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Prophecies and Seers

Scivias: The End of Times

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Hildegard of Bingen

Translation (edition 1.1)

Credits

Author	Hildegard of Bingen
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About:

Hildegard of Bingen (1098–1179) was a Benedictine abbess in the Rhineland, in Germany: she wrote on theology, medicine and plants, composed music and corresponded with popes, emperors and Bernard of Clairvaux.

From childhood she said she had visions, in a light she called "the shadow of the living light". Scivias (from Scito vias Domini, "Know the ways of the Lord"), written between 1141 and 1151, was her first book: 26 visions, each described and then explained by a voice from heaven.

Pope Eugene III read passages from it at the synod of Trier (1147–1148) and encouraged her to go on. Hildegard was canonised in 2012 and proclaimed a Doctor of the Church the same year.

This is a selection: only vision 11 of Book III, the vision of the end of times. Hildegard sees five beasts (a fiery dog, a tawny lion, a pale horse, a black pig and a grey wolf), which stand for five ages of kingdoms until the end; then the Church, as a woman, from whose body a monstrous head emerges, the son of perdition, or Antichrist.

The voice explains his birth, his false miracles, the preaching of Enoch and Elijah, his attempt to climb to heaven and his fall, struck by thunder, and ends by comparing Christ and the Church to Samson and Delilah.

The young man and the woman had already appeared in earlier visions of the book, which are not included here.

The Latin text is that of Migne's Patrologia Latina (1855), in the digital version of the Corpus Corporum, with a few typing errors corrected; the division into chapters and passages belongs to this edition.

The translations were made from the Latin. The text is presented as a historical and religious document.

Source: https://mlat.uzh.ch/browser/38/2353/6515/11563

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CHAPTER I

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1 Then I looked to the north, and behold, five beasts stood there: one was like a dog of fire, but not burning; one like a lion of tawny colour; another like a pale horse; another like a black pig; another like a grey wolf; and they were turned toward the west. And in the west, before those beasts, there appeared as it were a hill with five peaks, so that from the mouth of each beast a rope stretched to each of the peaks of the hill, all of a blackish colour, above all the rope that stretched from the mouth of the wolf, which seemed partly black and partly white.

2 And behold, in the east I saw again, upon the same corner, that young man whom I had seen before clothed in a purple tunic, upon the corner where the shining wall and the stone wall of the building are joined; but now he appeared to me from the navel downwards: from the navel to the place where a man is distinguished he shone like the dawn, and there lay as it were a lyre with its strings, placed crosswise; and from that place down to the soles of the feet, that is, to the measure of two fingers laid across that touches the ankle from above, he was shadowy, and from that measure, over the whole of his feet, he appeared whiter than milk.

3 And that figure of a woman which I had seen before in front of the altar that stands before the eyes of God was shown to me again here as well, but in such a way that I saw her from the navel of the belly downwards. For from the navel to the place where a woman is recognised she had various scaly spots.

3.2 And in the place where a woman is recognised there appeared a monstrous and utterly black head, with fiery eyes, ears like the ears of an ass, and nostrils and mouth like the nostrils and mouth of a lion, gnashing with jaws wide open and horribly sharpening teeth as it were of iron, horrible to see.

4 From that head down to her knees the figure was white and red and as if bruised with many blows. From the knees down to the two bands that, lying crosswise, touch the heel from above and seemed white, she appeared blood-red. And behold, that monstrous head moved from its place with so great a crash that the whole figure of the woman was shaken by it in all her limbs.

4.2 And as it were a great mass of much filth joined itself to that head, and it, raising itself upon a mountain, tried to climb to the height of the heavens.

5 And behold, as it were a stroke of thunder came suddenly and struck that head with such force that it fell from that mountain and gave up its spirit in death. And at once a stinking cloud enveloped the whole mountain, and in it that head was wrapped in such filth that the peoples standing by were turned to the greatest terror; and the cloud itself lingered a little longer around the mountain.

6 Seeing this, the people standing by, shaken with great fear, said to one another: “Alas! Alas! What is this? What does this seem to us to be? Ah, wretched that we are! Who will help us? Or who will deliver us? For we do not know how we were deceived. O almighty God, have mercy on us! Let us turn back, then, let us turn back; let us hasten to the testament of the Gospel of Christ, for, ah, ah, ah, we have been bitterly deceived!”

6.2 And behold, the feet of the figure of the woman of whom I spoke appeared white, giving out a splendour beyond the splendour of the sun.

7 And I heard a voice from heaven saying to me: Although all things on earth tend towards their end, so that the world, set in the failing of its strength, bends toward its close oppressed by many hardships and calamities, yet the bride of my Son, though greatly wearied in her children both by the forerunners of the son of perdition and by the destroyer himself, shall in no way be crushed, however much she is assailed by them.

