**The three necessary conditions in order to obtain the Kingdom of the Divine Will**

***‘The Kingdom of The Divine Will in the midst of creatures.  Book of Heaven.  The call of the creature to the Order, the Place and the Purpose for which he was created by God’***

**PASSAGES ON THE THREE NECESSARY CONDITIONS IN ORDER TO  
OBTAIN THE KINGDOM OF THE DIVINE WILL FROM THE BOOK OF HEAVEN**



**Our Lord Jesus Christ to the Servant of God, Luisa Piccarreta, The Little Daughter of the Divine Will:**

**VOLUME 30**

**March 20, 1932**

***Three necessary conditions in order to obtain the Kingdom of the Divine Will.  How all live in the Divine Will.  Different way of Living.***

I was thinking about the Divine Will, and was saying to myself:  “If Our Lord Loves so much to make known a Will so Holy, and He wants It to Reign in the midst of creatures, why, then, does He want them to pray in order to obtain It?  Once He wants to, He can give It, even without so much praying Him.”

And my sweet Jesus, surprising me, told me:  
“My daughter(Luisa), to know My Divine Will is the Greatest thing that I can give and that the creature can receive; and Its Reigning is the Confirmation of Its Great Gift and the carrying out of Its Will that was known.  Therefore, it is necessary to ask for It; by asking for It, she disposes herself, she forms within herself the Royal Palace in which to receive It; by asking for It, she acquires the Love in order to Love It, she acquires the qualities of Sacrifice that are needed in order to possess It.  And as one asks for It, the human will loses its ground, it is debilitated, it loses strength and disposes itself to receive the Dominion of the Supreme Volition; and God, seeing Himself prayed, disposes Himself to give It.

“It takes the dispositions of both sides in order for Us to give Our Celestial Gifts.  How many Gifts do We want to give!  But because they are not asked for, We retain Them within Ourselves, waiting to give Them when they are asked for.  By asking, it is as if commerce were opened between Creator and creature.  If one does not ask, the commerce is closed, and Our Celestial Gifts do not descend in order to put themselves in circulation on the face of the earth.  Therefore, the first indispensable necessity in order to obtain the Kingdom of the Divine Will is to ask for It with Incessant prayers, because, as they pray, so are We reached by little letters—now of solicitation, now of supplication, now of the agreement that they want to make with Our Will, until the last letter comes, of the final accord.

“Second necessity, more indispensable than the first, in order to obtain this Kingdom:  it is necessary to know that one can have It.  Who can ever think of a Good, desire it, love it, if he does not know that he can obtain it?  No one.  If the Ancients had not known that the future Redeemer was to come, no one would have given it a thought, nor prayed, nor hoped for salvation, because the salvation, the sanctity of those times, was fixed—centralized in the future Celestial Savior.  Outside of this there was no good to be hoped for.  To know that one can have a Good forms the Substance, the Life, the nourishment of that Good in the creature.  Here is the reason for the so many Knowledges about My Will that I have manifested to you—that it may be known that they can have the Kingdom of My Will.  When it is known that a Good can be possessed, arts and industriousness are used, and the means to obtain the intent are employed.

“The third necessary means is to know that God wants to give this Kingdom.  This lays the foundations, the sure Hope in order to obtain It, and forms the final preparations in order to receive the Kingdom of My Divine Will.  When a Good is wanted and longed for, to know that the one who can give it already wants to give it, can be called the last blow of Grace, and final act, to obtain what is wanted.  In fact, had I not manifested to you that I can give and want to give My Divine Will as Dominating and Reigning in the midst of creatures, you would have remained indifferent like everyone else toward a Good so Great.  So, your interest, your prayers, have been effects of, and Births from, what you have known.

“And I Myself, when I came upon earth, during the thirty years of My hidden Life—it can be said that, in appearance, I did no good to anyone, nor did a single one know Me.  I was, yes, in their midst, but unobserved; all the Good unfolded between Me and the Celestial Father, My Celestial Mother and dear Saint Joseph, because they knew He who I was; everybody else—nothing.  But when I came out of My hiding place, and I openly made Myself known, saying that I was truly the Promised Messiah, their Redeemer and Savior, even though by making Myself known I drew upon Myself calumnies, persecutions, contradiction, anger, hatred from the Jews, and My very Passion and Death, with all these evils that rained down upon Me like pouring rain, it came to be that I, by making Myself known, affirmed who I was in Reality—the Eternal Word descended from Heaven in orderto save them.  And this is so true, that as long as I remained in the house of Nazareth, not knowing who I was, no one told Me anything, nor did they slander Me or do Me any harm; as I revealed Myself, all evils swooped down upon Me.  But this, making Myself known, was necessary, otherwise I would have  
departed back for Heaven without accomplishing the Purpose for which I had come upon earth.

