

GOD

SPEAKS ON

HIS ETERNITY



BK 5

With Letters from The Son



Anthony A Eddy

God Speaks on His Eternity

With

Letters from the Son

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Front Cover Image

‘The Whirlpool Galaxy’

Whirlpool Galaxy (M51A or NGC 5194).

The smaller object in the upper right is M51B (or NGC 5195).

This lovely spiral galaxy's arms curl all the way down into its centre.

It is one of the brightest galaxies that can be seen from Earth.

Credit: NASA/ESA, nasa.gov

The **Whirlpool Galaxy** (also known as **Messier 51a**, **M51a**, or **NGC 5194**) is an interacting grand-design spiral galaxy that is estimated to be 23 ± 4 million light-years from the Milky Way Galaxy in the constellation Canes Venatici. It is one of the most famous galaxies in the sky.

This was the first galaxy recognised as having a spiral structure, this structure being first observed by Lord Rosse in 1845. It is a face-on spiral galaxy 37 million light-years from Earth. Widely considered to be one of the most beautiful galaxies visible, M51 has many star-forming regions and nebulae in its arms, colouring them pink and blue in contrast to the older yellow core.

M51 has a companion, NGC 5195, a small barred spiral galaxy that is seen face on. It has very few star-forming regions and thus appears yellow. It is passing behind M51 and may be the cause of the larger galaxy's prodigious star formation.

Sourced from:

Whirlpool M51 Galaxy http://en.wikipedia.org/wiki/Whirlpool_Galaxy

God Speaks on His Eternity

On that close to His heart for the attention span of man;
so man may fully understand the eternal message;
as spelt out for his attention within his day:
to accumulate the knowledge building –
into his preparation for his time:
with his loving living God.

With Letters from the Son

These letters are compilations scribed in obedience to God;
testify of His great willingness to speak to man,
in this day, at the closure of an age;
with an invitation to inspect
the table of His menu:
as laid for man.

Anthony A Eddy
(scribe)

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Book 5

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Prologue:

“The Hubble Cross” *at end cover*

Epilogue:

Laminin *at end cover*

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Prologue:

“The Hubble Cross” *at end cover*

Epilogue:

Laminin *at end cover*

The Visiting of Megiddon

“The valley of Megiddon is soon to receive its visitors of purpose,
its visitors chasing vengeance,
its visitors seeking conflict:
its visitors without remorse,
without mercy,
without a worthwhile knowledge of The God of Israel.

The valley of Megiddon sits and waits,
does nothing to hasten to its destiny,
ignores the distant sounds of man,
is quiescent in displaying the battlefield of God,
the battlefield of The Lord,
the battlefield of The Spirit’s fire,
the battlefield of the end-time of Israel.

The valley of Megiddon is peaceful in the sun,
is a landscape which does not display the past,
does not display the future,
displays only the present in confirmation of a
present time of peace.

The valley of Megiddon with its plain of battle is a blood-soaked land,
has been at the forefront of much hatred,
of much turmoil,
of much anger in despair.

The valley of Megiddon with its plain of battle has been an arena of the
mournful,
of the tears from wounded hearts,
of the challenge to survive the daze of blows upon a head,
the daze of blood-loss to the soil,
the daze of loss of will when confronted
by the slaughter of the guilty,
the slaughter of the innocent,
the slaughter where the dead remain un-
counted stretched out across the

plain in all the days of strife.

The days of strife are again unfolding in the heart of man,
for man chooses to ignore the lessons available from history,
chooses to ignore the balance of the power,
chooses to ignore the feats available to his enemy of choice,
chooses to ignore the victory signs within the word of God,
chooses to ignore the certainty of defeat,
chooses to ignore the forecast of the outcome.

The days of strife are not many in number,
are mostly spent in preparation,
in garnishing the battlefield with fodder for the weapons,
in selecting the bravest and the fittest to be the first to die,
in selecting a place of safety from which to view the deeds of an assembled army,
from which to view the coming deeds of God.

For as it is written so it will be deployed,
so wrath will go to completion in My battle against the evil within man,
which whispers in his ear,
which contaminates his spirit,
which captures his soul,
which directs his freewill as if a robot running amok.

For as it is written so man encounters My Spirit's fire to purify the holy land on which he stands,
on which he rattles his sword in open defiance,
on which he shouts his challenge to the God of Abraham,
on which his legions have invaded on a quest for vengeance,
on which,
in foolishness,
he calls the risen living God to account:
so The God of Israel mounts the rock and roars as
The Mighty Lion of Judah surrounded by His tribe."

The Outreach of My People

“The outreach of My people is uncertain and spasmodic,
is indifferent and random,
is indefinite and chaotic.

The outreach of My people should tap a vein of gold,
should avoid a prayer of rhetoric,
should let My Spirit bring repentance to a
soul.

The outreach of My people is to introduce,
is to initiate a handshake,
is to affirm the truth in testimony.

The outreach of My people is all about their testimonies of God,
is all about their walk with God,
is all about their discipling within the flock of God,
is all about their commitment to their faith.

The outreach of My people is not inclusive of sharing a repetitious
prayer:
which has little impact on the heart of man,
which is shed as easily as a shower on an oily coat,
which is oft forgotten upon the setting of the sun.

The outreach of My people needs wisdom with understanding,
needs My Spirit’s call,
needs the opening of the heart with integrity of repentance,
needs the heart-call of the age uttered by a soul in sorrow with a new
dawning in sight.

The outreach of My people is varied in approach,
is varied in response,
is varied according to the ability of My people in hearing
My Spirit’s call.

The outreach of My people should make use of the word from God for
the individual,
should seek such in making their approach,

in their daily appointments set by God,
as the backbone of their outreach which testifies
to each individual of being known by God.

For this is the outreach of My people seen and heard in action,
under the mantle of The Lord,
in the preparing of My Spirit,
in the sacrifice of The Father,
in the offering of The Son.

For this is the outreach of My people in which My Spirit moves,
in which testimonies are renewed,
are magnified,
are borne:
are purposed to bring glory to My name with
salvation to the seekers of the seed of faith.

For this is the outreach of My people:
to plant the seed of faith in fertile soil,
to ensure the tending of its growth,
to care for and protect the embryonic learning and discovery,
as a soul turns from its record of the past unto the promises conveyed
to man at Calvary –
as if splinters from the cross –
as if unto the piercing and the cleaving of the two-edged sword.

So the sword of My Spirit flashes in The Son-light,
separates –
disposes of –
the dross within a life of freewill without a
gyroscope;
clears the way before –
placing new springs within the steps,
new vistas for the eyes,
new music for the ears,
new actions for the body,
new ways for the soul,
new guidance for the spirit,
new gifts poured out from within
My Spirit's charter for the

glory of My temples.

So the outreach of My people extends the favour of God,
extends the outreach of the spirit,
soul and body,
extends a new option for a destiny –
a destiny with God.

So the outreach of My people extends the forecourt of each residence,
each courtyard of regality,
each court of holiness within the light.

So the outreach of My people extends the embellishments on the gowns
of life,
extends the presence of the throne rooms,
extends relationships born of agapé love.”

The Decoration of The Heavens

“Behold!

The stars are seated in the skies of The Son.

Behold!

The suns of God are placed in the heavens of the sun of man.

Behold!

The heavens of God are lit for display,
are lit to aid discovery,
are lit by way of proclamation,
are lit so man may wonder,
are lit so the steps of man may know the
steps of God,
are lit so Man may seek his God –
He who would have man come to dwell in his place prepared.

Behold!

The scope of God stretched out by My hands.

Behold!

The stretching written in My word long before man could com-
prehend,
long before man learnt to measure,
long before he had the power to tabulate the
edifice of God beyond the Earth.

Behold!

The scope of God which does not shrink,
which expands further to create,
which reaches far beyond
the counting ability of man,
the naming ability of man,
the visiting ability of man –
while a mortal being of the Earth.

Behold!

The scope of God in the the glory of His firmament.

WITH LETTERS FROM THE SON

Behold!

The imprint of The Lord subject to the imaging of man.

Behold!

The lacework of eternity within the scope of man.

Behold!

The future of the space-walk through the stars.

Behold!

In anticipation,
the visitations set for the eternity of man in the company of
his God.

Behold!

The wise who kneel in awe before the handiwork of God –
the tableaux of The Master;
the needlework of trceries;
the engraving of designs of beauty;
the intricacy of relationships;
the setting of the motions both of
dominance and servitude;
the presentation of the seasons;
the cycling of the heating and the cooling –
the resourcing of the needs of man on a lifeboat among the stars.

Behold!

Man in his time of preparation for his eternal destiny.

Behold!

Man in his wisdom and his folly.

Behold!

Man suited to his immortality enthroned with grace.

Behold!

Man restricted and dispossessed in the absence of mercy.

Behold!

Man's journeying in gratitude.

Behold!

Man's imprisonment in shame.

Behold!

The childhood of man in the oversight of his God.

Behold!

The being of man with accountability to his God for his freewill
choice of destiny,
seen here still playing with his toys,
frittering away his time on trivia,
leaving in effect that of fearful consequence,
paying no regard to the call of God.

Behold!

The Son upon The Cross,
the connecting of the Laminin,
the signposting of God among the stars.

Behold!

The gifts of My Spirit;
the tongues of Heaven;
the testimonies of answered prayer;
the capabilities of the molecules in the cells of life;
the reality of God within the lives of My people:
the whereabouts of My thumbprint left fully on display.

Behold!

Are they seen yet without understanding?
Are they encountered yet dismissed?
Are they experienced yet without belief as truth?

Behold!

The questioning of man by God,
with requirement for the answers,
which records responses for the day of accounting,
which is ignored at Man's peril of the second death.

Behold!

The vibrancy of God would have man enlist as His companion in
His fellowship of the stars."

The Wastelands of God

“The wastelands of God are the dead zones of creation,
of where there is no life,
of where existence is limited to God,
of where the needs of life are yet to be accumulated,
of where the location has the parameters for life still
unset by God,
of where the nursery for creation is running wild and
unfurnished,
of where the zoning is unfriendly to the life envisaged,
of where the new beginning is still awaiting the creation
of the birthplace,
the creation of protection,
the creation of the species in accord with His will.

The creation of a species requires the assembling of the building blocks,
the tweaking of the strain control,
the adjustments for the senses,
the bestowing of the means of movement within the
planned environment,
the selecting of appearance,
the placement of the appendages;
establishing an interlocking chain of food,
setting the effort for predation,
modifying the skin for function,
fixing the rate of metabolism,
attending to the steps within digestion,
choosing from a multitude of reflex actions –
through the synapses of an in-line circuitry –
to the remoteness of a brain,
determining the circulation of the nutrients,
installing the armour –
or protection –
for the day or night as generated.

The creation of a species requires originality,

WITH LETTERS FROM THE SON

The wastelands of God are never without promise,
are never without commitment to finality,
are never described correctly when tied to the
‘land’ descriptive,
are from the outset endowed with destinies of composition as systems
born for supporting life:
of systems in the making yet presently hostile to the life
each is targeted to carry,
of systems composing within the mists,
composing within the vapours,
composing within the liquids,
composing within the dust,
composing within the clouds,
composing within the mind of God –
of systems being set upon a roadway to success.

For as each is instilled by God,
so it is enabled to bear.”

The Inside of The Eyelids

“The inside of the eyelids of man are the screens of scenes,
are the screens fitted for reception of projection,
are the screens fitted for communication,
are the screens fitted for sighted telepathy with God.

The inside of the eyelids are sensitive and definitive,
are secured and private,
are for the holy and the sacred,
are for the revealing of the intent of God.

The inside of the eyelids have almost closed positions,
work in unison together,
have colour at the switch,
can be focussed on with intent,
can change the direction of the motion,
can determine the centre of display.

The inside of the eyelids are tuned for display,
require waiting on The Lord,
are prepared for access,
have beauty within their bounds,
intimate the things of God to the servants of
The Lord.

The inside of the eyelids are the screens of God,
are fragile in displays as for the stopping of transmission,
are for when in a place of uninterrupted rest,
are managed by My Spirit,
are for those who converse with God,
who know His voice,
who know His tongues with understanding,
who can both receive and impart the things of
God within the tasking of His servant.

The inside of the eyelids are not there to imprison man in darkness,
to just safeguard the eyes,
to leave him groping for his way,

to leave him in need of a guiding hand,
to leave him as the blind and blinded without a
testimony of healing.

The inside of the eyelids are there to portray the light of Christ,
to bring the magnificence of creation as reality,
to call My servants past the stumbling blocks,
past the times of faltering,
past the attacks of demons,
past sojourning in a wilderness:
into the presence of The Lord.

The inside of the eyelids serve My servants when in isolation,
when removed against their will,
when companionship is limited,
when input to the spirit is restricted by man.

The inside of the eyelids are of benefit when counsel is being sought,
when the way of progress is unclear,
when man in need of prayer is scheduled to present before
My servant,
when confirmation of the truth is being sought.

The inside of the eyelids are fitted to bring sound,
are fitted to convey the understanding as re-
quired by God,
are fitted with the visual and the audio –
the links enabled for the reception of the telepathic transmissions
from The Lord.

The inside of the eyelids grow and develop with the practise of My
disciples,
with the use employed,
with the experience gained:
for as a toddler learns to walk,
so the eyelid turns from being a shutter bringing darkness
to a curtain disclosing light.”

Veins and Arteries

“The veins of My church have been in use for the centuries of man,
have sometimes shrunk and shrivelled,
have sometimes burst forth into blossom with
the promise of the harvest,
have oft-times fed and watered with very little
movement.

The veins of My church should stand out and expand,
should be very easily followed to the heart,
should feed all from the outskirts into the centre
of activity.

The veins of My church should sometimes split and concentrate,
should create a well for the birthing of the future
stars,
should dip in for the nourishment without the
fear of starving.

The veins of My church are long reaching with the pathways clearly
marked,
gather in the clusters,
reach up to the heavens,
discover circulation.

The veins of My church can be hidden out of sight,
can be enlarged from the workload of the day,
can be bypassed for another,
can feel the pain of substitution which does not
acknowledge love.

The veins of My church can feel the touch of frost which withers the
tender tips,
which leaves them unattached,
which knows the sounds of discord growing louder as they feed.

The veins of My church breathe and navigate,
circulate and articulate,

pulse and vibrate with the life within.

The veins of My church are nourished by the new additions to the
streams,
the immersions in the streams,
the supping from the streams,
the blessings and the nourishment carried by the streams –
the streams destined to enhance the river as the artery of new life
spreading across the homelands of the saints.

The arteries of God carry good news to distant shores,
to distant homes,
to distant lives.

The arteries of God are replenished and renewed,
are refreshed and refurbished,
are resplendent and responsive:
as they penetrate the areas where faith is at a premium,
as they relax and recuperate where faith is quite at home.

The arteries of God reveal afresh the activities of God,
turn up the heat for souls and spirits slumbering to
keep warm,
bring comfort with encouragement to where duress
has laid its head,
call the labourers to hasten with the crop before the
storms arrive;
select the servants for the messaging of God,
oversee the saints in their maturity as they protect the
visions which are known:
to drive the arteries with direction into their destinations.

So the dreams of man become the reality of God.
So the faceprint lying in the dirt becomes the visage known to angels.
So the testing of a heart of shame becomes the mindset of the valiant
of endeavour.

So the least of man becomes the elect of God.”

Scribal Note: Refer: ‘Prayers within Eternity’ Bk7, 2nd Expanded
Edition, p359 Last line, ‘God Speaks as His Presence’.

The Waterways of God

“The waterways of God flow outward in one direction,
flow according to the spirit,
flow according to the soul of domination.

The waterways of God seek the shortest course,
can get hung up in a pond while waiting for the
overflow.

The waterways of God can mark the sources,
can mark the courses,
can mark the length of flow,
can mark the rate of flow,
can end up in the bathmats for the eyes.

The waterways of God are the release points as at the spillways of a dam,
the spillways filling each tail-race with emotions running raw,
with uncapped feelings,
with distant memories,
with intense disappointment,
with inexpressible joy:
when the words of the soul are overtaken,
are exhausted,
become inadequate;
with the surfacing of the spirit at a needed point in time.

The waterways of God can have a sound all of their own,
need no query as to their origin,
are identified with ease.

The waterways of God are reserved for the intellect of man as the alarm
bells of the spirit:
as the bells of loneliness,
as the bells of celebration;
as the bells of frustration,
as the bells of bitterness released;
as the bells warning of nearby hidden rocks,
as the bells within a lighthouse on a foggy night.

The Vagrancy of The Youth

“The vagrancy of the youth speaks of a further generation becoming lost
to God,
becoming lost to their parents’ order,
becoming lost to all authority –
both guiding and directing.

The vagrancy of the youth speaks of lack of drive,
of motivation,
of a standard in their lives.

The vagrancy of the youth has toes that kick the dust,
has the daring of their peers,
has little self-control when gathered in a group,
has no respect for others with all which that implies.

The vagrancy of the youth knows the effects of alcohol guzzled in
excess,
knows the beat of rhythms where the words reflect their lives,
where the risk of abandonment rises with the time,
where the speech does not enhance a standing before the
God who hears.

The vagrancy of the youth is shallow in responsibility,
is the products of their parents,
is accustomed to curse and swear,
is loose in their behaviour,
is not encouraged in the home,
is half-hearted in the effort to fend off the dis-
tasteful and the wayward.

The vagrancy of the youth builds to the iniquity of man;
the discord of the youth leads to the homeless and the careless;
the slyness of the youth brings disparagement –
with despoilment to the fore.

The vagrancy of the youth brings machinations before the courts,
speaks of stupidity in action,

brings curfews down on heads,
starts the cars without the keys,
lives the chase without concern,
brings disasters on the heels of rebels without
a cause.

The vagrancy of the youth can shatter and destroy the hopes of genera-
tions,
can violate a promise as easily as the breaking of a bottle,
can resort to violence in the taking of possession,
can dictate with a swagger and a leer upon a face,
can rush to hide in an instant at the turning of the tables,
can resort to bringing harm when freedom is impaired.

The vagrancy of the youth circulates in a culture without caring;
ripens for entrance to a gang,
practises in their youth for adeptness in matu-
rity.

The vagrancy of the youth trains ability to take,
does not teach of giving,
restricts the attitude of sharing.

The vagrancy of the youth is a pipeline to the extremes of selfishness,
expounds on 'I see I want I take',
may be a passing phase when rescue is attempted,
may be the precursor to a life filled with correction.

Beware the vain and the proud:
for theirs is a lonely walk.

Beware those still uneducated for mixing in society:
for theirs meets frustration head on
with a lack of words,
with a lack of understanding,
with a lack of writing and of skills.

Beware the poor in spirit where most is out of reach.

Beware the soul despairing which manifests in anger.

Beware the storms which gather with the recruits prepared.

The Vacuum of Space

“The vacuum of space is not really so,
depends upon the sophistication of the measure-
ments,
depends upon location,
depends upon the perspective,
depends upon the mass deciding the extent of
gravity.

The vacuum of space depends upon the definition implicit in the under-
standing –
the compendium of composition comprising that with referral
named as ‘space’,
the degree of lack of the quantity of energy expected to be
absent in a ‘vacuum’,
expected not to reside as mass,
expected to not be as atmospheres within the
bounds of gravity.

For the vacuum of space has light traversing on its journeys,
has waves which are difficult to verify,
has the chattering of the stars on wavelengths far above the
present audio of man,
has collisions in the making as masses come and go,
has the particles of sunlight streaming gases from afar,
has the dusts of aeons circling in their rings.

For the vacuum of space is a very busy place:
has travellers leaving trails,
has travellers making waves,
has travellers with protection from intrusion,
has travellers with no thought of right-of-way,
has travellers who cannot stop if a warning flashes red,
has travellers who have been trapped for a very long long time,
has travellers without the companionship of life.

For the vacuum of space stretches past the imaginings of man,

tests his comprehension of one with many zeros –
where commas do not help the cause,
where the faster travellers still grow weak and dim,
where the distant past discloses what may no longer be,
where man may never travel unless dressed in the gown of
God.

