

# LOVE AND JUSTICE

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Jesus came into the world to reveal to us, the face of Love of our Father:

John 1,18: “No one has ever seen God; it is the only Son, who is nearest to the Father’s heart, who has made him known.”

He shows us the royal path to Salvation:

John 15,9-12: “As the Father has loved me, so I have loved you. Remain in my love. . . I have told you this so that my own joy may be in you and your joy be complete. This is my commandment: love one another, AS I have loved you.”

John 14,23: “If anyone loves me he will keep my word, and my Father will love him, and we shall come to him and make our home with him.”

And John insists:

1 John 4,7-8: “My dear people, let us love one another. . . God is Love.”

The Prophet Muhammad confirms this eternal Reality in saying:

Qur’an XI; Hud,90: “And ask forgiveness of your Lord, then turn to Him; surely my Lord is Merciful, Loving, Kind (*Wadoud*).”

Qur’an XIX; Mary,96: “Surely those who believe and do good deeds for them will Allah bring about love (*woudd*).”

Our Father is not only Love, he is tender Love.

Throughout his life, Jesus showed us the face of the Father’s Love. But he also showed us his face of Justice:

Matthew 6,33: “Set your hearts on His Kingdom first, **and on his righteousness**, and all these other things will be given you as well.”

Luke 11,42: “But alas for you Pharisees! You who pay your tithe of mint and rue and all sorts of garden herbs and overlook **justice and the love of God!** These you should have practiced, without leaving the others undone.”

And Zechariah, under the inspiration of the Holy Spirit praises God in saying:

Luke 1,72-75: “Thus he shows mercy to our ancestors, thus he remembers his holy covenant, the oath he swore to our father Abraham that he would grant us, free from fear, to be delivered from the hands of our enemies, **to serve him in holiness and virtue** in his presence, all our days.”

And the Prophet Muhammad also warns us:

Qur’an XI; Hud,113: “And do not incline to those who are unjust, lest the fire touch you, and you have no guardians besides Allah, then you shall not be helped.”

And he reveals us the face of our Father’s Justice:

Qur’an XXIV; Light,25: “On that day Allah will pay back to them in full their just reward, and they shall know that **Allah is the evident Truth.**”

Love and justice are indissociable. We cannot love without practicing justice. A love where justice is absent, is not love. It is an illusion of love.

## 1. Old Testament

Already in the Old Testament our Father indicated this path to us:

Micah 6,8: “What is good has been explained to you, man; this is what Yahweh asks of you: **only this, to act justly, to love tenderly and to walk humbly with your God.**”

And Isaiah prophesies the coming of the Messiah in these terms:

Isaiah 9,5-6: “For there is a child born for us, a son given to us and dominion is laid on his shoulders; and this is the name they give him: Wonder Counselor, Mighty God, Eternal Father, Prince of Peace. Wide is his dominion in a peace that has no end, for the throne of David and for his royal power, which he establishes and makes secure **in justice and integrity**. From this time onward and for ever, the jealous love of Yahweh Sabaoth will do this.”

The Psalmist, speaking prophetically to the proclaimed Messiah:

Psalm 45,4-8: “. . . Ride on, in the cause of truth, religion and virtue! . . . your royal scepter is a scepter of integrity: virtue you love as much as you hate wickedness. . . .”

Uprightness and justice are the foundations of the Kingdom of our Father. This spirit of justice should also characterize the true faithful of God in the end of times. This makes up part of the Universal Restoration according to the Spirit of our Father.

Isaiah 28,5-6: “That day, Yahweh Sabaoth will be a crown of glory and a diadem of splendor for the remnant of his people, a spirit of justice for him who sits in judgement, and a spirit of courage for him who thrusts back the attacker to the gate.”

This justice that we need to have has two dimensions: the spiritual dimension and the human dimension. Both are in fact indissociable.

## 2. Spiritual dimension

The spiritual dimension of justice is to believe in Jesus, because He is the Messiah sent by God.