8 For at the end of the ages she will rise up stronger and mightier and will be made more beautiful and more radiant, so that in this way she may go forward more sweetly and gently to the embraces of her beloved. This is what the vision you behold mystically signifies. For you look to the north, and behold, five beasts stand there: these are, in the fleshly desires to which the stain of sin is not lacking, five most savage courses of temporal kingdoms, raging fiercely among themselves.

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CHAPTER II

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1 One of them is like a dog of fire, but not burning, because the course of those times will have men biting after their own fashion, who in their own opinion seem like fire, but do not burn in the justice of God. And one is like a lion of tawny colour, because that course will bear warlike men, who will stir up many wars but will not look in them to the uprightness of God; and in the tawny colour those kingdoms will begin to fall into the weariness of weakness.

2 Another is like a pale horse, because those times will bring forth men wanton in the flood of sin, who in the haste of their pleasure leap over the practice of the good virtues; then the heart of those kingdoms will be broken in the pallor of its ruin, because it will lose the redness of its strength. Another is like a black pig, because that course has rulers who make a great blackness of sadness in themselves and wallow in the mud of uncleanness, that is, who set aside the divine law in many contrarieties of fornication and other like abominations and contrive many schisms against the divine precepts in holiness.

3 Another is like a grey wolf, because those times will have men who heap up for themselves much plunder, both in powers and in other gains, and who in these struggles show themselves neither black nor white but as it were grey in their cunning: dividing the heads of those kingdoms, they will cast them down; for then will come the time of the ensnaring of many souls, when the error of errors will be raised up from hell to heaven, so that

the children of light will be put into the winepress of their martyrdom, not denying the Son of God but rejecting the son of perdition, who will try to accomplish his will by devilish arts.

4 And these beasts turn toward the west, because these perishable times fall with the setting sun; for just as it rises and sets, so also do men, when one is born here and another dies there.

5 Therefore there also appears in the west, before those beasts, as it were a hill with five peaks, because in fleshly desires a power ordered in those very courses is shown openly in five heights; so that from the mouth of each beast a rope stretches to each of the peaks of the hill, because from the beginning of those times the thread of their length stretches out to each height of the ordered power; all are of a blackish colour except the rope that stretches from the mouth of the wolf, which seems partly black and partly white, because these lengths lie in the variety of the stubbornness of men's pleasure.

6 The thread set in the greed of plunder, on the black side, stretches out many iniquities, yet in such a way that from it there come forth, in great whiteness of justice, those who will go out to meet the son of perdition with terrifying miracles to resist him, as my servant Job shows of the just man who does justice, saying: The innocent shall be stirred up against the hypocrite, and the just shall hold to his way, and to him who has clean hands strength shall be added.

7 This means: he who is innocent of the work of blood, that is, of murder and fornication and like evil works, is stirred up like a burning spark against him who always lies in his works. How? Because he speaks of

honey but devours poison, and calls a friend the one whom he strangles as an enemy. That is, his words sound sweet but hold malice within, and he speaks gently to his friend but strives to kill him in an ambush.

8 But he who has the rod, driving the unworthy beasts away from himself out of the straight road of his heart, also has bright roads before the shining sun, because he himself is raised up in God as a bright spark and a bright light, like a shining torch; and so, surrounding himself with the strongest and purest works, he puts upon them a strong breastplate and a cutting sword, driving the vices away from himself and winning the virtues to himself.

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CHAPTER III

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1 Therefore you also see again in the east, upon the same corner, that young man whom you had seen before clothed in a purple tunic upon the corner where the shining wall and the stone wall of the building are joined, because the Son of man, the dawn of justice, who presides over the strength of the union of contemplative knowledge and of human work building upwards in the goodness of the Father — he, the Son of man, who by the will of his Father shed his blood for the salvation of the world (as was shown to you) —, now sitting at the same height, is manifested to you anew, for the confirmation of the truth, through the mysteries of his miracles; but in such a way that he now appears to you from the navel downwards, because from the strength of his members, which are his elect, in whom the Bridegroom of the Church now flourishes, until their completion, you see many wonderful and obscure signs: from the navel to the place where a man is distinguished he shines like the dawn, because from that perfection, when his faithful members already have the perfection of strength, until the time of the son of perdition, who will pretend to be a man of virtue, he will show the brightness of justice in the uprightness of those who devoutly worship him.

2 Therefore there also lies there, crosswise, as it were a lyre with its strings: that is, in the persecution in which the son of iniquity will inflict many torments on the elect, the joy of the songs of those who, through the cruel torments they suffer in their bodies, are loosed from the bonds of the body and pass over to rest.

3 But from that place down to the soles of the feet, that is, to the measure of two fingers laid across that touches his ankle from above, he is shadowy, because from this persecution that the faithful will suffer from the son of the devil until the teaching of the two witnesses, Enoch and Elijah, who despise earthly things and set their labours on heavenly desires, the faith of the Church's institution will be held as it were in doubt, and men will say in great sorrow: "What is this that is said of Jesus?

