

## The Title 'The Third Testament'... A presumption for most Christians?

### Introduction

Irrespective of the confession or faith professed, the majority of Christians will consider the title of this work, „The Third Testament” as presumptuous, since with it, this work of recent revelation is placed upon an equal footing with the Old and New Testaments of the Bible as known to them, and which, regarded as Sacred Scripture and the foundation of their faith, they consider to be completed, and not subject to any continuation or amplification whatsoever.

Nonetheless, the true scholar of the Bible will know that this traditional position has no basis in the classic teachings of Jesus as transmitted to us through the Gospels of the New Testament. Quite the contrary. In His last preachings before departing, Jesus on numerous occasions referred to His Second Coming, and in that regard He made allusion to „The Spirit of Truth,” to „The Comforting Spirit,” and to the „Holy Spirit,” which would later „introduce you to the truth.” (John 14, 26)

This introduction offers the believing Christian, and to all other interested readers of this book, a truthful understanding of its creation, in what way, and under what exterior circumstances the promise of Jesus concerning his Second Coming has been made real, since, in spite of the affirmations on that subject which are found in the contents of the revelations themselves, unanswered questions may remain and might engender doubts or false conjectures. This introduction tries, therefore, to facilitate the understanding of that which The Holy Spirit, in a new revelation, has bequeathed to mankind in his Third Testament.

As each reader of this new Word of God can prove to himself, it irradiates full authority, wisdom, and love. It is the fulfillment of the promise of Jesus to return, „in a cloud” (Luke 21:27), which, expressed in the symbolic language of the Spirit, means: in spiritual form. It is therefore that this Third Testament of God, as a thematically ordered summary of the Divine revelations made in Mexico, constitutes a true witness to The Second Coming of Christ „in The Spirit;” it is his message and current teaching for humanity, in the form of a compendium, selected from the original 12 volumes of His teachings.

This word is intended to be for man a guiding aid, and lead him to a better and more complete understanding of God, of himself, and of the meaning of his existence in this world; and of the events which occur in his personal life, as well as the happenings and transformations which necessarily accompany the beginning of the „Era of the Holy Spirit.” It is to this time that the medieval bishop, Joaquin de Fiore, and various others who succeeded him referred. It is the coming Reign of the Peace of Christ on earth, which from the time of the Prophets has been promised to mankind.

With the second spiritual coming of Christ in His Word, this Era of the Spirit and of Spirituality for mankind has already begun, and Christ, with his new message of love, has shown us the way that leads us to it.

Contrary to all the expectations of Christians, the principal event of the Second Coming of Christ waits not in the future, but has already occurred. In the period of time between 1866 and 1950, it

was fulfilled in silence, unseen and unknown to „the greater world” and the Christians. Not in the center of western Christianity, in Rome, nor in the center of the Orthodox faith, Mount Athos, not even, as was expected by many, in ancient Judeo - Christian Jerusalem, or in any of the theological or philosophical centers of Protestantism, but in a country of the so called Third World – in Mexico. And even there, not in the midst of the pomp and circumstance of the dominant Catholic Church, but in the impoverished and insignificant environment of the simple, humble people of the marginal zones around the City of Mexico, from where it irradiated, spreading around the country. Who would have expected it?

The return of Christ was made real in the form of revelations received spiritually in a state of ecstasy by persons chosen by Him and among these humble people.

In the last years before 1950, a considerable part of these revelations were recorded in shorthand, edited, and later published in twelve volumes under the title of „Libro de la Vida Verdadera” or „The Book of the True Life.” And during these last years, all of the prior teachings were reiterated in an augmented and more profound form. The present book contains a selection of texts from that work, as they apply to some of the themes addressed by it.

All of the teachings of Christ, as well as the subjects dealt with, were intended by the Lord, to be his „Third Testament” for mankind. It is hoped that with this introduction, the authenticity of this transcendental manifestation is clarified for the reader.

The choice of Mexico as the Land destined for the second coming of Christ in the Spirit, according to the words of the Lord, was due to the indigenous ancestors of the current inhabitants having been martyred and „christianized” by force in his name, by the Spanish conquistadors. For the other part, these peoples and their current descendants, having been subdued and humbled, have developed a spirit of brotherliness, solidarity, humility and tolerance deeper than that of other peoples of the earth. And so it is that many more mature spirits of the ancient and chosen „people of Israel” have been born in current times in the bosom of the Mexican people\*, being made witnesses of the fulfillment of the promises made to „Spiritual Israel.”

Neither did the birth of Jesus, the first coming of Christ to the world, occur in the centers of power of Rome and Greece, nor even in the Jewish cultural center of Jerusalem, but in the backcountry, in humble circumstances, so that the home and upbringing of Jesus was that of Galilee, much deprecated by the Jews of Jerusalem. The scholars of that time, full of a sense of superiority, expressed themselves on the subject as follows: „Can there any good thing come out of Nazareth?” The theologians of today should not make the same mistake, in thinking about an unpretentious part of the world from an attitude of superiority: „Can anything good and important come out of Mexico?”