Jesus says regarding this:

John 16,8-11: “And when he comes (*the Holy Spirit*), he will show the world how wrong it was, about sin, and about who was in the right, and about judgement. . . . about who was in the right: proved by my going to the Father and your seeing me no more; about judgement: proved by the prince of this world being already condemned.”

So, spiritual Justice is to believe that Jesus is the Messiah and that He is glorious next to the Father. That is why Paul says:

1 Corinthians 12,3: “It is for that reason that I want you to understand that on the one hand no one can be speaking under the influence of the Holy Spirit and say, ‘Curse Jesus,’ and on the other hand, no one can say, ‘Jesus is Lord,’ unless he is under the influence of the Holy Spirit.”

It is the first criterion of the Resurrection, which characterizes the symbolic 1000 years in the Apocalypse (Revelation 20,4-5).

Since the emergence of the Beast in 1948, the 1000 years have passed and there is a second criterion of spiritual Justice. It is to believe that the Beast of the Apocalypse is Israel. The Book of Revelation “opened”, since 1970, reveals the new “measure” of spiritual Justice that allows us to measure the new temple of God (Revelation 11,1).

This new “measure” of Justice has allowed many of the “dead” to be resurrected. They are all those who are committed against the Beast, against its injustice, and who have shed their blood for the Holy Cause. The blood shed for justice is them taking part in baptism (water changed into blood: Revelation 11,6), and earns them a crown in Heaven. They participate thus, in the first Resurrection.

After the fall of the Beast, many will resurrect in spirit and take part in the first Resurrection, because they will realize who the Beast was, and will shed tears of repentance for their salvation (Revelation 1,7). They are the dead “... who did not come to life until the thousand years were over; this is the first resurrection”. (Revelation 20,5)

Thus, these two criteria of judgment and justice demarcate the 1000 years. After a thousand years, many from “every nation, tribe, people and language” (Revelation 7,9) will return to the true faith, as they will have resisted the Beast and will not have defiled themselves with the “famous Prostitute” (Revelation 17,1). They will understand that their commitment had contributed to the Triumph of our Father and His Messiah.

In the Book of Revelation, Jesus returns on a white horse. He is **a warrior for Justice**:

Revelation 19,11: “And now I saw heaven open, and a white horse appear; its rider was called Faithful and True; he is a judge with integrity, a warrior for justice.”

Jesus wages a war against the Beast and its allies. All those who rally to this war, sometimes without their knowledge, fight with Him and will obtain great graces of salvation. It is what the Prophet Muhammad reveals to us in Discussion n ° 1806, saying with regards to the Antichrist:

“God will send Jesus, Son of Mary, who continues and reaches the gate of Lod (*near Tel-Aviv*)... Then Jesus will raise up a people that God will make invincible against him (*the Antichrist*) ...”

This “invincible people” corresponds to the “armies of heaven” who follow Jesus in his war (Revelation 19,14).

This war of Jesus against his enemies, is the fulfillment of Jesus’ prophecy in Luke:

Luke 19,27: “As for my enemies who did not want me for their king, bring them here and execute them in my presence.”

This is the war of Justice of the Apocalypse. And Luke reveals us who these enemies are:

Luke 19,14: “But his compatriots detested him and sent a delegation to follow him with this message, ‘We do not want this man to be our king’”

The compatriots of Jesus refuse him as King, because He resists their Zionist aims. So, they crucified him.

Today, the Palestinians do not bend either, to the Zionist aims, and suffer from them the same fate, as their “Lord” (Revelation 11,8).

Jesus said:

Matthew 5,10: “Happy those who are persecuted **in the cause of right**: theirs is the kingdom of heaven.”

Jesus' appeal for Justice, "execute them in my presence", also corresponds to this call to combat in the Book of Revelation:

Revelation 18,6-7: "She (*Babylon the great, ie Jerusalem*) must be paid double the amount she exacted. She is to have a doubly strong cup of her own mixture. Every one of her shows and orgies is to be matched by a torture or a grief! ..."