“On the other hand, by making Myself known, even though I drew so many evils upon Myself, in the midst of this chasm of evils I formed My Apostles, I announced the Gospel, I performed Prodigies, and the Knowledge of Me instigated My enemies to make Me suffer so many pains, to the point of giving Me death on the Cross.  But I obtained My Intent—that many would know Me in the midst of many who did not want to know Me; and the Fulfillment of My Redemption.  I knew that, by making Myself known, the perfidy and pride of the Jews would do all that to Me, but making Myself known was necessary, because a person, a Good, if it is not known, is not bearer of Life or of Good.  The Good, the Truth, not known, remain hampered within themselves, without fecundity, like many sterile mothers whose offspring ends with them.

“See, then, how necessary it is that it be known that I can give the Kingdom of My Will, and that I want to give It.  I can say that it enters the same necessity as that of making known that I was the Son of God who came upon earth.  It is yet true that many, in knowing this, will repeat what they did to Me when I made Myself known as the longed-for Messiah:  
calumnies, contradiction, doubts, suspicions, scorns, as indeed they have done already, as soon as the beginning of the printing showed signs of making My Divine Will known.  But this says nothing; it is the Good that possesses the Strength that wounds evil; and so creatures, and hell, feeling wounded, arm themselves against Good and would want to annihilate Good, as well as she or he who wants to make that Good known.  But in spite of everything that they wanted in the first beginning—having as though suffocated, upon Its wanting to rise, the Knowledge of My Will and Its wanting to Reign—yet It did take Its first Steps, and what some did not believe, others have believed.  The first Steps will call for the second, the third, and so forth, although those who will raise contradiction and doubts will not be lacking.  But it is of absolute necessity that My Divine Will, and that I can give It, and that I want to give It, be known.

“These are the conditions without which God cannot give what He wants to give, and the creature cannot receive it.  Therefore pray, and do not hold yourself back from making My Divine Will known.  Time, circumstances, things, people, change—they are not always the same; therefore, what is not obtained today can be obtained tomorrow—to the confusion, however, of those who have suffocated a Good so Great.  But My Will will Triumph and will have Its Kingdom upon earth.”

Then, I continued to think about the Divine Will, and I abandoned all of myself in Its Divine Arms; and my beloved Jesus added:  
“Good daughter, you must know that My Divine Will possesses and contains everything within Itself—all the Joys, all the Beauties; everything comes from It, and without dispersing anything, It contains everything within Itself.  It can be said that It carries everyone and everything within Its Immense Womb of Light.  So, all live in It—with this difference:  
that one who, with all her will, wants to Live in It and lets herself be subdued by Its Dominion, Lives as daughter, and, as daughter, is constituted Heiress of the Joys, of the Beauties, of the Goods of her Mother, in such a way that this Divine Mother is all intent on embellishing, enriching, and making her daughter rejoice; while one who wants to live of human will and does not let herself be subdued by Its Dominion, lives in this Holy Will, yet lives, not as daughter, but like a stranger, and all the Joys convert for the creature into bitterness, Riches into poverty, Beauties into ugliness.  In fact, by living like a stranger, she lives as though apart from the Goods that My Divine Will possesses, and, rightly so, she deserves to possess nothing Good; her human will that subdues her gives her what it has—passions, weaknesses, miseries.  Nothing escapes My Divine Will—not even hell; and since they did not love It in life, living like members detached from It—but always inside, not outside—now, in those gloomy prisons, the Joys, the Happiness, the Beatitudes of My Divine Will convert into pains and into eternal torments.  Therefore, the Living in My Will is not new, as some believe—all live in It, good and bad; if something can be called New, it is the way of Living, recognizing It as continuous Act of one’s life, giving It Dominion in all of one’s acts.  In fact, the Living in It is the Sanctity of each instant that the creature receives; it can be said that she grows continuously in Sanctity—but Sanctity fed by My Will, raised together with It; so, she feels My Will as Life more than her own life.

“On the other hand, one who does not Live in It, though she is there inside, does not recognize It in each of her acts, and Lives as if she Lived far away from It and did not receive the continuous Act of Its Life, even though she does receive it.  In this way, not the Sanctity of Living in My Will is formed, but, at most, the sanctity of circumstances.  So, they remember about My Divine Will when a need, a sorrow, a cross, oppresses them.  You hear them exclaim: ‘The Divine Will be done.’  And in all the rest of their lives, where was My Will?  Was It not already with them, contributing to all their acts?  It was here, but they did not recognize It.

“It happens as to a mother who lives in her palace, and who has given birth to many children.  Some of them remain always round the mother, who instills in the children her noble manners, nourishes hem with delicate and good foods, dresses them with decent clothes, entrusts o them her secrets and makes them heirs of her goods.  It can be said that the mother lives in the hildren, and the children in the mother; they make each other happy, and love each other with inseparable love.

“The other children live in their mother’s palace, but are not always around her;  
they find pleasure in living in rooms far off from that of the mother, therefore they do not learn her noble manners, they do not dress with decency; the foods that they take do them more harm than good; and if sometimes they go to their mother, it is not out of love, but out of need.  Hence, the great difference between these two kinds of children; but in spite of this, both the first and the second live in the palace of the mother.  So it is—all live in My Will, but only one who wants to Live in It Lives as a son with his Mother; all others, even though they live in It, don’t even know It; others live like strangers; others know It to offend It.”