4 Is it true or not?" But from that measure that touches the ankle from above, over the whole of his feet, he appears whiter than milk: that is, through the testimony of those witnesses who await the eternal rewards, once the son of perdition has been overcome, the Son will shine before the end of the world, most white and most beautiful, in the Catholic faith, so that then the truth will be openly known through him and falsehood will be cast out in every way in the son of iniquity, as David my servant also bears witness, where he says: But the king shall rejoice in God; all who swear by him shall be praised, because the mouth of those who speak wicked things is stopped.

5 This means: deep knowledge, which is a great estate in man, touching the beautiful form of men's tongues by the will and disposition of God, sings vigorously in harmony at the altar of God, because it knows God; and the blessed run in the praises of resounding minds, making the road of words run as a torrent in the purest spring of the mightiest Lord, when in the time of perdition the hissing mouths of the devilish arts, which shamefully infect the minds of men, are destroyed.

6 And that figure of a woman which you had seen before in front of the altar that stands before the eyes of God is now shown to you again here as well, because the bride of the Son of God, who perseveres in the purest prayers of the saints and most devoutly offers them to the scrutiny of heaven, as was shown to you, is now also declared to you in the same mysteries, for the affirmation of justice; but in such a way that you now see her from the navel of the belly downwards, because she is manifested to you, from that creation by which she is now raised to the dignity of the Church until the fullness of her children, in many mysteries of miracles, for the protection of many.

7 For from the navel to the place where a woman is recognised she has various scaly spots: that is, from the strength with which she now flourishes worthily and laudably in her children until the time when the son of perdition will try to carry out his arts, which the devil put into the first woman, she will suffer, lamentably and wretchedly, the variety and hardness of the attacks of many vices, both of fornication and of deadly and rapacious evils. How? Because those who ought to love her will persecute her harshly.

8 Therefore there also appears, in the place where a woman is recognised, a monstrous and utterly black head, because the son of perdition will come raging with the arts of the first seduction, in monstrous foulness and in the blackest iniquities, having fiery eyes and ears like the ears of an ass, and nostrils and mouth like the nostrils and mouth of a lion: when he casts upon men the furious acts of a most wicked fire and the foulest sounds of contradiction, making them deny God, and so pours the worst stench into their senses and tears apart the institutions of the Church with most cruel

rapacity, that is, gnashing with jaws wide open and horribly sharpening teeth as it were of iron, horrible to see, because with the most voracious maw of the vices he drives the strength and madness of his biting most wickedly into those who consent to him.

9 And from that head down to the knees she is white and red and as if bruised with many blows, because from the worst deceit by which the son of perdition will first try to seduce men gently and softly until the time when he will try to bend and bow them more cruelly, the Church will keep in her children the whiteness of the true faith, but in it she will suffer the anguish of bloody dismay and the greatest hardships of various sufferings.

10 And from the knees down to the two bands that, lying crosswise, touch the heel from above and seem white, she appears blood-red, because, when she has already endured as it were the shock of her oppression, until the two witnesses of the truth, who will hold the Church together most strongly, showing, now near the consummation of the world, the whiteness of justice and uprightness, she will suffer most wicked persecutions and most cruel sheddings of blood in those who despise that destroyer.

11 What does this mean? When the son of perdition, falsely strengthened in his contrary teaching, has received confidence and strength, then the Church too, in the course of her haste, will be drenched with the noblest blood, and then she herself will be fully built up as a heavenly dwelling.

11.2 For you, O streets of Jerusalem, will then shine in the finest gold through the blood of the saints, because then the devil will be extinguished, since he persecuted the members of the King on high, so that through his great terror he will be brought to nothing.

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CHAPTER IV

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1 But you, O men, who desire to dwell in them, flee from him and worship God, who created you. For in six days God completed his works, and on the seventh he rested from his work. What does this mean? The six days are six numbers of the world's ages; and in the sixth new miracles were brought forth for the world, just as on the sixth day God completed his works. But now the world, in the seventh number of the ages before the last day, is as on the seventh day.

2 How? The prophets have fulfilled their utterances, my Son too has accomplished my will in the world, and the Gospel has been openly preached in the whole world; and this, through a time of times of the full number and through more times of years of that full number, though amid great diversity in the ways of men, has stood firm, well founded by me.

2.2 But now the Catholic faith wavers among the peoples and the Gospel limps among men; even the mightiest volumes, which the most approved doctors expounded with great study, are melting away in shameful weariness, and the food of life of the divine Scriptures has already grown lukewarm.

3 Therefore I now speak of the Scriptures through a person who is not given to speaking and who was not taught by an earthly master; but I who am set forth through her new secrets and many mystical things that until now lay hidden in the books, as a man does who first prepares the clay for himself and then shapes from it whatever forms he wishes.

