

The Word of God at the synod of the saint John, the Baptist
(Excerpt)

... Oh, the mystery of comfort is with the man who puts My word upon him, the greatest comfort. And now, in the last days, I have brought the comfort on the earth, I have brought the mystery of the heaven, My word with man, that I Myself may comfort the man and to give him power to come back within the mystery of comfort, for the heaven is the comfort itself, the mystery of the comfort of the garden of life and the life from the garden, **the eternal life upon man, and I am bringing it now on the earth to man. Amen.**

John comforted Me on the day of My baptism. John spoke with Me and I got comforted, for the word is comfort. We spoke with each other and the spirit of comfort was between us on the day of Epiphany. The word sanctifies everything. The water washes and comforts the word, as baptism is a sweet mystery and full of comfort. **Baptism is fire and water, both of them cleanse the man,** and both testify. What makes the man come to baptism? **The word. It is like a fire, which cleanses the evil in man,** and man is renewed by the word that cleanses. And the water is the comfort of the word, the sign of washing, the sign that testifies the mystery of the baptism, the life from above upon man.

Oh, children of My coming! I have made you, My consolation. If you love Me, then comfort Me, sons. When man was in paradise, the word was between man and Me. **Behold, once again, in the end of the time, My word is between man and Me again.** The word is the mystery of the paradise, the comfort that comes by the word. The word is the love from paradise, between man and Me. Without word there is no love. Love is only from the word and where there is no love, there are not its works as well, and if there are works without word with it always, without love, then that are not the works of love, for **the works of love are even the paradise, and the mystery of the paradise is the word, sons, the word of love.** The love of the word is the man's consolation as work, and man can love, and he is beautiful through love and can do for him and for those around him who take after him. If man is among those who do not take after himself, he cannot do anything because strength comes from the comfort of the paradise.

... Behold, on the day past I was with you in a word of Epiphany, and now I am staying with you as well and I am giving you comfort to urge you to comfort, children sons. Two thousand years ago, I became a man like you. I am with you in all things, and I would stay longer if you felt Me more, if you comforted Me, sons, if you were comforted more with Me and from Me. **This is where I want to come; to come and to always stay with you, and I want to learn this eternity, and, by remaining in its mystery, all of Us to be seized within eternity at once, for this is how the eternal life is coming. Amen. Your hunger for it brings it to you and it embraces you forever, and many among those from below will seek you and they will no longer see you, for you will be caught within the things from above,** which are not seen by those who are with those from beneath. Oh, this is what I want: to come more and more to you, to stay more and more with you, and then to always remain with you, seized within the mystery of eternity, within the mystery of the heaven, the mystery of comfort. Amen. (See the selection topic: „[The rapture \(the abduction\) of the Church](#)”¹, r.n.)

¹ You can also see on: <https://jumpshare.com/v/W6f6LNdLhQYuW9LqV02A>
<https://archive.org/details/thewordofgodabouttherapturetheabductionofthechurch>
<https://joom.ag/BsQC>

Behold what a great mystery My word upon you is. My word that speaks with man and man that speaks with My word, with Me, is the greatest mystery between heaven and earth, among those that are seen and those that are not seen, dear children.

... Oh, comforted children! John, My baptizer, comforted Me. We both spoke at the Jordan and We comforted each other. This comfort has become the fruit of the man's faith who knew that I was God and that I left the baptism for man through John. **Without baptism man is not born. Without baptism man has no beginning. And he who has a beginning through baptism, that one remains with this beginning and does no longer get lost in it and does no longer grow worse but becomes My comfort instead, and he takes Me and gives Me further from him to those who are thirsty for truth. Amen.**

I am with you again, as in the day past. I am with you by the word. You are with Me by the word. We comfort each other by the word, for it is the comfort and the mystery of life, the mystery that comforts and which is taken from the eternal life.

... I have brought to you the clarification of the mystery of comfort. **The mystery of the paradise is the word**, that is, the comfort that comes from the word. The word is the love from paradise, between Me and man, and without word there is no love. Amen. Love is only from the word, and the work of love is the comfort itself, the word, which has in it the mystery of the comfort between Me and man, between man and Me, and between man and man. Amen, amen, amen.

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Behold the feast of Epiphany! I am celebrating Myself with you, tiny people, gathered around the manger of My word; with you and with John, the godfather of My baptism. Nine years ago I came with John and I embraced here the one who confessed Me during these days over the world with the work of My coming: Irineu, My bishop, with whom I drove the stake of My kingdom into the midst of the Romanian people, from where I was speaking the Gospel of the kingdom of the heavens, the good news of My coming. (Apoc: 14/6)¹ I miss him to preach about Me with My today's coming and I am going to make room for him and I will pull out all those who stand against My coming and I will put you in his way to Me, **because through you and through him I want to give life to the human kind first with an hour, and then I will come.** I have been longing for his word full of grace and truth, but he is pressured as kept in a lion's den and he is kept from all sides so that his voice may not be heard over the earth, so that the man may not arise to My coming. However, I am standing and punishing the opposition and all those who keep him bound, **and I will release his walking and word and he will be sought to intercede with Me from the earth.** I love him because he has got humility. I help him because he has got repentance. I wait for him, because he has got much love and mercy on man. I embrace him, because he is a child, and I grow him up with the spirit of hope in the things promised by Me for the new age over the earth, for behold, I am working with you, because you are small and I am building you as a new age in the way of My coming. I am cutting off the from root the whole opposition from your way and from his way, but I need faith and comfort from you, children of My coming. The world lies in wilderness with no limits **and I want to work the land again and to seed on it the kingdom of the heavens so that it may grow.** I have always watered and kept the seed from you and given the spirit of comfort, and I have also given it warmth to grow and that I may have a reason to come.

I am comforting him; the bishop of My coming after two thousand years, (*The Bishop John of Bistrița, r.n.*), but I can hardly come with My comfort to him, because he is guarded from all sides so that he may not escape from prison. However, he is gentle, humble and righteous, and he is bringing My prayer with longing and love. His prayer tears My spirit and his chains hurt Me. He brought Me the service of Epiphany nine years ago, and then he was taken from you. He who had stood against his steps to the spring was cut off and thrown away from his place, from his seat of bishop over the places of My coming into the midst of the Romanian land. (*The bishop Basil of Târgoviște, r.n.*). I will cut off all those who are causing him pain even now, for his pain splits the heaven apart, and I will throw down, because of his pain, all his enemies and Mine.

[19-01-2001.](#)

¹ «Then I saw another angel flying in mid-heaven [Or "midair"], **having an eternal Good News to proclaim to the inhabitants of the earth, and to every nation, tribe, language, and people**». (Apoc: 14/6)

