

The Word of God at The third Sunday of the Lent, of the Holy Cross

With My heavy cross, with the cross of My coming, I settle down on your gentle shoulders, seized by awe and hardship on the way of My coming to the man, children under the cross. The way of the cross is very beautiful, the way under the cross, and blessed are and will be those who do not flee from it, and those who flee are those who do not recognize themselves in Me, the One broken and victorious under the cross, and neither I do recognize Myself in them. Amen.

I spoke clearly: **«If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me»**, (Matt. 16:24) to follow Me and not to follow themselves, children from under the cross, crushed and victorious under it and by it, for there is no victorious man between earth and heaven but only through the cross. Amen.

I was together with My disciples when I called the crowd and I said: **«If anyone desires to come after Me, let him deny himself and take up his cross and follow Me. For whoever desires to save his life will lose it, and whoever will lose his life for My sake and for the Gospel, that one will find it, and it will save him from destruction, for what will profit a man, if he gains the whole world, and he forfeits his life? Or what will a man give in exchange for his life?»** (See Matt. 16:24-26)

Oh, children crushed and victorious under the heavy cross of My coming after the man! You shall know and tell everybody by this spoken word that on earth there are two kinds of Christians: earthly or fleshly Christians, and heavenly or spiritual Christians, under the cross. You, little sons with a heavy-footed walking on your way with Me, you shall never cry for yourselves or for the man. However, you should cry for Me and with Me, and let the sons of the world cry for themselves. He who cries for himself is rebellious and unthankful, and he who loves Me and follows Me by self-denial, and does not have to and it is not nice to separate from God before the angels or before the people, for I am not a doll, as many people want to treat Me, but I am the One full of tears for every man who plays with God before the angels and before the people shaking off his cross, his faith, his stature and his steadfastness by any difficult thing, and I, the Lord and My saints, did and do not do such a thing, but we are rather long enduring on earth and in heaven for the life and for the salvation of the man, fallen from life. Amen.

The cross is My coming through the glory on the cross, as I worked two thousand years ago. The cross is the sign of My coming to the man, and the man without a cross does not have My coming in his body. The cross is the victory upon death, and I call blessed those that get under it and do no longer come out from under it, for the man without a cross is worldly and he is like a child who loves his toys and the life of his free will, and not a life with tears and with heartache to keep him alive and true on earth as in heaven. The cross is the life without sin, without pleasures, without self-will, for the kingdom of God in man is not like the one on earth in man, but it is like that one on the cross, for through the cross I was a King with a kingdom, which does not fall down. Amen.

One does not live a temporary life under the cross but an eternal life. The works of the temporary life are with pleasures, with sin, full of the shudder of death, and they are human and without the Holy Spirit as the guide of those who are faithful and holy. And the works of the eternal life are those who make the man like Me and keep him as in heaven on earth and separated from the earth, for many saints have watched to have only their clothes on them in order that they may flee from any pleasure, because they have loved their life and have not wanted to lose it and have not wanted to give it on anything else on earth.

Oh, too many people say that they have their self-denial, but who is the one who knows what this means? Oh, sons, who bring Me down on earth, I help you through any kind of sufferance you may go through to be like Me, for the people of My word to look at you and not to overthrow Me for them, because I am the humble One and the One Who humbles himself before the man's power and even for his power, even if it is a power against Me, because the one that cannot do otherwise, that one can work by his own power, and when I give Myself to him as body and word, he gathers strength against Me, and I humble Myself, for a bowed head is not cut by the sword, which strikes in it to cut it.

Oh, My people, no one struggles on the cross, for it is the power which gives to the man peace, hope and life. Any other sign of humility a man may struggle on, he struggles for his own self, because this is how the man has been taught by his human nature. But no one asks anything else on the cross, but rather one waits for life, for resurrection, because it is on it that the man has the Lord within him, when the Lord, and not his self, is his love, and My word does not have to be misinterpreted, but it has to be well received and loved. Oh, My people, oh, sons, the cross is life embracing, and you should learn this teaching.