Jesus, the King of Love, He who is "gentle and humble in heart" (Matthew 11,29), demands that we give "Babylon the Great", "torment and misery" in "double the amount".

This is his true face: Love and Justice.

Those who misread this face of our Father and do not act accordingly, still have not understood anything from the teachings of Jesus.

### 3. Human dimension

The human dimension of justice manifests itself on two levels:

1. For one to always act according to justice, and to be an example.
2. To denounce any kind of injustice in their entourage and at society's level.

#### 3.1 We should always act in justice

To act justly is to act according to the disposition of giving every person their right. This is what Jesus did with his Apostles in gradually freeing their minds of racism, which was a cause of injustice.

On the inauguration of his preaching at Nazareth Jesus shocks the mentality of the Jews in the synagogue and calls for them to open up, saying:

Luke 4,25-30: "There were many widows in Israel, I can assure you, in Elijah's day, when heaven remained shut for three years and six months and a great famine raged throughout the land, but Elijah was not sent to any of these: he was sent to a widow at Zarephath, a Sidonian town. And in the prophet Elisha's time there were many lepers in Israel, but none of these were cured, except Naaman the Syrian.' When they heard this everyone in the synagogue was enraged. They sprang to their feet and hustled him out of the town; and they took him up to the brow of the hill their town was built on, intending to throw him down the cliff, but he slipped through the crowd and walked away."

This spirit of openness to the pagans was too strong for them. They wanted to kill him.

Matthew 15,25-28: *By his attitude, Jesus pushes the Apostles to intercede for the healing of the daughter of a Canaanite woman, and therefore a pagan. On this occasion, he praises her faith to his Apostles. In doing so, he opened their minds to the pagans.*

Jesus praises Tyre and Sidon, who seeing the miracles of Jesus would have done penance, much more than the Jewish towns such as Chorazin and Bethsaida:

Matthew 11,20-24: "Then he began to reproach the towns in which most of his miracles had been worked, because they refused to repent. 'Alas for you, Chorazin! Alas for you, Bethsaida! For if the miracles done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. Still, I tell you that it will be more bearable for Tyre and Sidon on Judgement Day as with you. And as for you, Capernaum, did you want to be exalted as high as heaven? You shall be thrown down to hell. For if the miracles

done in you had been done in Sodom, it would have been standing yet. And still, I tell you that it will not go as hard with the land of Sodom on Judgement Day as with you.”

Jesus praises the faith of a Roman Centurion before His apostles:

Matthew 8,5-12: “When he went into Capernaum a centurion came up and pleaded with him. ‘Sir’, he said, ‘my servant is lying at home paralyzed, and in great pain.’ ‘I will come myself and cure him,’ said Jesus. The centurion replied, ‘Sir, I am not worthy to have you under my roof; just give the word and my servant will be cured. For I am under authority myself, and have soldiers under me; and I say to one man: Go, and he goes; to another: Come here, and he comes; to my servant: Do this, and he does it.’ When Jesus heard this he was astonished and said to those following him, ‘I tell you solemnly, nowhere in Israel have I found faith like this. And I tell you that many will come from east and west to take their places with Abraham and Isaac and Jacob at the feast in the kingdom of heaven; but the subjects of the kingdom will be turned out into the dark, where there will be weeping and grinding of teeth.’”

Luke 10,29-37: *Jesus teaches to respect and love the Samaritans whom the Jews despised.*

With all this firm and courageous attitude, Jesus gave the Apostles a spirit of Justice.

Many years later, Luke tells us in the Acts of the Apostles of the great awareness Peter had regarding the pagans:

Acts 10,34-35: “The truth I have now come to realize, is that God does not have favorites, but that anybody of any nationality who fears God and does what is right is acceptable to him”.

The attitude and teaching of Jesus finally bore fruit with Peter. For the Jewish mentality, it was a huge upheaval and a great liberation.