So the gown of God dresses man for eternity,
makes the present impossibility into the practicality of the presently,
converts by scale reduction all the distant sites hidden by the zeros
into the presence known to God.

So the gown of God becomes the dressing of the chrysalis of man upon
emergence from the grave.

So the gown of God becomes a symbol of perfection,
the enabling of the spirit and the soul,
the touchstone of the heavens which then knows the fall of fire
upon the gold of purity,
the gold without contamination,
the gold which has passed through the refiner's fire
unto reward.”

The Viceroys

“The Viceroy of India spoke with authority in the past,
in an office of Viceroyalty,
from territory so governed for a distant
king.

The Viceroy of India spoke upon a field of grandeur,
upon a field of disparities,
upon a field born of a distant past.

The Viceroy of India spoke according to the options,
according to instructions,
according to the policy of the day.

The Viceroy of India sought to preserve the rule of law,
sought transitioning in peace,
sought consensus among conspirators,
sought wisdom among dissent.

The Viceroy of India asked the impossible from those engaged in self-
interest of minorities,
from those engaged in fragmentation of the whole,
from those engaged in creating homelands for the few,
from those engaged in birthing new divisions.

The Viceroy of India was presiding at the closing of an epoch,
had the visionless clawing so to feed,
had the gods of idolatry shouting in discord,
had the bounds of law dismembering as he spoke.

The Viceroy of India was presiding over an office due for extinction,
an office no longer able to gather resources to protect the imper-
illed and at risk,
an office where the seal of the king was already gathering dust –
from an ink pad which was dry.

The Viceroy of India saw the sun set very quickly,
saw the slaughter of the helpless in the names of unloving gods,
saw the tears of anguish on the face of many,

saw the time to go had come:
and left amidst the turmoil as differences were settled
by the sword.

The Viceroy of India had a godly disposition but was overcome by the
intensity of evil,
as the vision vanished,
as the picture changed,
as his forces ran away,
as mayhem presided within the losing of control.

As The Son returns to receive His kingdom,
so the potentates will likewise fall,
so their authority will flee with the expanse of freedom,
so the collapse of the tenures of the kings of the Earth –
whether elected or inherited or assumed –
will accompany the mouths of evil,
the sinning against God,
the battles of My Spirit in the land of Goshen.

As The Son returns so My bride is readied,
so My bride is entailed,
so My bride receives as co-heirs of the kingdom's
reign.

As The Son returns so evil is attenuated,
so justice is to the fore,
so My banner heralds,
marks,
proclaims and flies.

So the kings of Salem walk up to their thrones.

So the worshipful of God exchange their faith for wisdom.

So the wise are instated and deemed as fit to rule in righteousness.

As The Son is seated,
so The Father blesses;
so The Spirit speaks unto the assembly gathered;
so the gowns of life testify to the viceroys of the present,
enhancing their surroundings.

The Disappointments of God

“Scattered is the flock of God upon the Earth.

Widespread is the acceptance of The Saviour within the field of grace.

Impressive is the reaching to the stars of the edifice of God on Earth.

Disappointing is the standard of morality within My church,
within My pastorates,
within My elderships,
within the flock all claiming to
be sheep.

Disappointing is the mocking of My word,
the twisting of the meaning,
the taking out of context,
the ending of a sentence at a comma,
the seeking of alternatives to interpolations which may
best convey the interpretation of the
meaning wanting confirmation.

Disappointing are the ways of scholars claiming to be learned,
yet failing the test of a relationship with God,
yet failing the perceiving of the word of God,
yet failing the commissioning of God.

Disappointing is the mediocrity of prayer –
as measured by its length,
as equated to the sincerity of the heart,
as gauged by its coverage when posing as if diar-
rhoea of the mouth.

Disappointing is the extent of the clamour of the soul within the spirit’s
bounds of a damaged temple –
far from upright,
far from righteous,
far from its spirit’s standard for the safe keeping of the soul.

Disappointing is the paucity of the witnessing of My Blood,

the testifying of the sacrifice of The Son –
among the saints across the Earth –
as deployed with grace for an offered destiny to the lost.

Disappointing is the end-time tribulation as it falls on those who think
they are immune,
as they clutch a covenant in tatters,
as they mouth the prayers which cascade to the floor,
as they attribute that to which they are not entitled,
as they impart damnation to their souls.

I,
The Lord,
say to all those this day,
'Uplift instate instill.
Repent renew restore.'

For such as these should attend,
be taught and learn the active ways of God with-
out delay.

For such as these lead a life of self-deception,
dwell in the land of make-believe,
ignore the application of My word well preached –
to their lives still living in denial of wise counsel.

For such as these are blind to miracles allowed no impact on a memory,
permitted no effect upon a life,
sequestered in the trash can with
no promise of release.

The disappointments of God record the spurning of grace,
record repentance undeclared,
record the casualness of the soul,
record the issues of morality,
record the lack of testimony,
record the covenant no longer held as holy,
record the absence of the fear of God.

The building of a shameful record may be measured,
may be assessed,

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may qualify for the end-time receiving
of My wrath.

The building of a shameful record does not pre-empt erasure of the slate
upon the heart's sincerity of the request for grace.

For grace in action is a wonder to behold,
with a marvel in the making.

Behold the miracle of forgiveness with the changes wrought within a
soul.”

The Clavicles of Grace

“The clavicles of grace are the coat hangers of the gowns of God,
of the gowns of life,
of the gowns befitting purity both of thought and of sur-
roundings.

The clavicles of grace are the architecture for the new body of man as
founded for eternity.

The clavicles of grace resize and stretch,
compress and squeeze,
enlarge and expand,
always fit each gown of inheritance,
always permit free passage,
always permit freedom of movement,
always impel at the speed of thought.

The clavicles of grace conform with the intellect of man.

The clavicles of grace confer the ability to change,
the ability to process,
the ability to enact the senses,
the ability to navigate dimensions,
the ability to share,
the ability to exhibit multi-presence,
the ability to dwell within the heavens and
the presence of God.

The clavicles of grace do not need recharging,
ride the rails of energy undefiled by use,
can travel faster than movement can be realised,
can decode the messaging of the surroundings as
directed with specifics.

The clavicles of grace know the expressways and the byways,
know the locations deemed inestimable by God,
know the masterpieces installed for man to visit,
know the clavicles of linkage arising from mortality,

know the clavicles of beings as they comprise the hosts.

The clavicles of grace know the clavicles of God within the family of
God.

The clavicles of grace oscillate at frequencies beyond man's present
understanding,
can fit them to the current dimensions of enclosure,
know the means of entry,
know all the books within the library,
understand the data trails,
comprehend the riding of the pathway formed from
the homing beams of light.

The clavicles of grace have multi-access to communications,
have multi-media readily available,
have recordings ready for replaying,
have memories at instant recall.

The clavicles of grace offer access to the music of the heavens,
to the choirs of angels,
to the singing with one accord,
to the wisdom of the ages built upon
the envelopes of man,
to the wisdom of God built upon His eternal love.”

The Land of Goshen

“The fortitude of the saints must not waver under trial,
must not submit to the hounds of terror,
must not flee from the dragon’s breath.

The fortitude of the saints must strengthen and sustain,
must support and uphold,
must respond and skirmish.

The fortitude of the saints must not dwell within a rest home:
must be healthy and vibrant,
must be eager and enthusiastic,
must be pronounced and proclaimed.

The fortitude of the saints must not become inept,
must not become replaced by frailty,
must not become the will of yesterday.

The fortitude of the saints is required to see survival,
is required to escape the foe,
is required to repair the armour damaged in a
battle in the land of Goshen.

The land of Goshen is a land at risk,
is a land subject to the eyes of envy,
is a land where peace exists,
is a land where weapons have been turned to
ploughshares,
is a land where families are nurturing their young,
where the defences are not great,
where neighbours are quite distant,
where protection is the sea which lies with-
in the power of God.

The land of Goshen is the land where the land is tilled,
where the land grows grass,
where the land is stocked,
where the land from afar appears to be

there for the taking.

The land of Goshen is the land of milk and honey,
is the land of smiles and welcomes,
is the land which countenances the handshake born of greeting
and a close-up view of eyes.

The land of Goshen is a land of future wealth;
is a land blessed with the warming of the waters,
with the filling of the granaries,
with the overflowing of the wine skins,
with the presence of the God of grace,

The land of Goshen fills the cargo ships with produce for distant trades,
has governors who govern,
has scribes aplenty in the multitude,
has stability in the home land,
has been and is surveyed by opportunists awaiting a
chance to seize.

The land of Goshen has spoils awaiting exhumation,
awaiting exploitation,
awaiting delivery to willing markets.

The land of Goshen is a prize worth plucking:
for resources buried deep below,
for resources in the distance yet to be unearthed,
for resources in the depths which can both feed and
grow.

The land of Goshen is seen as well worth harvesting,
is seen as a place worth capturing,
is seen as both prolific and unprotected,
is seen as worth the risk of brazen seizure with a
display of force.

The land of Goshen is in need of allies of renown,
of allies without threats,
of allies with honest records,
of allies who are not self-serving,
of allies without encumbrances,

with great movements and appearances.

The eternity of God is filled with all the things of God,
with all the beings of God,
with all the settings of God.

The eternity of God is filled with all the imaginings of God readied for
disclosure unto the face of all who love Him.

The eternity of God is as a supermarket without end:
where every aisle is filled with new visions worth investigation,
with new relationships to birth,
with new protocols to learn,
where the footnotes to the stars can be amended by a visit,
can be moved by a word,
can be enthroned for life,
can be instances of freewill –
yet capable of exhibiting great purity when mediated by God.”

The Camaraderie of The Soul

“The camaraderie of the soul inhibits and exhibits when withdrawn from
the spirit.

The camaraderie of the soul is easily inducted into the hall of infamy,
is difficult to polish for to shine in the hall of fame.

The camaraderie of the soul adjusts to its surroundings on starting a new
beginning –
whether at the tipping point of a dusk or of a dawn.

The camaraderie of the soul needs training in its preferences for the
selections to be instilled if it:
is to find its way to majesty;
is to forsake the darkness it knows so well.

The camaraderie of the soul is a strange acquaintance of the spirit,
for it can bite and snap,
it can holler,
scream and shout,
it can be quiescent while the spirit is rejoicing,
it can be blackened in its speech when in a swirling
cesspit,
it can be purified in essence when the spirit reigns.

The camaraderie of the soul can embarrass both the spirit and the body,
can shame both the spirit and the body,
can disgrace in waiting both the spirit and the body as they
seek to recover from the wound-
ing of a wounded soul.

The camaraderie of the soul needs assistance with learning how to trust,
with learning whom to trust,
with acquiring knowledge of the flavour of
the truth.

The camaraderie of the soul needs forbearance as it attempts to climb
where it may not have been before,
where the feet are uncertain of their placement,

where the hands are uncertain of the grip,
where the mouth can hurl obscenities in the shadows and
blessings in the sunlight.

The camaraderie of the soul should not be over-polished so it sees the
image known from yesterday,
rather should it focus on the clarity of the vision as reflected:
that which can be enlarged into the morrow with the
steps into eternity and the handclasp of God.

The camaraderie of the soul seeks guidance as it clears its decks of
clutter,
as it clears the holds of lies,
as it clears the smoke stack of its smoke,
as it clears the portholes of the hiding knaves,
as it polishes the engine room for new voyages of
discovery,
as it clears and purges all in preparation with a new
captain at the helm.

The camaraderie of the soul sails a certain sea when fitted with a com-
pass which is true,
with a captain who knows the harbour at the journey's end:
with all the inbound hidden rocks,
with all the whirlpools and the whirlwinds,
with all that which would impale a soul and parade
its very being.

The camaraderie of the soul may need a change of crew,
together with the stripping of the barnacles,
so the intended anchorage may be safe and sure and the voy-
age not delayed along the way.

So the greeting of the spirit and the body may bring unity of purpose
inclusive of the soul.”

The Faith of Man

“The gradient of life gets steeper with ascent.

The gradient of life becomes more even with a crowd.

The gradient of life widens as it flattens with descent.

The gradient of life measures the development of life,
measures the intensity of life,
measures the level of intelligence,
the becoming self-aware,
the active use of weapons,
the expression of emotions,
the seeking of comfort for an injury,
the acknowledging of counsel,
the social order as achieved,
the means of reproduction,
the method of dispersion,
the time spent by the young in immaturity.

The gradient of life has man lifted up and out of reach,
has man fallen and left for dead,
records the conflicts found in status,
the conflicts in procurement,
the conflicts of consumption,
the conflicts present in accumulating gain,
in achievement in the face of least effort,
in wealth not seen as out of reach.

The gradient of life is influenced by the gradient of games,
by the gradient of homes,
by the gradient of livelihoods,
by the gradient of education of the young,
by the gradient of modes of travel,
by the gradient of selection as a spouse,
by the gradient of the welfare of a family,
by the gradient of commitment to a covenant.

The gradient of life has the gradient of evil embedded,

awaits the grafting in of the gradient of righteousness enamoured of freewill.

The gradient of evil fills the headlines with despair,
with infamy,
with fortunes of the cursed.

The gradient of righteousness is without slope,
is a straight and level line throughout existence,
is pre-empted for the headline space,
is content with a byline in the eaves,
appears when evil is absent from the voice deserving
of the attention of man.

The gradient of righteousness is drawn when righteous faith is conspicuously installed within the spirit and the soul.

Faith holds its ground before the blows of evil un-contained.

Faith is dragged into the mire by the dirges of the evil;
Faith is shrugged off by the passers-by;
Faith is not acknowledged by the sinful with intent.

Faith evaporates when faced with the ravages of man;
Faith weakens on viewing the battlefields of man;
Faith expires where encouragement is absent;
Faith deserts when attracted by understanding;
Faith cries out for comfort when sequestered;
Faith becomes unknown when generations do not hear a testimony.

Faith dissipates in the absence of the blood;
Faith is insulated when communication fails;
Faith wanders to and fro when the way is lost.

Faith lies unrewarded when the race lies uncompleted;
Faith is not on lips when it is most needed.
Faith is surrendered by a willing heart;
Faith is usurped upon consent.

Faith is built upon the headlines of good news.

Faith arises upon stirring;
Faith commits on proclamation;
Faith consumes on receiving of the fire;

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Faith builds on immediacy of the answer;
Faith increases with the sound of thunder.

Faith is magnified by the reading of the word;
Faith is upheld by two or three together;
Faith is unbridled as the white horse rider searches for the arrows;
Faith is set free when The Lion of Judah roars;
Faith is acclaimed in the presence of The Spirit;
Faith is sought when the road is filled with rocks;
Faith is enhanced on stories of success.

Faith grows by leaps and bounds with the witnessing of miracles;
Faith is there in excess at divine appointments;
Faith grows with healing answered prayer;
Faith achieves great victories in the lands of idols;
Faith magnifies where abilities cannot aid;
Faith supplies when asked.

Faith increases with a need;
Faith overcomes when met with confrontation;
Faith hears the tongues of Heaven instructing the spirit and the soul;
Faith envelops as love conquers all;
Faith stands straight before the downtrodden;
Faith is upright beside those calling for support.

Faith is beckoned as the gifts are deployed;
Faith beckons as the gifts are employed;
Faith confirms as angels form a circle;
Faith is present in each temple of The Spirit;
Faith supports an answer to a need made known.

Faith holds dear the promises of God.

Faith attends the spoken word of God,
presents in righteousness,
upholds in holiness,
blossoms with each spirit in communication with his God for the
welfare of each soul.

Faith is going to arise from the trials of man,
from the end-time need for faith,
from the encouragement of God.”

The Welcome of The Centuries

“The welcome of the centuries awaits man in faith upon the sounding of
the trumpet.

The welcome of the centuries speaks of much preparation,
speaks of every thing in place,
speaks of sin relegated to the outfield far from any influence
on the field of glory.

The welcome of the centuries sees the fruit of faith rewarded
within a scene of blessing,
within a scene of great significance,
within a scene besetting a sea change on the Earth.

The welcome of the centuries removes the mat from before an opened
doorway for the stars,
removes the hindrance of uncertainty which has bedevilled the past,
removes the word bound in a promise into the reality of the present.

The welcome of the centuries places The King among the kings,
The Shepherd with His flock,
The Lion of Judah with His pride,
The Son with His co-heirs of inheritance,
The Father with His family of greeting in adoption,
The Holy Spirit with His torchlight raised high before His
graduands of discipleship,
The Lord Jesus with His bride affirmed with full rejoicing.

The welcome of the centuries witnesses a departure with a greeting,
verifies the healthiness of the soul,
testifies of the leading of the spirit of man
and completion of the task.

The welcome of the centuries witnesses the soul receiving the handshake
of eternity,
acknowledges a relationship established unto completion,
testifies of the unity of the soul and the spirit in perfect harmony.

The welcome of the centuries witnesses the fulfilment of the promises of

God,
bequeaths endowments becoming due,
testifies of the successful calling of the bride unto the presence of
her King.

The welcome of the centuries reverses an earlier departure
within the annals of the ministry of man,
within the annals of the registry of God,
within the annals held in faith as bestowed on every generation
with knowledge of the new covenant as declared.

The welcome of the centuries is extended to the faithful and the fearful –
the watchers and the waiters –
the sheep and the lambs:
those who have each shed their heart of sin,
have each presented with their temple,
have each received their gown of life.

For such as they are the victors of a race well run,
with greetings as they finish upon the making of a call,
with selection of the destiny confirmed by the outcomes inher-
ent in every freewill choice.

For such as they are the children of God –
the sons and daughters of The Living God.

For such as they are the stars of God.

For such as they are those on whom His glory falls,
on whom His glory builds,
on whom His glory extends the welcome of the
centuries.”

The Means of Man

“The stepping stones across the fording of a river,
the stepladder reaching to the highest branches,
the staircase leading from the floor below to all the floors above:
 such as these are designed to transport safely,
 have no shortcuts built in for the nimble,
 have no shortcuts for the tired,
 have no shortcuts to achieving of a goal.

For each has its peculiarities that speaks to the spirit and the soul.

The stepping stones require certainty of placement of each foot in a
 sequence which is obvious,
will not allow completion of a dry shod journey if
 usage is without due concentration,
if one is bypassed in a hurry,
if one is dwelling underwater and cannot fulfill its function,
if one is so slippery it willingly sheds its load.

The stepladder empowers a journey to the heights,
 has its feet spread with care,
 with attention to the foundation,
 for strength of posture for its bearing of the load,
 for cross-bracing of the skeleton to prevent a fall,
 for servicing by design the height prescribed.

The staircase serves the will of man,
 is sturdy to withstand two-way traffic,
 has supports of comfort for the hands,
 is well lit at night for safety on the tread,
 is confined in placement for access to the floors,
 is possessed of landings for changes in direction,
 for where the foot is re-aligned,
 for where there is assessment of the pace,
 for where the step is gauged for the foot to fall.

So man can cross and climb with each at variance of purpose through
 selection of the means.

Widespread are the means of man.

Widespread are the selections seen on offer.

Widespread are the solutions devised by man.

Widespread are the ways of man.

Widespread are the offerings of man.

Widespread are the hemlines of his curtaining –
the hemlines of his garments –
the hemlines of his leaves.

The means of man measure the widespread abilities of man,
in order to achieve his objectives of the day,
his objectives of the night,
his objectives fulfilled within a life.

The means of man do not enable access to eternal life,
hold no promise for the future,
build no portals to the heavens,
do not have escape pods buried in the pyramids of
grandeur.

The means of man have long sought the gods of man,
have long sought sacrifices for attention,
have long sought access to a God who answers,
have long sought extensions to mortality,
have long sought the means of man for the equipping
of a journey into an after-life.

The means of man cannot match the means of God.
The means of man cannot give access to the means of God.
The means of man cannot bear man into the means of God.
The means of man cannot crash-land the means of God.

The means of man tinker with the keys,
drop them as if a child,
playing with them yet without understanding
the potential within his grasp.

