

The Word of God at The Synod of the Saints Archangels Michael and Gabriel

The Word of God comes on the clouds of archangels. The Lord comes carried by the wings of His glory. I come to you, Israel, so that you may be, as I am He Who is. Amen. I come to you, as you are for Me, house and board and comfort, My people. I come with the wisdom from above, so that you may have from above and to be known that you are from God; so that the world may know that I have a people of disciples that I scatter from place to place the seed of the kingdom of heavens.

I come to you with a feast, Israel; I come with light. Let there be light! Amen, amen, amen. Let there be light and let this day remain. In the beginning God made the light and in the end the Lord came as light, so that the man may have light from the Light, word from the Word, as the Word is light. Let there be word; let there be light as in the beginning. In the beginning was the Word, and in the end the Word is the One Which was in the beginning. The light is in the beginning and in the end, as the beginning is in the end.

You should know My people, Israel, that the Lord, your God, made light upon you, so that you may be seen as light. I stay with you into My hand and I carry you among the people, so that it may be light upon the people. As the man stays with the candle in his hand to see what he is looking for, the same way I stay with you in My hand, and I announce you as wisdom from God, as I worked you before Me with wisdom, to find what I lost in the beginning. In the beginning I created the light, and I worked with it for the good of the man, and after that, I created the man to have him in the good, as it is not good for God to be alone, and that is why I created the man to match God, after the image and likeness of God. I made light out of you, My people, as after I created the man to have him and for the man not be alone, the man left Me alone, and I since then I have been looking for him; I look for him to find him and to place him in the good, to place him in Me. I come with the wisdom from above to put it in you, Israel, and to have you as light in the time of darkness, as the man fell and became darkness. The man became darkness and hid into it, and the man gets up and says that he is wise. But I made you light, My people, and I have always advised you to flee from the wisdom, which comes from the man, as the man became darkness before Me. The man fell from heaven on earth, as the darkness is the devil that takes the stars of the sky and throws them down onto the earth, and I have been looking through the dead and took you out and gave you life, Israel; and I gave you face, son, and I made light upon you as in the beginning, and I stay with the light into My hand and look for the man as the woman who lost her drachma was looking for her lost drachma. I am the wise Man, Who casts His net into the sea; Who casts the kingdom of heavens on the earth to catch the lost one into it. The kingdom of heavens is a net cast into the sea, which gathers all kinds of fish, and the fishermen draw it to the shore and choose those that are good, and they throw the evil ones into back into the sea.

My Father sent Me on the earth to make you, Israel from the end, to go with you as light into the world, son, and to call into being those that are still not; and I called you a chosen vessel, as I put a birth from above upon you, to be from heaven on the earth, and so that the earth may have light and to be seen into the darkness.

Oh, what does the man want to say, My people? The man has been saying for seven ages, but what really does he want to say? Who understands what he says? The wisdom of the man quarrels with God, but He, Who is, comes and turns the light into the darkness, for the man made the darkness and hid into it. I made of you light into My hand, Israel, as I am the Lord, Who can do it. As the man stands with the candle into his hand to seek the lost drachma into the darkness,

the same way I stand with you into My hand and seek what I lost. I look with the light into My hand to find what I lost, and I will rejoice with the entire heaven when I find what I lost.

Oh, it is not good for the Lord to be alone; but it is good to be with the man. It is not good for the man to be alone, but it is good for him to be with the Lord, My people. That is why I gave you birth from above in a time of great pressure, of great darkness, (*The spiritual darkness from under Ceaușescu's communist dictatorship, r.n.*), and I called you light from the Light, so that its sons may have light, as the darkness stays on the earth and the earth is full of its sons; that the Light may also have sons. The wisdom from above is light from the Light, light over its sons. It is not good for the man to work alone into the darkness. Let the man receive light and work with it, so that he may not be alone. I become word on the earth, so that the man may receive word, as the word is God's mystery, as everything that is made to be, is made by the word, not by man; by God not by man, but let the man receive light, as it is not good for the man to be alone in the darkness. The people can hardly see the Light, Which comes from heaven over the darkness; the people can hardly see God, as the languages are confused on the earth, and the heaven is not seen on the earth.

