

## The Word of God<sup>1</sup> at the feast of the Saint Hierarch Spyridon<sup>2</sup>

My godly sufferance becomes word and I cry with the sigh of My word and I knock at the gates and I come into the book with the voice of a thunder standing with the saints and with the angels above, in the sky of the little garden of the word. Amen. I find those in the gates watching for Me because I told them that I would come.

The world celebrates its feast without God in the name of My birth as a baby on earth, **for the world replaced the feasts<sup>3</sup> of the Lord and of His saints**, and I with you, My people, Jerusalem of today, celebrate the feast of the miracle doer, the bishop Spyridon, with a great host of heavenly bishops between earth and heaven. (*See the selection topic: „The changing of the holidays – renunciation of faith”, r.n.*)

Receive strength and receive power, children from the gates. Submit yourselves, sons. Amen, amen, amen. In the name of the Father and of the Son and of the Holy Spirit, I give you life in order to give it further to My people, for the people who have the Lord as their life is not overpowered, but on the contrary, their enemy is overpowered. Amen.

In the time when the Israel's enemies came to invade and to subject it, the water stopped them to make them bow before those whom they wanted. However, I, the Lord, woke up the wise and good Judith, and I had My Spirit come down upon her, and she stood up through Me and then she prayed asking Me to help her overcome the enemy, for the people did not have water, sons, and the people prayed to Me with pain and fear at the sight of the enemy army which surrounded it. However, seeing then its difficulty and thirst, I brought salvation to its prayer. Amen. **My people, I do not stop My spring upon you, for you are the one who pray for your life from Me, and I become a spring upon you and you have life. Amen.**

My Spirit full of power tells you, children from the gates, that I bring life to My people, for I come in through the gates to it, because I am God and I am the Good Shepherd and I do not jump on the other side but I bring water and life to My people through the gates.

Drink of My spring, children who want the salvation, which comes from Me by the spirit of obedience, sons. Drink and be My life on earth among the people and be content with giving glory to the heaven, which does not let you perish from thirst or hunger, for when the water is taken from a people, it dies, sons. However, I am the One Who is able to do everything that I have to work over the earth in My days of victory, that came to the faith of the faithful ones who stay

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<sup>1</sup> God's Word in „Holy Citadel New Jerusalem” monastery, Glodeni – Romania, redactor note.

<sup>2</sup> Translated by V.B.

<sup>3</sup> The Church Calendar (in Romania) up to 1924 was the same as that of Nicaea, based on severe apostolic canons, but in 1924, the Scripture of the prophet Daniel was fulfilled: **«the people made bold to even change the times»**, when the primate metropolitan - of that time, Miron Cristea, (*Primate metropolitan* = (in the past) a title given to the first metropolitan of a country; today it would be equal to that of a patriarch) introduced the Gregorian Calendar (Catholic) as result of a „pan-Orthodox” congress that took place in 1923, in Constantinople. At that congress, the patriarch of that time, Meletie, proposed the acceptance of the „revised” [Julian Calendar](http://en.wikipedia.org/wiki/Revised_Julian_calendar), ([http://en.wikipedia.org/wiki/Revised\\_Julian\\_calendar](http://en.wikipedia.org/wiki/Revised_Julian_calendar)) which was in accord with the Catholic one for a period up to the year 2800 and „it was allowing that all the feasts to be celebrated at the same time with those of other confessions”. **«... and he shall wear out the saints of the Most High and he shall think to change the times and the law...»** (Daniel 7/25), r.n.

before Me, and bring down on earth the spring of life and repentance for the forgiveness of the sins. Amen.

Whoever does not want to drink is not forced and that one carries himself in his back, because it is not possible otherwise, as it happened in the time of John, the Baptizer, when he baptized people with water for the forgiveness of their sins, and the people and the tax collectors were sure of God's justice being spread all over the earth, and they were baptized with John's baptism. But the Pharisees and the teachers of the law violated God's law in themselves not being baptized by John with the baptism of repentance for the forgiveness of their sins. And then I said: **«For John the Baptizer came neither eating bread nor drinking wine, and you say, 'He has a demon.' The Son of Man has come eating and drinking and you say, 'Behold a gluttonous man, and a drunkard; a friend of tax collectors and sinners!' But wisdom is justified by all her children!»** Amen. (Luke 7:33-35)

Oh, sons, this is what the man does. The man does not bow for those that are great in heaven, and that is why I said that the great things from heaven die for those, which are little on earth, but you should love the heaven, for those on earth separate you from heaven if you love them, and those that are great from heaven die for those that are little on earth, and no one understands this, and the Pharisees and the teachers of the law cannot bow, because they are not humble as the humble David was. Oh, why am I the Son of David? Because David humbled himself for the forgiveness of his sins and he was a humble man for all his sins and he was not like the Pharisees and like the teachers of the law, who in the time of the prophet John, neglected God's will in themselves by not becoming humble for the washing of their sins.