The means of man eventually succumb to chaos,
disintegrate into the weathered artefacts,

become as dust upon the Earth which no longer
speaks of greatness of achievement,
intimidation of the people,
misuse of power employed,
assigning of authority without due
care for the consequences.

The means of man added the gold of God into their stockpiles,
the jewels of God into their reservoirs of
wealth.

The means of man quickly discovered those which withstood the genera-
tions of man,
seeking to acquire them for his gain –
yet could not move them past the grave.

The means of man with enlightenment can access
the pathway to the stars –
the pathway for the stars –
cross the river on the stepping stones to the promised land;
climb the staircase with its levels of attainment,
pause on the landings to admire the vistas,
reach the mountaintop with access to the companionship of God.

Beware the many stepladders laid in wait for man,
placed for his temptation to start a climb which can never
lead him home,
which end at the doors of cults,
at the doors of idolatry,
at the doors of pyramids,
at the doors which speak of the fallacies of man and of their gods
aplenty.

Many are the unique gifts of God:
unique is the offering of God to man;
unique is the God of love;
unique is the living God of the Patriarchs;
unique is God's offering of Grace to man in his mortality which
uplifts him from the grave.

Man,

with his many means,
should embrace within his repertoire his commitment to a
new found covenant:
a new covenant with Grace freely accepted by freewill –
so offered by The God of Love,
as built upon the mainstay of His Cross,
for the family of man.”

The Lumps of Clay

“The lumps of clay within the hands of idols could be the lumps of clay
within the hands of God.

The lumps of clay upon the Earth can be in the forms of man within the
edifice of God.

The lump of clay which is kicked aside can be the valued child of God
lifted high.

The lumps of clay where nothing grows can become the planting of The
Lord fruiting in abundance.

The lumps of clay moulded by man according to his will can be the
lumps of clay destined for the furnace of God –
to emerge purified and refined –
creations of great beauty moulded within His will:
for the assembling of His family.

The lumps of clay do not incur a second glance from man;
the lumps of clay refined tell of a history of idol worship;
tell of grace and restoration;
tell of a new beginning;
tell of an assured destiny of choice;
tell of companionship with God.

The lumps of clay need to be reformed;
need to be transformed;
need to be the recipients of the washing of the soul;
need to gush the living water so the thirsty can thereby slake their
thirst;
need to shed their blasphemies with the fitting of new tongues.

The lumps of clay can be embedded with impurities,
can carry lumps within the lumps,
can be cracked and dry,
can be hard and unyielding,
can be sealed and impervious,
can be striated and rejected.

The lumps of clay can be treated for imperfections;
can be suited to reclamation;
can be recovered;
can be restored,
can be saved as worthy;
can be fitted:

for the day of salutation,
for the day of graduation,
for the day of presentation,
for the day of registration,
for the day of embarkation,
for the day of repatriation,
for the day of elevation.

The lumps of clay no longer resemble rejected lumps of clay.

The lumps of clay now sparkle as the diamonds,
are as golden lampstands filled with the anointed
oil:
flaring with the holy flame of incense in a cascading
golden shower.

So the lumps of clay can remain embedded and unmoving,
or be lifted up to glow in glory with the lighting of the temples.”

The Location of Man

“The location of man is not a happy chance,
is not the turmoil of creation varying from the laws of agglomeration,
is not an unselected opportunity awaiting the first signing of life complete with instant reproduction.

The location of man removes collisions from within the time frame of man;
is settled with little variance of heating from the centre of the circling;
is blessed by a nearby land mass favourable to targeting for exploration –
as a stepping stone within his own location.

The location of man is blessed with the keeper of the tides and the tilter of the seasons;
is blessed with the currents of the seas circulating for the benefit of those within the seas,
upon the seas,
by the seas;
is blessed by those dependent on the skies who meet the needs of man;
is blessed by the wholesome lack of predators,
long since absented from Earth,
yet fulfilling of their purpose;
is blessed by the storehouse of the Earth with all which has been laid up in preparation for man’s time upon the Earth,
is blessed by the timing for activity and rest as decided by design for an orb to be spun into creation to become the Earth.

The location of man is fitted to his needs,
not vice versa for contrariness as the fool would postulate.

The location of man is fitted to his size so he can move at ease,

so he is not stuck upon the ground from which he cannot jump,
so he is not imprisoned where freewill is not honoured.

The location of man is populated with a great surplus of the chains
of life –
so his dominion may be practised at length –
letting wisdom eventually surface upon the scenes bearing witness
of his imprint.

The location of man is built to witness of His God who waited in the
wings;
who selected His people with great care,
with great love;
who gave them edicts by which to live so His people
would survive:
while others came and went only to disappear after a short time at
the forefront of a recorded history.

The location of man is a shining jewel of beauty strung upon the net of
gravity:
in order to display within a void of darkness as a witness of intent.

The location of man has a perspective of grandeur when looked upon
from on high,
has a perspective unimaginable for those who can-
not travel,
has a perspective from the record of those who went
before.

The location of man is a home among the stars,
is a home among the heavens,
is a home in a place of safety,
is a home within the edifice of God.

The location of man does not succumb to interference,
does not succumb to ageing,
does not succumb to shortages which cannot be
replaced.

The location of man is securely held in the arms of God,
is part of a larger complex;

The Incubators of Man

“The incubation of man is designed to be upon the Earth,
is designed to be within the womb,
is designed to be within mortality:
exits from the grave as a fledgling of the universe for
maturity with God.

The incubation of man imparts wisdom,
imparts knowledge of his being,
imparts freewill choice,
establishes a character,
shepherds within a family,
disciples within a kingdom,
matures for eternity.

The incubation of man,
the preparation of man,
is but a flicker of an eyelid,
is but the passing of a gnat,
is but a flash of lightning –
as a duration of the time of man when viewed from the
prospect of eternity.

The incubators of man are posts of learning with the transmission of
understanding,
are there to testify in truth,
are there not to corrupt the servicing of the growth of man.

The incubators of man should not divert the eyes of man from addressing
the heavens to a duckpond filled with algae,
from the morality of God to the ethics of man,
from the edifice of God to the constructions of man,
from the truth of God to the lies of man.

The incubators of man should not promote the lie inherent in evolution as
if the truth of man –
until each promoter can reproduce the trial,
with nothing but the chemicals of Earth before the dawn of life,

thereby bringing to pass the creation of life itself:
within the reproductive species which need to grow
and feed.

Beware the incubators of random theories based on the evolution of man.

Beware of those forsaking,
when it suits them,
the relationship of cause and effect within the time lines estab-
lished by man:
for his attempting understanding of the mysteries of God.

Beware the charlatans who start with life established,
who dissect it for a splice,
who would seek to cheat their ways into the halls of fame.

Beware the risks to the disruption of the stability of life as man meddles
for his season in things beyond his mea-
sure of control or comprehension.

Beware the ore within the Earth with its potential to become a bicycle,
without a designer and constructor so the ore remains as ore,
where cause and effect are no longer treated as a wedded pair.

Beware the bicycle when left alone decays back to its ore to lie again
amongst the dust.

Beware of the facets of creation which pre-empt the whole of man's
reality based as arising –
within unaided time alone –
from the soup,
within a kitchen without guidance,
and to thereby attain the magnificence of being self-aware.

For such as this defies the logic of simplicity,
as man,
forsaking common sense,
promotes his theorem of evolution as a fact of life:
his theorem of the species which cannot self-start;
his theorem which fails to create the hinge of life on
which the theorem swings;
his theorem with no flashpoint of ignition,

no fuel on which to feed;
his theorem without a basal cause:
recording via observation a preferential part of the assumed effect,
and interpolates the rest.”

The Embarking on A Journey

“Embarking on a journey is sometimes not easy to achieve,
is sometimes fraught with perils,
is sometimes needing of resources,
is sometimes out of time,
is sometimes not worth the effort,
is sometimes retracing footsteps,
is sometimes very rewarding to the spirit and
the soul:
with a sojourn in a land of wonders.

Embarking on a journey requires foresight for the laws of man,
requires insight for the counselling of God.

Embarking on a journey speaks of the distant lands of man,
speaks of the promised land of God.

Embarking on a journey bespeaks a destination
where the soul desires to wander,
where the spirit has a preference.

Embarking on a journey may preclude return,
may lead forever onwards,
may continue past the gates of praise,
past the courts of praise.

Embarking on a journey can satisfy a longing,
can satisfy a quest for sourcing distant images,
can satisfy the search for living water from the
oases fed by God.

Embarking on a journey testifies of a commitment,
verifies an intent,
so defies the gainsayers and the soothsayers who
would inhibit.

Embarking on a journey should excite both the soul and the spirit in the
absence of trepidation.

Embarking on a journey can bring into achievement the desires of the
heart,
the inspections of the soul,
the victory of the spirit with the close companionship of God.

Embarking on a journey may see a grave approaching,
may see a grave receding,
may see the mournful drying eyes,
may see the once mournful laughing in the son-
light.

Embarking on a journey is best put into the hands of God,
is best left for the vistas known to God,
is best walked by a temple infused with The
Spirit of The Living God.

Embarking on a journey should be prepared to note the way stations of
The Lord –
the turning points of life;
the divine appointments;
the testimonies and solace;
the sighting of the signs and wonders;
the participation in the miracles of God –
those which may not have been presented in the absence of the body
soul and spirit prevented from embarking.

Embarkation is the tipping point of God;
is when His Spirit goes before –
is kept busy with the doors;
is when grace flows in abundance and the sufferers know
rest;
is when the healing balm of Gilead pervades and pain is
vanquished with its signing of intent.

Behold:

when God smiles upon His people and meets them in their tents;
when God blesses His people and shows them through His temples;
when God promises His people of a destiny and accompanies them on
their way.”

The Seeping of The Blood

“The seeping of the blood goes from red to black,
goes from sticky to a solid,
goes from the landscapes of man to the temples of The Lord.

The seeping of the blood is inexorable once started,
is from an unimpeded flow,
is a testimony to the folly unleashed by man.

The seeping of the blood speaks of life extinguishing,
speaks of lack of movement of the source,
speaks of the absence of the living offering help.

The seeping of the blood tells of a story filled with carnage,
a story filled with blood-letting,
a story with no mercy granted as a last resort.

The seeping of the blood is everywhere encountered,
is on the evening news of man,
is on the lips of those who revel in the gore.

The seeping of the blood is shed without an end in sight,
is shed upon the whim of man,
is shed upon the shielded plans of man.

The seeping of the blood creeps up to the shoes which move away,
creeps up to the crevices which fill,
creeps up to a barrier in place.

The seeping of the blood creeps until the source no longer pumps,
until the flow has levelled out,
until the tide no longer ebbs.

The seeping of the blood is not intended so to be,
is not intended to be viewed,
is not intended to sign the end of life.

WITH LETTERS FROM THE SON

The seeping of the blood signs of the breaking of the moral laws of God,
signs of violence rendered to the creation of
God,
signs of accountability required from each holder
of the cause.

The seeping of the blood is seen in the receptacles of disposal,
is seen upon the floor set for invasion,
is seen upon a bed where embryos have life,
where foetuses are fused to be exploded,
where birthing still would wait in preparation.

The seeping of the blood halts with the stopping of the heartbeat –
upon consent of the entrusted
mother yet not to be as such;
with the stopping of the heartbeat –
despite the viewed struggle for
survival;
with the stopping of the heartbeat –
in defiance of The God of Love.

The seeping of the blood is to the shame of man,
is to the currency of the blood oaths issued,
is to join the blood tide generated by those who
honour not a sacred trust.

The seeping of the blood marks each sacrifice in vain,
each forced sacrifice without consent,
each ending sacrifice which brings no
honour to the dead.

The seeping of the blood is recorded by the angels,
when an instance,
within the record of each man;
is recorded for use within the coming presence of
man;
is recorded so accountability can be summoned to
the halls of justice;
is recorded with allocation to the wisdom of God.”

My Children of The World

“My children of the world can set the world on fire:
can speak the golden tongues,
can bear the golden testimonies,
can win the golden souls.

My children of the world are My ambassadors at large:
My ambassadors with messages,
My ambassadors with conviction,
My ambassadors with answers.

My children of the world are My ambassadors with the golden touch,
with the golden gifts,
with The Golden Spirit to make known.

My children of the world pray the golden prayers for others,
seek the golden counselling,
know the golden presence of The Lord.

My children of the world hearken to the golden moment,
call upon the golden hosts,
receive the golden visions,
drink of the golden cup filled with water from
the golden river which always flows to life.

My children of the world have the golden manners,
have the golden tasks,
have the golden blessings from The Lord.

My children of the world prepare to be the golden bride,
wait for the golden dawn –
to receive a golden welcome to the golden
shores.

My children of the world are the golden archetypes of willing golden
servants,
are the golden forerunners of a golden king-
dom,
are the golden torch bearers of a golden flame.

WITH LETTERS FROM THE SON

For such as these will never tarnish,
are repositories of great value,
are magnificent to see in action,
are a wonder to behold.

For such as these will never fade away,
never rot away,
never be hidden out of sight.

For such as these are nurtured and tended by the hosts of Heaven:
as their colours change from black through all the greys unto the
white;
and then begin to sparkle as the golden jewels of each passage
through mortality are fitted to each golden gown of life.”

The Storm of The Wealth of Man

“Behold,
the storm of the wealth of man gathers as the dust clouds in the
desert,
gathers the pressure cells in combination,
gathers the despair of man for circulation on the Earth.

The storm of the wealth of man awaits the pressure build-up,
awaits the festering and the spreading of concern,
awaits the wind change from within the deserts bringing dust
unto all the seas.

The storm of the wealth of man is building on the debt of man perceived
as due to be dishonoured,
on the indebted paper of a nation accumulated in the east,
on the debt of a nation where no-one wants its paper,
on the debt of a nation whose collateral is out of reach of creditors,
on the debt of a nation who uses its printing press to paper over the
cracks growing by the day.

The storm of the wealth of man is a storm of self-destruction,
is a storm with repeated echoes,
is a storm which blows the paper of man before it in
the dust where no-one picks it up.

The storm of the wealth of man is the outpouring of a loss of faith,
the final surfacing of what has become the time of unbelief,
the opening of the barn doors as the hoarding,
infested with the nests,
is expelled together with the rats and mice.

The storm of the wealth of man reaches the final tipping point as the
storm demolishes the houses built with cards,
the paper trails which move in circles,
the signatures not called to account for the end result,
the artful use of paper whose value no longer is able to be estab-
lished,
whose value only makes it fit for origami.

The storm of the wealth of man has horrific consequences on the seats of
commerce:

in the thorough loss of trust;
in the widespread suspicion of the folding coinage of the
sovereign realms;
in the demanding of repayment of all the forms of debt;
in the loss of value bound to all collateral within the instru-
ments of exchange.

The storm of the wealth of man is held in check as it bypasses –
looks on from a distance without touching or infringing –
the golden sheen in safe keeping;
the golden metal with a history of success in trade;
the golden target which paces the spiking of inflation,
which defies the cutting edge of deflation;
the storm-proof golden holder of the value of the day:
the safe and golden harbour holding the gold of God.

Wise is man,
wise are the saints:
who know the gold of God is held safely un-pledged within each
storehouse –
able to withstand the firestorms affecting the wealth of man:
when the paper inscribed by man is not worth the chasing,
is not worth the catching,
as it blows away.

The storm of the wealth of man teeters within its own gestation;
as the machines of man spit out the ink-demanding balances of
numbers;
as qualified by the trailing zeros which man can no longer count
unaided,
can no longer redeem,
can no longer swap,
can no longer sell,
can no longer either value or access the collateral of the day as
it changes by the night.

Foolish indeed are they who sleep without concern for what the day
will bring.

WITH LETTERS FROM THE SON

Foolish are they who procrastinate their way to ruin.

Foolish are those driven by the quest for wealth without the knowledge of the market –
in which they choose to play.

Wise are those who pursue their visions in linkage with the hand of God,
in linkage with the counsel of His Spirit,
in linkage with the destiny of wonder.”

The Crossing of The Threshold

“The crossing of the threshold is instantaneous when within mortality,
is as a night of sleep when within the
grave,
is with assistance from the angels when
aborted from the womb.

The crossing of the threshold starts as a step of faith,
ends as a leap of knowledge.

The crossing of the threshold sets aside the cares of man,
changes the assessment of his wealth,
rewards the step of faith into the realm of
God.

The crossing of the threshold is a one-way trip,
has no ticket for return unless with a visa as
a visitor.

The crossing of the threshold enlivens the fullness of the memory of man
in his mortality,
in his prior dwelling as a spirit in the confines of God.

The crossing of the threshold makes visible each gown of life,
makes visible all the other beings –
both of hearsay and of acquaintance –
who step the great divide between the three life experiences of man.

The crossing of the threshold is not a lonely state,
has no time to register,
has no time at all.

The crossing of the threshold takes differing paths for My sheep and for
his goats.

The crossing of the threshold does not succumb to error in procedure,
to error in the destiny as dependent on the freewill of man.

The crossing of the threshold is as the crossing of the river into the
promised land.

WITH LETTERS FROM THE SON

The crossing of the threshold displays the vista of the tree of life.

The crossing of the threshold is as the birthing from the grave –
with the baptism from The Father for the blessing of His Son.

The crossing of the threshold speaks of the abilities of God reserved for
His creation,
not to stand as a lonely functionary with no purpose to evolvement,
but as a fully fledged progression to attainment of all God would
bestow.”

The Writings of God

“The writings of God are not submitted to man to give him something
with which to argue back and forth,
are not for the bringing of divisions,
are not for the violent defending of the faith in
God.

The writings of God are to impart knowledge of God,
of His concern for man,
of His belief in man,
of His companionship with man,
of His sacrifice for man,
of His reconciliation of man with God,
of His being both in the reality of man and in the presence
of the Sacred.

The writings of God testify of God’s interaction with Man in his glory in
righteousness and truth,
with Man in his shame as his head is hung
with downcast eyes.

The writings of God record His dealing with those who stand in con-
frontation against His people and His being:
as the ill-treatments are heaped on the mistreatments of His people,
as blasphemies intermingle in a three-way tie with The Father,
The Son,
and The Holy Spirit –
where the three are one and the one is three.

The writings of God testify of a history proclaimed in detail:
a history not purged of the failings of man;
a history not purged of the wrath of God falling within His
vengeance;
a history not purged of the laws of God with the rebellion of man;
a history not purged of the sacrifice of God with His gift of grace.

The writings of God give ample guidance to the truth,
give ample guidance with due warnings,

give ample guidance as to the intent of God.

The writings of God are recorded as intended,
stand as intended,
declare as intended –
in their survival within the mixing of the politics of man.

The writings of God reach above the hatred of man,
reach above the love of man,
reach above the godlessness of man,
reach above the Godliness of man,
reach above to shower all with His grace who share
a contrite heart.

The writings of God are not silenced by the edicts of man,
are not transformed by the vilifications of man,
are not aborted by the blood of martyrs,
are not dissembled by the raging fires of books,
are not overcome by the arbitrary laws of man.

The writings of God stand in righteousness and truth,
are upheld by God,
distil the truth for perception from the lies,
have prophecies to the fore for this day and age,
change lives upon a reading with effect on generations,
hold the keys to gifts within the reality of man,
proclaim My Spirit's guidance to the spirit for the soul,
speak of My Spirit's coming,
speak of the witnessing of miracles –
all through the centuries of man,
within an epoch of His writings,
for the benefit of man.

The writings of God carry an intense intent:
carry messages both sublime and flagrant,
carry messages of both rejection and encouragement,
of both war and peace,
of both loyalty and betrayal.

The writings of God are secured under the hand of God,
are testifying through My Holy Spirit,

are enfranchised with My Spirit's call,
are protected by The Father within the edifice of
The Son of God.”

The Sky Signs of God

“The rainbow of God is well known by man,
is well known by God,
is remindful of a promise to the forbears of the
generations presently upon the Earth.

The rainbow of God is not the only repeating sign of God seen within the
skies above the heads of man –
as being ever mindful of His overseeing presence.