4 O fruitful doctors of good gain, redeem your souls and cry out this word boldly, and do not be unbelieving toward it; for if you spurn it, you despise not it but me, who am true. For you must nourish my people under my law, having care of them until the appointed time of that care, when all the care of all labours will cease. But from this time on you have times of times of the fixed predestination, running towards that time in which the son of perdition will come.

5 Grow strong, then, and take courage, my elect, taking care not to fall into the snare of death; but raise the most victorious banner of these words and rush upon the son of iniquity. For in the error of those paths that go before and follow after the son of perdition, whom you call the Antichrist, follow the footsteps of him who taught you the way of truth, when he appeared in the flesh in the world with great humility and not with pride.

6 Hear, then, and understand. For the Spirit speaks to the Church of the time of the last error: Death will rush upon the Church in the very hour when, at the end of times, the accursed one comes, the son of the curse, who is the curse of curses, as my Son testifies in the Gospel of the city of the worst error, saying: And you, Capernaum, will you be exalted to heaven? You shall go down to hell.

7 This means: O you den of iniquity, you hidden pit, who have the wings of the pretence of hypocrites, how could you stand on the heights of the walls, when your eye looks upon the wickednesses of the vices that hide the burning light in filth, saying: “Who is like the parricide in hypocrisy, whom fools call lord?” Will you possess heaven in the wonders of signs, when you dip your finger in the abyss?

8 How? Your works will seek the bottom of hell, and you will lie swallowed up in its greed, so that even hell will vomit out that stench in which the world will see the bitterness of death in the destroyer of perditions.

9 But the head must not be without the belly and the other members. The head of the Church is the Son of God; the belly and the other members that follow are the Church with her children. But the Church is not yet complete in her members and children; on the last day, when the number of the elect is filled up, then the Church too will be full.

9.2 And then, on the last day, there will be the upheaval of the whole earth, when I, God, wash the four elements together with what is mortal in the flesh of man; and then, at the consummation of the world, the joy of the offspring of the Church will be full.

10 For, as was said before, in six days God completed his works. The five days are five numbers of the world's ages; in the sixth new miracles were made known on earth, just as on the sixth day the first man was formed.

10.2 But now the sixth number is finished and the seventh number has been reached, in which the course of the world is now set as on the seventh day of rest, because the labour that the mightiest doctors had before in the depth of the closed seals of the holy Scriptures, now laid open, is to be set forth openly, in lightness of words, as the words of this book are, as on the seventh day of rest.

11 For six are the days of work; the seventh is of rest. There is no other number of days; what remains, O man, is not for you to know, but lies in the secret of the Father. But you, O men, from this time on have in your course a time of times before that murderer comes who will seek to pervert the Catholic faith.

11.2 But what will happen after that, neither the time nor the moment is for you to know, just as you cannot know what comes after the seven days of the week; only the Father knows it, who has also placed these things in his own power. Of the days of the week or the times of the times of the world, O man, you are not to know more.

12 But after five numbers of the world's ages I brought forth heavenly miracles for the world, just as in five days the rest of creation, which is subject to man, had been created before man. So too the fullness of the unbelievers and of the Jews had come about, and various schisms of various evils had seethed, both among the gentile and the Jewish people, and the law and prophecy had already toiled, and all peoples had been tested both in evil and in good, before my Only-begotten took flesh from the Virgin.

13 For it had not been decreed that he should be sent until all these things had gone before, so that all justice might be proved in him and all injustice might be put to shame by him. If my Son had come earlier, this would have been done as it were unwisely, as a man acts imprudently who wants to gather his crops before they ripen; or if his incarnation had been put off to the very end of the world, he would then have come in haste, like the fowler who catches birds by trickery without their knowing how they entered his net.

14 But my Son came at that time as when the day, after the ninth hour, is already turning toward evening, that is, when the greatest strength of the day is already passing and the cold begins to set in: so, after five numbers of the world, my Son came into the world when the world was already running towards its setting. What then?

14.2 Coming, he opened the marrow of the law, when he turned the water of the law into the wine of the Gospel, and made the greatest streams of virtues flow forth; and he accomplished this by coming at the right time, so that the virtues of the Church, which the Holy Spirit kindles, might be strengthened in men with firm roots, and so that virginity, which he brought in himself, might sprout and spread in the worthiest shoots of flowers.

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CHAPTER V

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1 But the raging murderer, that is, the son of perdition, will come in a very short time, when the day is already departing and the sun is hidden in its setting, that is, when the last time is already falling and the world forsakes its course. Hear this testimony, O my faithful, and understand it devoutly for your own caution, so that the error of that destroyer, coming suddenly while you are unaware, may not hurl you into the ruin of unbelief and perdition.