Oh, My people, I am the humble God and I belong to the humble people, and I am with them, and I give them of My spring to all those who want to drink of it for their life. Amen. I humble Myself before Adam, because he could not humble when he sinned because the haughtiness of his mind and because of the disobedience which comes from unbelief, sons. I came humbly into his way and I asked him where he was and I let him down gently for his mistake against his own life, and then they blamed each other, and I humbled Myself in vain before him. He who does not believe unless he sees, that one does not become humble afterwards either, but whoever is humble, humbles himself with the help of the honest faith and then by his obedience. Amen.

I humbled Myself even before Cain, both before he went wrong against his own life and after that he went wrong. I humbled Myself and let him down gently when I saw in him the sin of hate against his brother, which was seen on his countenance, a face that was not a sad one. I humbled Myself again after his evil deed but I did it in vain, for the man who hides himself from God in his own self, cannot humble himself.

I also humbled Myself when I was called at the table with the Pharisees and I spoke with them about My humility to learn from it and this is what I told them: **«When you are invited by anyone to a marriage feast, don't sit in the best sit, since perhaps someone more honorable than you might be invited by him, and he who invited both of you would come and tell you, 'Make room for this person.' Then you would begin with shame, to take the lowest place».** (Luke 14: 8-9) And then no one among them sat down and neither did I, the Lord, because I was humble, and I went there only to give them a lesson of humility, and not to sit at their table. The first place belongs to the Lord, but I did not sit on it, but rather I taught them the spirit of humility and their place at the table and the place of the Lord at the table, for He is the great One, and He must have the honor of the first place at the table. Amen.

I had always, always humbled Myself on earth, for the man to learn humility from Me, because until you tell him and then show him, he is still able to exonerate himself, for the man is not humble. He who does not have love for God has no humility at all and that one carries himself in his own back, and I, walking near him, urge him towards humility, to repentance, to faith against the day of his judgment when he will no longer have time for humility and repentance.

The humble one shows what he has in him and he remains as a memorial on earth and in heaven and I have [bishop Spyridon](#) on this feast with you, a humble apostle and a humble man in his time as a man, and then My apostle, and I told you that the saints had been waiting for My coming with them so that they might show the crying of their joys for My coming with them, for the groan of the earth tears the heaven, and those in the graves cry out to Me, “*Until when, Lord?*” and those who hear Me and them and the saints speaking from Me over the earth, obey being astounded by this time, by My crying full of sighing over the earth, by My voice like a thunder, subjecting those from under the burden of My coming, which raises the dead from the tombs, and which makes the saints groan over the earth once with My groaning full of pain after the man. Amen, amen, amen.

— *And as for me, groaning Lord, how shall I disburden You of Your sighing? Lord, as long as I was on earth in the time of My flesh, I lived only within a spirit of humility on earth. Lord, I could not live and I could not love anything else but humility, for Your Spirit rested on me, and I worked as You did between me and man, and I showed the man what You also showed him: humility Lord, the sweetest life between heaven and earth. Humility carries sufferance in it for Your way and it is no longer the man but Your way to the humble man, and a way of the humble man to You, Lord of the humble, Son of David, the humble One for him and for the man, because it was for his humility and for his sufferance for Your love that You found him and strengthened him and then he called You to be the helper of his life, and You rebuked his sons with an iron rod and with beatings, but You have not taken away Your mercy from him because of his humility and because of his love and You said: «His seed will remain forever and I will also appoint him My firstborn, the highest of the kings of the earth and he will call to Me: ‘You are my Father, my God, and the rock of my salvation’». (Ps. 89:26, 27<sup>4</sup>) Amen.*

*Oh, humble Lord, the son of David, Who prophesied about You through the humble spirit, by its repentance and humility! You are the Lord of those who love You with humility and love, showing on earth You humility by which You have always bowed before the man. Oh, how much I have longed all the time to confess You and no longer to be ashamed to humble myself because of Your confession! I did great miracles and I believed with a big humility that You were perfecting Yourself by My pain for You from those who did not believe, by my humility, through which I confessed You as true God, and Who are proved out with Your great name, which I confirmed among the unfaithful ones who became scribes and bishops, but they were only Pharisees and did not love the fulfillment of the law of life and they did not humble, and like those in the time of John the Baptizer, they neglected Your will in themselves against Your justice which had been preached over the earth for the faith of the people who came to be baptized being washed by repentance.*

*I bow with humility as You did, my Teacher, and I tell everybody that humility is God’s face inside man and that You have been humbling before the man even since You created him and then down to the generations of his sons, who did not see You because of their haughtiness and*

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<sup>4</sup> 89 MT - the Masoretic Text = 88 LXX - the Greek Septuagint, r.n.