The rainbow of God is seen,
as a multi-coloured bow arched in the sky,
by man as stationed on the Earth.

The rainbow of God is seen,
as a perfect circle centred on the eye of man,
by man as stationed to look down.

The rainbow of God is a marriage of the sun and rain,
so to lift the spirit of man nearer to His God.

The rainbow of God forswears the company of both the Northern and the
Southern lights by night.

The Northern and the Southern Lights are the auroras of the Earth impart-
ed with both grace and beauty.

The auroras of the Earth sign of man’s protection on his flight through
space,
guard the welfare of man’s being,
guard the ark of God man uses both for transport through the
seasons and for the living space on board.

The auroras of the Earth are the curtains of delight with the rhythm of
cascading light spread before the eyes of man:
synchronized according to the chorister of the dance;
according to the baton of the music maker of
the heavens;
according to the composition of God –

as presented for His children to watch in awe.

The auroras of the Earth come and go according to the heart-beat of the
sun,
to the pulses of the sun;
sign all is well for the stars on-board as the ark glides on her course.

The auroras of the Earth are in company with the shooting stars homing
on the Earth;
see the shooting stars trailing their life-force through the heavens
but to fall,
sight the being of the shooting stars for but an instance saying,
'Here am I',
as they flash into oblivion –
joining with the Earth as she continues on her journey.

The shooting stars are long term travellers meeting with their destiny,
keeping an appointment known to God,
fulfilling a scheduled timetable to enliven the night sky of God –
for His viewers of distinction.

The shooting stars of God are sprinkled from His pepper pot to meet a
fiery end.

The comets are the prey of giants:
drawn in to their predators,
make an imprint when they strike,
have no time for dwarfs.

The comets are structured on their journeys:
return according to their long set paths,
continue on beyond the scope of watching eyes as
their tails commence to shrink.

Beware the giants of God as they scavenge all the offerings to feed a
voracious maw.

Beware the giants of God as the sweepers of the skies,
the sink-holes for collisions,
the caretakers of the errant screamers –
which test the safety nets of God.

Beware the giants of God for they care not for what they eat:
consume all there is on offer,
will not release once trapped,
are happy with a burp.

The flashes and the claps are destined for the eyes and ears of man.

The flashes and the claps warn man from a distance of potential to
approach;
warn man of a change within the cloud base of the skies;
warn man to seek some shuttered shelter of protection;
warn man of an approach as frequency increases,
as the time of separation decreases with the distance.

The flashes and the claps relate to energy released,
relate to a short circuit to the Earth,
relate to the need for wisdom on where to de-
cide to stand.

The flashes and the claps can hold man spell-bound with amazement:
as the lightning lights the sky,
as the thunder diminishes in rolling echoes of its birth,
as man stands frozen to a spot and may forget to run.

The flashes and the claps sign of a storm released,
of a storm building for a downpour,
of a storm seething within itself as it readies to freeze or soak.

The coming of the day at sunrise,
the setting of the sun at end-of-day,
sign the time frame passing in an instant in which The Master of
creation applies His grandeur to His clouds of glory,
applies as with a brush stippled from His selections
among the colourings of God:
the colourings which set the sky aflame;
the colourings which have man gaze in awe at the
beauty he beholds;
have man watch intently until the blues and greys again
dominate –
the memory of a majestic spectacle.

A spectacle of God preceding sunrise in the dawn,
succeeding sunset in the twilight of the day.

The rising and the setting of the sun witness the masterpiece of
decoration created for the skies –
through the skilful touch of the hand of God –
as He places His brushstrokes on His canvas composed from
His tableau of the clouds.

The sky signs of God are numerous and specific,
are widespread and majestic,
are memorable and marvellous.

The sky signs of God testify of His creation:
of His thought and planning,
of His structures and displays,
of His control and timing.

The sky signs of God await the blood-red colouring,
await the darkening of the brightness –
as to be laid before the eyes of man.”

The Boundaries of The Earth

“The boundaries of the Earth were never there for man’s containment,
were never known until he reached out to the stars,
were never within his span of knowledge until his libraries were
filled.

The boundaries of the Earth bring disquiet to some.

The boundaries of the Earth are the seas between the lands,
are the mountains to be passed,
are the winds to be conquered,
are the safe harbours to be found,
are the steep climbs to space where freedom also waits,
are the engines needing fuelling.

The boundaries of the Earth are the rivers without crossings,
are the chasms to be bridged,
are the roads yet to be built,
are the search for food,
are the warring of the nations,
are the solitudes of environments not conducive to man.

The boundaries of the Earth are not fenced by God,
are sometimes fenced by man,
are not set with alarms by God,
are sometimes alarmed by man.

The boundaries of the Earth reach out into space,
reach into the depths,
reach where the sunlight does not go,
does not carry heat,
does not warm the
darkness.

The boundaries of the Earth reach out to where the intersects meet with
the death zones of man –
whether designed and laid by God or designed and laid by man.

The boundaries of the Earth are subject to the strivings of man,

to the intent of man,
to the freewill of man.

The boundaries of the Earth are not for the sequestering of man.

The boundaries of the Earth are as challenges to man:

for him to overcome,
for him to put a ribbon on a chest,
for him to put a trophy on a wall,
for him to put an image in a book,
for him to gather treasure for his vault.

The boundaries of the Earth are shared by God with man.”

The Capacity of Man

“The capacity of man is not a measure of his size,
is not a gauging of his limits,
is not an absorption of his details.

The capacity of man speaks of his prospects for development,
his grappling with success,
his handling of the worldly pride.

The capacity of man is known to God,
is understood by God,
is installed through God.

The capacity of man has a brain sized for great things,
for the achieving of his dreams,
for the reaching out beyond his body,
for the grasping of his goals,
for the understanding of eternity,
for his passage through the portals,
for the presence of transforming grace.

The capacity of man does not progress to wonders when rejecting of
grace,
does not use the stepping stones when a stone is missing,
does not complete the journey when the goal is ill-defined,
when the goal is un-defined,
when the goal is non-defined,
when the goal is stuck still on the
default.

The capacity of man can enhance his objectives,
can enhance his vision for his life,
can enhance the options from the bronze through silver to the
gold of man;
from the clay through lead unto the bronze past iron to silver then
the gold of God.

The capacity of man is not attained in fullness when failure is expected,

when churlishness sustains,
when the spirit hears the whimpers of the soul.

The capacity of man is sealed with the promises of God behind a golden
door;
needs the golden latchkey of Faith to open wide the access:
through into the mansion of the promises.

The capacity of man knows no bounds when liberated from enslavement,
when set free on the pathway to discovery,
when walking in discipleship with The Spirit's leading.

The capacity of man is open-ended,
is unlimited,
is from the foresight of the loving God.”

A Love Note to My Children

“A love note to My children is as a song birthed and freed within the
stars of God,
is a song committed between hearts,
is a song which only those with love can sing,
is a song of goodness sent to smiling hearts in tune.

A love note to My children is a song within a song:
is the song which never ends within the song of action,
is the song of inspiration within the song of tenderness,
is the song of love within the song of sacrifice,
is the bridal song within the song of vows,
is the song of laughter within the song of joy,
is the song of man within the song of God.

A love note to My children is written on each heart,
is spoken by My Spirit to each spirit awake and well,
is heard by each soul attuned to the will of God.

A love note to My children carries a reminder of an appointment:
the promise of return;
the proximity of the wedding;
the presence at the wedding feast;
the departure of the earthbound;
the arrival of the earthbound unto the presence of the
being of man;
the arrival of the earthbound unto the presence of their
God.

A love note to My children carries a reminder to be ready,
to be prepared,
to be certain of the gown
selected –
clean and pressed and ready –
for the soul already washed and bathed,
for the spirit filled to overflowing.

A love note to My children warns of no disruptions,

warns of no going back for that which is not brought,
warns of the need to dress correctly for entrance to the bridegroom,
for access to the altar of The Lamb,
for progression unto the enthroned of God.

A love note to My children is signed and sealed by God,
confirms an invitation extended long ago,
is valued for uplifting from His table whereon His body and
His blood do rest.”

Faith Filled Faithful Servants

“Faith filled faithful servants are hard to enlist,
are scarce upon the ground,
are worthy to be praised.

Faith filled faithful servants seek and find that which is difficult to
possess –
the trust of God.

Faith filled faithful servants attend to the finest detail,
with alacrity and purpose,
with the goal for achievement set on as near a perfect
outcome as abilities permit.

Faith filled faithful servants are as the sentinels of God,
are as reliable as the sun rise,
are as plentiful as rubies,
are the stokers of the fires of God.

Faith filled faithful servants are the tall poppies of God,
who can see distant horizons,
who can envisage the need before requested,
who are never placed in vases,
who are encouraged to grow taller,
who are in company with God,
who are in the most rewarding of relationships.

Faith filled faithful servants are the firewalls of protection,
are the emitters of encouragement,
are the transferors of the Gifts.

Faith filled faithful servants come and go within the will of God,
come and go with the tongues of Heaven,
come and go in the experience of miracles,
in the sighting of the wonders,
in the knowledge of the signs,
in the carrying of the keys.

Faith filled faithful servants never whisper secrets,

never speak behind another's back,
never utter lies,
never are harnessed under pride.

Faith filled faithful servants have souls accustomed to honouring the
spirit,
to listening intently to The Holy Spirit,
to marking each day with prayer in a conversation with their
living God.

Faith filled faithful servants have little need to query,
have little need to ascertain,
have little need to verify,
have little need to mount a session filled with
questions,
have little need for adulation,
have little need for congratulation.

Faith filled faithful servants are knowledgeable of the ways of God,
know well the fear of God,
always bring honour to the table.

Faith filled faithful servants refuse to discuss the trivial,
refuse to recount a downfall,
refuse to throw accelerants onto a smoking
pile.

Faith filled faithful servants refuse to participate in the confusions of
man,
refuse to stir a muddied pool,
refuse to listen to a babel,
refuse to speculate at random,
refuse to retreat from light,
refuse to be unequally yoked.

Faith filled faithful servants can be trusted with their promises,
can be trusted for completion,
can be trusted with the sacred,
can be trusted within the edifice of God,
can be trusted with the gold of God,
can be trusted to manage and achieve each

heart's intent.

Faith filled faithful servants know the value of appointments,
the time within the day of man,
the time required to travel,
the time set for arrival,
the time due for departure that does
not outstay a welcome.

Faith filled faithful servants do not grimace in a silence,
do not infringe on social boundaries,
do not heap food upon a plate,
do not revisit until all are seen to have a plate
in hand.

Faith filled faithful servants do not lag behind,
accomplish the content of their taskings,
do not deal in trite excuses without the
weight of truth,
do not bring a null report when it is out of
time.

Faith filled faithful servants listen and confirm,
action and achieve,
finish and await.

Faith filled faithful servants are the ambassadors of God,
the envoys of The Lord,
the close friends of The Spirit,
the saints seen with their missions –
whether close by or far afield –
which contribute to the edifice of God.”

The God of Man

“The vitality of man has seen man birthed and multiplied,
has seen him established with dominion,
has seen him king of his technology,
has seen him reaching for the stars,
has seen him attempting to farewell his God.

The God of man is his originator,
is his sequencer,
is his reconciler,
is his redeemer,
is his saviour,
is his provider,
is his source of grace.

The God of man is unique within eternity,
is jealous and formidable,
is the maker of man in His own image,
is loving and uplifting,
is the only God of man alive and caring for His people,
is the God who answers prayers,
is the God with supremacy over all and every thing.

The God of man encircles the world of man,
leaves no bolt hole in which to hide,
leaves no path open for escape.

The God of man encompasses the being of man,
knows the stone to turn when searching,
knows the tempter’s power defeated,
knows the pathway to the cross,
knows the pathway to The Father,
knows the building block of Faith,
knows the pathway to The Son.

The God of man counsels and determines,
chastens and curtails,
enlightens and envelops.

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The God of man is the surrogate of parenthood,
is the harbinger of grace,
is the worker of the miracles.

The God of man opens up the wonders,
declares what is to be,
wills the sharing of inheritance.

The God of man festoons the heavens with the signs,
highlights the beauties of renown,
shares His space with man.

The God of man dispatches evil to be sequestered,
discharges those infected from His presence,
denies those who insist on clinging to what should be
foregone.

The God of man does not insinuate Himself,
does not impose Himself,
does not thunder in coercion,
does not infringe the freewill of man.

The God of man is the seeker of relationships,
is for the living and the loving,
is the source of all His gifts.

The God of man is the secretor of His tears for the waywardness of man;
is the sender of His Spirit to comfort and relate;
is the descriptor of the universe unto the senses of man;
is the installer of the cross as impressed on the memory
of man;
is the bridegroom in waiting for His bride;
is the be-all of fear and worship within the existence of
man;
is The God of Ages made known upon the Earth.”

The Scenery of God Abroad

“The scenery of man prepares for expansion as man
takes in the scenery of God and man at home,
takes in the scenery of God abroad.

The scenery of God abroad requires more senses of man,
his ability to handle what presently lies
beyond his reach:
more deftness in perception so he can gauge and judge
correctly;
more resolution for the new scoping of his eyes;
more frequencies for the new scoping of his ears;
more keys to unlock the new senses for the evaluating of
new dimensions;
more techniques of exploration for the coping with new
dimensions –
both for the very small and for the very large;
more enhancing of the senses with which he is familiar;
more practicality in travelling the outer islands which man
has never seen before close up and unafraid,
in travelling the white holes of God –
where mass no longer interferes,
where short cuts are employed,
where light has no need to sign to its
companions.

The scenery of God abroad has the angels gasping,
has the angels silenced,
has the angels moving slowly and in awe.

The scenery of God abroad implies visits to the lands of wonder,
to the lands of monuments,
to the lands of spectacles,
to the lands of giants,
to the lands of microcosms,
to the lands of joy,
to the lands of progress.

The scenery of God abroad is vested within the deeds of God,
is vested within the grandest of designs,
is vested within the blessings and the power
of God.

The scenery of God abroad is beautiful,
is delightful,
is seasonal,
is conceptual,
is majestic,
is grandeur on a scale unknown to man:
is being shared within the family of God.

The scenery of God abroad does not lend itself to disappointment,
is assessed as being well worth the waiting,
holds sights forever on the curricula of man,
is sighted as assignments worth repeat ap-
praisals,
is honoured as the outpourings from The God
of Love,
is preserved within the scenes where time is
known to visit and then to leave.

The scenery of God abroad is accepted as the works of God,
as the working of His Spirit in foreign jurisdictions where
man has never gone,
as the manifested will of God in being –
and disclosed.

The scenery of God abroad speaks of distant lands and venues in other
realms of God,
speaks of the imprints of God which cannot
be eclipsed,
speaks of the preparations of God –
those which He made for His family at home to visit.”

The Awakening of My People

“The awakening of My people unfolds with the approaching of the day.

The glory of My people falls as they arise.

The blessing of My people is from The Father’s hand.

The raising of My people is by instructions from The Throne.

The dressing of My people is guided by My angels.

The purity of My people is essential for My bride.

The sanctity of My people stands in righteousness.

The day of the awakening is sure and bespoke,
is hallowed and honoured,
is checked and not found wanting.

The day of the awakening is prepared for and determined,
is vibrant and appealing,
is glorious and grateful.

The day of the awakening is active and ascending,
is beautiful and bountiful,
is conscious and consuming.

The day of the awakening is justified and sacred,
is profound and prolific,
is personal and presenting.

The day of the awakening supervises and selects,
endears and endeavours,
achieves and reflects.

The arising in glory completes and fulfils.

The arising in glory is called and foreseen.

The arising in glory applies destinies and confirms.

The arising in glory initiates and transfers.

The arising in glory activates and uplifts.

The arising in glory is seen and envied.

The Father’s hand of blessing is extended and hovers.

The Father’s hand of blessing validates and welcomes.

The Father's hand of blessing secures and adopts.
The Father's hand of blessing touches and imparts.
The Father's hand of blessing seeks and includes.
The Father's hand of blessing progresses and shares.
The Father's hand of blessing speaks and endows.

Instructions from The Throne are directed and directive.
Instructions from The Throne are simple and constrained.
Instructions from The Throne are loving and gentle.
Instructions from The Throne are precise and understood.
Instructions from The Throne are timely and consistent.
Instructions from The Throne are sacred and solicitous.
Instructions from The Throne are obeyed and completed.

My angels' guidance in dressing is inspection and approval,
is fitting and flowing,
is touching and appreciating.

My angels' guidance in dressing supervises and corrects,
embellishes and decorates,
enhances and scintillates.

My angels' guidance in dressing is scoping and surveying,
is turning and checking,
is fastidious and particular.

My angels' guidance in dressing is memorable and long-lasting,
is unhurried and thorough,
is comfortable and acceptable.

My angels' guidance in dressing is sequenced and in-tune,
is thoughtful and experienced,
is masterful and discerning.

My angels' guidance in dressing is permanent and tasteful,
is magnificent and joyful,
is majestic and triumphant.

My angels' guidance in dressing is forthcoming and mature,
is rewarding and appraising,
is glorious and final.

The bridal fitting of My people knows the reflections and the lighting,
the offerings and the gowns,
the garlands and the crowns.

The bridal fitting of My people knows the quest for purity and the walk
of righteousness,
sounds the bells of jubilation and hears the call of distant
trumpets,
visits the hall of mirrors and commits all to the memory.

The bridal fitting of My people chooses from the bouquets of grandeur
and the music to the altar,
chooses the backdrop to the scene and the betrothal ring,
chooses the guard of honour and the attendants for the day.

The bridal fitting of My people chooses the headdress for the star and the
train of plenty,
chooses the arm of reassurance and the arms of guidance,
chooses from a treasure chest and from the shoes of com-
pletion.

The bridal fitting of My people is an affair of grandeur and an affair of
function,
is the terminal of preparation and the interval before the
venue is fully filled,
is the star time for the music maker and for the songsters of
eternity.

The bridal fitting of My people is readied for assembly and for the
orchestration,
is prepared to mount a dais and to stand before the altar,
is awaiting and ready for the cueing.

My people know redemption and salvation,
know the sacred and the sanctified,
know faith and righteousness.

My people live by the word and the promises,
by the testimonies and the blood as shed,
by the visions and the prophets.

My people serve and go,

The Way Stations of The Lord

“The stations of the cross result from the honouring by My people in
their times of mourning.

The stations of the cross are not intended to be so.

The stations of the cross mark the road to victory,
mark the road to Calvary,
mark the road to reconciliation of man and God.

The stations of the cross are misplaced when on a street map,
should be placed within the temple of My Spirit,
should be welcomed and attended.

The stations of the cross are the way stations of The Lord when within
mortality.

The Lamb’s Book of Life welcomes the entries of the way stations of The
Lord on the street map of the soul.

The way stations of the Lord may not be present on the street map of a
soul,
may not be present on the indexing of a
spirit,
may not be present with an impact on the
body.

The way stations of The Lord are numerous and consensual:
as entered on the street map of the soul,
as entered in the indexing of the spirit,
as entered for renewal of the body.

The way stations of The Lord complete within the temple,
are partial while the sun keeps rising on
the temple,
are completed upon the final sunset on an
entered grave.

The way stations of The Lord comprise:
the birth from within the womb of celebration;

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the sprouting of the seed of faith;
the committing of the body soul and spirit as the house becomes
transformed into a temple;
the immersion of obedience with the new birth of the body soul
and spirit;
the blessing of the gifts as they are discovered;
the freeing of the tongue from blasphemy so the tongues of Heav-
en may come forth;
the service inherent in each tasking and the pause between;
the frequent participation before the table of The Lord:
where the bread and wine,
as ascribed to time,
are shared at each remembrance –
where prior repentance is the highlight as added sin is
so forsworn,
where the slate of life obtains erasure under My
mantling of grace;
the entry and the passing to and through the grave.

The way stations of The Lord are each a place of rest,
are each a place of prayer,
are each a place of victory:
for the confirmation of the progress of the soul.

The way stations of The Lord are the stepping stones encountered on the
way to eternal life,
are the turning points at life events,
are the road signs offered at the cross roads,
offered at the intersections,
offered at the junctions of decision.”

