The Word of God at The feast of the Romanian Christianity, the second day

The Father, the Son and the Holy Spirit are glorified on the earth in days of heavenly wedding. The angels and the saints are the wedding guests from heaven, and those on the earth, assembled at the feast, are the wedding guests on the earth. Amen.

I am the Bridegroom of the wedding and happy is the servant that I find watching for My coming with days of wedding. I am and I pour out My comfort over those that came together to the spring. Amen, amen, amen.

There is no greater love than this, for I speak from near the Father and My speech fills the air and rejoices the angels and the saints, and it fills the earth and it rejoices those that wait for Me as you do, children from the manger of My coming down. I told Moses when I spoke to him from the burning bush in the mountain; I told him to take off his sandals for the place of My speaking was a holy place. And I tell you the same too. Whenever I come out with you from the manger over the earth and over the man you should not forget to be holy as in heaven, for the place on which I dwell with you is a holy place and holier still. Take off your shoes for the sake of it from those that are outside whenever I come out with you, so that we may appear with those that are inside. Take off those that are outside of you and those that are in the man and are not from God, and put on the armor of My Spirit for you, the Spirit Who protects Me and you, so that we may be from heaven, and this is how you should come back into those that are Mine, into those that are inside, for the place, which I put you on to stand before Me when I come, is a holy place, the place from where I speak over the earth. Amen.

Now we come out again. We come out with those from heaven. We come out with the creating word. Behold the garden of My meeting with the man. I said by the word and then this earth became heaven, and I glorify Myself with you on it and I give My glory with you to the man, and I give the man the comfort and love from above. The love from below cannot ascend into heaven, but the love which comes from above comes and lays down on the earth to make heaven, the heaven of love, the heaven and the earth of love. Amen.

Oh, the love from earth is not like the love from heaven, so that it may ascend into heaven. I give Myself over to the man with the love from heaven and I bring it with Me on the earth and I give it, but the man cannot take his love from earth into heaven, for the heaven is holy and the love which ascends into heaven is only holy love, love as Mine, love that loves without asking, but it only gives itself over and it gives itself completely. Amen. Here is why I cry with a wound, and My wound does no longer close. The man loves himself, and it is for him that the man also loves Me. The man's love is a love that asks for itself. The man has been asking from Me for seven thousand years. I have been giving everything to the man and he keeps asking from Me, as though he has not. Why does the man not have everything that I have given him to have, everything I have given him out of love?

Oh, children from the manger of My coming down, the man asks from Me, he keeps asking from Me. The man asks from God; he keeps asking from Him. How comes that the man does not ask God? Oh, the love on earth is not like the love from heaven, which gives itself without asking. The love, which does not give itself, cannot go up into heaven, the love that asks from the man for him. It makes My compassion and My love to come down to the man, but it cannot ascend into heaven. The man asks from Me and he has been asking for seven thousand years. Why has the man not been asking from Me too? I have been looking on the earth and no one wants Me to come down. It is written into the Scriptures that I come, and no one wants Me to come, and no one asks for Me to come. The man does not want to become beautiful for My coming. The man does not want to get ready for My coming. The man prepares for himself and

he puts on ornaments, fragrances and soft clothing; moreover, he makes for himself beds and weaves crowns and then he puts the crowns and his victories on his head. Oh, only for Me does the man not get ready any longer and I look at the man painfully, with deep pain. I see the man's graven image and I am deeply aggrieved because of the man.

Oh, sons from the manger of My teaching, let us spend time with the man, weary sons for Me. You take your love up into heaven and with it you make Me come down to you and to the man. Let us dwell with the man within heavenly love. Bring them together near to you and I will pour Myself out in you as the good wine, so that the one who comes at My wedding with you may drink of My wine. You are My bride people; the bride which asks for My coming. Let us teach those who come to the spring to drink. Let them drink from the spring as you do, if they come to drink. To drink of this spring, which flows from heaven on earth, and it is a great mystery for the man to know how to drink. He who drinks of it does no longer die, and the one who comes to life does no longer give oneself to death. He who drinks is the one who comes to life and this is how one drinks of this spring.

