

# The Divine Quinternity and the Three Times of History

by Marc BOSQUART

In the Lady's Work, reference is often made to the division of History into three ages or three Times corresponding to the three Persons of the Trinity: the Time of the Father, the Time of the Son and the Time of the Holy Spirit. This concept of History came into being several centuries ago but it had always stayed more or less subterranean. Having become very timely today, it is taken up again and developed in the articles Marie-Paule published in *Le Royaume* and in Raoul Auclair's writings.<sup>1</sup>

In fact, the principle is very simple: there would be first of all the Time of the Father (4,000 years, from Creation to Jesus Christ), then the Time of the Son (2,000 years, from Jesus Christ to the present era), and finally the Time of the Spirit (1,000 years, the Kingdom to come). Consequently, we would be at the turning point between the second and third of these Times. Based on the well-known statement from Saint Peter stating that "a thousand years are as a day," (2 Pt 3:8) Marie-Paule and Raoul Auclair sometimes described these periods as "Days of 1,000 years", with these latter making up the "Great Week"<sup>2</sup> of 7,000 years.



For us to be able to carry on, to enter fully into this logic, it is necessary, however, to specify that the word "History" here must be understood as the one that began more or less 4,000 years before Jesus Christ (according to the traditional religious understanding of it), namely, that of "our humanity", rather than that of the entire history of the world since creation. Of course, the two have been confused for a long time, when we thought that the Earth itself had been created 4,000 years before Jesus Christ. However, since Raoul Auclair, we must make the distinction between "our humanity" (that is, the one that issued forth from Adam and Eve) and the "overall" humanity resulting from the Creation of the origins.

Thus, it would seem that the history of our humanity really "reflects" the Divine Trinity and that it constitutes a sort of "application of It to History". Obviously, not everything that is "three", that is, made up of three parts or having three elements, is necessarily in relation with the Trinity, but in the case of the three ages, it would truly seem that a real correspondence exists between the Triune Divinity and the Time of men.



The problem begins when we pass, as we have done today, from the Divine Trinity to the Divine Quinternity. Right away, the structure of our History apparently ceases to reflect the internal order of the Divinity. If that were the case, would it then become inadmissible to present our History as being "Trinitarian" as soon as the Divinity is no longer in fact "3" but "5"? That could easily be supposed, but that is not the case. To convince ourselves of this, it suffices to see how the trinity of the Times nevertheless corresponds to the Divine Quinternity revealed today.

In fact, in the Christian world, we are in the habit of thinking that Mary Immaculate (the Immaculate as Mother) intervened in History at the beginning of the Time of the Son (because Mary and Jesus are always linked together in the Christian faith), and, in the Lady's Work, we likewise have the tendency to think that the Immaculate as Daughter intervened in History at the beginning of the Time of the Spirit, given that She announced this event so very often, whether it be in the messages at Amsterdam or in *Life of Love* or her other writings.<sup>3</sup>

That is exact, but it must nonetheless be clarified. In fact, the Immaculate as Mother entered in History in person at the end of the Time of the Father (and it is the Father, obviously, – and not the Holy Spirit as it is often believed<sup>4</sup> – who fecundated Her with Him who would become their Son) and, in the same manner, the Immaculate as Daughter entered in History, not at the beginning of the Time of the Spirit, but at the end of the Time of the Son. The proof of this is that the Spirit has not yet come<sup>5</sup> whereas the Daughter is ending her life on earth at this time.



Thus, focussing on the history of our humanity, we are

1. Cf. for example from Raoul Auclair: *Histoire et prophétie*, "Le grand cycle de 7000 ans", pp. 53-66 (as well as pages 141-144); and from Marie-Paule: *Le Royaume*, no. 36, November 1985 and no. 145, September-October 2000.
2. Cf., among others: Raoul Auclair, *La Fin des Temps*, p. 128, and *L'Homme Total dans la Terre Totale*, p. 173.
3. The Lady clearly announced the coming of the Holy Spirit in messages 28, 32, 38, 44 and 51.
4. Cf. particularly: *Trésors de "Vie d'Amour"* 5, chapter "Il s'est penché sur Elle", pp. 17-20.
5. The Lady is explicit: "It is only now that the Holy Spirit will come upon this earth." (51st message, May 31, 1955)

then always justified in dividing it into three Times, but with the following meaning:

1.  
The Time said to be “of the Father”  
is in fact the period extending  
“FROM THE FATHER TO THE MOTHER”.

It begins with the action of Him who will be known as “the Father” (the Creation traditionally attributed to the Father alone<sup>6</sup> and set at the beginning of our History), and ends with the action of Her who will be known as “the Mother” (the Conception of the Son, with Mary, the “Mother of God”, being His only “parent on earth”).

2.  
Similarly, the Time said to be “of the Son”  
is in fact the period extending  
“FROM THE SON TO THE DAUGHTER”.

It begins with the action of the Son (the Redemption of humanity) and ends with the complementary action of the Daughter (the Co-Redemption of humanity, its regeneration).

3.  
Whereas nothing changes  
with regard to the Time of the Spirit.

For this “Spirit of Holiness and Truth” – which comes under both God and the Immaculate given that He-She is like the “synthesis of the Divinity” – must enlighten humanity for the duration of the Terrestrial Kingdom of God on Earth and it, for its part, will be the “synthesis of History”.

Thus, even if we still continue and will continue, out of habit or out of convenience, to speak of the Time of the Father and the Time of the Son, it is good to know what these expressions now encompass, expressions which refer solely to the beginning of the one and the other Time, without any reference to the event that ends them and leads to the Time that follows.

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That is how the Trinitarian structure of our History nonetheless corresponds to the respective interventions of the five Persons of the Divine Quinterity. Yes, in truth, after the four

millennia of our time that followed the Father’s Work, the Immaculate as Mother became, in Mary, the Spouse of God as Father, the Creator, and after the two other millennia of our time that followed the Son’s Work, the Immaculate as Daughter became the Spouse of God as Son, the Redeemer (according to the way the Lady defines herself, besides, in the messages at Amsterdam, as “*the Spouse of the Lord and the Queen of the King*”<sup>7</sup>). Contrary to the Time of the Spirit which brings everything together in “*Her-and-Him-self*”,<sup>8</sup> the Times of the Father and the Son have in common to extend from the action of a “masculine pole” of the Divinity to the action of its corresponding “feminine pole”.

Really, God’s plan is incessantly opening its treasures to us. And, in the future, when the inhabitants of the Kingdom will have learned to “think Quinterity” rather than referring solely to the Trinity, then other horizons of light will be revealed before their bedazzled eyes in a limitless and endless process of revelation.

From that moment, they will be able to have access to an ever greater knowledge and understanding of the countless forms which the divine action in favor of our humanity has taken in the course of the millennia. For, “*there are still many other things that Jesus did, yet if they were written about in detail, I doubt there would be room enough in the entire world to hold the books to record them.*” (Jn 21:25) That was true of the Redeemer; it is also true of the Co-Redemptrix.

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- 6. Even if we now know that Creation is the result of the joint action of God the Creator and the Immaculate Co-Creatrix, the fact remains that the initiative belongs to the Father.
- 7. *The Lady of All Peoples*, 53rd message, May 31, 1957.
- 8. Cf., among others: *The White Book II, The Radiance of the Church of John*, p. 167.