Solomon asked for wisdom, but he had remained committing the sin of the man who fell from the eternal life and did not follow the wisdom. It was not Solomon's wisdom that should have remained, for if it had remained, Solomon would have been wise. But the wisdom is not Solomon's, rather it is God's, Who came to speak to Solomon the word of wisdom against his sins. However, wisdom was of no use to Solomon, because he did not put it on his life. He, who confesses his sins as sins, is discharged of the payment of his sins, and he, who does so, loves eternal life. The eternal life means cleansing of sins; it means the man above the fleshly nature. When the Lord has to proclaim a word for the man, then He washes out His hands; however, the Lord sees the haughtiness and the fall of the man ahead of time, the lack of eternal life in the man.

Oh, how good it is, Israel, son, how good it is for the Lord to speak upon your healthy mind, to the glory of His word! How bad it is under the heaven for the Lord to speak upon your sick stature, son, to the sufferance of God's word, Who struggles with a word of life over the death from the man. Oh, I have mercy on the one who plays with death; I have mercy on the one with a human mind, Israel, and that is why I made you light from Me, to heal the hypocrisy in the man. What is hypocrisy, son? The worldly man does evil openly and is clean in his heart, but the Pharisee, who calls himself God's man, does evil on the sly, for if he does it openly, he will lose his garment that he covers with, and that is why I told you, Israel: „**Beware, son, of hypocrisy, of the yeast of the Pharisees**”. God cannot be sold but by Judas. The hypocrite cannot be but the one, who stays under the name of the Christian, of the teacher of the heaven on the earth. The worldly man does evil openly. The Christian man hides with the evil that he does, as he is Christian, and it is no need to be seen that he does evil things.

But to you, Israel, I give you wisdom from above as an example of the kingdom of heavens, which calls out on the earth. The true wisdom in the man is this: the man has to deny himself and no longer be himself, but Christ should be instead. Hear Israel, what your Shepherd speaks! He, who wants to be with Me, should deny himself; he should deny himself even during the time of his prayer, as this is what I said: **«I do not do My will, but My Father's will, the will of the One, Who sent Me»**. Oh, let the man deny himself and then take up his cross and follow Me, as if he does not deny himself, he cannot follow Me. What does it mean, son, that the man should deny himself to have his way with Christ? Behold, I took up My cross and I follow My Father, after My Father's will, not after My will. This is what it means for the man to deny himself. This is what I said: **«I do not do My will, but the will of the One Who sent Me»**. He, who wants to follow Me, let him deny himself, and if he does not deny himself, he does not want to follow Me; he cannot be My will if he does not deny himself. Solomon spoke the word of the wisdom

but he did not deny himself. He did not listen to God. He listened to himself, and he did not take up his cross to follow Me. This is with every man who worships himself, the idol, his carved image, his own self, sons. If Solomon had loved Me, He would have followed Me, he would have taken up his cross and would have loved Me if he followed Me, but he loved himself; he listened to his own self, and prayed to God to give him wisdom to judge his people.

Israel, dear son, how beautiful is the man who denies himself, how beautiful! There is no greater wisdom than this wisdom. He, who does not deny himself, does not have any cross, and the cross is the man's denial of himself. Woe to the man without cross! That one is not, and he has no one to be through. He, who is, is through the cross, through the denial of himself, son. I have come to you with the wisdom from above, as Verginica prays to Me to build a house of wisdom in you, so that you may be. I have spoiled you with the light of My word, so that I may ask for your obedience, My people, and that I may help you to deny yourself and to stay through Me; to stay in obedience and to have a cross as I had. I did not do My will. Not I, but My Father wanted to come as Man on the earth, to be crucified and to do His will; My Father's will, not Mine. Behold, Israel, this is the wisdom and it is one: the man to deny himself. Who is he that denies himself? It is the one who takes up his cross and goes on the way with God. The one, whom you do not see under his cross, is not denied himself. I, the Son of God, denied of My own self and I did the man's will, as the man's will was to be crucified on the cross. This is what the man asked; to be put on the cross, and I submitted as the one who denies himself. I promised that I come to you with a lesson of wisdom from above, and I came, My people. I stay on the clouds of archangels; I stay on the sky of angels and speak My wisdom upon you. I was the One, Who denied Himself taking up His cross and following in obedience, and he, who wants to be like Me, let him come to Me, deny himself and to come taking up his cross, taking up with him his self denial. The self-denial is the cross, for the cross is nothing else. There is no greater wisdom to call out among the sons of the people than this wisdom.

