameter and 11 thousand tons that caused panic among the inhabitants by destroying walls, doors, glasses, etc. <https://hipextual.com/2017/06/asteroide-colision-tierra-hazigro>.

Of the 750,000 asteroids that exist in the solar system, 16,000 are classified as near-Earth orbits and 1,800 are potentially dangerous. Of the 16,000, 875 have a diameter greater than 1 kilometer. The asteroid that killed the dinosaurs had a diameter between 14 to 15 kilometers. **In the Apocalypse, two meteorite falls are reported: Rev. 8: 10-11 and Rev. 9: 1-2.**

It is striking, however, the angels of the first and second trumpet, in Rev 8: 7 describe: **“The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up”**. US scientists have presented new data on how magma accumulates in the huge caldera of Taupo, New Zealand has become very active and with a colossal greater destructive potential than that of Mount St. Helens (US, 1980) which had the power to 500 atomic bombs of 350 megatons according to the Mount St. Helens Institute , launching 8 million cubic meters of ash (900 thousand tons) on highways and airports. And rocks more than 600 F°, on roughly 230 million square miles.

But something more surprising is that **Rev . 8: 8 describes “And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood.”** Currently a team of scientists led by Morelia Urlaub (Urlaub et al 2018) from the Helmholtz Center for ocean research in Kiel, Germany, detected movements of the Etna volcano. the most active and largest

in Italy, gliding towards the Ionian Sea at a speed of several centimeters per year which can lead to a catastrophic collapse within 10, 100 or more years. The danger exists and according to Urlaub the unstable flank must be monitored at all times.

The most important thing of the Apocalypse is to consider that God is in control of what is happening in this world, and if we continue to be faithful to Him, He will give us His protection and fulfill His promise to let us enter His Kingdom. **Thus, fundamentally this is a message of hope.**

The world is currently schizophrenic in the sense of completely divided. This occurs when people do not have their reptilian and spiritual egos harmonized. When the reptilian ego dominates, we observe the predominance of individualism, selfishness, violence, and unbridled competition, as at present, where there is an Empire similar to the Roman one (Mailer 2003) This Empire that has, as we saw, 800 military bases in the world, carried out 33 bombings to other countries after the Second World War to protect its geopolitical and socio-economic interests, killing, at least, 1.5 million people and a greater emigration of the attacked countries (Blum 2016).

But, where the division is dangerous and important is in fundamental areas for social life that are:

- a) FAO (Food and Agriculture Organization of the United Nations) on 01/04/16 presents at the United Nations Assembly the decade of nutrition in which it affirms that there are 800 million people with chronic undernourishment, 2,000 million with micronutrient deficiencies, 159 million children with stunted growth or 50 million malnourished, while there are 1.9 billion overweight and 600 million obese.
- b) The Oxfam presented in the 22/01/2018 Davos forum in Switzerland a report in which it shows that 7 million, that is, 1% of the wealthiest, have 82% of the wealth generated in 2017, that is 3.7 trillion USD. However half of the world's poorest population, were left with nothing in 2017. The wealth of the world's elite increased by USD 762 trillion, which would be enough to end extreme poverty 7 times. In contrast, the poorest half of the world's population lives on a daily income of 2 to 10 USD. Forty two billionaires concentrate money equal to the poorer half of the world, and in the US Empire, 3 persons have a heritage equal to half of its population that is 160 million.
- c) From the great motto that liberalism generated in the French Revolution: **freedom, equality and fraternity**, the latter was totally eliminated from

consciousness, to give rise to an absolute freedom of the powerful to oppress and a deceptive equality called “opportunities”, but not of conditions, it is not the same to work in a university as Harvard than in any university in Latin America.

- d) As indicated by Batalloso Navas (Navas 2012) we are experiencing a civilizational crisis, in techno centric, media and computerized societies of deep “conformist” character, in which we have been persuaded that the increase of material goods necessarily generates well-being and employment, that the increase in GDP translates into economic development, thus legitimizing the increase of social inequalities and the destruction of our planet.

“Conformism is achieved by so -called industries of consciousness “, among which are the intelligence agencies, large corporate and financial consortia, the advertising companies, and especially the mass media, such as TV News, newspapers and radios, as well as some political and religious organizations. The tremendous impact of mass media is described by Viktor Frankl (Frankl 1983) in a song from Switzerland. The media stopped transmitting for a year all news about suicides. With this single precaution the suicides fell in that canton to a value ten times smaller (Die Presse 14-15 II, 1981, p.5 ). To only ten percent!

Frankl ends his lecture by stating something very clear: “The world is wrong. Everything would be further corrupted if each of us in particular does not do everything that is possible for us to do. From Auschwitz we know what man is capable of, and from Hiroshima, we know what is at stake”.

Currently there are 3 countries with a military power, that is, they represent the 1st beast with a “wild capitalist” system. let’s not deceive ourselves, as the bourgeois-conservative Catholics believe that China is communist, as Justo explains (Justo 2009). 90% of industrial production is in private hands. With the post-Maoist reforms of Deng Xiao Ping the government has encouraged personal enrichment, private initiative, economic individualism. Collectivism only exists in rural areas. China, like Japan and South Korea, is betting on creating large and powerful multinational conglomerates. The control of the economic, social and military policy is a single party.

The US is currently a plutocratic state that only benefits the rich, lowering taxes, destroying the middle class **and now its free market dogma** that worked when it was the cheapest producer of some goods, but when China surpassed it and produced cheaper, among others, for a simple reason of scale , it eliminates the dogma and

becomes protectionist. Hence the US vs. China economic war that can have serious consequences. Between them the war (see “USA and China are on their way to war” 12/15/18 Russia Today Esp.)