What evidence points toward the spiritual revelations coming from being genuinely of Divine origin? Above all, the revelations themselves, which are unequivocally imbued with the Spirit and creed of Christ, and the love and mercy of the Heavenly Father. What human heart can remain untouched by them? Then too, the wisdom and profundity of the reflections, revelations, warnings, and teachings constitute an eloquent testimony that points to the Creator. What false spirit with twisted intentions could attempt even to simulate them? And what would they consist

of, since these teachings can only be useful to the exaltation, development, and the ennobling of the human race?

Also supporting the authenticity of these revelations as the New Word of God, is the fact that they came through so many different persons and in so many different places; and yet, in spite of this disparate origin maintain a unity of spirit and character, clearly pointing toward one single essence and one single source of revelation. What dark force would be able to organize a seductive illusory game like that over the course of decades and around a whole country, only to mock God? That idea is simply not viable, and God, as loving Father to his human children and Supreme Conductor of earthly events, would never allow it to happen.

Another weighty factor supporting the authenticity of these revelations as a witness to the spiritual return of Christ in the Word, is the agreement between the promises of Jesus concerning his return, and the „signs” which would point toward it; and the events in Mexico during a time in which the world experienced tumultuous and changing events, including two world wars.

Referring to the region of the American continent, and therefore to Mexico, in the 19th Century a significant testimony to the spiritual return of Christ was given by the so called „Scribe of God,” Jakob Lorber, in Austria. In an excerpt from his portentous work of revelation, Christ speaks of his spiritual return as occurring in a nation beyond the great ocean, that is to say, the Atlantic. \* For those persons who, through Lorber, believe in these revelations, is this not motive enough to ask oneself if this prophecy has not already been fulfilled, and for investigating whether if, in one of these countries of the American Continent, anything has happened to redeem this promise and justify it. The determining factor for judgment should not, however, be only the Divine wealth revealed, but above all, the love and wisdom which His teaching transmits to us. \*(Great Gospel of John Vol.9, Ch.94:14-15).

Such an event has certainly occurred, and it had its beginnings in the first years of the 1860s. A simple townsman, named Roque Rojas, on the 23 of June, 1861, had the first experience of his calling from the archangel Gabriel, as well as a vision in which his mission as Elijah, as an earthly precursor of the Lord was announced. When after a new and more powerful vision He became convinced of the authenticity of the Divine calling, He began telling others of the messages and visions that He received in a state of ecstasy, and gradually, through the power of his conviction and credibility, a community of believers congregated around him. Through the gift of spiritual healing which manifested itself, He became very well known in the times that followed, and was greatly esteemed by all who came to him in search of help and counseling.

He founded a first meeting place, where on the first day of September of 1866, Elijah spoke through him for the first time, being consecrated in the place seven men and women, to symbolize the Seven Seals of the respective Eras of the Sacred History, as the leaders of the communities which were to be created. When during Holy Week of 1869, the participants in a gathering did not show the reverence and devotion that Roque Rojas expected of them, a holy fury overcame him, and He destroyed the Divine revelations that had been received through Elijah up until that time. He declared the meeting place closed, putting a premature end to his charitable work. But the good seed that He had sown germinated and flowered in other places, and years later, in 1884, in one of the communities of the Seven Seals, for the first time the Lord himself spoke through Damiana Oviedo, a speaker (or spokeswoman)\* who had remained faithful to his calling. From

that time forward, the Divine revelations continued uninterrupted for the space of generations, until the end of the year 1950.

The number of communities and believers grew steadily during that time, and in such a way that this Christian Spiritualist Movement, designated by Christ as his Spiritual Work, finally included several hundred communities and many hundreds of thousands of believers around the country.

The believers gathered regularly on Sunday mornings in their austere community halls or even in private homes, and in all those places where one or more spokesmen for the Word were found, the Divine Spirit manifested Himself according to the needs and receptivity of the listeners.

Once each week, the sick who came in search of physical or spiritual healing were attended to, during which time the Spiritual World of God manifested Himself, teaching, counseling, and healing. Numerous cures of both body and spirit occurred, but unfortunately these were not recorded in written form for later generations. Apparently these were not considered unusual, or even worthy of being transcribed.