The man's will is called sin; it is called the sinful man. He, who sins, is an ugly man, a man with a gloomy face, a hidden man, a defeated man, an inward man, who knows that is guilty. What is a hypocrite man? A hypocrite man is the Christian who sins, as that one hides himself with his sin, and his face becomes gloomy. The Christian with a clean heart is beautiful in his face and in his heart; he is calm in his voice and has brotherly love; he is calm in his behavior and clean in his heart.

You should beware, Christian, of the Pharisee's yeast; you should beware of hiding into yourself, of hiding your sins committed in the darkness, that is into hiding, not into the open like the world, which sins shamelessly. Keep away of hiding into yourself, son, as this kind of hiding is called hypocrisy; only for the Pharisees, only for Christians, sons. The world sins openly and sickness, sons. I told you to take care of your health, of your self-denial, to take care not to lose it, as it is eternal life in man. You, sons of Israel, should be healthy children, as God's sons are the wisdom from heaven on the earth; they are new people, born from above, born of God's word at the voice of the heart's faith, for Abraham was considered faithful when he was not yet circumcised, and his circumcision was a sign from God, because Abraham listened to God. At the voice of your heart's belief you are born from the word above, from God's word, Israel, people chosen to be, so that I may have a people. I placed upon you watchmen and workers taken out of your midst. I placed some for the gift of the wisdom that they have from above; others, for their love for God; others for their obedience, so that you may have an example and to become like the wisdom from heaven, My people; and some of you, I put as workers to become used to the work of the Lord, to get used to the work of the Lord doing the Lord's work, as any disciple learns from his teacher.

My people, you should value My coming to you; you should value My word, Israel, as he who values it, receives life in it. I can hardly come as the evil spirit is hostile to Me and to you,

but I come, as I am He, Who can do it. I come to you, so that I may be light in the darkness from you, My people, as I created the light in the beginning and with it I created the man's good, and after that I created the man to have him in the good, as it is not good for the Lord to be alone. I made light out of you over the earth, Israel, as it is not good for the man to be alone, alone without God; it is not good for the man to leave Me alone, and behold, I seek the man to be with him, for the man fell and became darkness. The man created the darkness and hid into it. The darkness is a devil that throws on the earth the stars of the sky. I gave you light, Israel; I took you out of the dead and I created you a new man and I put you into the candlestick, to give light with Me over the earth, My people. The love of My word spoils you, son Israel, as a mother comforts her sons, as it is written into the Scriptures: ***«As a mother comforts her sons, so will I comfort you too; and you shall be comforted in Jerusalem, and your heart shall rejoice and you shall flourish like the tender grass».***

Those, who stay into My name over the people, do not do My will before Me, as the people love themselves. He, who does not receive Me, does not deny himself and that is why he cannot receive Me.

Sons anointed in the garden of the word, you should be careful sons, as My word is a great wisdom over Israel, and he, who does not deny himself in Israel, is dead among the living. Be careful on the living; be careful of the life of the living ones, to know what the wisdom from above is. Blessed is the son who gives Me work with the word from above, at the will of his heart. Work the word from the Word, God from God, and no other kind of word. Work as I work, as I work fulfillment of word. Let Israel learn well; let him learn God's work and let Israel work out God and witness God.

What is calumny, Israel? What is calumny? What is discontent, son Israel? See, son, what these are and let them not be into the Lord's people. What is self-denial, child Israel? This is wisdom from above over you, over your body and spirit, Israel, My relative, My people who meet God in His coming. What is My coming, My people? Oh, you should learn this work, and let Me always find you in it, so that I may come, for I make of you heaven and place of My rest, and I come with those that are Mine; I come there where My kingdom is.

Oh, how beautiful the angel celebration is! How beautiful you are, little garden of My word! It is a beauty of angels upon you today. A retinue of angels and archangels goes today in Israel, as I also go into the middle of Israel, with the sons of the garden. I go and give Israel fresh love, warm food, living water, so that Israel may have eternal life, and to have it abundantly.

Sons from the garden, stand into My name; stand before Israel and breathe word upon it. Breathe Holy Spirit over My people, as I placed you before My people and before Me on behalf of My people, so that Israel may come to Me; to come to Me through the gates. Let Israel come to Me; let him come to Me, as I also come towards him, and may My coming to Israel be blessed, and let him who hears say: ***„Come, Lord, come!”***. Amen. And I say: Come Israel to make light! Come to go and to work out light! I made light out of you, as I said to be light, and it is light. Amen, amen, amen.

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