The Twisting of The Tongue of Man

“The twisting of the tongue of man is a serious condition,
needs immediate attention,
requires an urgent fix.

The twisting of the tongue of man originates from Satan,
is sustained by demonic influence,
is often promoted as a joke.

The twisting of the tongue of man leads to convoluted thought,
to confusion of My children,
to the misleading of the lambs of God.

The twisting of the tongue of man is a charge laid in anger by his spirit,
is the lips spread in successions of his sinning utterances,
is that birthed from an intent of evil to deceive his fellow man.

The twisting of the tongue of man has no excuse acceptable to God,
has no reason to create such to be a plague on his eternity,
has no method of redemption other than appeal.

The twisting of the tongue of man surfaces when momentary control is
lost to demons,
when silence is filled with that which is allowed to escape,
when pride is to the fore to preen a presentation.

The twisting of the tongue of man follows imagined achievements spoken
to enhance an insignificance,
spoken to defraud another soul,
spoken to entice interest in the worthless,
spoken to make grandiose that which has no value,
spoken to achieve the sale built on false pretences,
spoken to establish a relationship with no substance in the
statements,
spoken before a bench to escape accountability from the courts
of man,
spoken in stupidity in the repeating of the hearsay which
stands but for a moment:
before the crumbling from the lacking of foundations.

The twisting of the tongue of man leads him to his destiny of promise,
 leads him to a place where he can consider well his actions,
 leads him into darkness where the light no longer even flickers.

The twisting of the tongue of man carries sin into the grave,
 outweighs the scales of his endeavours,
 tips the scales of honour,
 destroys the scales of righteousness,
 bemuses the scales of truth,
 weighs down the scales of sin,
 blindfolds the scales of justice,
 vacates the scales of God.

The twisting of the tongue of man surfaces to placate when silence is the
 course of wisdom,
surfaces to mislead away from a time of shame,
surfaces in an attempt to exonerate from what was wilful and
 deliberate,
surfaces as exaggeration rules both the soul and the lips,
surfaces in denial when an apology is called for,
surfaces in hate from lips well impregnated with honey,
surfaces in misplaced love when the truth is judged as too
 much to bear.

The twisting of the tongue of man was a gift from Satan in the garden,
 from the serpent with disaster,
 from the herding of the fallen angels.

The twisting of the tongue of man is readily perceived by God,
 is readily the decider of a journey,
 is readily the loser of all the promises
 but one.

The twisting of the tongue of man has no recourse in eternity,
 has no recourse to a testimony,
 has no recourse to the blood.

The twisting of the tongue of man only has the recourse of falling in the
 quest for mercy at the bema.”

The Sealing of The Temple

“The sealing of the temple confirms progression of the soul,
follows the polishing of the soul,
achieves a milestone for the spirit of man,
grants access to the altar where high service is
required within the fear of God.

The sealing of the temple affirms the will of God,
imposes the stamp of God upon a life,
enlarges access when in audience with God.

The sealing of the temple shows the glow of lampstands all in use,
shows an open door for access to the living
water,
shows the way to the hard won victory at the
cross.

The sealing of the temple inaugurates and withstands,
secures and upholds,
enables and accomplishes.

The sealing of the temple bespeaks the ways of God,
bespeaks the desires of God,
bespeaks the companionship of God.

The sealing of the temple has assurance within the fold of God,
expresses His will within His wisdom,
projects the life within His care.

The seal upon the temple is the kiss of God,
is the handprint of The Lord,
is the signing of My Spirit.

The seal within the temple denotes purity on record,
denotes the soul under control,
denotes the confidence of God.

The seal withheld from a temple speaks of a work in progress,
speaks of a work without the due priori-

ty,
speaks of a work meandering on its
way.

The seal withheld from a temple sees assumptions in existence
which may prove to be invalid,
which may fail before improvements are completed,
which do not meet the understandings of the cross.

The seal withheld from a temple should be keenly sought,
should be keen for a reappraisal,
should be keen to see the tasks polished and presented,
assessed and corrected,
inspected and verified for truth.

The seal withheld from a temple should have the blemishes removed,
the tarnishing repolished,
the soiling treated with the bleach,
the ramparts fortified for the defence,
the dungeons cleared of the debris:
should signpost the ownership of God.”

The Compulsion of The Soul

“The compulsion of the soul is in the presence of an agency exerting
delegated force,
of an agency of domination,
of an agency neither respecting nor honouring the
freewill of man.

The compulsion of the soul has made an outlaw of the spirit,
has thrown the spirit to the wolves,
has adopted another entity to follow into sub-
servience.

The compulsion of the soul started with a flavour,
moved into an urging,
settled in a habit,
was in a game of tag,
graduated to fighting in a battle,
became lost and defeated in a war.

The compulsion of the soul pays tribute by the captured,
pays a heavy rental for what was once seen as his,
pays homage as a captive to that once thought as both benign
and helpful.

The compulsion of the soul denies access to retreat,
access to return to the way once
known,
access to the locked and barred:
access to the gate to freedom which a
prisoner cannot reach.

The compulsion of the soul is logged and bound,
is victimised and unfriendly,
is dishonest and untruthful.

The compulsion of the soul shouts and bullies,
scares and frustrates,
grabs and swallows.

The compulsion of the soul holds a needle in reserve,
holds the cash in readiness,
holds the backstop out of sight.

The compulsion of the soul has no compassion for the body;
treats the body as a slave;
sees no semblance in the body's being;
takes the body down a road of torture –
where the body becomes a former shadow of itself.

The compulsion of the soul is immune to love,
to care,
to pleading.

The compulsion of the soul is as self-centred as a whirlwind,
is as friendly as a viper,
is as forgiving as the pay dirt needed for another deal.

The compulsion of the soul results in its subversiveness in dealings,
continues until it reaches the far boundaries of distraught despair,
needs to hear a testimony of one released from subterfuge,
needs to grasp the possibility of redemption,
needs to become committed to a life when filed for another
destiny.

The compulsion of the soul can be overcome,
can be surmounted,
can be vanquished with the cause.

The compulsion of the soul can become a term relegated to the past,
can become a term forsaken and despised,
can become a term with the practicality of a promise for new life.

The compulsion of the soul can be changed into a blessing;
can join the franchise of God;
can walk in His discipleship and know wonders in the soul;
can get to know the spirit and to rejoice together at the changes.”

The Non-vindictiveness of God

“God is not vindictive in His rebuking of man.

God is not vindictive when the record of the miscreant is found to be
imperfect on which the judgment may appear to rest:
on which the judgment may be incurred,
on which the judgment may be sought,
on which the judgment is likely to be pro-
claimed.

God is not vindictive when warnings of behaviour have been issued,
even when the accountability for such behaviour has been declared,
even when the penalties for infringement have been written down
and sealed as the word of God,
even when the basis of redemption is both wilfully and patently
ignored,
even when the warnings for encouraging compliance are treated with
nothing but contempt.

Man does not deserve and never will deserve vindictiveness –
the planning for revenge –
not held as present as a desire of God.

God is not a seeker of revenge,
leaves it within the domain of man.

God is the imposer of His vengeance reserved solely unto Himself:
that which God insists is not sharable by man;
that which God states should never be usurped by man.

The vengeance of God manifests with the occasioned falling of His
wrath,
manifests as timed by His prophets whom He knows,
manifests as bound within His promises affecting man.

Vengeance with the wrath of God are awe full to behold;
are terrifying to be under:
leave very few survivors among those repudiating God.”

The Sacrifice of Self

“Sacrifice of self is the sparking of discipleship,
is the confirmation of the setting of a goal,
is the freewill of man being self-limiting on an aspect
of his life.

Sacrifice of self is as a mushroom cloud exploding,
reaches to the heights,
expands into the distance,
surveys a great expanse readied for rebuilding.

Sacrifice of self modifies behaviour,
modifies the input to the body soul and spirit,
modifies the output from the body soul and spirit.

Sacrifice of self introduces concern for others,
offers help in need,
shares the building blocks of faith.

Sacrifice of self deserts the cause of shame,
deserts the cause of blemishes upon a gown,
deserts the need to place a muzzle on a mouth,
deserts the actions leading to the binding of the hands
and feet of man,
deserts the shallowness of existence for a life with purpose and results.

Sacrifice of self trusts and believes,
offers and adjusts,
discusses and acquires:
the offerings of God.

Sacrifice of self learns and emulates,
masters and decides,
appraises and discards:
along the road of discipleship.

Sacrifice of self verifies and adopts,
seeks and finds,

is both blessed and favoured:
as wisdom is acquired.

Sacrifice of self removes the mountain tops for a surveyor's peg,
removes the mountain of discrimination,
shares the mountain of testimonies,
guards the mountain of faith as it grows from deep
within.

Sacrifice of self sees the mountain of salvation for what it really is,
when the striving fails to yield reward:
a molehill as in a garden,
a mound upon the river's bank wherein the living water flows –
surrounded by much grace –
lying there to be but picked up and donned.

Sacrifice of self is not a trite expression in the vocabulary of man,
is not diminished by much use.

Sacrifice of self is a sacred trust,
opens the path to holiness,
stems the tide of debris,
casts no shadow in The Son's light.

Sacrifice of self ends the conflicts of the soul,
knows the approach of harmony,
has eyes which can now see the lands beyond horizons.

Sacrifice of self is not a death sentence on the body,
is not dressed in mourning,
is not bedecked with tears of regret,
is not starved of input.

Sacrifice of self brings a new sun rise to each day,
brings a new prayer upon the lips,
brings a new exchange in the relationship with God.

Sacrifice of self majors in the perpetual,
graduates to the eternal,
swaps the disasters of the past
for the promises within the present,
for a way of life unveiled,

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for success concluded within the guidelines of
The Spirit,
for the golden goal of God.”

The Grain of Wood

“The grain of wood testifies of Me,
in its layering and its patterning,
in its softness and its hardness,
in its pliability and its stiffness,
in its moulding and its resistance,
in its growth rings of proximity,
in its homeland where it flourishes,
in its colour and its adornment:
as fitted for the chosen use of man.

The grain of wood is a marvel as presented unto man.

The grain of wood is shaped and bent,
is steamed and soaked,
is dried and weathered:
in conforming with the will of man.

The grain of wood receives surface impregnations
to enhance and to preserve,
to beautify and to astonish,
to attract and trade in acquisition.

The grain of wood supports and comforts man.

The grain of wood renews and multiples,
warms and heats,
shelters and protects:
the shelters built for man.

The grain of wood is present in all aspects of the life of man.

The grain of wood is valued and sought after,
is tested and rejected,
is appraised and accepted:
meets with man’s wastage in destruction when judged as in the way.

The grain of wood serves man along his timeline of progression.

The grain of wood partakes in the birthplaces of the forests,

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partakes in the birthplaces of the breath of man,
partakes in the extending of renewal to the birds within the sky;
to the animals upon the Earth;
to the animals and fish within
the seas:
all in need of covering and breath under the dominion of man.”

The Stones of The Earth

“The stones of the Earth have a value imposed by rarity,
are discovered and uplifted from the Earth,
are plain and unused to the eyes of man,
are manipulated in the hands of man,
are worked by the hands of man
so the inherent beauty is displayed,
so the value of the gemstone rises as it is
magnified and set in gold.

So the golden setting enhances and enthrals,
creates envy and great pride,
presents love and a lifelong pledge,
stores wealth and memories,
is plundered and sold in shadows,
is lost as it is left behind.

The stones of the Earth either stagnate or circulate,
may cause a squabble,
may become the centre of a fight;
rarely does peace prevail with the claiming of inheritances,
rarely does violence ensue as ownership transfers with the opening
of the vaults of wealth,
rarely do the stones of the Earth bring much happiness to man –
when the locks are checked with the turning of the keys.

The stones of the Earth travel and stay put,
have the glory on show,
have the glory hidden,
make a statement to the world,
often dwell in the surroundings of state.

The stones of the Earth can hold the wealth of man,
can measure the wealth of man,
can progress along the linked paths of genera-
tions.

The stones of the Earth can support a regency,

can validate a throne,
can maintain a war.

The stones of the Earth are collected and cut by man;
are both bonded and free,
are both loved and hated,
are both segregated and pooled,
are both showered and withdrawn,
are both admitted and denied,
are both despoiled and enhanced,
are both honoured and dishonoured in the handling by man.

The spirits of Heaven are each unique and crafted,
are valued in their being,
are birthed for uplifting into arms,
are in a new stage of development as each sees the
eyes of man,
are handled and fondled with great care,
are clothed and dressed by man as beauty is admired,
so the value rises with the addition of the soul set within a home.

So the setting of the soul enhances both,
as they commence a journey locked together in a body,
with a lifelong pledge of companionship together.

So the soul is subjected to envy and great pride;
has love misplaced and yearning;
stores the wealth of wisdom as it is permitted to accumulate
within the existence of the being of the soul;
is attacked with the view of conquest;
is sheltered and protected by the counsel of the spirit which
attempts to hold its hand;
is robbed of its integrity as the handhold of instruction is
casually shrugged off;
is affirmed and lively as the handhold of the spirit is keenly
grasped and valued as a link to life.

The spirits of Heaven are tasked by My Spirit,

are each tasked to supervise their souls,
are each tasked to lead their appointed soul with guidance and direction,
are each tasked to take the soul upon a journey of introduction,
upon a journey of resolution,
upon a journey of integration.

The spirit of man has a struggle set before him,
has a struggle with his soul of purpose,
has a struggle to bring to pass the will of God.

The spirit of man is instated as the captain of his soul,
to win over the freewill of the soul,
to bless the soul with care and love,
to encourage and uplift the soul into the very presence of God.

The spirit of man should not submit to any entity before an altar
unless affirmed by God,
unless it is the altar of The Lamb,
unless it beckons with eternal life into the family of God.

The spirit of man is accountable for the soul of man,
to teach and to instruct,
to translate and to confirm,
to interpret and to consolidate,
to persevere and to overcome,
to enable and to entrain the soul to follow in
righteousness and truth.

The spirit of man knows of the second death,
that which he is most anxious to avoid,
that which marks the freewill failure to concede by the
soul beset with obstinacy:
that which extinguishes all hope and expectation.

For as man lives,
so will he die.

The soul of man is birthed to have a captain,
is birthed to be successful,
is birthed to become acquainted with the fellowship of

God.

The soul of man struggles against confinement,
tussles with the truth,
seeks freedom within the will of man,
is unacquainted with the concept
of freewill,
of the responsibility,
of the blessings and the curses,
of the accountability he stands in need of learning –
with acceptance of the spirit's goal.

The soul of man stands in need of adopting with commitment the spirit's
leading into truth and righteousness,
and the giftings of The Spirit,
so they may be a matching pair:
so the matching pair are known to God and become entrusted to
direct the body with assuredness of deed and action –
so none are put at risk of that from which they cannot arise.

The soul of man can be pulled both to and fro:
can become a battleground fraught with indecision,
can become a battle ground fed by the pleasures of the soul,
can become a battle ground tugged by the spirit into the light of Christ,
can become a battle ground for two conflicting targets,
can become a battle ground between the God of eternal Love and the
devil with his coming anguish,
can become a battle ground where the freewill of man is hoisted on a
stake –
a stake binding imprisonment with Satan or,
a stake holding up the cross of freedom with The Living
Lord of Love.

So the wise will comprehend,
so the wise will make connections,
so the wise will receive the message as intended,
so the wise will interpret,
so the wise will speak,
so the wise will listen for the heralds.”

The Wind of My Spirit (2)

“The wind of My Spirit is coming as a gale;
will put man on his knees;
will put man in his hiding holes:
before the mighty rushing wind.

The wind of My Spirit gets the attention of man who ponders far too
long,
gets the attention of man who ponders not at all,
gets the attention of man who ponders on the wonders and
fully understands.

The wind of My Spirit comes to testify of Me:
when others were found wanting,
when others turned aside,
when others were seen as deaf and dumb,
when others would not harvest,
when others would not gather,
when others would not share the living water from within.

The wind of My Spirit blows around and through,
blows over and under,
blows gently and fiercely:
according to the obstruction,
according to the rejection,
according to the recognition.

The wind of My Spirit is scented for the soul,
is received by the soul in declaration,
in commitment,
in discipleship,
is honoured by the soul in wisdom,
is taught to the soul in learning,
is invited to stay by the soul introduced to God.

The wind of My Spirit comes with a sign to man,
announces His arrival,
departs without a scene.

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The wind of My Spirit can recover and repair the damaged soul of man,
can oversee and encourage the distraught soul of
man,
can care for and love the lonely soul of man,
can mitigate and and bless the cursed soul of man,
can adopt and encompass the repentant soul of
man.

The wind of My Spirit confirms the heart of Godly hope,
confirms the heart of Godly faith,
confirms the heart of Godly practice,
confirms the heart of Godly seeking,
confirms the heart of Godly knowledge,
confirms the heart of Godly commitment.

The wind of My Spirit brings the scent of victory,
brings the scent of gardens,
brings the scent of well-being before The Lord.

The wind of My Spirit wafts and wanes,
encircles and transmits,
guards from molestation.

The wind of My Spirit carries grace before it,
dispenses in like measure of acceptance,
moves on before the tongue can partake in denial.

The wind of My Spirit can impart fire upon the lips ready to proclaim,
can install the tongues of Heaven,
can test the heart for purity of intent,
can read the character of the soul,
can assess the progress of the spirit.

The wind of My Spirit knows the disease of Satan:
knows its presence and its actions;
knows its miseries of consequences and its land-
falls of results;
knows its methods of attack and the evidence
resulting.

The wind of My Spirit attends both the godly and the ungodly,

both the righteous and the carnal,
both the sacred and the secular:
that all may come to know their God.

The wind of My Spirit hastens and encourages;
reports and bears witness;
teaches and enhances:
the understanding of the things of God.”

Scribal Note:

*Refer also ‘The Wind of The Spirit’ on p86 in the 2nd Edition of
His 2nd book,
‘God Speaks in His Scrolls On The Website of The Lord’.*

The Misery of Man (2)

“The misery of man stems from his pressure to perform,
stems from his heightened expectations,
stems from his desire for pampering,
stems from his thirst for addictive offerings,
stems from his outlook on his fellow man,
stems from comparisons of lifestyles so attained.

The misery of man is bred from his despising that which he has gained,
that which he has achieved,
that which he compares,
that which he values,
that which wastes his years,
that which brings no satisfaction except on the day of
purchase.

The misery of man serves no outlet but self-pity,
knows no king at home within a residence,
serves no king within a kingdom,
visits no king with kingdom living,
knows not a queen in waiting,
sees no princes in the wings.

The misery of man is not open to adoption,
shuts the door on visitors,
shouts in his frustration,
ignores the counsel of the wise,
seeks the solace of the fool,
drowns his sufferings by seeking the bottoms of a
glass.

The misery of man curtails the search for happiness,
curtails a trip of joy,
curtails contact within a family,
curtails the care of self,
curtails the chatter of the children,
curtails the laughter in a home.

The misery of man is a child of depression,
is a child inflicted by an enemy of man,
is a child never seen in maturity,
is a child without a smile,
is a child of envy,
is a child of pride.

The misery of man is spawned through loss of hope,
is spawned through loss of vision,
is spawned through loss of youth,
is spawned through loss of relationship,
is spawned through loss of achievement,
is spawned through loss of freedom.

The misery of man can be observed within his eyes,
can be gauged from a selfish spirit,
can be measured by his walk,
can be assessed from the company he keeps,
can be determined from the input to his soul,
can be seen in his attitude to God.

The misery of man stews its own brew of bitterness,
stews its own brew of complaints,
stews its own brew of sour staleness,
stews its own brew to seal the darkness overhead,
stews its own brew for moping,
stews its own brew waiting for rancour to surface.

The misery of man turns cabbages into sauerkraut,
turns potatoes into mash,
turns dried peas into mush,
turns sunlight into nightmares,
turns love into hate,
turns the enemy of man into his friend.

