

The Word of God at The Sunday of the Publican and Pharisee

I come to rest in you and over you, children of My coming, so that everyone, who want to learn God's mystery with the people, that is My life in man and among the people, may receive from you. Amen. I come to give you from the Holy Spirit, for if the church does not have the Holy Spirit in it, working on view, cannot teach anybody the work of the church. I come to you, children from the manger, and I come with teaching here to you, so that the man may find at you the way he should walk in and then to walk on it. Amen.

The man has nowhere to receive this teaching from, sons. I come to give it to him, so that he may not perish for lack of wisdom. When I was seen in My body on the earth, I was going from citadel to citadel with My disciples to leave the seed of the teaching from place to place. Then I told My disciples to do like Me after I would go to My Father to send power and Holy Spirit over them from Me, the One filled with the Father. Oh, there was no one to come after Me and after My disciples, but only few of them here and there, but the seed of the kingdom of the heavens was spreading everywhere and was being sown everywhere. However, it was not the crowds who followed Me; it was not them that were coming to Me. Those were coming after Me for the signs and miracles that were coming down over many sick people in their faith to strengthen their faith in Me on the earth. Those who followed Me were not coming for their life with Me.

Oh, sons, what use is it to Me, if the man knows that I am and that is all? He who knows that I am and that is all, that one prays to Me to give him what he needs and not what I need from him, and I am not pleased with the man who only knows that I am and that is all.

I come to you to work out a teaching for those who pray to God. I am coming sons, for it is a severe drought on the earth, and there is hunger to hear God's word, for there is not holy life in churches so that My Gospel may stick to those who hear My words in it. I said that I come to rest on you and in you and that I come to work on you and in you. This is My rest in man, for I rest in the man that I can work on and I do not get tired working. No one understands My rest and My day of rest. Everyone speaks about it as he understands it, and then he says that he takes from the Scriptures and speaks. However, in the Scriptures there are much more teachings and commandments and those who speak as they want about My day of rest do not put the Scriptures on them and each one of them rather do as they want, and then they boast about My day of rest on them. I come with the work of the Holy Spirit in the garden at you, so that My teaching may flow like a river, which runs out of the garden and dividing itself on all sides it works and waters the land so that a new man may grow on it. Amen.

Behold, the work of repentance is starting today in the churches, according to books, the song of repentance and humility, the threefold song, the prayer for repentance, that My saints have lived on the earth and have given it as work over the church. My word about repentance and humility, the Gospel with the parable of the Publican and the Pharisee, is being read today in churches. It is being said in it about the kind of prayer. The one who confesses his sins humiliating because of them before Me, that one fills his heart with prayer, humility and repentance, but the one who thinks he is doing My will, that one does not have any humility at all, but on the contrary, he stands up and grows through teaching and pretends that he is a teacher and loses his contrition, for it is written: ***«The one who says that has no sin is a liar and the truth is not with him».***

Behold, the one who has riches and does not know what he has got them for, that one is pitiful. But what has the man got riches for? Let us have a heavenly council, sons from the

manger. Let us join the earth with the heaven in a work of the Holy Spirit and let us rejoice the Father Sabaoth. The fruit of My work with you is My praise before the Father. Sons, what has the man got riches for?

— *You, Lord, are the One Who has and the One Who gives riches to the man. Some people work with them to urge many on the way of good deeds and prayer and gratitude for Your help, and of the cleanness of the mind and soul. Those rich men are Your stewards for the work of the saints on the earth and for the help of the destitute who wait from You in their wants. These rich people work for their own dwelling and wealth in the tents of Your saints, of Your righteous people, Lord. However, others have riches to receive their reward on the earth for the little that they give to those in need, but they are not dedicated themselves for You with those that You have been giving them to have. These do not advise the poor to You, since not even them look after You with those of Yours, and in this way, not even the people who obtained mercy seek You, but they only make use of the help from the rich ones.*