2 Arm yourselves, then, and, forewarned in this way, prepare yourselves with the most faithful defences for a mighty battle. For when that time comes in which that most wicked deceiver will appear horribly, the mother who will bring that impostor into the world, full of vices through devilish arts from her childhood, at a girl's age, will have been brought up in a wilderness of abjection among the most abominable men, without her parents knowing it or those with whom she lives knowing her, because the devil persuades her to go there and there shapes her according to his will, deceiving her, as though he were a holy angel.

3 And so she separates herself from men, so that she may be hidden the more easily; and thus she joins herself secretly to some men, though few, in a most wicked robbery of fornication, and defiles herself with them with such zeal for foulness, as though a holy angel were bidding her carry out the fervour of that depravity. And so, in the most burning heat of that fornication, she conceives the son of perdition, not knowing from the seed of which of those men she conceived him.

4 But Lucifer, that is, the ancient serpent, delighted by this foulness, breathes upon this conception with his arts, by my just judgement, and possesses it wholly with all his strength in the womb of that mother, so that the destroyer comes forth from his mother's womb full of the devilish spirit.

4.2 Then she avoids that habitual fornication and says openly to the foolish and senseless people that she has no husband and does not know the father of her child; and the fornication she committed she calls holy. Therefore the people too think her holy and call her so.

5 So the son of perdition is brought up by devilish arts until a stronger age, always withdrawing himself from the people who know him. But his mother, with certain magic arts, shows him from time to time both to the people who worship God and to those who do not, making him in this way seen and loved by them. And when he reaches full age, he will openly teach a contrary doctrine, fighting thus against me and my elect, and gaining such strength that in his great power he will try to raise himself above the clouds.

6 For by my just judgement I allow him to exercise his will in various creatures; because, just as the devil said in the beginning, I will be like the Most High, and fell, so I also allow the same devil to fall in the last time, when he says in this son of his: "I am the Saviour of the world." And just as the whole age of the faithful knew that Lucifer was a liar when at the be-

ginning of days he wished to be like God, so too every faithful man will see that the son of iniquity is a liar, when before the last day he makes himself like the Son of God.

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CHAPTER VI

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1 For he is the worst beast, killing the men who deny him and joining himself to kings, dukes, princes and the rich, bringing humility low and raising pride up, and subjecting the whole earth to himself by devilish art. For his power reaches to the very edge of the wind, so that he seems to stir the air, to bring fire down from heaven and to produce lightning, thunder and hail, even to overturn mountains, to dry up the waters, to take their greenness from the forests and to give them back again the sap of their greenness.

2 Such illusions he shows in various creatures, namely in their moisture, in their greenness and in their dryness. And he does not cease to work his deceptions in men as well. How? He will seem to send sickness upon the healthy and health upon the sick, to cast out demons and sometimes to raise the dead. How?

2.2 When someone has departed this life whose soul is in the power of the devil himself, he will sometimes, by my permission, show his illusions around the corpse of the one who has left life, making the corpse move as if it were alive; but he will sometimes be allowed to do this for a very short hour and not for longer, lest by this presumption the glory of God be mocked and held as nothing.

3 Some, seeing this, will trust in him; others, wishing to keep their former faith, will nevertheless always want to have him favourable to them. These, nevertheless, not wishing to hurt them more harshly, he sends certain illnesses. And they, when they seek medicine and the help of physi-

cians and cannot be cured, will run back to him to try whether he can cure them; and when he sees them coming to him, he takes away from them the weakness he had brought on them.

4 Therefore, loving him greatly, they will believe in him. And so many will be deceived, because they cloud the eyes of the inner man, with which they ought to have looked to me, wishing, as a test of their mind, as in some novelty, to know the things they see with their outward eyes and touch with their hands, despising those invisible things that abide in me and that must be grasped by true faith, because mortal eyes cannot see me; but I show my miracles in shadow to whom I will; myself, nevertheless, no one will see while he remains in the mortal body, except in the shadow of my mysteries, as I spoke to my servant Moses, as it is written: For man shall not see me and live.

5 This means: he who is mortal will not set the gaze of his mortality upon the brightness of my divinity in such a way that he can keep a mortal life in corruptible ashes, while he is in the change of passing time, that is, while he leaves one life and passes to another; because all living things have been made firm by me, and because I live and there is no change in me. For just as a gnat cannot live if it throws itself into the flame of a fire, so mortal man could not endure if he saw the flashing of my divinity; but to mortal men, as long as they are weighed down by the burden of their mortality, I show myself thus in shadow, as a painter makes invisible things known to men through the images of his painting.

6 If, O man, you love me, I will embrace you and warm you with the heat of the Holy Spirit. For when you look upon me with a good intention and know me in your faith, then I too will be with you. But those who despise

me turn to the devil, because they do not wish to know me. Therefore I too cast them off.

7 These the devil mocks and deceives however he pleases, so that they think true whatever he shows them. And the devil pours this same art of his deception into those who trust in him, so that by this art they falsely show men various portents in creatures according to their will. Yet they cannot change either the elements or the other creatures created by God into another mode of being; they only feign in them, by their deceptions, certain monsters like mists for those who believe them.