Today, Jesus would say the same thing about the Palestinians, despised by all, and accused of terrorism.

It is through these strong testimonies that Jesus taught his Apostles to surpass the righteousness of the Pharisees:

Matthew 5,20: “For I tell you, if your virtue goes no deeper than that of the scribes and Pharisees, you will never get into the kingdom of Heaven.”

Today, the same Spirit asks us to resist the world that overwhelms us with its superficiality, its vanity, and materialistic spirit.

Here are the modern idols that we must denounce and that want to suffocate us.

About the attitude we must have toward the rich, James also warns us, saying:

James 2,1-9: “Well, the right thing to do is to keep the supreme Law of scripture: you must love your neighbor as yourself, but as soon as you make distinctions (*respecting too much the rich and despising the poor*) between classes of people, you are committing sin (*of Love and Justice*), and under condemnation for breaking the Law.”

And Jesus teaches us:

Matthew 5,3: “Happy are the poor in spirit: the kingdom of Heaven is theirs.”

Lastly, in the Old Testament the prophet Ezekiel describes justice in these terms:

Ezekiel 18,5-17: “The upright man is law-abiding and honest; he does not eat on the mountains (*eat the sacrifices offered to the idols today, the world and modern idols...*) or raise his eyes to the idols of the House of Israel, does not seduce his neighbor’s wife... oppresses no one, returns pledges, never steals, gives his own bread to the hungry, his clothes to the naked. He never charges usury on loans, takes no interest, abstains from evil, gives honest judgment between man and man, keeps my laws (*the law of Love*) and sincerely respects my observances, such a man is truly upright. It is Yahweh who speaks...”

Justice is therefore a path that we take that helps us act according to truth, protects us from evil and makes us Live.

Matthew 5,6: “Happy are those who hunger and thirst for what is right: they shall be satisfied.”

Our Father’s triumph will happen through his Justice:

Isaiah 45,23-24: “By my own self I swear it; what comes from my mouth is truth, a word irrevocable: before me every knee shall bend, by me every tongue shall swear, saying, ‘From Yahweh alone come victory and strength.’ To him shall come, ashamed, all who raged against him.”

### 3.2 Denounce any kind of injustice

Denounce any form of injustice is a sacred duty. We must not remain silent in the face of injustice. Whoever remains silent is an accomplice.

Jesus denounced injustice in many ways in his life, sometimes even in strong words and attitudes:

Matthew 21,12-13: *Jesus denounces the trading which was introduced into the temple, and overturned the tables in the Temple.*

Matthew 23,13-39: *Jesus attacks and violently denounces the scribes and Pharisees for their hypocrisy.*

Matthew 16,21-23: *Peter, carrying in him the image of the glorious and triumphant Messiah, rejects the idea of the suffering of Christ. Jesus exorcises the Zionist mentality, saying with firmness, “Get behind me, Satan! You are an obstacle in my path, because the way you think is not God’s way but man’s.”*

Matthew 17,14-17: *Jesus strongly shakes his disciples because of their lack of faith. They could not heal the epileptic demoniac. He tells them: “Faithless and perverse generation, how much longer must I be with you? How much longer must I put up with you?”*

It is by rejecting this prophetic spirit of justice in their attitude and speech, and the Christ as an example, that the churches have introduced the wolves today, the Antichrist, with the sheep. They became weak and diplomatic and accepted all the controversies and all ideas in the name of love, misunderstood. With their false slogan “You must love everyone,” they have crucified true love.

This is not what Jesus taught! Jesus has always condemned evil.

Jesus firmly confronts and condemns the Jews who were proud to have Abraham as a father, who did not listen to his word and wanted to kill him:

John 8,44: “You are from your father, the devil, and you prefer to do what your father wants. He was a murderer from the start...”

Padre Pio said: “Evil cannot be loved.”