The misery of man is a disappointment to God,
clears the thrones of prospective occupants,
destroys the lineage of kings,
beggars man to leave the promises incapable of fulfilment,

places the soul of man beyond the reach of kith and
kin,
blames God for his weighty load of sin,
listens only to satanic counsel as bound to his
freewill.

The misery of man can climb out of his cage,
can unlock the door of darkness,
has the key in hand to escape into the sunlight.

The misery of man can turn the trip around,
can pay attention to the call upon his life,
can decide to seek and serve.

The misery of man can become the exaltation of man
in but a moment of understanding,
in the shedding of the past,
in the welcoming of a future,
in the flash of inspiration which opens the path-
way to the stars.

The misery of man is not intended to be a gnawing bone for devils,
is not intended to summit in despair,
is not intended to be a mark of failure.

The misery of man can be cleansed and polished,
can become reflective,
can have the blemishes removed,
can see the cracks and dents erased,
can bounce back whole and reinvigorated,
can sing the song of victory in the presence of The
Lamb.”

Scribal Note:

Refer also ***The Misery of Man*** on p43 in the 2nd Edition of His third
book,

‘*God Speaks by His Spirit To The Coming Storm*’.

The Dependencies of Man

“The dependencies of man make man far from as independent as he
would often think:
fill man with assumptions which may or may not be true;
travel round in circles with the interlocking of the sphere;
see familiarity raise levels of contempt;
have the life stations working hard to preserve the levels of
support for man;
know the onset of the scrambling to maintain the viability
of man.

The dependencies of man are many and varied,
originate for both the short term and the long term of man,
keep man alive and comfortable upon his home within the
firmament of God.

The dependencies of man lie beyond his beck and call,
lie beyond the reach of his impatient hand,
lie beyond the effectiveness of his voice of desperation.

The dependencies of man have feedback loops in place:
have feedback loops of augmentation;
have feedback loops to prevent wastage from a surplus;
have feedback loops for continuation;
have feedback loops assessing errors in the standard
deviation;
have feedback loops under the guiding hand of God.

The dependencies of man care for man beyond his comprehension,
beyond the existence of his knowledge,
beyond the application of his time containment.

The dependencies of man overlook man’s plighting of his troth,
overlook the keeping of his word,
overlook man’s fitness for an extended journey
of renown.

The dependencies of man reverberate around his homeland,

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reverberate towards the stars,
reverberate in the lodging place of angels,
reverberate in the heavens administered by
God.

The dependencies of man reverberate with the timing for review,
reverberate in expectation of the installing of
new settings,
reverberate to call to notice the coming aeon of
great change.”

The Glory on Man

“The glory on man is an attribute of presence,
is an attribute transcending jurisdictions:
is an attribute present in the mortality of man in the
company of his spirit;
is an attribute present in the eternity of man in the
company of his spirit.

The glory on man is on his countenance when in the presence of The God
of Love,
as My Spirit leads in worship,
as The Father attends upon His throne of grace.

The glory on man is not starved for affection,
is not starved by Satan standing on a rock that rocks,
is not starved when perception is to the fore and the
background is confused.

The glory on man speaks a different language,
speaks the language of God,
speaks the language not uttered through the mouth,
speaks the language for which man is intended,
speaks the language in which the lips and tongue are
both stilled and stationary.

The glory on man needs his time of preparation to attain fulfilment of
experience,
to obtain fluency of expression,
to reach the higher level of reality required by a jump
from time.

The glory on man is on those who know their God,
is on the saints of God,
is on the multitudes of God,
is on the disciples of The Son,
is marked as for the bride.

The glory on man neither oscillates nor fluctuates,

only intensifies as it reflects,
only magnifies the pure and the spotless,
only signs the presence of the willing servants of The
Lord.

The glory on man is not seen when looking in a mirror,
is not there upon enquiry,
is not to the fore when pride is seen to linger for accep-
tance.

The glory on man breaks the language barrier imposed on man,
prepares him for a walk of wonder with instant access
and response,
sets him on the voyage of discovery fully able and
familiar with the language of God.

The glory on man discerns the prepared and the unprepared,
those who progress the tongues of Heaven and those who
place them in a waiting basket,
those crossing into new horizons and those settling for the
dawn and dusk,
those who learn to interpret while they speak and those still
overcome with the wasting fear of man.

The glory on man awaits the adventuring of man,
awaits the progress in his preparation,
awaits the call to hearken and to transmit on the oscil-
lations known to God,
awaits the growth in the spirit's knowledge to open the
door with access:
to the multi-way communication of the soul with
his waiting God.”

Behold The Bride of Christ

“Behold The Three in One coming from The East.

Behold The Father of Creation.

Behold The Son of Sacrifice.

Behold The Spirit of Great Magnitude.

Behold The Triumvirate in Victory.

Behold The Trifold Partnership of God coming for The Stars of Man.

Behold the scene of God bringing victory to those engaged at portholes,
to those awaiting Son-rise,
to those prepared and dressing for the wedding of The Lamb.

Behold the sky prepared for launching,
the sky in all its finery,
the sky filled with the majesty of might.

Behold the sequence of presentation.

Behold the ripples of decision.

Behold the waves of tears.

Behold the waves of grace.

Behold the waves of fulfilment.

Behold the waves of man.

Behold perfection in its quest.

Behold perfection in its call.

Behold perfection in its rejection.

Behold perfection in its acceptance.

Behold perfection instated on the Earth.

Behold perfection enthroned for all eternity.

Behold perfection in the company of God.

Behold glory raining down.

Behold glory reigning up.

Behold glory intermingled.

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Behold glory well bestowed.

Behold the music of endowment.

Behold the music of the fanfares.

Behold the music of progression.

Behold the music of annunciation.

Behold the music of the angels.

Behold the music of the throne room of God.

Behold the music of the heavens.

Behold The Bride of Christ before the sunrise.

Behold The Bride of Christ before the elevation.

Behold The Bride of Christ before the segregation.

Behold The Bride of Christ before the separation.

Behold The Bride of Christ before the establishment of purity.

Behold The Bride of Christ before the vanquishing of the rank and vile.

Behold My Word established.

Behold My Word upheld.

Behold My Word of warning.

Behold My Word of promise.

Behold My Word of strength.

Behold My Word of truth.

Behold My Word of application to My Bride.”

My Relationship with Man

“I,
The Lord,
speak to My servant Anthony this day,
that he may act as My scribe in all he hears Me say,
in all he hears Me teach,
in all he hears Me task.

I,
The Lord Jesus,
of the heavens and of the Earth,
say to man this day within reach of this,
My word,
‘Vacate and change your ways less you are smitten by My wrath.
Vacate and dismiss your habits of a lifetime –
those which can only lead you downwards.
Vacate and turn again forsaking your destruction of your fellow
man –
in all its many guises which prevent,
which stall,
which place stumbling blocks along the
pathway of
his economic progress,
his ability to achieve fair trades,
his seeking to be treated righteously:
by those he is forced to encounter in his
effort for his family to survive.’

I,
The Lord Jesus,
say to man this day,
‘The golden rule for man is alive and well within the law of
God,
is capable of recording accountability,
is the bearer of the injuries imposed,

is the flag ship of the estate of man,
is the out-working of the message of relationship,
is the invader and disposer of the field of sin,
is the archetype from the teaching of the cross,
is the defence in truth for any accusation levelled at the
behaviour of a soul.'

I,
The Lord Jesus,
say to man this day,
'Do unto others as you would have them do unto you.'

I,
The Lord Jesus,
say to man this day,
'For as you treat so you shall be treated.
For as you deceive so it shall be meted.
For as you choose the measure so it shall be measured out to
you.'

I,
The Lord Jesus,
say to man this day,
'Beware.
Behold.
Those who live by the law shall be judged by the law.
Those who call on the law are subject to the law.
Those who suffer under the law can appeal the judgment of
the law of man.'

I,
The Lord Jesus,
say to man this day,
'If you choose the law know well the call for mercy and the
mercy seat.
If you choose the law treat it with respect.
If you choose the law abide by its decision.
If you choose the law you are bound by its effect upon your
life and upon your family.'

I,

The Lord Jesus,

say to man this day,

‘Beware the law which has been superseded in the interests
of man.

Beware of the law which man will fail to keep.

Beware of the law which man does not remember.

Beware of the law of which man stands in ignorance.

Beware of the law which does not shed a tear.

Beware of the law for governing the multitude of man.’

I,

The Lord Jesus,

say to man this day,

‘Behold the free fall of grace.

Behold how grace settles.

Behold how grace wets and thaws.

Behold how grace can break the chains of imprisonment,
can break the yoke of enslavement,
can lighten and remove the burdens,
can move the mountains around which
man walks in circles.

Behold grace’s ease of access.

Behold grace’s ease of acceptance.

Behold grace’s manifold bearing on a life.

Behold My offer placed before the face of man
that frees him from the law,
that offers a promise he cannot redeem himself,
that grants the promise he’s been seeking with a new
covenant in place.’

I,

The Lord Jesus,

say to man this day,

‘Accept and receive the offer of My grace from The Loving
God.

Endow your generations with the gifts of The Living God.

Seek the truth in action.

Seek the truth in being.

Seek the truth which is everlasting.

Seek the truth within the light of grace:

for a new beginning with The God of action,

for a new beginning of My relationship with you.' ”

care,
as in a covering prepared for the dressage of the soul,
as in a covering hiding the shame beneath,
as in a covering designed to mask the body soul and spirit from an
ineffectual assessment of their well-being.

The washing of the clothes presents a covering fully suited to a temple
receiving little or no attention.

The washing of the clothes does not mask the status of the temple from
the eyes of God.

The washing of the clothes should follow the cleansing of the house,
the inspection of the premises,
the conversion to a temple.

The washing of the clothes does not hide the potential of a temple,
does not close the thoroughfares of Satan,
does not preclude the trampling of the hordes through the
corridors of power,
does not exclude the rooms of darkness yet to see the light,
does not mend the broken fence yet to see the hand of The
Carpenter in action.

The washing of the clothes does not bestow immunity
from filth within the temple:
from surfacing in times of stress,
from appearing in a time of anger when the temple shakes.

The washing of the clothes brings sparkle and a sheen befitting of a
temple when the temple is cleansed and washed,
is honour bound in purity of intent,
is circumcised and ready with its armour
for the attacks of Satan.

The washing of the clothes is not of great importance to God,
can have the importance misconstrued by
man,
is without significance to My Spirit's being,
is an adjunct to the body found necessary by
man,

is an appeal to fancy and to decoration,
is an appeal to comfort and to implication,
is an appeal to status and to inheritance of
man.

The washing of the clothes imparts understanding of the reason for the
presentation:

when the hanger still stands in need,
when the wardrobe is still filled with insects of destruction,
when the pathway to the drying clothes is still composed of
stumbling blocks.”

The Game Hunters of The Earth

“The game hunters of the Earth are a selfish breed apart,
have no vision for the future,
are the strippers of the scenes,
are the bereft of thought and reason,
are not amiss to poaching a sought prize,
are not concerned with consequences,
are the targeters of the scarce and threat-
ened,
are the bit takers seeking profit,
leave the profitless to the scavengers,
discard the mutilated to the fastest preda-
tor.

The game hunters of the Earth cover the air,
the land,
the sea,
the ice,
the snow in a quest of pride,
in a quest for profit,
in a quest for self-aggrandisement,
in a quest for satisfaction of the
self:

which sees the carcass left in the rear to rot,
which sees the carcass butchered where it fell,
which sees the carcass presented before the market place of man –
destined as a plate of luxury,
as a curiosity exhibited in cages,
as a beast upon a leash where compassion is
non-existent.

The game hunters of the Earth leave the orphans to their fate:
leave the orphans without asylum;
leave the orphans without reserve;
leave the orphans without value;
leave the orphans without recourse,

leave the orphans without protection.

The game hunters of the Earth create orphans without excuse.

The game hunters of the Earth rape and pillage that for which they do not
care.

The game hunters of the Earth shout and cheer at each lop-sided victory
ending in defeat.

The game hunters of the Earth know the shot and whistle,
know the bow and arrow,
know the ship and net,
know the mother ship and calf,
know the rod and line,
know the dog and knife,
know the bird and glove,
know the spear and club,
know the bird with blades and refuge in
the wilderness.

The game hunters of the Earth put no constraints on limit,
are a law unto themselves,
are vigorous in their pursuit,
offer no means of escape,
pursue a quarry unto death.

The game hunters of the Earth have a history of ignominy,
have a history of waste,
have a history of greed,
have a history of disgrace,
have a history of overkill,
have a history of non-respect.

The game hunters of the Earth do not limit in preservation,
will continue unto extinction,
will watch and wait for the very last.

The game hunters of the Earth have misapplied the charter of dominion,
have misapplied the scape goat of the cull,
have misapplied the excuse of research.

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The game hunters of the Earth search for the escape clause,
twist the meaning of intent,
penetrate the boundaries of exclusion,
breach the limits on a catch,
take all they can get,
are not concerned with life,
buy their way into the garnering of votes.

The game hunters of the Earth are summoned within a replevin –
both for their pickings and for being afoul of the intent of God.”

The Magnificence of God

“The magnificence of God is worth the waiting to encounter,
is worth the effort of man to establish his relationship,
is worth the surrendering of the gold of God as held by man,
is worth the time of man in preparation,
is worth the obedience to the tasking of My Spirit,
is worth the thankful heart for the gift of grace.

The magnificence of God has perfection in accoutrements,
has perfection in surroundings,
has perfection in the family of God.

The magnificence of God cannot be presented in fullness before man in
his mortality,
cannot be adequately described in a vocabulary where such
words lack existence,
cannot be envisioned as to scope and portrayal when eternity has
no depth of meaning,
cannot be submitted to the worthy when their eyes are not re-
newed,
when the veil of protection is still essential to be
in place,
when the concept of dimensions still leaves
queries in the spirits and the souls.

So active faith is to the fore in this,
the time of man,
to deal with things which yet remain unseen:
while the time for open declaration –
of the access of intimacy –
is still awaited by the bride in preparation,
by the angels with excitement.

The magnificence of God furnishes the heavens and all so contained
therein,
furnishes the Earth and all so contained
thereon.

The magnificence of God is to be viewable by man –
the miniatures in the microcosm,
the gargantuas in the macrocosm.

The magnificence of God has an earthly representation in His edifice as
built by man,
has a heavenly existence in His edifice as built
by God.

The magnificence of God is not an idle speculation,
is not foreseeing the unforeseeable,
is not proposing the imagining of a fallacy,
is not portraying a non-existence.

The magnificence of God is in touch with reality,
is in touch with The Spirit,
is in touch with the gifts,
is in touch with His desire for the welfare of
man.

The magnificence of God enthuses man even unto death,
even unto the blessing of the new covenant of exploration,
even unto the be-all and the end-all of creation,
even unto the wonders of the environment of man.

The magnificence of God has established without peer:
has optioned the destiny of man while preserving his freewill,
has filled His world with grace for man just by his asking,
has reconciled man unto his God –
with the redemption of man's spirit soul and body.

The magnificence of God fulfils His magnificence of character,
His magnificence of steadfastness,
His magnificence of being,
His magnificence of presence,
His magnificence of loving,
His magnificence of relationship,
His magnificence of integrity.

The magnificence of God fulfils His magnificence of grace,
His magnificence of glory,

His magnificence of magnanimity,
His magnificence of equanimity,
His magnificence of eternity,
His magnificence of the progression of
man,
His magnificence of creation.

The magnificence of God fulfils His magnificence of the freewill of man,
His magnificence of the being of man,
His magnificence of His patience,
His magnificence of His word,
His magnificence of wisdom,
His magnificence of sharing,
His magnificence of bestowal.

The magnificence of God is in the Communion with God,
is in the Trinity of God,
is in the Temples of God,
is in the sacrifice of God,
is in His church abounding,
is in His fare on offer.”

The Voice of Man

“The voice of man is a wonder to behold in its means of production,
in its support of clarity,
in its response to frequency.

The voice of man has linkage to his ears,
to become the triplet entwined in functionality,
to become the impartation of the senses enabling man to
converse at ease.

The voice of man has overtones of uniqueness,
has qualities of differentiation between the genders,
between growth and maturity,
between the languages of man,
between a whisper and a roar.

The voice of man speaks the will of man,
speaks the will of demons,
speaks the will of God.

The voice of man can get him into trouble,
can get him out of trouble.

The voice of man can be involved with lies,
can be the signpost of the truth.

The voice of man can signal and commit,
can plead and threaten,
can beg and dominate.

The voice of man can be the call to God or a weapon of disaster.

The voice of man can utter the cry of terror or the offering of help.

The voice of man has numerous capabilities to adjust unto the moment,
to match emotions in an instant,
to marry need with the vocality,
to equate the circumstances to the expressions of
the soul,
to profess the yearning of the spirit.

The voice of man yields to rest,
yields to the interpretation of the ears,
yields to the image of the eyes,
yields to the power of music,
yields in consent to the voice of God.

The voice of man is amplified and distorted,
is carried and despatched,
is packaged and delivered.

The voice of man is recorded as a culprit,
is recorded as a witness,
is recorded as an example,
is recorded as a teacher,
is recorded for enjoyment,
is recorded as a record of the past of man.

The voice of man trembles with emotion,
trembles with rage,
trembles with age,
trembles with sickness,
trembles with compassion.

The voice of man can seek and find,
can comfort and console,
can sing the song of joy and the song of mourning.

The voice of man is close to the voice of God,
is close to the tongues of Heaven,
is close to the confirmation of the purpose for a life,
is close to the measuring of commitment.

The voice of man contains power and authority,
blasphemy and blessing,
disdain and adulation.

The voice of man surfaces in wonder and disparagement,
in worship and profanity,
in glory and in shame.

Wise is he who knows the approval of God upon his life,
the gift of God upon his tongue,

WITH LETTERS FROM THE SON

the purity of God upon his voice:
for such as they are aware of the fear of God.”

The Joy of The Lord

“The joy of The Lord is for the accompanying of man,
is the gift of declaration,
is the encourager of companionship,
is the happiness of the soul,
is the rejoicing of the spirit,
is the glow of glory which attracts the soul in anguish.

The joy of The Lord is concentrated in His bride-in-waiting,
is dispensed from a joy filled heart,
is handed on by contact built on understanding,
is present in excess upon the body soul and spirit
within the unity of God.

The joy of The Lord is developed upon reflection of the peace of God,
is developed within a field of gratitude,
is developed in a close relationship with God.

The joy of The Lord repels the attacking of demons in concert,
repels the efforts of yesterday lingering to subdue,
chases forward out of influence that expected on the morrow.

The joy of The Lord is dwelt in with delight,
rests within a safe harbour where storms cannot penetrate,
is for attracting moths unto a searchlight of the night,
is for attracting sparrows unto the bread laid for the day.

The joy of The Lord broadcasts to the world,
broadcasts a different way of life:
broadcasts the love of God unto a hungry world at large,
broadcasts the presence of My Spirit with the guidance of
the feet,
broadcasts the readiness of the tongue with the message
from the throne of grace,
broadcasts the willingness of God to extend a helping hand,
broadcasts the presence of the living water of which others
stand in need.

The Vanguard of My Spirit

“The vanguard of My Spirit is the ideal place for My saints to be.

For there are the healings and the miracles,
are the heartaches and the miseries,
are the testimonies borne,
are the prayers bestowed with answers,
are the gifts of My Spirit alive and well within My saints com-
mitted to obedience and blessings.

For there is the forefront of faith in action.
For there is the sprouting of the seed of faith within the witnesses from
the multitudes.

For from there are the testimonies spread –
like unto the wild fire –
which proceed the wildfire of My Spirit’s presence.

The wildfire of God does not scorch or burn the flesh of man.

The wildfire of God is a sign of wonder as it skips and dances on a
journey of delight.

The wildfire of God is not tamed by man,
is at the behest of God,
departs and jumps within His will,
lingers and amazes within the sight of man,
is an end-time sign to the end-time seekers,
to the end-time servants of The
Living God.

The fire of ashes is not the fire of God,
is the fire of man –
can damage and destroy,
can choke and kill the children of My harvest.