*because of their unbelief, and because they did not see You, they did not humble and do not humble, and rather they violate Your will in themselves by not giving themselves to Your justice, which has been preaching over the earth. This is what it had happened to me with those who posed as bishops and teachers, who came together, and in the midst of whom I went as the one who was humble, and my humility made them ashamed and they tried to hide their shame punishing me. However, with the power of my humility and faith in You, I put their unbelief to shame by Your power, which was working out miracles at the voice of the love of my heart full of the longing of Your confession on earth, the one full of the man's longing, like You, Lord, for You sigh after the man and the man does not see you, and he does not believe You and he does not humble in himself to do Your will.*

*Your word, Lord, comes with difficulty on earth, and the saints cry for Your mercy that comes due to the man's unbelief, and the time is hard, Lord, and it has been pressing down even harder on the shoulders of those who have brought You down on earth to speak the word of Your coming as two thousand years ago, with greater power and justice, for You have found faith, unheard of through the times, that has been working out Your coming, Lord.*

*Oh, have mercy on those who are painful and crushed by the cross of Your coming, Lord, Who are burdened from the man who is not humble, who carries himself in his own back instead of taking Your yoke, for You said that Your yoke and Your burden are easy and the man's are heavy, and that is why the man does not humble, for he carries himself in his back and he lets You down and turns his back to You. However, we, all the saints and the fathers who gave birth to disciples, disburden You by becoming humble like You before the people for their way with You, but let them also disburden You by their humility in them, for they have in the Scriptures another example of what humility and not humility are, and we exhort them to get wisdom from the Scriptures and no longer wait to be taken by surprise by the time that they will not know and when the weak will cry because of their haughtiness that was born in them because of their unbelief, and because of their ignorance of God, Lord.*

*And as for you, painful sons, who carry the pain of the Lord's coming, let yourselves be seized by His sighing and stay humble and work out a spirit of humility, so that the Lord may be great from you over the earth. Rejoice sighing for great is the man's unbelief, and we and you cry with the Lord, looking for and earnestly desiring His coming. Exhort one another to watching, for the devil to grow less, because God is He Who is and the devil will fall because he wants to bind you in weakness in order to prevent the Lord from His coming, but the Lord, the One Who is humble in you, will put him to shame and the Lord will be able to work out His plan, and you will also be able to work with the Lord, humble children and deprived of powers. Amen.*

*The saints of the heaven praise your faith, but let your humility be the work under the cross, because I, from the host of the bishops of the holy heaven and who have overcome over the earth, bring to you with humility the blessings of the days of the Lord's coming, for you are great because you are small, and the Lord's humility is the gift in you, the miracle which brings the Lord as word on the earth, the faith and the love which waits for the Lord, Who comes and Whom you bring down, because He dines with those who humble themselves under His burden, being thankful and loving and being loved by all who are the Lord's heaven. Amen, amen, amen.*

— Oh, My people, the synod of the saints and the fathers strengthen you to be able follow humbly and to be working for the Lord's coming. Bow to one another in humility, sons, for I taught you beautifully and sweetly in a day of the feast of the bishops. Amen.

The bishop Spyridon, the one with a humble spirit, who worked nothing else but with love and affection and mercifulness, ask him to your help, children of My coming. The humble spirit will teach you in everything, everything that I want you to be. Exhort one another for an honest faith and for a spirit of humility and let the son not go down among you. Amen. Be workers and work while it is son, so that the son may not go down among you. Do not forget to read the Scriptures, as My mother, the Virgin, read them, for I will come with the feast of My birth in it and we will speak about pain, about love and about humility and we will comfort each other in pains, sons without any joys.

I am the One Who gives you the spring of living water, for the people that have got water has something to cleanse themselves with, and they have something to drink of, and they have life from heaven and they are not overcome, but they are humbled instead, and I, the Lord, am well pleased with them, because the one who is as humble as I was, is My love, and I am his love, and blessed is the one who knows Me, for that one works and does not violate My will in himself because of his will, but rather he humbles himself according to My image and after My likeness and according to that of My saints', who have confessed Me with humility giving Me all the glory, all the honor and all the worship, for I am the humble One and I am He Who is, and I am, humbling Myself before the man for this is how God is. Amen, amen, amen.

[25-12-2003](#) (12.12.2003 - Old style / after the Julian calendar<sup>5</sup>)

*Text **emphasis in bold** belong to the redactor (editor).*

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<sup>5</sup> **Old Style (O.S.) and New Style (N.S.)** ([http://en.wikipedia.org/wiki/Old\\_Style\\_and\\_New\\_Style\\_dates](http://en.wikipedia.org/wiki/Old_Style_and_New_Style_dates)) are sometimes used with dates to indicate either whether the start of the Julian year has been adjusted to start on 1 January (N.S.) even though documents written at the time use a different start of year (O.S.), or whether a date conforms to the Julian calendar (O.S.), formerly in use in many countries, rather than the Gregorian (N.S.)

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