8 For Adam too, when he sought more than he ought to have, lost the glory of paradise; so these also lose the sight and hearing of the inner man, because they forsake God and worship the devil.

9 In this way the son of perdition works the deceptions of his arts in the elements, showing in them beauty, sweetness and pleasantness according to the will of the men he deceives. But this power has been promised to him so that the faithful, in the right faith, may see that the devil has no power over the good, but only over the wicked of eternal death.

9.2 For whatever this son of iniquity does, he does in power, pride and cruelty, having no mercy, humility or discernment; but with command and great amazement he drives men headlong to follow him; and he wins very many peoples for himself, telling them to do their own will freely and not to bind themselves much with vigils or fasts, putting before them that they should love only their God, whom he pretends to be, so that, delivered in this way from hell, they may come to life.

10 Therefore those deceived in this way say: “Woe to those wretches who lived before these times, because they afflicted their life with cruel torments, not knowing, alas, the kindness of our God!” For he shows them treasures and riches and lets them feast according to their wishes, confirming his teaching with lying signs, so that they think they need not in any way restrain and chastise their bodies.

11 He also commands them to observe circumcision and Judaism according to the customs of the Jews, making lighter for them, according to their wishes, the stronger precepts of the law, which the Gospel, with worthy penance, turned into grace. And he says: “Whoever turns to me shall have his sins blotted out and shall live with me for ever.” He also rejects the baptism and the Gospel of my Son. And he mocks all the precepts that have been handed down to the Church.

12 And again, with devilish derision, he says to those who serve him: “See who and what kind of madman he was who by his lies made the simple people observe these things.”

13 “But I wish to die for you and for your glory, and to rise again from death. And so I will deliver my people from hell, so that from now on you may live gloriously with me in my kingdom” — which that impostor pretends the other did before.

13.2 And then he tells his beloved ones to strike him with the sword and to wrap him in a clean linen cloth until the day of his resurrection; and they, so deceived, think that they are killing him and in this way fulfilling his commands; afterwards, pretending to rise again, he brings forth a writing of dreadful cursing as the salvation of souls; and, handing it to men as a sign, he commands them to worship him.

14 And if any faithful person refuses this for love of my name, he will be destroyed by him with the cruel torture of torments; therefore all who see or hear these things will be shaken with the greatest amazement of wonder and doubt, as John my beloved also shows, saying: And I saw one of his heads as it were slain to death, and his deadly wound was healed. And all the earth wondered after the beast (Apoc. XII).

15 This means: I, a lover of the mysteries of God, saw the deceitful and accursed one, in the greatest and countless iniquities, going round all the holiness of the saints and wearying it with manifold vices; he, by the acts of his lies, will pretend to pour out his blood in being slain and so to die, not falling in his body but in a deceitful shadow, thought to be struck and dying. Therefore, in the error of his false wounds, as if he had been dead, he pretends to have come back to life as from the sleep of death; and so all men who are on the whole earth will be seized with wonderful and terrible amazement, in horror of this accursed one, just as the people were stunned at the size and strength of Goliath when they saw him armed for battle, standing against them.

16 And so, as you see, the pillars of my elect will seem to be shaken with great amazement and dread, both at these torments and at the contrary, monstrous and horrible signs that the son of perdition will put forth, uttering the groan of a lamentable anguish.

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CHAPTER VII

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1 But I will send my two witnesses, whom I have kept for that time in the secret of my will, namely Enoch and Elijah, so that they may oppose him and lead those who stray back to the way of truth.

1.2 They will show the faithful the strongest and mightiest powers; because, since the words of their testimony will agree equally in the mouth of both, those who hear will give them credence.

1.3 For this is why these two witnesses of the truth have been kept by me so long: so that then, when they come forth, their word may be held and made firm in the hearts of my elect, so that from it the offspring of my Church may stand fast in great humility.

2 And they will say to the children of God, whose names are in the book of life: "O you who are upright of heart and chosen in the glorious praise of the blessed graces of life, hear and understand what we set before you with confidence. This accursed one has been sent by the devil to cast into error the souls that submit to his commands. For we were shut away from this world, kept in the secrets of God that are hidden from men, so that we were not in the cares and anguish of men.

3 For we were kept for this and sent to you: to contradict the errors of this destroyer. See, then, whether we are like you in bodily stature or in age." And all who wish to know and confess the true God will follow these two old men, these truthful witnesses, who carry the banner of the justice of God, forsaking the wicked error; for they will shine in great preaching before God and before the people, going through villages and streets and

cities and other places, wherever the son of perdition has breathed out his contrary teaching, and doing many signs in them in the Holy Spirit, so that all the people who see them will be led to the greatest wonder.