The wildfire of God saves and rescues man,
uplifts and glorifies The Living God who is minister-
ing in this end-time to His children.

WITH LETTERS FROM THE SON

The wildfire of My Spirit is mighty to behold,
tests the eyes of man to follow,
tests the body of man to withstand its presence
born of the fear of God.

The wildfire of God is the flame of My Spirit released from containment
in the heavens:
as a sign to man of My Spirit's being in the domain of man.

For as holiness increases so is felt the kiss of God upon the body of
man and of His servants.

For as the fire of God spreads so miracles are encountered,
so miracles dominate the speech and thoughts of man,
so miracles defy the explanation
of those acquainted with their idols,
of those immersed within a lifestyle of idolatry,
of those who are familiar with the gods who never
bring the fire.

My servants know the wonder of discernment,
know the answers to questions never asked,
know the history of a family,
of relationships,
of sickness and of wasting,
of the activity of demons,
with assuredness and certainty.

My servants of The Living God know His servants
are not left devoid of words upon their lips,
are not left in silence when a blessing is required,
are not left in pondering when a rebuke is due.

My servants are not surprised when familiar with the power and the
authority of God,
are not concerned with injury of those receiving ministry,
are not dismayed by fire in the presence of their God.

My servants are attune with the methodology of impartation through My
Spirit,
have expectations of the truth,

have the knowledge needed for My ministry as servants of
their God.

My servants keep in honour their freewill within their tasking,
keep in honour their tongue assigned the words of God,
keep in honour their spirit and their soul in execution of the
will of God,
keep in honour the speaking of the declarations brought by
grace,
keep in honour the relationship built on faith in God,
keep in honour the miracles rendered as My servants
offer up the prayers upon their lips in the presence of My Spirit.”

The Firestorm of My Spirit

“The firestorm of My Spirit spreads throughout the Earth,
encounters My servants with their faith,
encounters the multitudes in their numbers transfixed with fear and lack
of comprehension,
encounters the creatures of the Earth with puzzlement and wariness.

The firestorm of My Spirit is a sovereign act of God,
is the visitation of mankind,
is the testing for any and every sign of faith present on the Earth,
is a busy time for angels marking up their slates with those deciding
to seek grace,
is a time of terror for those with a destiny of default.

The firestorm of My Spirit is not fuelled by alcohol,
is not fuelled by combustion of a source,
is not fuelled by the weather at its driest,
is not fuelled by brush fires lit by man,
is not fuelled by the works of Satan.

The firestorm of My Spirit is fuelled by the will of God:
is fuelled by the activity of My Spirit,
is fuelled by the consent of The Father,
is fuelled within the oversight of The Son.

The firestorm of My Spirit ravages and fuses,
purifies and melds,
melts and circumcises:
the hearts and souls of man.

The firestorm of My Spirit travels at amazing speed,
travels with the sunrise,
travels unto completion at the sunset.

The firestorm of My Spirit brings the wrath of God down upon the Earth.

The firestorm of My Spirit leaves no stone unturned where man may
hide,
leaves no cabin of security with immunity,

leaves no repudiator in the flesh untouched and passed over,
leaves no sanctuary of man intact and untested.

The firestorm of My Spirit changes the makeup of the multitudes,
prepares them for a new beginning,
removes the dross of man standing in denial,
hiding with his fear,
brandishing his weapons,
protecting his gold,
beseeching his idols,
chasing after shadows.

The firestorm of My Spirit is seen quartering the Earth,
is seen riding the red horse,
is seen assailing the strongholds of Satan,
is seen vanquishing his followers,
is seen accomplishing the cleansing of the
Earth of those bowing in fealty
before the prince of darkness.

The firestorm of My Spirit is as a flash of lightning targeting the sin;
is as the rumble of the heavens quieting an insurrection –
the breakouts of rebellion –
the poisoning of the souls;
is as the hand of God checking imperfections;
is as The Spirit of God sifting and verifying the faithful and the
faithless.

The firestorm of My Spirit fights the battles of My Spirit:
fights at Armageddon,
fights in the valley of Megiddon,
fights where sin is rampant,
fights where sin has been unyoked,
fights where sin is manifesting to the detri-
ment of My saints.”

23 Elastic Cover Additions – 79 Letters

Scribal Note:

*The following 23 Letters have been received,
since the original English Printing,
to be specifically added to this 2nd Edition of this fifth book
as a result of 'Elastic Covers' as decreed by The Lord.*

These Letter texts are free updates to the Electronic formats.

*Updated Friday, 27th February 2015
and Thursday 24th September 2015*

The Template for The Future

“The template for the future is a document which looks into the future of man in detail with the purpose of disclosure.

The template for the future emphasizes the importance
of his turning points in life,
of his actions within his freewill agency,
of his invited companionship with God,
of his selecting a destiny worthy of man,
of his becoming of age in the practising of the gifts of God,
of his need for attaining fluency in the tongues of My Spirit,
of his sealing a permanent relationship with God as introduced upon
The Cross of Jesus.

The template for the future portrays a lifestyle for the stars of God,
portrays a lifestyle for the friends of Satan:
for there are neither fence sitters in the garden of God who know
not faith,
nor toe warmers in Hell who do not first test the
temperature.

The template for the future is where commitment is ascribed to one and
all as each heart dictates,
as actions have so sought to stand in confirmation,
creating the decrees of intent –
the yardsticks of the soul.

The template for the future reads the yardsticks of the soul of man,
watches the progression one way or the other,
ensures the integrity of the record so written
in the service of eternity.

The template for the future is driven by the freewill agency of man,
does not miss a step in either direction,
neither restores nor erases without an angel
being present.

The template for the future validates the past when called to present the

future as the present,
validates the present as the future within each
new environment where man shall be and is.

The template for the future qualifies and enhances,
qualifies and discards,
transfers very quickly in line with the
decision,
sequesters those who have not sought and
chosen to ignore,
liberates those prepared to fly and to so truly
soar.

The template for the future cannot be adjusted in the absence of time,
is determined in the presence of Grace,
has ramifications stretching into eternity.

The template for the future knows the time of preparation,
knows the time of evaluation,
knows the time of synchronization,
knows the time of repudiation,
knows the time of declaration,
knows the time of temptation,
knows the time of acceleration.

The template for the future knows more than man thinks,
is fully conversant with all within the mantle,
is satisfied of the sufficiency for the day,
is primed to handle all which is encountered,
is confident that justice will prevail,
that replevins will be addressed,
that the appeals of man when in
mortality will be resolved in truth.

The template for the future speaks of the activities of God,
of the judgement of man,
of an evaluation resulting in distress,
of fulfilment of a promise of inherit-
ance with happiness to the fore,
of being in the presence of God,

of being in the absence of God,
of the being of man decided by his
own freewill.”

The Home of Godly Wisdom

“The home of Godly wisdom is a sanctuary of love,
a sanctuary of contentment,
a sanctuary of happiness with life,
a sanctuary of well-being with God.

The home of Godly wisdom declares the spirit’s unity with the soul,
declares leadership into eternity,
declares awareness of My Spirit’s Temples,
declares adoption into the family of God.

The home of Godly wisdom knows the provisioning of God,
knows the gifts of God,
knows the taskings of God,
knows the blessings of God,
knows the favour of the Lord through a spir-
it sensitized and sensitive to God.

The home of Godly wisdom is welcoming and friendly,
is solicitous and caring,
is consolidated and complete.

The home of Godly wisdom is grateful and appreciative,
is accepting and offering,
is inspiring and intuitive.

The home of Godly wisdom reflexes and abounds,
condenses and concentrates,
approaches and invites.

The home of Godly wisdom has a vestibule of welcome,
has a vestibule of light,
has a vestibule where darkness never hides.

The home of Godly wisdom is comfortable and at rest,
hearkens to the songs of The Spirit,
has eyes focussed on the vision of the goal.

The home of Godly wisdom has no secrets within its walls,

has no lies within its eaves,
has no reflections of shame seen upon its
mirrors.

The home of Godly wisdom is an outpost of The Kingdom,
is an outpost of a beacon shining in the night,
is an outpost filled with the testimony of The Lord.

The home of Godly wisdom is the sacred amongst the secular,
is the island lit for standing out,
is the lighthouse flashing messages to the
multitudes at large,
is the refuge set for reclamation,
is the first aid post equipped and ready for
demand,
is the centre of compassion authorised to
dispense the healing balm of Gilead.

The home of Godly wisdom sees to the warrants of fitness issued
for each body soul and spirit:
for the underwriter to a journey –
as each nears completion in the
time of preparation.

The home of Godly wisdom is ascribed to the beneficence of God,
is ascribed to the counsel of The Spirit,
is ascribed to the construction of a temple,
is ascribed to a new covenant in place,
is ascribed to the sacrifice of a father,
is ascribed to the obedience of a son,
is ascribed to the will of The Loving God.”

The Wool of My Sheep

“The wool of My sheep is varied both in its texture and its retention of
warmth,
is varied both in its colours and its quality,
is varied both in its feel and touch,
is varied both in its length and appearance,
is varied both in its functioning and its weather-
proofing,
is varied both in locations and environments.

The wool of My sheep portrays a way of life,
portrays the care of the shepherd,
portrays the care of the sheep.

The wool of My sheep portrays its value to the sheep,
portrays the image of the sheep,
portrays the grooming of the sheep.

The wool of My sheep is of importance to the sheep,
is of importance to the shepherd,
is of importance as the climate varies.

The wool of My sheep is of importance in conforming,
is of importance in blending in,
is of importance at the drafting gate
swung by spots and blemishes,
swung by veins of love,
swung by evidence which cannot be ignored.

The wool of My sheep determines ultimate selection,
presents the health of the sheep before the shep-
herd,
calls attention to the effort spent in preparation,
spent within a courtyard of great cleanliness,
spent in seeking the intent of the shepherd.

The wool of My sheep speaks of where they played,
speaks of where they browsed,

speaks of where they roamed.

The wool of My sheep speaks of whether they were dipped for hangers-on,
whether they were crutched and tended,
whether they were vaccinated against disease.

The wool of My sheep speaks of whether there was a history of delinquency,
a history of rambling in the thorns,
a history of shed blood in which the fleece was
washed to soak in through the skin.

The wool of My sheep with the whiteness of purity,
with the absence of stains which were removed in
preparation,
with the scent of the oil buried deep within the
folds:

testifies of a shepherd who took great interest in His sheep;
penned them and protected them throughout the hours of darkness;
led them and had them know His voice when calling for response;
brought them to where the pasture was filled with nourishment;
quenched their thirst in drinking from the waters of new life;
guarded them from the wolves and those who would do them harm
by invitation to the barren lands.

The wool of My sheep is a blessing in disguise,
qualifies the obedient –
in purity –
to exchange their outer coverings for their gowns of life,
to establish their treasure in safe keeping –
from which robbers cannot deprive –
as held in readiness for a coming birth.

The gowns of life are wonders to behold,
shimmer and sparkle in the sunlight,
have decorations which reflect earlier relationships of identity;
always move in grace upon the graceful,
always speak in confirmation of grace accepted by the lives,
always acknowledge the presence of grace:

as the key which opens the threshold of the eternity
of choice on exiting the grave clothes.

The gowns of life witness transformations,
witness welcomes into new surroundings,
witness the restoration of perfection of the being in the
presence.

The gowns of life are witnesses to the introduction of knowledge:
of the past mortality;
of the spirits' prior presences with God;
of the flows of information;
of the enhancements of the senses;
of the upgradings of abilities within the new environment;
of the changes in both scale and time;
of the companionships within the residence of The Living God.”

God.
For as such confess their misplaced forms of worship so their figure-
head is evident to the wise.
For as such participate in the deeds of darkness so they earn the wrath
of God awaiting revelation.”

The Friendships of Man

“The friendships of man are often wary and unconciliatory under the
strain of issues tied to health,
of issues tied to wealth,
of issues tied to stealth:
where warning signs are not immediately apparent,
where the loss is sudden and unforeseen,
where an attack on rectitude is unexpected yet effective.

The friendships of man are not established lightly,
are cautious in approach,
are in retreat upon a hurt,
are damaged by rejection,
are intended to survive the grave.

The friendships of man are tested from many perspectives,
are not affirmed by a handclasp of declaration,
are not affirmed by a lie embedded in a memory,
are not affirmed by a lack of attention when it is
most needed.

The friendships of man are trivialised when centred on self-promotion:
then have foundations built on straw;
see the calls ignored while current;
see fewer visits on the timeline of a friendship;
see an initial friendship become but an acquaintance of the day.

The friendships of man can last a lifetime,
can last a season,
can result in mourning for that which has been
lost.

The friendships of man can extend unto his pets of trust,
can extend unto the animals for which he cares,
can extend across the distances as families move
or expand.

The friendships of man are magnified by love,

The Aberrations of Man

“There are many aberrations in the life of man,
many aberrations which are undesirable,
many aberrations witnessing the need for correction,
witnessing the lack of thought,
witnessing the power of the peer group,
witnessing mixed-up ethics as each proclaims his own,
witnessing the lack of morals born of agnosticism in
they who say they do not know,
witnessing gender issues of the day which result in
marriages in nothing but the name,
witnessing the whispers of the killing for payment on the
abortion tables of despair –
where the surplus eyes of man are not permitted –
where the acts are still seen by God together with
His angels of the testimony.

The aberrations of man wield the sword of accountability over the heads
of those whose silence confirms consent,
whose silence denies dissent,
whose silence is recorded in the present.

The silence of man,
in harbouring a silent spirit and a silent soul,
will be to his great detriment at the judgment seat of God
before the great white throne.

The aberrations of man are not glossed over by The God of man’s
creation,
are not glossed over as if there were no sin,
are not glossed over as if they did not exist.

The aberrations of man are not glossed over until the onset of conditions
which beget the fall of grace.

The aberrations of man are not unduly repetitive,
arise from freewill investigations which ignore
the spirit’s cry,

should not comprise a habit in the making,
should not see the soul succumb to that which is
ultimately rejected.

The aberrations of man have a background of curiosity with wisdom non
existent,
have a background seeking knowledge and expe-
rience,
have a background closely watched by the angels
when addiction is not on the horizon,
have a background seeking approval of the peer
group of the season.

The aberrations of man speak of the entertainment of man:
of the facilities inviting man to play the
many games of chance where
the wealth of man is staked;
of the publicans,
the resellers,
the barns of bulk supply,
being the enablers of the party –
at the public houses,
at the private houses,
at the scenes of secrecy –
where alcohol is the menu;
of the captains of industry producing leaf
weeds packaged to invite their
smoking as they rest upon the lips;
of the tattoo parlours that disfigure the
body of man imaged in the likeness
of God –
that designed to become a temple of The Holy Spirit –
that testifying to the threefold acceptance of man.

The aberrations of man are as notches on a stick marking the progress of
a life,
are as a diary kept in secret of where the body
chose to delve,
are as washing on the line where the taint of yes-

terday still lingers in the sunlight.

The aberrations of man should be perceived for what they are,
should be perceived as urges not to be encouraged,
should be perceived as best forsaken and amended before detriment is installed,
should be perceived for correction with the spirit fully put in charge with oversight of the soul,
should be perceived when functioning as a witness –
when silence is not an option open to adoption.

The aberrations of man should not repeat on man within a cycle,
should not become installed as a way of life,
should not settle in as a seat of comfort.

Man should not nurture an aberrant soul which impacts on his welfare
and standing before God.”

The Wonderment of Eternity

“The wonderment of eternity is a joy unto itself,
is a feast for the eyes,
is a symphony for the ears,
is a dwelling place fit for the stars of God.

The wonderment of eternity displays the works of God
in their entirety:
in their presentation of uniqueness,
in their designs of grandeur,
in their use of the full colour spectrum,
in their originality of expression,
in their ability to communicate,
in their decorations of surroundings,
in their sites of majesty.

The wonderment of eternity is the experience in store for the family of
God:
of those who testified of The Son,
of those who hosted The Holy Spirit,
of those who greeted The Father in a prayer.

The wonderment of eternity builds on the eternal word to the family of
God:
to those present with a thirst for knowledge,
to those present with a yearning for wisdom,
to those present with a desire for activity under
the tutelage of the angels.

The wonderment of eternity stretches far and wide,
stretches deep and high,
stretches in and without.

The wonderment of eternity possesses dimensions for new senses,
dimensions holding the history of man,
dimensions displaying the vistas of God.

The wonderment of eternity fills the imagination of man

with new concepts and appraisals,
with new structures and constructs,
with new concepts and dispositions.

The wonderment of eternity fulfils the promises made to man,
fulfils the curiosity of man,
fulfils the wanderlust of man.

The wonderment of eternity upholds security of tenure,
upholds antiquity within the present,
upholds the disclosure of the pathways for
the stars.

The wonderment of eternity encompasses the activities of God,
encompasses the creation by God,
encompasses the love of God.

The wonderment of eternity is there for all mankind
to claim as an individual inheritance:
to claim within discipleship,
to claim that built upon a sacrificial cross,
to claim in a commitment to repentance,
to claim via the redemptive reconciliation of man,
to claim by shedding the entanglement of sin,
to claim through understanding of the grace of God.”

The Doorway of Mercy

“The doorway to eternity is soon to open in mortality,
is soon to open prior to the grave,
is soon to open within the sight of man,
is soon to open for the bride.

The doorway of mercy as it opens sees the shutting of the door of
grace –
with the fall of the sounding-board of faith.

The doorway of mercy as it opens sees the veil withdrawn from eternity
with knowledge to the fore –
as the bema of the mercy seat becomes exposed.

The doorway of mercy as it opens sees the entrance of The King coming
for His bride.

The doorway of mercy serves the multitudes at large,
the multitudes surviving the end-time tribulation,
the multitudes with faith and grace no longer relevant,
with the new covenant no longer open to acceptance.

The doorway of mercy will be well trodden by the multitudes,
by those seeking mercy for their deeds,
mercy for the accumulation of their sin,
mercy for their spoken words –
both in blasphemy and in lies.

The doorway of mercy is not repetitive in its access,
is not repetitive in its functioning,
is not repetitive in its assessments of validity.

The doorway of mercy is not subject to assault,
is not subject to being violated,
is not subject to proclamations,
is not subject to relief from justice,
is neither subject to appeal nor to parole upon a
sentence that carries no injustice,
is not subject to any other jurisdiction.

The doorway of mercy operates in the bounds of man's enlightened
freewill,
operates within the edicts of The Lord,
operates where lies are quickly known,
operates where the intent of every heart is known,
operates so justice is not imperilled,
operates where the merciful are heard.

The doorway of mercy is numerous in its placements near the seats of
justice,
functions similarly to one another,
evaluates and determines,
rejects the dissimulators,
hearkens to injustice.

The doorway of mercy examines the presence of opprobrium,
examines those caught in a network of deceit,
examines the outcomes where injustice may be a
by-product.

The doorway of mercy knows and witnesses to the truth
in matters of confusion,
in matters with tiered applications,
in matters inherited from the past where
injustices were wrought.

The doorway of mercy testifies of the functioning of God,
testifies of calling to account,
testifies of wrongful death so brought by man,
testifies within the morality of God,
testifies where injury and violence had no right to be,
testifies so the innocent may be reclaimed from their suffering –
with reparation for when they were made a victim.

The doorway of mercy does not consider mercy where grace is already
present,
does not permit infractions against the innocent,
does not allow a victim to suffer from incapacita-
tion.

The doorway of mercy receives such from The Loving God:

receives such that justice may prevail,
receives such that violence and dishonour may
decline within the experience of man,
receives such that righteousness with peace pervade the multitudes of man.”

The Presence of Man

“The flood chambers of the heart know the mortal beat of life,
know when it was commenced,
know when it is about to end.

The flood chambers of the heart are protected and secured,
are reliable and entrained,
are consistent and effective.

The flood chambers of the heart are controlled and supervised,
are bespoke and sensitive,
are constrained and released.

The flood chambers of the heart support life within mortality,
seal completeness when the sands of
time run out,
open the gateway to eternity after the
time as set for preparation.