Russia (Mira Milosevic -Juaristi 2018) is a hybrid state and modernity, which it has recovered from its decomposition of 1991 by an autocratic policy led by Putin to eliminate corruption and the influence of the oligarchy in the affairs of the state, the independence movements of Muslims and the negative influence of the West. He has now become a warrior trying to regain the prestige of Russia as a nuclear power.

At the moment we are in a period of rumors of war (2018 RT) (the majority of the US military thinks that the main threat to their country are China and Russia. In 2017 53% thought that Russia was a threat now they are 71%, Russia Today: “Great war at the doors?” 10/18/2018)

Great earthquakes and tsunamis are giving some alert, but this will be a topic of another work on the Gospels of Matthew 24 and 25, Luke 21 and Mark 13.

We know that the cosmos does not evolve by chance or without meaning. but proceeds towards its final goal: the manifestation of Christ Lord of the history and creation. According to Reynoso (op. cit.), there is a second cause totally unique in the universe of creation, that is man. It is, according to genesis, the final creature of the last day. Everything converges in man, he names everything because he is named in turn by God.

In man, the entire creation ends, by him the whole evolution of life and the universe becomes intelligible, in him the reason of the cosmos God’s work acquires meaning. Because man is the second free cause, in all-natural creation, his mediation becomes responsibility. He must give an **answer** to his life.

Everything with him fell with sin and everything with him is rescued by grace. Salvation is poured out through man for all things. Christ, it brings salvation, by accepting with love and obedience the plan of redemption that God has drawn for history. Thus, Christ must eliminate the work of devastation, idolatry, violence and sin, that the rebellious man (Adam) disseminated in the history of humanity.

**The “mystery” of God’s will (Ef 1:9) is expressed in “recapitulating” in Christ all things (Ef 1:10) those of heaven and those of earth. This means a program to fulfill by man in the kingdom of God.**

This can be scientifically proven. According to Di Corpo and Vannini (Di Corpo, Vannini 2012) with the works of the Italian mathematician Luigi Fantappiè, who did not accept that the negative time solution, of the quadratic equation of special

relativity, was not considered. He coined the term syntropy (*syn*=converging, *tropos*=tendency) in order to describe the properties of this negative time energy. Thus, while entropy leads to divergence, syntropy leads to convergence, it is concentration energy, increase in complexity, formation of structures, organization and order.

The initial Big bang must correspond to the positive time solution (entropy), that is, energy and matter advance diverging from the initial point, while the convergence towards an attractor must be the manifestation of the negative time solution (syntropy) in which energy and matter advance converging towards a point guided by retrocausality.

This convergence was demonstrated exhaustively in the emergence of the human being (Morris 2005) that is the co-creator in the earth.

Di Corpo and Vannini explain :”consequently moving from the past to the future causality produces effects that diverge from the past, while retrocausality produces effects that converge towards the future and become null when they reach the attractor”

The man, who dragged things downhill with his sin, once rescued, must drag things upstream to his source. God, according to Reynoso, always counts on man to finish creation and redemption, because God operates through his mediators.

The whole Christian mystery rests on the incarnation of the Verb, hence **“it is foolishness to the Gentiles and scandal for the Jews (1 Cor 1:23)**. Reynoso explains: the Greeks ask for logos, the Jews wonder. In none of their economies of salvation do “things” enter. The Greek logos and the Jewish wonder have no contact with the material order. The Greeks are supporters of the Platonic dualism: things on the one hand, logos in the other. The Jews, who are depositaries of the mystery of creation, do not accept that of the incarnation. This is because of its exclusively “carnal” conception. The Jews tend to value his things not the “order of things”.

Reynoso explains poetically: to one side is the synagogue of the Flesh, where the Jews ask for wonders. There, the wine and bread are prepared, and the oil is stored. On the other side is the West of the Gentiles, where the Greeks ask for wisdom. There, the apostle goes, is the place of the word that is light. It is the summit of logos.

**But, the fundamental mystery, which is the Easter of the resurrection, is celebrated in the Center, because in Christ, the wax and the flame, the Word and the Flesh, the East and the West, wisdom and wonder come together. Christ is the final attractor.**

Teilhard de Chardin in his book *The Divine Medium* explains “The Kingdom of God is within ourselves. When Christ appears above the clouds, he will only manifest a metamorphosis slowly realized, under his influence, at the heart of the human mass. Let us apply ourselves, then, to accelerate his coming to better understand the process by which the Holy Presence is born and developed in us”.

However, he clarifies “We keep saying that we watch in expectation of the Lord. But really, if we want to be honest, we have to confess that *we do not wait any longer.*” For that reason, “You have to rekindle the flame at any price. At all costs we must renew in ourselves the desire and hope of the great Advent.”

And he adds “The Lord Jesus will not come quickly unless we expect it a lot. What will set off the Parousia in an accumulation of desires.” I think that in 10 or 20 years, who seeks to build a better world, more fraternal, more supportive, a world of freedom and love will be fervently praying for the return of Jesus as our brother and King.

Lost in the enormous amount of information and artificial needs created in today’s world, we do not observe the call of Jesus at the end of the Apocalypse (Rev 22:17) **“Those who are thirsty com, whoever wants to have free water of life”**. However, it is clear, we must choose between the Babylon or the New Jerusalem described in chapter 21 of the Apocalypse: the new Jerusalem that descends from heaven, which is the dwelling place of God among men, they will be his people and He will be with them.

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