Teach the Jerusalem what I, the Lord, am, children set by Me as light upon it so that it may see the way. Open your little mouth into its midst, and I will pour Myself in you and we will hover with the heaven over the earth, over Jerusalem, sons and teachers, for the heaven on earth is the eternal life, which is shared through the faithful and supple man into My hand, because only the one who is flexible is the faithful man pleased to God. Look with My eye through your eyes to those who think by their mind together with the mystery of this coming of Mine near you. Those who are tired of themselves, of their own self, are these! I spoke that if they also loved the heaven as much as they love the earth, then I could make them into My dwelling from which I may know and believe and get supple according what the godly Spirit seeks in man and from man.

The one who forgets God for his own self, is the one who does not remain in God, and let him, who hears what I say, understand. The one who forgets God is the one who falls asleep when he goes to bed and when he gets up he does not blame himself because of the humility that would give his life, for the one without God is dead, it is him, and not God in him, because God is humble, He is the gentle and humble One by the spirit of humility, which makes God in man and man in God. Amen.

Oh, how easy those who want to deny themselves forget to take up their cross and to follow Me, and how easy do these forget not to worship other gods besides Me! Behold, these do not know what it means not to worship other gods and what it means to worship themselves against My dwelling in them, for My Spirit is humility, because I am Son, and this is how I stay, and I do not exalt Myself in such a way that I may not listen to My Father, Who is in Me and Who teaches Me to be Son and to worship the Father, for He lives in Me and I in Him, and this should also be the humility of those who want Me with My face from the Father, with My humility of a Son. Amen.

Teach the Jerusalem what I, the Lord, am, children who teach from Me for him, for here it is how I speak about Myself, calling Myself Son, because the one who calls himself a son, that one has a teacher. Oh, let the sons of these people not speak, let them not speak with you as they would speak with one among them when they speak with you, but let them speak proving out that they are disciples and sons of the teaching. Oh, how beautiful I teach them through you, but this is felt only by the one who loves and wants longingly the teaching and its growth and the life through it. I tell them and to all on the earth who receive from My river of word of eternal life, I tell to all of these that the man who goes wrong has to be exhorted to repentance, not to hope, for hope belongs to the saints, and repentance belongs to those who are wrong, and whose hope only by repentance is received by God and given by God to them. The one who is exhorted to

repentance has to know where he had gone wrong and how wrong his mistake has been and what is wrong for the Lord and for the man's living. That one cannot make peace with his own self and with God through his self, but only through others who are to cleanse him, for there is no any other order between Me and man, and I, the Lord, have not been working otherwise among the people and with the people. Repentance is for those who are wrong, and that only by repentance their hope is received, and it is not good otherwise with the hope of the sinful who do not repent and remain within a wrong condition with it. The hope of the sinful makes them always commit sin, and repentance is useful to them, not the hope first, not the hope, which cannot do anything, nothing without the repentance that comes before it, because it is in this way and not otherwise that the sinful have become saints, and many of them have given birth to saints by their example and teaching and who have drawn to them disciples for Me and not for them, and this is what it has proved them out to be saints, people who have denied themselves to have Me in them after that.

I spoke in the time of My body, seen by the man, that the kingdom of God does not come visibly. I spoke this for those who had it in them, to recognize it and to understand what it is and where it is and how it comes, and I also spoke about this for those who did not have it and do not have it but hope for it to come. I spoke this word and declared a bigger word than this. I spoke that the one who believed in Me would never die, and how much I have wanted this, Jerusalem, that is for you to know that by this work I have spoken the truth and that there will be many who will never taste death until they see the Kingdom of God coming with great power, as I spoke upon those who lived then and did not understand when they saw this, because My power was My glory, which I had appeared many times to My disciples with, and to some of them I had appeared within a great measure up to My crucifixion, and not only by that time but also afterwards, by My resurrection and then by My glory after it.

Oh, Jerusalem, I speak before you more than I had spoke by the Scriptures of My mouth of that time, and I say this: the one who does not believe in My words does not believe in Me either, and he is like the one who is ashamed of Me and of My words in the midst of a sinful people, and which I will also be ashamed of when I come within the glory of My Father with the holy angels. I want to strengthen you in your faith in My word of that time and now, but for this you have to look more into it to know to humble yourself for My dwelling in you, for My face in you, so that I may be greater than you, child who follow Me by your self-denial for Me.

I told you at My last speaking with you to be sons of the faith, which hopes as in heaven, for those that are old have passed once with My work with you. Have you heard what I spoke to you? Have you understood? Keep in mind these things that I have spoken to you. To be able to keep in mind you have to read again and again My word upon you, for otherwise the evil spirit writes you down that you do not believe in My word and in Me; he writes that you are ashamed to fulfill what I exhort you.