4 These great signs, made firm upon the solid rock, will be given to them for this reason: so that those contrary and false signs may be cast away. For just as lightning kindles and burns, so the son of perdition will do with his perverse iniquity and wickedness, burning up the peoples with magic arts as with the fire of lightning. But Enoch and Elijah, with right teaching, as with a stroke of thunder, will terrify and cast down his whole band, making the faithful firm in this way.

5 Yet, by the permission of my will, slain at last by him, they will receive the reward of their labours in heaven. Then the flowers of their teaching, falling, because their voices will no longer be heard in the world, will show good fruit in the elect, who despise the words and the rage of the devilish art and are well established in the hope of the heavenly inheritance, as Solomon also shows of the good and upright man, saying: The house of the just is very great strength, and in the fruits of the wicked there is trouble.

6 This means: a keen dwelling-place, where there is neither contrition nor unhappiness, is in the upright man a special mirror of the eye of God, in which that eye sees the strength of its miracles as in the thrust of a striking sword. But in the deeds that go forward, as in the growing fruits of the

proud heart, which in its own pleasures builds ruins, there will be that sadness, because the proud heart does not trust in the hope that flowers in the fullness on high.

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CHAPTER VIII

✦

1 But as you see that monstrous head move from its place with so great a crash that the whole figure of the woman of which I spoke is shaken by it in all her limbs: this is when the son of perdition, being the head of iniquity, with much arrogance of pride, raises himself as it were from the small error of the wickedness fixed in him and seizes a greater error, that is, wishing to be exalted above all; that is, when his deceptions are about to come to their end, the whole Church, in all her children, both the greater and the lesser, is thrown into the greatest fear, awaiting the madness of his presumption.

2 And as it were a great mass of much filth joins itself to that head, and it, raising itself upon a mountain, tries to climb to the height of the heavens, because the greatest arts of the devilish snares, which bring much uncleanness and stand by this son of iniquity, supply him with wings of pride and lift him up to such presumption that he thinks he can penetrate even the secrets of heaven.

3 How? When he has fulfilled the whole will of the devil, the seducer, so that by the just judgement of God he will no longer in any way be allowed to have so great a power of iniquity and cruelty, he will gather his whole band and will tell those who believe in him that he wishes to go up to heaven.

3.2 But just as the devil did not know that the Son of God was born for the redemption and salvation of souls, so too this most wicked one, when he wraps himself in the deadly evil of all evils, will not know that the

mightiest stroke of the hand of God is coming upon him.

4 And behold, as it were a stroke of thunder comes suddenly and strikes that head with such force that it casts it down from that mountain and makes it give up its spirit in death, because the power of God, manifesting itself, lays low this son of perdition with such force of its zeal that he falls, in a great headlong plunge of his presumption, from the pride with which he had raised himself against God, and, thus brought to his end, vomits out his breath of life into the death of eternal damnation; because, just as the temptations of my Son came to an end when, being tempted, he said to the devil: “Go, most foul Satan”, and he fled in terror, so too these temptations that the son of iniquity brings upon the Church will come to their end in this zeal of mine.

5 Then at once a stinking cloud envelops the whole mountain, and in it that head is wrapped in such filth that the peoples standing by are thrown into the greatest terror, because a most unclean, unbearable and hellish stench will fill the whole place of his exaltation, in which that worst of accusers seethed in such uncleanness and stench that by the just judgement of God neither his beginning nor his end will be remembered from then on; for those peoples, seeing his corpse lying voiceless on the ground and covered with much rottenness, will know that they were deceived; and the cloud itself lingers a little longer around that mountain, because that stench, wrapping round the devilish exaltation, shows that it is unclean, so that the men seduced by him, seeing that stench and uncleanness, may turn away from their error and return to the truth.

6 For the people standing by, seeing these things, are shaken with great fear, because the greatest horror strikes them as they see them, so that they utter mournful cries and tearful laments and say that they have gravely erred.

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CHAPTER IX

✦

1 And behold, the feet of the figure of the woman of which I spoke appear white, giving out a splendour beyond the splendour of the sun: that is, the strength of the foundation and support of the bride of my Son will show great whiteness of faith and will display that beauty which surpasses all the beauty of earthly brightness, when, the son of perdition having been laid low, as was said, many of those who had strayed will return to the truth.

2 But after the fall of that wicked one, let mortal man not ask when the last day will come in the dissolution of the world, because he cannot know it, since the Father has kept it hidden in his secret. Prepare yourselves, therefore, O men, for the judgement.

2.2 And, as was said before, the son of perdition, with his father the devil and with all his arts, will be overcome in the last time with great confusion by my Son, the mightiest warrior, just as the enemies of the mighty Samson, who prefigured him, were cast down, as it is written in the sacred history: And when he had shaken the pillars strongly, the house fell upon all the princes and upon the rest of the multitude that was there; and he killed many more in dying than he had killed before while alive.

