

The Word of God at The feast of the Lord's meeting (Candlemas)

My spring always runs for this is what the spring is. My spring, which gives life, is living water. I want the man to take from it and to be healed of any sickness he may have. Amen, amen, amen.

I would stay forever in a celebration with you, children-sons, who hear My word in order to put it into the book. You celebrate Us, those from heaven, and those in heaven celebrate you, for you are the mystery of My coming after two thousand years, and you are My house of guests, and I will pay you when I come. There is still only one hour and I will come with the glory that I have with My Father before the foundation of the world. Amen.

I law down in the book of My coming. The heaven becomes a scroll, for My word is the heaven full of its mysteries, I and everything that is in heaven and in those that are not seen. But the man is seen because he is part of those that are seen. Everything that is in a body is seen. I want to make every man who is My son into an unfathomable mystery among those that are seen, for those that are seen are fleeting and those that are not seen are everlasting, as it is written into the Scriptures. Amen.

The glory of My work with you is not seen, children sons. The word covers its glory. And I am clothed in the word; and My coming, and My work, and you, those who bring Me in the book to give Myself to the man with My coming as well. The feast of My coming always stays in the way of the man to exhort the man to law down in a celebration, to lay down in rest, to rest from all his things, so that I may also rest with him. I also want the man to rest from all his things so that I may also rest with him. I want the man to rest from all his things and to take those that are Mine and work them, for those that are not seen are everlasting. Let the man work those and come into their mysteries, for those that are not seen are fleeting and the man is seen that is part of those that are seen. Everything what is body is seen, and the spirit gives life and works mysteriously to redeem the man, so that the man may be swallowed up by eternity, for this is written.

I became Man, but I came from eternity. I came to work out eternity upon the man, so that the man may be swallowed by eternity, and to be saved. This is what the old Simeon said: **«My eyes have seen Your salvation, which You have prepared before the face of all peoples, a light for revelation to the Gentiles, Lord. This is set for the falling and the rising of many, and for a sign which is spoken against»**

My body was from everlasting, for after Me, I made the man build by My hand. My body is an unfathomable mystery and I came with it and I appeared on the earth. I became small when I entered into the man to show him how his birth had to be; the one I prophesied about for him at the beginning when I said: **«Be fruitful, multiply and fill the earth»**

My body was from everlasting, like My Spirit, which I breathed upon the man with, to give him a living spirit and an eternal spirit. I have always wanted to have the man and to be comforted with him and to multiply him; to be eternal as I am. But he did not remain within a life of obedience, as I and My Father were in the same Spirit, in the same thought, in the same work. The man pulled himself out from God. He did no longer worked obedience; the man did no longer have God's thought, and he made his own thought and he hid his thought, but I saw this and I called him out to ask him why he hid, and I asked him this: **«Where are you?»**. And when seeing that I asked him, he was afraid and answered Me: **«I was naked and I hid myself»**. Oh, he who hides hardly gets out to be seen, as hiding brings fear with it; it brings hiding, and he tried to hide again and said: **«The woman whom you gave to be with me, she gave me of the tree**

and I ate». And if he hid behind his woman, I treated them both according to their work, and I told her: «**Why have you done this?**», and then she also hid blaming the snake.

Behold, the man hid after he broke off from God, after he did no longer had God's thought; he made his own thought and hid with it, as the feeling of guilt brings fear upon the man, and the man wants to flee from the judgment. But the man had nowhere to flee, as I am eternal and there is nothing hidden for Me.

I always wanted to have the man and to be comforted with him and to multiply him, so that he may be eternal like Me, and to stay within a life of obedience. Not hiding is living knowingly, that is in obedience, as behold, woe to the man who is hiding his thought in his own self! That one loses his mind in life if he wants to hide from it. I taught the man not to hide, and I taught him to live, not to die. He, who lives, does not hide, and he, who dies, hides. I also come now to teach the man to live; I teach him to be, so that he may have nothing to hide from, as the one who hides no longer is, because he, who dies, hides. I teach the man to have life. I teach him to live in obedience that is knowingly. If the man had wanted to tell Me when he wanted to take from the fruit tree, I would have told him not to take; I would have told him again. I would have not had enough to tell him anything he had asked Me, anything he had let Me know of, and I would have always exhorted him, and I would have shared My thought with him to know from Me and to love Me, and I to love him.

Oh, free will is not good. Behold, it hides the man; the man hides because of it. I have been telling the man for seven thousand years not to eat alone, not to take for him alone, not to hide, but he has lost his mind and he does not know the heaviness of this sin, that is lust, which is conceiving of sin, which is born afterwards. The one, who has free will, does the same, and he, who lives in obedience, is alive; he is under knowledge and is not alone, because I said: «**It is not good that the man should be alone**». If the man is alone, he hides, and he, who hides is guilty.

The first man should be with Me, not alone, for this is fall. That is why I come today and I say: the man should not slap My hand when I come to him to make him; let him not hide if he wants Me to make him, so that he may be afterwards. Let him come alone and tell Me what he does, so that I may tell him if it is good or not to do it, and let him do nothing unknowingly; let him do nothing in hiding, as the small things become many and finally it is much hiding, and the sin of hiding is born of it; the great fall.