When Jesus said “Love your enemies” (Luke 6,27), He was speaking to the racist Jews who hated and despised all non-Jews. He invites them to open up to the pagans. On the contrary, Jesus responds with great strength and dignity to the guard who had slapped him unjustly before the Jewish High Priest (John 18,22-24). He replied: “If there is some offense in what I said, point it out; but if not, why do you strike me?” (John 18,23) Jesus was strong and did not “present the other cheek.” For He was reacting to an unjust act.

Paul encourages us to have this attitude by saying:

1 Timothy 5,22: “. . . and never make yourself an accomplice in anybody else’s sin; keep yourself pure.”

Not to become an accomplice, is knowing how to denounce. He who is silent, nods. We cannot remain silent before injustice. Otherwise, we are not true witnesses of Christ.

Our Father is Love, but he is also Justice. This is his true face.

Those who see only one side without acknowledging and living with the other, are in great error and fall into the trap of the Devil. They build a measure of justice with respect to their size, and thus move away from our Father. They fall into the wrong denounced by Paul:

Romans 10,3: “Failing to recognize the righteousness that comes from God, they try to promote their own idea of it, instead of submitting to the righteousness of God.”

Woe to those who make up their own petty justice, human, instead of growing to the level of the Justice of God.

And Paul insists by saying:

Romans 14,17: “For the kingdom of God does not mean eating or drinking this or that, it means righteousness and peace and joy brought by the Holy Spirit.”

Finally, Paul in his struggles and tribulations shares with us his wonderful testimony:

2 Corinthians 6,4-7: “Instead, we prove we are servants of God by great fortitude in times of suffering: in times of hardship and distress; when we are flogged, or sent to prison, or mobbed; laboring, sleepless, starving. We prove we are God’s servants by our purity, knowledge, patience and kindness; by a spirit of holiness, by a love free from affectation; by the word of truth and by the power of God; by being armed with the weapons of righteousness in the right hand for attack and the left hand for defense. . . .”

The “weapons of righteousness” are our strength. It is knowing how to handle the “sharp double-edged sword” of Truth and Justice, which comes from the mouth of Jesus (Revelation 1,16). This sword has the power to “slip through the place where the soul is divided from the spirit... it can judge the secret emotions and thoughts” (Hebrews 4,12).

Paul adds:

2 Corinthians 4,2: “We will have none of the reticence of those who are ashamed, no deceitfulness or watering down the word of God; but the way we commend ourselves to every human being with a conscience is by stating the truth openly in the sight of God.”

This manifestation of the Truth characterizes the Heavenly Jerusalem.

John finally summarizes the importance of justice in saying:

1 John 2,29: “You know that God is righteous, then you must recognize that everyone whose life is righteous has been begotten by him.”

## 4. Justice requires firmness

In the Revelation, Jesus rules “all the nations with an iron scepter” (Revelation 12,5).

The iron scepter is firmness in Justice. The Revelation invites the “victor” to wield the iron scepter in world events through prayer and personal commitment in private and public life, by the firm attitude vis-à-vis all unrighteousness (Revelation 2,26-28).

Firmness should also characterize us when it comes to remonstrate a brother who does not follow the Way of the Spirit. This is the teaching of Jesus and the Apostles in this regard:

Matthew 18,15-18: “If your brother does something wrong, go and have it out with him alone, between your two selves. If he listens to you, you have won back your brother. If he does not listen, take one or two others along with you: the evidence of two or three witnesses is required to sustain any charge. But if he refuses to listen to these, report it to the community; and if he refuses to listen to the community, treat him like a pagan or a tax collector. I tell you solemnly, whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven.”

Titus 3,10-11: “If a man disputes what you teach, then after a first and a second warning, have no more to do with him: you will know that any man of that sort has already lapsed and condemned himself as a sinner.”

2 Thessalonians 3,14: “If anyone refuses to obey what I have written in this letter, take note of him and have nothing to do with him, so that he will feel that he is in the wrong.”