3 This means: to the Son of God, that is, to the mighty Samson, the Synagogue was first joined; and to her he gave out, in his wonderful teaching, the hidden things that had been concealed in the Old Testament, kindly opening to her the inner sweetness of the law, which was stronger

than a lion. But she deceived him, causing his secrets to be mocked, unwilling to look to his teaching, but despising it with great haughtiness of pride.

4 Therefore, moved, he foretold that the kingdom of God would be taken from her and given to another people; so, going up to the city of Jerusalem with many wonders and with a very great crowd, the unbelief of those who spread their garments on the road being slain, there he paid back through miracles what he had promised them, by whom he had been betrayed through his bride. And in that fervour he left his bride, when he foretold that her house would be left desolate.

5 But the father of that bride, that is, devilish seduction, joined her to another husband, that is, to unbelief. Then the Son of God sent out the cunning foxes, that is, the apostles, who with the fire of the Holy Spirit burned the crops of his enemies, that is, who turned the precepts of the law to a spiritual understanding; so the Synagogue was burned with her father, that is, overthrown by the perverse unbelief of the Synagogue.

5.2 Then with great signs and astounding miracles he slew the unbelievers, so that all trembled with great amazement, when they said that they feared the Romans would come and take away both their place and their nation.

6 Therefore they gathered their council to destroy him; but he hid himself on the mountain in prayer, saying that, if it were possible, that cup might pass from him. But Judas Iscariot betrayed him, handing him over into the most savage hands of his enemies. And he hid the power of his

strength, which he had in his hair, that is, in his Father; this is unknown to all the people except so far as it is grasped in faith, just as the hairs are seen on a man's head.

7 Afterwards, when he willed to suffer, he showed the power of his strength, that is, taking up the jawbone of an ass, when he told the daughters of Jerusalem not to weep for him but for themselves; so he slew them, that is, foretelling to them most truly the terror of the evils to come. And so, when, wearied on the cross, he thirsted, the spring of the true faith flowed forth from the gentile people; and he drank from it without shame, saying also that thus it was finished.

8 Therefore, when he gave up his spirit, he went down afterwards into Gehenna, that is, to the harlot, while his enemies besieged him by setting guards at his tomb; but he, rising from death, with the two gates, that is, with his special elect and with the common people whom he delivered from hell, made his way to the heavenly kingdom.

8.2 But then the most beautiful bride, that is, the Church, joined to him, asked him most earnestly how she could come to know his strength. He, nevertheless, revealed his powers to her not suddenly, but little by little and with discernment. How?

9 When they first received the Catholic faith, in the old law and in the new, some of them thought they ought to walk on to perfect correction, which was a binding with moist sinews that were not yet fully dry. Therefore the Church, still unformed, said to many crowds: "This is the strength of my bridegroom." And the people, hearing this, wished with a sudden impulse to worship God only in hearing words, and not to live according to the meaning of the Holy Spirit.

10 But in this way his strength was not known. Then virginity, like new ropes that had never been used for work — for virginity too had not been held in glory before —, was nobly raised up; this binding touched the Son of God strongly, but still did not show him fully. And the Church, rising up, said: “O you, my friends, these are the greatest powers of my bridegroom.” And suddenly, with a great uproar, many people rushed upon him, saying: “We have caught him in his greatest powers.”

11 But not even so were his powers made known. Afterwards the Church was made firm in the seven gifts of the Holy Spirit, as in his seven locks of hair, fixed with a strong nail in the firmament of the apostolic preachers. So, the net of faith being woven in this way, the Church cried out: “O how strong my bridegroom is in his seven locks!” And all the peoples, hearing her, rushed upon him, thinking that he had no greater powers.

12 But not even in this way was his strength recognised. Then the Church shed many tears, because she did not know the strength of the holy Trinity, saying that she had indeed seen the humanity of the Son of God, but had not yet perfectly understood his divinity. Therefore he, moved, revealed in his beloved John the secrets of the holy Trinity, as far as it was lawful for man to know, in the honour of the Father and in the ardour of the Holy Spirit.

13 And so, laying his head in the lap of his bride, he will rest there until the great schisms that will come in the son of perdition; there his strength will be cut off, his hair being shaved, when men at that time will be more eager to follow the son of perdition than him, saying: “What is this, O

God, that we see such and so great miracles?" And so his strength is diminished, when the true faith already seems clouded in the blindness of unbelief.

14 But his powers will rise again when Enoch and Elijah appear. Therefore, shaking pride and presumption mightily, he will cast down the son of perdition with all his devilish arts and his other vices, and he will crush the devilish vices much more harshly, when the Church, with the Christian name, passes from the present and temporal world to things eternal, than he did before, while divine worship still flourished in time in the world.

15 What does this mean? That when the world comes to its end, then the devilish persecutions and the mightiest works of the virtues will also cease among men in time. But whoever has keen ears of inner understanding, let him, in burning love for my mirror, long for these words and write them in the conscience of his soul.

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