Oh, children sons from My manger, why does the man really not like the way I made the first created man? I see the man's image and I see him displeased with his image. The god of the darkness of this age has laid down over the man and teaches him to make a carved image for himself and even the man to worship it.

Man, stolen from My arm, you let yourself be stolen by a foreign god from your first and last Father. Your feelings are no longer from God and they are rather from the world and the world closed the heaven for Me so that I may no longer come on the earth to bring the man to life from death, from his sleep deepened into My death in the man. I have completely died in the man. Oh, who is to breathe over the man with My Spirit in such a way that I may come to life in the man and the man to see, at My sight, his carved image in him, which he worships? Oh, where is My image and likeness that I put on the man's body and image? I look on the earth and see only a Sodom, and see only a Gomorrah, and the heaven is no longer on earth. I cannot stay with the man on the earth, for he has made a carved image of himself.

Man, you have violated My commandment! I told you not to make a carved image for yourself and you did not listen to Me. I look at you and your carved image hurts Me. Here is why the hostile man to you and to Me has been teaching you. He stays into your way with his merchandise, with his teaching, and you take from it, and then you die because of it. I have become a merchant and I come into your way and I open Myself up before you with those of Mine taken from the Father. I am not your enemy. I am the One Who gives life and I am the Life. Take from it too, for I open Myself up with it before you. It hurts Me when you tell Me that you love Me loving yourself. It hurts Me when you tell Me that you have Me having yourself. Your carved image proves this out and I am true in the word. Oh, what I shall do with you? Oh, how shall I take you easily so that you may receive Me and not hurt Me and not slap My hand if I want to work at your creation from Me? Your creation from now is not from Me and it is from you instead. The one who loves Me is the one who stays at his making. You have come down to the spring and I am this spring, the Son of the Father God and I speak to you with a heavenly voice and I try to teach you how to drink. The one who drinks is the one who comes to life. You have an image borrowed from My enemy and your enemy. Do no longer tell Me that you love Me, if you bear the image of the foreign one. I cannot be in your inner being if My enemy and yours appears with you outside of you, that is the world with its face, which has settled down on you image and it mocks it with an image foreign to God.

Oh, wandering man, I have called you to see My bride and to receive a longing for the bride who waits for his Bridegroom. The evil spirit is the spirit of the world. I have called you to see My image and I have called you to see My bride people through whom I glorify Myself over the earth for you, the one who is wandering away from his Father. I bring you from time to time near

My manger and from it I give you My word, which is born in it from My mouth. Oh, teach yourself to speak from heaven not from your heart, for your heart is not right with Me. You say that you have Me in your heart and you do not need to have Me outside of you too, in your appearance, and I tell you that even the devils believe in Me, but they do not submit to Me. Behold, the one who does not confess Me, that one is not on My side. Who can confess Me? The one who takes after Me, the one who is from Me. Amen.

I deal with you easily, man that came to the spring, for I want to teach you to drink, and to drink usefully. That is why I call you. I call you to drink so that I may grow in you and for you to learn the love for God. My tear for you becomes a word of longing, which calls you under My tabernacle to stay with Me at the supper, at the wedding table, Romanian son. The longing for Me calls you, a longing as long as seven thousand years. I call you with comfort, for I do not want your pain, and rather I want your resurrection. Ask for Me. Or, do no longer ask for Me and here I am, for here I am in your way to take Me. Amen.

Behold the good wine, the new wine, the wine of My wedding. Come to My wedding, you, doina singers of the Romanian people! (*Doina – lyrical poetry specific to the Romanian folklore which expresses a feeling of longing, of mourning, of rebellion, of love, etc., being usually accompanied by an adequate melody; a musical variety of the folkloric Romanian creation, characterized by its deep emotiveness and especially based on the feeling of longing. A good example by Doina is: Doina mourning or Mocirita & Doina de jale by Gheorghe Zamfir, r.n.*) The wedding of the world waves at you and My wedding looks after you. The love for God makes you come to be with Him, and the love of God makes you have Me for you. However, I want to have you for Me, not for you, for I come soon, soon, and My wedding will be a feast forever, because the bride needs love, like her Bridegroom from heaven. My bride is My heaven on the earth in which I have prepared My bed.