Romans 16,17-18: “I implore you, brothers, be on your guard against anybody who encourages trouble or puts difficulties in the way of the doctrine you have been taught. Avoid them. People like that are not slaves of Jesus Christ, they are slaves of their own appetites, confusing the simple-minded with their pious and persuasive arguments.”

1 Corinthians 5,11-13: “What I wrote was that you should not associate with a brother Christian who is leading an immoral life, or is a usurer, or idolatrous, or a slanderer, or a drunkard, or is dishonest; you should not even eat a meal with people like that. It is not my business to pass judgment on those outside. Of those who are inside, you can surely be the judges. But of those who are outside, God is the judge. You must drive out this evildoer from among you.”

2 Corinthians 6,14: “Do not harness yourselves in an uneven team with unbelievers. Virtue is no companion for crime. Light and darkness have nothing in common.”

And the Revelation tells us of the heavenly Jerusalem:

Revelation 22,14-15: “Happy are those who will have washed their robes clean, so that they will have the right to feed on the tree of life and can come through the gates into the city. These others must stay outside: dogs, fortunetellers, and fornicators, and murderers, and idolaters, and everyone of false speech and false life.”

Therefore judge and condemn who is unclean or idolatrous and throw him out!

And when we put someone at the door, he will only be welcomed back when and if he shows deep repentance and good fruits, according to the words of Jesus:

Luke 17,1-4: “He said to his disciples: Causes of falling are sure to come, but alas for the one through whom they occur! It would be better for such a person to be thrown into the sea with a millstone round the neck than to be the downfall of a single one of these little ones. Keep watch on yourselves! If your brother does something wrong, rebuke him and,

if he is sorry, forgive him. And if he wrongs you seven times a day and seven times comes back to you and says, 'I am sorry', you must forgive him. . . ."

The condition is repentance, sincere and visible repentance.

In summary, openness, gentleness, understanding and spontaneous forgiveness between brothers finds its limit when the red line of the justice is exceeded. When this is the case, we must respond with force and firmness to break an evil spirit.

Paul knew this limit well, when he writes:

1 Corinthians 4,16-21: "That is why I urge you to take me as your pattern and why I have sent you Timothy, a dear and faithful son to me in the Lord, who will remind you of my principles of conduct in Christ, as I teach them everywhere in every church. On the assumption that I was not coming to you, some of you have become filled with your own self-importance: but I shall be coming to you soon, the Lord willing, and then I shall find out not what these self-important people say, but what power they have. For the kingdom of God consists not in spoken words but in power. What do you want then? Am I to come to you with a stick in my hand or in love, and with a spirit of gentleness?"

Paul knew how to distinguish between the red line and to have, if necessary, a firm and strong Spirit. He was acting through the power of the Spirit.

It is in prayer and spiritual maturity cultivated by many biblical readings and exchanges between brothers, that judgment can be acquired over time.

Because at some point, we need to know how to go into battle with the "armor of God":

Ephesians 6,10-17: "Put on the full armor of God so as to be able to resist the devil's tactics. For it is not against human enemies that we have to struggle, but against the principalities and the ruling forces who are masters of the darkness in this world, the spirits of evil in the heavens. That is why you must take up all God's armor, or you will not be able to put up any resistance on the evil day, or stand your ground even though you exert yourselves to the full. So stand your ground, with truth a belt round your waist, and uprightness a breastplate. . . ."

Justice is an armor that allows us to counter the arrows of the enemy.

Love without strength is weakness and swallows injustice. This is not Love.

Glory to our Father who has revealed to us by Jesus, the Incarnate Word, the true face of tender Loving, but also Justice.

The triumph of the heavenly Jerusalem will be Love and Justice:

Isaiah 62,1-4: "About Zion (spiritual) I will not be silent, about Jerusalem I shall not rest until saving justice dawns for her like a bright light and her salvation like a blazing torch. The nations will then see your saving justice, and all kings your glory, and you will be called a new name which Yahweh's mouth will reveal. You will be a crown of splendor in Yahweh's hand, a princely diadem in the hand of your God. No more will you be known as 'Forsaken' or your country be known as 'Desolation'; instead, you will be called 'My Delight is in her' and your country 'The Wedded'; for Yahweh will take delight in you and your country will have its wedding."