The man should become small to enter in Me, to live with My knowledge, to give Me his life and his spirit, as this it means for the man to come in Me; that I should always have knowledge of him. In order to come into the man I had to become small, and I gave him all My mystery, all My thought, to show the man how his birth of Me and his living in Me have to be, and for him to always meet Me, so that he may not be alone, and when I am to meet him he should open to Me and not hide.

When the man meets Me with his life of yesterday, that one comes with his hidden things, with those of yesterday. But if he comes to Me with those of today, he comes and tells Me what he is going to do, not what he had done, and I tell him and advise the one who lives obediently what to do. At least he should tell Me, even if he is going to do it his way. At least let him do it knowingly, for the desire cannot be stopped, and it does its own work. The prodigal son told his father to give him his share of property for he had hunger for pleasures and his father gave it to him. His father knew everything he did and he did not hate his father but rather he called him father, and after he was sin-stricken he came to be hungry and naked and he told this to this father: «**Father I have sinned against you and against heaven**». And he came alone and confessed his sin before his father. Nobody came to tell him. He did not hide anything as he worked with his father's knowledge and then he told his father about his mistake. This parable is deep, but the man has not yet perceived it to this day, and he speaks whatever he thinks about it. All the words of My Gospel of two thousand years are misinterpreted by the hidden man, with

his intention of hiding behind them for the cover of his hidden and preached sins. It is only I that I have the mysterious interpretation of My words, and I catch the man under them to be justified within My words and to prevail when I judge by them.

Oh, the free will is not good. It hides the man. The man has to hide because of it. I have brought My people together in small parcels so that it may live an obedient life and do a known work, and I said to have him after My will and to build Myself with him in a new age and to have a people at My coming. Living obediently is a sweet living; it is life with love in it. It keeps the man as in heaven. I wanted to put the man in heaven by it and so that it may protect the man and work and to be a heaven for the man, so that the man may not fall from heaven. Without this heaven the man does not have any sweet heart, sweet love and sweet life. The stubborn man does not know this sweetness. The hidden man does not have it at all, but only the sweet man knows it, for it is by it that the man is sweetened, kept and protected, and he is. It is the mystery of the life of the heaven. If the man understood this mystery, he would no longer seek to make his life out of some other kind of life. Behold, the one who loves his life loses it and the one who gives it for work gains it and keeps it and protects it, and the one, who does this for Me, has eternal life. Amen.

Blessed is he who comes to Me to know the life, the mystery of community (*monastery, r.n.*) life mystery, for it is written: **«Where two or three come together into My name, living and giving themselves to Me, I am there as well; My house, My life, My supper and My visible glory is there»**. Amen. Those who gather together to give themselves to Me are those who know the mystery of life, and they give one another to Me through the spirit of eternal life. And let the one, who does not know the eternal life, not make bold as to corrupt those small of Mine, but rather to stay and grow up, if he is not grown up, for it is written: **«In My people will be only righteous people»**. Amen.

The righteous man is the man who does not justify himself but he rather testifies about God by everything he works. I will teach you the whole mystery of My word, children of the holy people, and that is why I reveal to you what I teach you. The holy people works out his holiness only if he understands it, only if he knows what it is and what it does in the man and with the man. Where should the man on the earth know all the mysteries of My word of two thousand years ago from?

I still hear the man saying the he does need another Scripture; that the one from two thousand years ago is enough and that it has everything. It has, man, but you have nothing of it. Do no longer oppose when I come to reveal the one of that time by this one now. Do no longer justify yourselves as you have nothing to justify with, since you do not walk in the footsteps of My Gospel of that time, for look, My book of that time has had no room on the earth; My word, creating the new man, has had no room over your life, as I wanted to make the man by My Gospel of that time. And I come now and remind you that you did not walk in My footsteps. And if this word of today shows you the judgment of your deeds against My teaching, you rise to put My book of today under the lie and say that you do not need it and that you have the one of that time. Oh, where do you have it? Do you have it on paper? If you have it this way, that one is the book of your judgment. You are judged because you did not work according to it. At least humble yourself. But no; you cannot because you are after your own wills and you cannot submit them to you. You submit Mine to you and say: **„I do no longer need them”**. This is how you say to My word of today and to My word of two thousand years ago. You do not need either one. Oh, if you do not need, why do you still live on its account? Why do you make a profit on account of My Gospel of two thousand years ago? I said that it will win over souls and bodies for the kingdom of heavens, and you make money beside My work of that time and do your own will with it.

I have come now to tell the truth to every man, for it is the time of judgment, the time of the truth. This means judgment: the truth. Amen, amen, amen. My word is the truth. It is its time and that is why it is coming on earth. Let the man meet Me and receive My word and put upon it and see his stature and come to make him again, for the man is not yet made. There is no one to make the man to be. I am the Creator of the man, and I have come to make it. Every man says: „**God made me**”, but I do not say this. If I made the man, he would be in My image and after My likeness, and he would not be the way he is now, and within his condition now, he alone testifies about his father, for each one takes after his father. Amen.

Let the man meet Me and take My word for the man's creation on him. And only after he allows himself to be made, only after that let him say „**God has made me**”.

Oh, My people! Oh, people of My coming! Show to the man your creation from My hand. Let the man see you a man made by God, for I say: blessed is he who comes to know the life and its mystery and the spirit of the everlasting love, to stay in it and to grow to be, for there will be only righteous people in My people, there will be only saints. Amen, amen, amen.

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