I have told you Jerusalem, that you do not have to live in My name and that is all, and I have told you that you have to live like God on earth and between brother and brother like God, My people. Did you hear? Did you and do you fulfill like that? I have told you that I always look at you to see how you work, how you speak, how you feel, how you should give Me further, how you should give yourself, and you should not forget that I have told you that I watch you, and I have told you that you should live like God on earth. And I am still telling you now that you should look at those who are set as My light upon you, for they grow less before you, because this is the way My work is given by Me over those that are great with their work from Me, and I told My disciples two thousand years ago, that whoever wants to be the greatest among them should serve everyone, because this is the way they are to be great and not otherwise; and they are great like Me within their hearts and they are gentle and humble. And I also tell you, My

people, to strengthen yourself in your faith and not in your unbelief; because you know that I spoke that the faith is not simply for everyone.

Oh, My people, no one struggles on the cross, for it is the power of life, not of death, and it is the power of death for your life, which tramples over death by death through the cross, My people. I get upset with you if I do not see you reading My Gospel that is on you. You get upset with Me if you do not read what I tell you, My people. Eat, son, to live, because if you do not eat the word from My mouth, you die, My people, you die of hunger with the food on the table, son. I teach you as I teach a son, for the one who loves his son rebukes him, reprimands him and exhorts him until his Father engraves His image on him. Amen. Oh, you should not live without Father, and you should not live without awareness, without obedience before the Father, for the one who does not listen to God and to His word, is a god to himself, and such a man is not from God. I spoke to you a long time ago, and now I am telling you again: you should not be a people without cross, Jerusalem, for woe to the one who throws away the cross and the patience under it, for that one falls down from God and becomes a dwelling and a weapon for the devil against the cross.

I call you under the cross, Jerusalem, because I am with this sign upon you and with the patience under the cross and you cannot be pleased to God and to the man but only under the cross, My people. The love under the cross is the highest love, which bows down under the feet of everyone to all them to the cross, under the love that is under the cross, which teaches the man the humility for his sins, the humility that does not strike in another one's sin in order to cover his sins, and My word has to be fulfilled and not struck. The love under the cross, this is what I teach you to gain; the love that does not strike, which does not do any harm to God and to those who are His loved ones, whom the Lord know that they are His. Amen.

Woe to the one who runs away from under the cross, and again, woe to the one who strikes the one under the cross and the cross that carries the one who comes after Me taking up his cross and denying himself under it as the fruit of the love under the cross. He who chooses his cross by himself is unfaithful and a grumbler afterwards. However, I want to have you as My love under the cross, Jerusalem, and you shall help earnestly desiring the coming of My day by which the heaven and the earth will be renewed through the fire, and the sons of love will receive new heavens and a new earth where righteousness endures, and these as a sign of the love from under the cross over those who love this way between heaven and earth. Amen, amen, amen.

Sons who bring Me down to you! I will give you a word to My defense, for no one defends Me but only My Father and My mother, and you also can do it, but you are not received. I will mark Myself with the word of My pain, which now the evil spirit is laughing at, and which I, the Lord, ask you to rebuke him with My name, so that it may see that I have you on earth as My merciful ones, of My Spirit, Who is ashamed now by the spirit opposing to God. Amen.

I come down as the word into My book with you, a word against the evil spirit, which laughs at Me pointing that you are guilty; you, whom I, the Lord, the Victor of the death and of the devil, chose from among those who are My people of today to bring Me down on earth as word and to grow a people for Me in order to have it at My coming, guiding sons.

And behold, if I see that you are not well received by those who cause Me pains blaming you for them, if you are not good and wise from Me, if My wisdom in you does not make any good to them, and they come out from under the cross when I tell them that the love that is under the cross bows down to everyone's feet to call them too under it, under the cross, then I, the Lord, speak to them with My wisdom from the Father and speak to My defense this: it is not you, but I am the One Who has chosen those through whom I come with the food of life to the people. It is not they who chose Me to make them a way of My coming, but I have chosen them instead.