With the ending of the Divine Revelations, and of that World of the Spirits of the Light toward the end of 1950, a final point that had long before been announced and established by the Lord, a profound break came about in the bosom of the Spiritual movement. A schism occurred between those communities which abided by the commandment of Christ to respect the ending of the period of revelations, and that of those communities and leaders who did not conform to it, and who induced their spokesmen to a trance state, and thereby opened the door to the world of ignoble and deceiving spirits and receive the manifestations of impure entities. Sadly, many of the guides to these communities disobeyed, and lead the people astray telling them that God in his Divine charity would continue to manifest Himself in the same way. Few were the communities that remained faithful; their members for the most part dispersed in small groups and continued gathering to study, analyze, and practice the received Teachings. The others continued routinely going to the gathering places, where what now manifested itself was not truth, but deceit. Also to these places came many innocents, who did not know that God had previously proclaimed many times that with the year 1950 this form of manifestation would come to an end to give way to perfect and direct communication with Him, that is to say, Spirit to spirit. These innocents, in their spiritual and material necessity, were attracted to these places called temples, by the human need to receive counseling and healing. The others, which remained faithful and true believers, read paragraphs of the Teachings, exchanged opinions, meditated, and prayed, and pleaded for world peace and for the sick and helpless, and tried to put into practice the doctrine of God.

In spite of these unfavorable circumstances, after 1950, a group of men and women, the majority of them former spokesmen, began to gather the revelations which were scattered across the city and country, with the aim of publishing them in a single large book, so that humanity could learn of them. In doing so, they had to base their work on copies of the typewritten scripts that had been transcribed from the shorthand notes, by the „golden scribes” themselves, in order to be passed on at need in the form of copies. A considerable number of manuscripts of revelations were gathered, from which were integrated 366 teachings, to make up the twelve volumes of the „Libro de la Vida Verdadera” or „The Book of the True Life.”

These volumes represented only a part of the revelations, especially of those of the last few years before 1950. In view of the great number of revelations studied, one may begin with the premise that these 366 teachings, considered as a whole, cover the Doctrine and the themes that the Divine Spirit wished to bring to humanity, and concerning which He wished to manifest himself, so that humanity might find the road to a more promising future.

Later, in the eighth decade of the twentieth century, in Mexico City, the „Asociación de Estudios Espirituales,” or „Association of Spiritual Studies” was founded, which proposed as its aim, the administration and preservation of the written records of the revelations, and the publication and translations of new editions of the twelve serialized volumes, of Mary the Divine Tenderness, the counseling of the Spiritual World of Light, and of Elijah the Forerunner, as well as the formation of extracts of its themes, and of complementary literature. Even today the Association considers that to be its primary purpose, rather than the central administration of a spiritual movement; it has at its base the personal responsibility of each individual in the light of his or her conscience.

As we open to any page of this present work, we read and feel in our spirits the convincing, wise, and loving words and revelations of Christ, through the human beings prepared as tools for that end. Some of them had little education, and as a result frequently had only – of their own knowledge - a poor command of the perfect language that flowed through their lips, much less could they control its content: the wisdom and Divine Authority which they emanated.

The new Word of God consists in part of affirmations and considerations related to events and revelations from among the ancient people of Israel, as well as from the time of the earthly life and work of Jesus; and for the other part presents a body of new spiritual wisdom, some of which constitute sharp corrections of the traditional Christian conception of the world. This concerns the image of God, the Divine nature of Jesus and Mary, and that of men, possessing a Divine spark in his or her being, and his or her eternal development; on the concept of Heaven and Hell, the final judgment, the teaching of salvation and the forgiveness of sin, the „resurrection of the flesh,” and eternal life. Also, in matters related to the practice of the Christian faith and the forms of worship, new objectives are in some cases established, raising questions or discarding the old, affecting primarily the rituals devoted to God and sacred structures.

The central message corresponds with that brought by Jesus: in place of outwardly directed religious practices, and of publicly displayed devotion, to say prayers in silence, permitting our acts to be guided by our conscience; and in place of seeking a calculated spiritual and material welfare for selfish motives, to act disinterestedly – and spontaneously in an altruistic way for the love of God, man, and of nature and the Divine creation, in which „love” is manifested and expressed in different ways: consideration, respect, solidarity, affection, consolation, help, and support; instead of a blind and comfortable faith, a living faith, based in spiritual recognition, wisdom and humility.

In his manifestations, the Lord initially directed his words to the believers present, to whom He referred as „(My) people,” „disciples,” or „laborers,” and occasionally, „(beloved) Israel” (meaning the spiritual Israel, not the race or nation). Nonetheless, with some exceptions, in a broader sense He addressed himself to all of Spiritual Israel, to all of the people of God in the entire world, and to all men of all peoples, races, and creeds. But, will they recognize and approve this new Word of God?

This should not, and must not constitute a motive for the founding of a new religious community, church, or sect. It is the call of God to all these, for the renovation and spiritual awakening of human beings and of all their social and religious associations. He who scorns this, His Third Testament for mankind, is rejecting God himself, and the Holy Spirit which is therein revealed. We hope that this admonition from the message of love given by God will serve for reflection, and be treasured by each one, just as are those admonitions contained in the parable of the „prudent and foolish virgins” (Matthew 25:1 - 13) and of the „royal wedding” (Mathew 22:2 - 14) Because this Word is the sacred oil for the lamps of the spirit in danger of being extinguished, it is the bread and wine from the table of the Lord, the eternal sustenance, and the recreation of the spirit.