Oh, bride people, I have prepared garments of wedding with My word and with your little hands, a garden with heavenly fragrances, a sweet tabernacle, a warm and holy pavilion, so that I may come with you out for a heavenly wedding and to comfort those who hear the noise of our wedding so that they may come to the wedding. Oh, My people, oh, My little bride, you are the little child, the one close to My coming, the little brother, who shares the wealth of his Father with all that are born ahead of him. Behold, I call out to the wedding. I want to remain only a wedding on earth and in heaven, and to be caught in its hora all those who learn what love is, (*Hora – Romanian folk round dance with a slow rhythm in which dancers join their hands forming a closed circle; the circle which is formed by those that perform this dance; the melody by which this dance is performed. „*If you got in the hora you must play it" *= if you started to do something, you must keep to it, r.n.*), the love between Bridegroom and bride, clean spouses, for where there is no love there is no sin, and it is on the day of wedding when the spouses are clean, for this is what the wedding day means, the love between Bridegroom and bride. The wedding of the world is the lie, which was put in the place of the wedding. And as for the wedding, here I am with it on the earth! I have spread Myself out with it from heaven to earth and I have made it into an eternal comfort over the man, only for the man to come and receive.

Man, how sweet My calling is, your calling to Me! Oh, do not be afraid. If you are sinful and are afraid of Me, you should no longer be afraid of Me, and come, as the fear for the deed and the fear after the deed is a greater lawlessness before Me than the deed itself, and you become unjust with God both with your neighbor and with My neighbor. Each deed has to be assumed by the one that commits it, and if he flees because of its deed, he is blamed by his deed; the one who flees is blamed two times more. He, who confess his deed, does not hide from it and with it and for it, but on the contrary, he comes with it into the open to be known, and that one is right with God and with those around him, and no one can judge one like this, since he punished his deed by his own conscience that is shown to everybody. He does not flee from the atonement

for his deed, but rather he punishes his deed by his own mouth and heart. It is better for the man to blame his own deed than the deed to blame the man. Who is afraid? The guilty one. If the guilty came back to Me, he would not have to be afraid. But he withdraws into himself, and that is why he is afraid.

However, I have into My arms the comfort for the one who comes out from the dead to come to make him eternal, for the eternity comes on the earth, and the man does not believe what I tell him. The resurrection from the death is coming, and the man does not believe what I tell him by this word. The resurrection and the life of the age that is to be is coming and the man who will still live, will be like Me, for it is written: ***«We will be like Him, for we will see Him face to face».*** Amen.

The life of the age to be is the wedding that I want to establish on earth before the man. I establish it on the earth with you, My bride people, and My weary child, with whom I have driven and still drive the stake of the kingdom of the heavens into the earth, a new heaven and a new earth on the earth.

Oh, I would not leave the days of My wedding with you! My love is hungry after the man and My sigh is deep, and it hurts Me deeply. I leave the wedding supper cleared for you, children of My coming. And I will visibly come soon, soon, I and the heaven, full of saints and angels, and then we will sit at the wedding table forever. Amen.

Now, the spirit of My love is pouring out its bowl over those that have come to the spring, and I say to them: Peace to you! Peace to you! Peace to you! I do not give it to you the way the world gives it to you. The world is My crown of thorns. The world is My pain and yours, wandering man. However, I give you the new wine and I comfort your being with My being, so that you may come into being, man, and for Me to be your Creator and your Master, for I make you free, because the truth is the man that is created by God. Amen.

I come down from heaven on earth to make the man again, and I am the Creator. Man, My calling is sweet, your calling to Me, your calling to life. Take and drink of the wine of My wedding, for My wedding is the life of the age to be. Amen, amen, amen.

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