This is what I tell you, to those who rebel against them and I remind you of My word that says: **«Do not touch these people who are My anointed and do not conspire against My prophets!»,** for they do not conspire and it is you who conspire by misinterpreting the word of their wisdom, which works from the midst by the Holy Spirit of the Father and of the Son and of the Holy Spirit. Amen, amen, amen.

No one is forced to stay beautifully on the cross, and not even to walk on the road of the cross carrying his own cross. No one is forced by Me to come under the cross, which is heavy to carry, of My coming with food to the people, for this is not the food like the one on the market, but it is like that from heaven, and you, those who look for their mistakes, and lengthen the way between heaven and earth upon them, the way between Me and them, when I give them to put the food on the table for you to grow by the taste and by the grace of the food that I give you, and which is brought by them to you, and each one of you is asked not to strike in them, because My work with them for you and for every man that takes from it is extremely hard. I did not tell you to love them, but I told you not to strike them. If you strike them, you strike them after you blame them for you, and they humble themselves and get under the blame like the true Shepherd Who gets under the cross for My sheep. However, I tell you that the evil spirit comes with round dance and with devilish music, reveling before Me, and accusing them to Me that they are not good and Me that I cannot work, that I do not overcome on My behalf and that everything is on his side and that I do no longer make My way to the people through them, that they are not good, that they corrupt the people, that they are unjust, careless, unwise, lazy, cruel, wicked and little for their big minds, that they do not know to speak, to judge things, to make the man, that the people is not made and that the people is not according to My will.

Oh, get behind Me satan, for you judge your way and not like Me, for it is not you, but I, the Lord Jesus Christ, the Son of the Lord Sabaoth, I am the Judge and not you. Amen. You say, **„The Lord will not see”,** but the One Who made the eye and the ear does not really see? Does He not really hear? Does the One, Who has taught His elected ones what knowledge is, not really know? Behold, I will not forsake My people, I will not forsake My inheritance until justice judges by its coming back and all those with a clean heart will love it, for blessed is the son whom his Father will rebuke him and will teach him His law, and the life of the Father in the sons, and My Father and My mother rebuke you, devil, by the word of the Son, so that you may no longer bring your deception against My prophets and that you may no longer stir up dissension among the sons of My word. Amen. I have My merciful people on earth for those who are accused by not by Me, for I told them to wither if I were upset with them, and not otherwise. And now I call them before you to My defense, near My Father and near My mother and I tell them to reprimand you because I have My power in them, the word of the grace, the word of the resurrection of the creature, and you should be afraid and flee into the places untraveled by them. And everywhere I pass with them, you should flee until you have nowhere to flee, until you let yourself be bound forever. This is what I command you, the Son of the Father Sabaoth and of My mother the Virgin, by those you want to touch with blame before Me. However, I tell you: do not touch these anointed of Mine, and do not conspire against My prophets and do no longer hide in man for what you do, because I put a rod of iron between you and them and this means My word. Now, go! Amen, amen, amen.

My dear sons and of My Father, of My mother and of My saints and of My angels and of all My powers that are in heavens! I was ashamed of the spirit against Me who have blamed you before Me. I ask those who do not know to receive you on My behalf within a godly humility, I ask them to perceive My light in you that they may no longer blow into it even if they cannot receive you for them.

I marked Myself with this word into the book, sons, and the spirit opposing to Me trembles with all his host and his servants and he does no longer laughs, for this book is My word, and

with this book I make the judgment of the creature and of the angels who became the spirit opposing to God through the man's haughtiness.

Take those who stay in an interceding triptych for the salvation of the man fallen from God and add them to you now for the devil's rebuking. Amen. And then you will be, sons, with your little cheeks wiped out by My hand, by the sleeve of My robe, and stay with them clear and clean from any blame, for I have you as the way of My coming, because it is written: ***«Prepare the way of the Lord and make even His ways. Go before the face of the Lord and give to the people the knowledge of salvation for the forgiveness of their sins, by My mercifulness, and direct its feet on the way of peace».*** Amen

And as for you, My people, if you are My blessed one, work nothing, do nothing without My will and without My blessing, for I am a Son just like you, because I do only what My Father tells Me to do and to speak, and this is what you should also do, because this is how the sons are, My people. Oh, son who love yourself, give up everything you like and become My pleasure so that the evil spirit may see that you have God as your Father, and then I will take care of you, My people; I and not you. Amen, amen, amen.

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