— Oh, children of My coming, I have taught you to whom you should give of the work of your hands, of My wealth and yours, sons, and I told you that those whom you give should not have more than you, and you should also not have more than they have, for the rich man who has from Me and does not work this way is rich to the prejudice of his soul in his temporariness and eternity. He who has got riches and keeps them first for himself, that one loves them and cannot love both Me and them, since he has never been satisfied with them and that one has been looking for his mercifulness to make Me owe him. Behold, few are with you of those who have been taking My guide from you, the guide for life. The riches are the barrier to freedom. The same it happens to the rich ones in learning and science, and their wealth is their obstacle. The man who makes things for himself to have, that one is a sick man and cannot go to heaven and cannot be free. The rich man was hindered by his riches to love Me and to follow Me for his good deeds for the fulfillment of the life commandments. But the rich man cannot fulfill the first commandment, because his heart is bound to all he has been heaping to have for himself. The learned makes uses of those he has learnt and cannot catch up with the one with a clean mind and teaching; he cannot, but only if he denies of his knowledge, to be freed from it, and then to be able to love Me, the humble and gentle One in heart. I have not learned from the man the knowledge of this world, which the man likens to those from God. How can the one who gathers much knowledge in his heart be gentle and humble in his heart? The one who likes to know many things, he does this because of his haughtiness. What use is his mind for Me? What good is it for others? It is of no use to him but only as it was to the Pharisee who prayed to Me a prayer of gratitude against the Publican who confessed his sins humiliating himself before Me.

Oh, sons, where should those who pray to Me learn from what the prayer is, so that it may reach My heart; the prayer of the man entangled in his own things? The prayer, which makes Me glad and then the soul of the man, is that which brings Me into the heart of the man who is praying to Me, and here, I do not rejoice over the man who rejoices in Me, but I rejoice over the one in whom I can rejoice. I do not rejoice over the man who prays to Me, but I rejoice over the one in whom I can pray. Amen, amen, amen. The man, who I, the Lord, pray in, in the Holy Spirit, is the one who knows to pray and to be with Me by praying. But why should it be this way, sons? Why should I pray in the prayer of the man to Me? Why, sons, taught by God?

— *The man, who prays alone, without God by his prayer, is praying without fire, without the Holy Spirit of the prayer. The prayer has to be by the Holy Spirit in the praying man to God. If the man is praying alone, he is praying out of habit, not out of his heart's desire, not from God, and when he prays with God, he receives by God, not by his prayer and that is all, but by an intercessor, by the Holy Spirit, the Intercessor. Amen.*

— That is why, I, the Lord, come to you; I come to work the teaching for those who pray to God, for those who give their lives and hearts to God, sons, for there is no life given to God in

the worldly churches, and the life of God does not apply to those who go to church. I said that I come and rest upon you working, for this is My rest in man. I cannot rest in the churches and I cannot work out My rest and My day of rest and My prayer in the man who prays to Me. The man is only man in the churches and that is all. The man has become ugly and withdraws into himself and this is how he goes to church; he goes and comes and has nothing to take from the life when he leaves; he goes and leaves without any power, still without God, still without repentance and still without humility. And why does it happen this with the man who goes to church? Because the man goes to church without God. He goes there dressed-up, coquettish, stiff-necked, conceited, made-up and stuffed. The man goes without God to church and leaves it likewise, but I am with you on the earth and write the book of heavenly teaching for the rich and for the poor, for the righteous, for the kings and for the hired men, for slaves and for free, for those poor in their spirit and for those rich in knowledge, and say: let there be on the earth rich people for God, good administrators for the work of the heaven with the people on the earth! Amen. Let it be a church on the earth with eyes and ears and hearts of the Holy Spirit for the glory of My name and not for the man! Amen. Let there be God in all things! Let there be God on the earth! Amen. Let the man no longer be without God on the earth; let him no longer bring or share without God; let him no longer eat or drink without God; let him no longer come in and out without God; let him no longer dress without God; let him no longer have room without God! Let him no longer be without God on the earth! Amen, amen, amen. I do not rejoice over the man that prays to Me after his own will, but I rejoice over the one that I pray in after My will in the man. I do not rejoice over the man that rejoices in Me after his own will, but I rejoice over the one that I can rejoice in after My own will. Amen.

I do not rejoice over the man who prays to Me according to his own will, but rather I rejoice of the one in whom I pray after Me will in man. I do not rejoice over the man who rejoices within Me after his will, but I pray for the one in whom I can rejoice after My will. Amen.

Give the people the teaching of the life, you, sons that share God. Give God the people by this teaching, for the love of God is the greatest commandment among other commandments. The man cannot receive without it the reward of the commandments fulfilled by him; the man is not with God without it; without it the heart of the man is not in My house day and night, for it is written at the head of the book: **«You shall love the Lord your God with all your heart, and with all your soul, and with all your mind and with all your love, and this way you will fulfill His commandments»**, as the reward is no otherwise for those that are fulfilled from the commandments, you man. Amen.

And I say again: May God be on earth! Amen, amen, amen.

[07/20-02-2000](#)