This is the marriage of the Lamb (Revelation 19,7) through the Bread of Life, for Isaiah continues this wonderful prophecy by saying: "No, the reapers will eat it and praise Yahweh, the harvesters will drink it in my sacred courts!" (Isaiah 62,9).

## 5. Messages received by Pierre 2

Message from 08.06.1971: “Be an iron hand in a velvet glove. And the iron hand must show My anger.”

Message from 04.21.1971: “. . . You will be the instrument of my righteous anger, Pierre I expect that your language by My Word, strikes without mercy when I’ll tell you and whenever I’ll tell you. . . .”

Message from 08.20.1971: “The Wrath of God that is not understood the Wrath of God that is not understood, will be revealed to all. Through you.”

Message from 09.05.1980: “Firmness”.

Message from 23.02.1984: “The peace I put in your head, be conscious of it. It reflects on your face and in your eyes. Communicate it to those whom I send you, by the look, a warmed look by the love of the heart. With this look you give life. With this look, you give death. Life with a look of love and tenderness. Death with a look of anger and condemnation, as Jesus did. Work this together. You will be recognized by this formidable and invigorating look.”

Messages of Jesus 27.12.1988: “May people see in you the unexpressed love from the mouth, but overflowing from the heart and the eyes. Not only love but depending on the situation, the strength, the anger or reprobation, the compassion etc.. This is how you make me present (through you) in the world, because it is me when it’s done with justice. I am eager to be recognized by you, in you, to hold you in my arms, my little children who are my great apostles on whom I can count on these End of Times. I bless you again and again and with all my heart. Nobody can defeat you because no one can defeated me and because you and I are one. Ponder these words well,. I convey them to you.”

Message from 22.11.1989: “. . . When I’ll see your interior apartment released from your point of view, then I can clarify my desire. When you’ll have understood, you will become the receptacle of my Spirit on earth. Then, your silence.. is more eloquent than any words. Then your eyes will weigh more than any argument This is how I want you to be:.. Worthy in silence in the face of those who rant vain great words, in the certainty that you will have the strength, the force that will shake the spiritual foundations among the men associated with the devil.

Let the events pass by looking at them from the balcony of your soul. This is how you become the nucleus acting mysteriously in the world, a celestial core that reflects fatally the divine rays against the satanic spirits and their agents on earth. You will effectively be the ‘Mystery of justice’ at work to undo the harmful effects of the ‘Mystery of injustice’ rooted in the world. You will be my Masons to build the indestructible Temple, my indestructible Temple.

Ask me for the grace to be as I want you to be.”

Message from 05.12.1990: “. . . You say, ‘Come, my Jesus, I love you and I’m waiting for you.’ I come just as I am. I love, but these days I’m angry too. I made you taste my Love, I also ask you to fill yourself out with my anger as Jeremiah did (Jeremiah 6,11). Because you filled with my anger, you must pour it onto the Gentiles (Jeremiah 25.15-38 / Revelation 16). Ponder this and especially put it into practice. . . .”

Message from 22.03.1993: “We need to train a generation that casts out demons with the attitude decried in 2 John 10 (“If anyone comes to you bringing a different doctrine, you must not receive him into your house or even give him a greeting.”) And may this generation shape another. This will be the Kingdom of God. The more docile we are to your teachings and your person, the more we will succeed.”

Message from 06.03.2006: “Look at the angry face of Christ.”

Message from 12.01.2008: “It is with anger and a stern face that Jesus said to them: ‘You are from your father, the devil, and you prefer to do what your father wants!!!’” (John 8,44)

Message from 17.08.2008: “His name comes up: Justice.”

BR (22.02.2013)

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