The flood chambers of the heart speak of the physical in contact with the
senses –
within the flesh of man –
maintaining life for the presence of man:
the shell of man,
the glove of man,
the body of man.

The presence of man includes spiritual connotations to the conceptual
heart of man:
as to the intent of the heart;
as to whether it manifests in goodness or in evil;
as to the depository for sin;
as to the dungeon hiding places –
thereby being in need of deep cleansing;
as to a metaphor for that seen as the outworking
of the character.

The presence of man has sin hiding in his fingertips,

hiding in his thought life,
hiding in his offices,
hiding in his libraries,
hiding in his tools for accessing
that for which he searches,
that for which he finds,
that for which he shares,
that for which he stores,
that for which he views –
when he thinks he dwells in privacy of thought and word and deed.

The presence of man comes under subservience to God
when man displays self-righteousness,
when man is not meticulous with his tongue,
when man rounds off to ignore the rough edges –
the sharp corners –
the short cuts –
where shame so often hangs its coat.

The presence of man can see his fortunes change when he attempts:
to thwart the will of God;
to hide behind lies constructed in a series;
to introduce deception to his armoury;
to scheme and plot for what he would wish to keep as secret;
to infringe the laws of God and of man –
as stepping stones of infraction to undue wealth or fame.

The presence of man can be such that he dishonours all he touches,
dishonours all he seeks,
dishonours all under his control,
dishonours all within a family:
by the stain of corruption implicit in his perception of leadership authority.

The presence of man can be as a renegade from God as man's freewill
runs amok.

The presence of man builds or ignores his character,
builds or ignores his destiny,
builds or ignores his friendships,

builds or ignores his history of life,
builds or ignores his relationship with God,
builds or ignores the likely impact of grace upon his
being.

The presence of man is either the victim of the foe of man –
so destined for the satanic fold,
or the victor with The Son of God –
so destined for the family of God.

So is the truth declared;
so is the truth to stand;
so is the truth upheld,
so is the truth not gainsaid.”

The Restlessness of Man

“The restlessness of man arises from his perceptions of his life,
from the lack of recognition of his own achievements,
from the praise found wanting from his peers,
from the absence of gratitude as signified by silence,
from the erstwhile efforts expended without reward,
from the confirmation of any significance attached to a
life in jeopardy.

The restlessness of man is a sign of disillusionment,
is a sign of diminishing self-worth,
is a sign that all is not well within his soul,
is a sign of a dampened spirit trampled and forlorn,
is a sign which threatens the ongoing of life itself.

The restlessness of man cracks a nut and cannot find the kernel,
plants a seed and does not see it grow,
saves his income but finds his purse still empty,
seizes on an inspiration though remaining incomplete,
visits others only to encounter their gripes and groans,
attempts to pay his debts and hopes vainly for a residue:
looks finally upon his life and asks 'What is the use?'

The restlessness of man is a ploy of Satan,
is a trick within perspectives,
is the undue emphasis of negatives without the
countervailing positives,
is the dragging down of that which should be
lifted up.

The restlessness of man can result from
misapplication of his thoughts and deeds:
the lack of worthwhile vision in his life,
the non-ability to discern the turning points in
life,
not joining the adventuring,
the journeying,

inherent in each life,
not having a tabulated history of what has been
and done to which his spirit can
recall and his soul can refer.

The restlessness of man seeks progress in his life,
wants to stamp on failure,
needs to kick a goal.

The restlessness of man desires to hear the roar of approval
so love can grow and cherish,
so achievement can be mea-
sured by the pat
upon a back,
so he can smile when encoun-
tering the words ‘Well
done!’ uttered in sincerity.

The restlessness of man can be directed
through the love of God,
by a relationship with God,
via the end-time journeying with God,
in preparation to be the bride of Christ.

The restlessness of man can be directed
to be an overcomer,
to be a friend of God,
to be envisioned with a tasking from
God,
to be empowered with the gifts of The
Holy Spirit,
to become a temple wherein The Holy
Spirit dwells to counsel and to lead.

The restlessness of man can be but a stepping stone to the pathway of
fulfilment in a life with God.”

The Resilience of Man

“The resilience of man surfaces in his attitudes
to conquering and progressing,
to seeking and restoring,
to capturing and mastering,
to exploring and possessing.

The resilience of man is measured by his tenaciousness,
in his bounce back from near defeat,
in his recovery of will to discover
ways around his difficulties,
in his adopting of new methods as so-
lution possibilities.

The resilience of man seeks the dispersal of information,
shares knowledge mixed with wisdom,
knows the headlines of discovery.

The resilience of man clings to a commitment,
attacks problems with resolve,
appreciates the value of resources,
hearkens to counsel from the wise.

The resilience of man is birthed within the lighting of history,
within the past experience of man,
within queries for the future where ex-
pansion is sought –
to so meet the present onward needs of man.

The resilience of man rarely pays tribute to his creating God,
rarely sees value in the honouring of God,
rarely instructs his offspring in the ways of God.

So The Would-be God of man waits upon the multitudes:
waits and waits and waits and waits and waits;
with His offering of grace,
with His offerings endemic in His
promises waiting for acceptance –

to be seized unto each heart.

So The Would-be God of man has His seven angels hold lightly to
their bowls:
with His contents of their bowls soon to be poured
out upon the Earth –
within the time frame of the end-time wrath of God.

So The Would-be God of man watches and reveals Himself in love
with grace held high,
awaits and garners from the four winds,
insists on man's recognition of the di-
vine sacrifice –
His Son interposed as the agent of rec-
onciliation –
to so redeem man unto his waiting God.

So The God of man is accepted as such by the sheep within The
Shepherd's flock.

So The God of man adopts them into His family.

So The God of man seeks their preparation to be so numbered as the
bride.”

The Variance of Man

“The variance of man confirms stability of purpose,
stability of existence,
stability of development:
stability within the window frame of God.

The variance of man cycles across all aspects of his being.

The variance of man is for the benefit of man,
is for the fellowship of man,
is for the development of man,
is for the family of God.

The variance of man determines his abilities:
his specialties,
his weaknesses,
his dependencies,
his needs,
his constructions,
his food,
his education,
his reasoning.

The variance of man determines his skill set in facing life:
his wisdom to learn from others;
his wisdom in knowing when to share;
his wisdom in protecting his advantage;
his wisdom in the quest for happiness;
his wisdom in evaluating resources;
his wisdom in establishing his boundaries.

The variance of man is subject to long term trends:
how he interacts,
with whom he shares his bed,
the parameters set for families,
how he fills his days,
his beliefs and superstitions,
his faith and idolatry.

The variance of man causes friction amongst man,
cause bloodshed amongst man,
causes enmity amongst man;
causes envy amongst man,
causes pride amongst man,
causes judgments of superiority and inferiority
amongst man.

The variance of man is dependent
on his long term positioning on the Earth,
on his long term needs to cope with his environment,
on his long term variance necessitated in order to survive.

The variance of man,
safe in his own shell,
has no authority either to question or to discriminate –
on the basis of a history which is leading to survival.

The variance of man should create a sense of wonder and thanksgiving
for the beauty of man there beheld,
should create a sense of togetherness and belonging
to the fraternity of man,
should create respect and admiration of how others
have solved their problems,
should create kindred spirits as they all gather in
unity of purpose to worship their God of Love,
should create awe and wonder for and at The Living
God –
He who brings redemption with salvation unto the understanding
of man;
should create an earnestness to accept the gift of
grace within its time set for acceptance.

The variance of man is not as a result of randomness –
progressively acting as an agent of intelligence:
progressively installing life with increasing ability and thought,
progressively installing self-awareness and social order,
progressively gifting thought patterns of originality leading to new
horizons,
progressively endowing man with capabilities not then needed for

The Choices of Man

“The choices of man are often not within the will of God.

The choices of man are often not considered with eternity in mind,
are often delayed until convenient,
are often pragmatic to best suit the self,
are often motivated by his bent for entertainment,
are often selected with his purse in mind.

The choices of man vary on the day,
vary with his emotions,
his feelings,
his outlook on perception.

The choices of man vary with his environment –
the heatwave and the cold spell,
the windstorm and the calm,
the downpour and the drought.

The choices of man should be tested at the footstool of the will of God:
within the envelope of grace,
as witnessed by His favour,
as brought unto man’s spirit,
as guided as if a lamp before his feet,
as affirmed by the counselling of his soul.

The choices of man cannot be aligned to the will of God if such is never
sought.

The choices of man cannot conform to the will of God if there is no
relationship of honour.

The choices of man cannot accept the will of God if there is no fear of
God embedded in the heart.

The choices of man may reflect constant repetition,
may seem as if arising from the mire within a muddy puddle,
may lead to failure of compensation as such becomes past due,
may lead to shortness of breath as exertion places life at risk.

The choices of man can hamper man in his progress to a goal within

mortality,
can restrict man in his levels of attainment,
can reduce man to a former shadow of himself,
can impair man in restricting his coming and his
going,
can defeat man as burdens load him to collapse un-
der duress,
can withdraw from God as man's tongue vilifies the
sacred and divine.

The choices of man are not labelled in order of priority,
do not come presented subject to inspection,
often show no accurate insight to the future,
commonly are borne upon deception,
are carried upon a lie,
are made without due consideration
where wisdom is required.

The choices of man can vacuum up the dust with the dirt in the search for
scattered pearls,
can drop the case for evaluation in the swamp of
quicksand from where it will not resurface,
can be muddled in a bowl which swirls the fare be-
yond the reach of common sense,
can reach out for the unattainable in the overeager-
ness of self-assertiveness.

The choices of man can set a victim on a pedestal,
can splash a canvas with much paint,
can drag a child into his manhood,
can lead a youth into the sunlight of the father.

The choices of man can supervise and harness the wilful walk of man,
can exemplify and master the righteous walk of man,
can lead in developing the disciplined walk of man.

The choices of man display his wisdom in achieving his showcase of
mortality –
the walking with The Lord on his journey home –
the walking of return to the family of God –

the walking into The Son Rise which lights eternal life.

The choices of man can attest to the spirit's glow,
to the soul in acquiescence,
to the body preparing for renewal:
to the walk within mortality which selects
an assured destiny.

The choices of man should ensure his walk on Earth is established as the
precursor of his walk in the company of God –
with all God has in preparation to honour the very
images of God as dwell within their temples.”

The Surprises of Man

“The surprises of man fall upon him unexpectedly,
fall upon him with suddenness of expression,
fall upon him to overload his senses in the moment
of application.

The surprises of man are varied and far reaching,
are dramatic and minor,
are impelling and major.

The surprises of man may be life changing and intimidating,
may be awaited and appreciated,
may be random and peculiar.

The surprises of man occur both night and day,
occur both in fear and in appreciation,
occur both for his welfare and to his detriment.

The surprises of man may be welcomed or rejected,
may be true or false,
may be expensive or tawdry,
may be bright or dull.

The surprises of man can affect all aspects of his life,
can apply to all aspects of his death.

The surprises of man can be amicable or distasteful,
can emanate from the sacred or the secular,
can bring happiness or dreariness,
can cause exertion or relaxation,
can quicken or retard the perception of time.

The surprises of man are conveyed
by the presence or the absence of the senses of man,
by the action or inaction of the senses of man,
by the reaction speed which dwells among the senses of man.

The surprises of man are sprung by Satan in usurping vengeance:
are sprung where faith is difficult to find,

are sprung on the dissonance of man,
are sprung without relief in sight.

The surprises of man are sprung by God:
when faith is immersed by the commitment of man,
within the mortal folds of time,
to enhance the fear of man,
to highlight the gifts of favour,
in bringing faith materialised upon the body before
the spirit and the soul.

The surprises of man can make a heart beat faster,
can make a heart appear to miss a beat,
can make a heart be stilled.

The surprises of man evoke memories in need of grading,
in incidents worth discarding,
in recollections worth correcting.

The surprises of man have occurred down through his ages,
will continue in his future,
will startle him in the present of his enduring.

The surprises of man lead him to discoveries he might not have otherwise
had,
lead him to his turning points in life,
lead him to an accounting with God,
lead him to the understandings of God,
lead him to the forbidden zones of man,
lead him to sin without remorse,
lead him to acquire a habit to his pleasing,
lead him to seek the help of God.

The surprises of man often lead to a new beginning,
to the crossing of a threshold,
to the waiting arms of matrimony,
to the promises of surprise,
to the wonder of surprise,
to the miracle of surprise,
to the prayer curtain of surprise,
to the reconciliation of surprise.

The surprises of man are not the surprises of God.

The surprises of man are not the surprises of Satan.

The surprises of man are not the surprises of the onlookers,
are not the surprises of the attendants,
are not the surprises of the hosts.

The surprises of man are tempered by his attitude to life,
are tempered by his wish list,
are tempered by his character,
are tempered by his will,
are tempered by his prayers.

The surprises of man need to be reconciled with category,
reconciled with relevance,
reconciled with impact on the spirit and
the soul,
reconciled with the welfare of the body.

The surprises of man are events of importance:
carry messages which should be understood,
impart knowledge missing from experience,
inlay the chords of memory in preparation,
introduce certainty in the presence of uncertainty,
warn man of imminent attack;
should neither be ignored nor seen as of little consequence
when the attention span is stretched.

The surprises of man come without prior indication,
come as a drop of rain from a cloudless sky,
fall on the head of man even when sheltered by a
hat.

The surprises of man are at their best when originating from God:
when serving the purposes of God,
when conveying the will of God,
when landing on man for the benefit of man.”

The Perspicacity of Man

“The perspicacity of man is difficult to assess,
is difficult to observe in action,
is difficult when the thoughts of man are jumbled,
is difficult when the intent of his mind is clouded.

The perspicacity of man serves him well when healthy and developed,
when defined and used,
when kept available for My Spirit’s counsel,
when attuned and accustomed to the
tongues of My Spirit,
when accepting the frequency of practice
to familiarize the gifts of My
Spirit in fresh situations.

The perspicacity of man cannot be borrowed or lent,
cannot be stolen or bought,
cannot be discarded or trashed.

The perspicacity of man is contained within the bounds of life of the
spirit and the soul.

The perspicacity of man is not an echo of his intellect,
is not a second thought,
is not dependent on his reasoning,
is not a function of his logic,
is not a benefit of learning.

The perspicacity of man is a built-in adjunct within the brain of man,
is active when needed,
can be accessed with a mental query,
can impart the way of progress to a goal.

The perspicacity of man is the capacitor of the spirit,
is charged by My Spirit
when counsel is received,
when wisdom is imparted,

when the gifts of My Spirit become evident in action:
as a discharge is desired and achieved.

The perspicacity of man manifests to the surprise of man:
both in hearing and in speaking.

The perspicacity of man assists man in achieving his full potential,
in his vacating of the vacuous,
in the fulfilling of his destiny.

The perspicacity of man stimulates his growth,
assists in skirting pitfalls,
measures well before the cloth is cut.

The perspicacity of man is not as sitting on a see-saw,
is not as riding on a roundabout,
is not as travelling in a lift:
each returning back to the beginning which remains unchanged.

The perspicacity of man is his problem solving capability resolved
by a flash of inspiration,
by an 'Aha!' of exclamation,
by the innate knowledge of the route to follow
for a successful ending.

The perspicacity of man enhances the resolution of a difficulty,
that which may not be immediately apparent,
that presenting still as a puzzle,
that seeking a solution within the scope of effort.

The perspicacity of man can seek the counselling of God,
can bind on the Earth so to be bound in Heaven,
can loose on the Earth so to be loosed in
Heaven.*

The perspicacity of man can seek both the physical and the spiritual –
by sight,
by ear,
by tongue,
by nose,
by touch;
with the spiritual also by the transference of thought.

The perspicacity of man should be fine-tuned in preparation –
by the gifts of My Spirit,
by an awareness of these gifts,
by the use of these gifts within the reality of man.

The perspicacity of man should be able to identify with My Spiritual gifts
of knowledge and of wisdom –
as he encounters his fellow man –
as he relates to The God of Abraham.

The perspicacity of man is to enable the present understanding of man in
his end-time relationship with God.”

Scribal Note: *Refer The Bible: Matthew 16:19 (NKJV)

Perspicacity: The quality of having a ready insight into things; shrewdness.

The Wayward Wind

“The wayward wind is not of God,
shows no control for the benefit of man,
shows no symmetry within its existence,
shows no signs of having an objective other than destruction.

The wayward wind brings confusion where there should be sanity,
brings distress where there should be peace,
brings disharmony where there should be unity,
brings up the past where it should be forgiven,
brings turmoil mixing into the season of tranquility,
brings the grief of man into the time of his mortality.

The wayward wind is monitored by God,
is subject to the sincere prayer requests of man submitted in
understanding,
is tended by God when the present bounds as set are exceeded on
a whim,
is verified by God as to having the presence of intent,
is limited by God when threatening to wreck the works of God,
is quelled when the souls of man become the fodder of the day.

The wayward wind is as a storm within a nightmare:
where the mare of the night ventures forth to attack the stallion of
the light,
where the hounds of darkness are baying at the scent of blood,
where the stampede of terror is corralled by the coming light,
where the cross is seen emptied of its functioning with the coming
of a new covenant,
where the nightmare ends with the love of man standing on a golden
promise with a pathway to a throne,
where the wayward wind of miseries screams and howls in torment
as its grasp releases that which was its captive within time.

The wayward wind seizes to torment by loss,
seizes to frustrate the plans of man,
seizes to rob of life,

seizes to impair the ability to enjoy a way of life,
seizes to inflict both worry and despair,
seizes to instil fear laced with mourning,
seizes to take and to scatter the constructs of man.

The wayward wind banishes and throws away.

The wayward wind visits and dismisses.

The wayward wind carries and despatches.

The wayward wind has its season of freedom;

is soon to become enchained;

becomes as but a memory within the few who witnessed it:

to know the violence in which it thrived in all its days upon the Earth.”

Downsizing So Smaller Becomes Better

“Release yourself from that which only brings frustration.

Let it go and consider it no more.

Open the path of joy which speaks both to your spirit and your soul.

Do not be dragged down by that outside your control or influence.

Set such aside for disposal in a trash can.

Clean by selection your home –

of excess which lingers past its date of use.

Empty out the spaces which the past still seeks to fill.

Set a place for memories.

Be determined in evaluating need.

Be thoughtful in classifying wants.

Be considerate in the sharing of acquisitions.

Seek and sup at the table of My fare –

where the gathering attracts your interest for the feeding of your spirit.

Seek a place where you can be at home,

where the extraneous do not impact on your senses,

where the thoughtful and the considerate share their life

experiences with both care and understanding.

Now is the time to restructure the important things held dear to the heart,

those which well-served the past,

clutter up the present,

have little prospect of future use.

Do not dwell in the frenzy of the recent past,

select and knowingly discard that of little use or application,

keep that which My Spirit indicates as of worth within your family,

do not change your mind moving discards to a pile for keeping –

those which have served their purpose yet can now still

taint both the present and the future.

Be ruthless in selection that the sun may rise upon a smile,

that the sun may arise with the blessings of the day,
that the sun may arise with the assertion of My Spirit,
that the sun may arise on a home of contentment in which
the necessary are well placed and accessible for use.

Be free from the enslavement of that which you drag behind you.

Be free from the bindings of the past,
from that which has been gathered and now just fills a void,
from that which presents itself with queries as to placement and
so gets moved again,
from that which no longer actively serves the reason for its
purchase in another place,
in another time,
in another season of your family both in growth
and in development with a right to claim.

For such is the way to contentment in the life of man.

For such brings the soul to bow unto the spirit.

For such brings satisfaction along the pathway of discipleship under
the tenets of God.”

The Journeying of Man

“The journeying of man is divided into three.

The journeying of man is measured by man within his shell of time –
to allocate his experience to his past,
to his present,
to his future.

The journeying of man as measured by God is on a continuum,
is described for man as a circle of completion:
of initiation and presence of his spirit with his God;
of transfer by birth into the realm of his mortality
with his freedom of freewill,
with the approachability of his God in waiting,
with the handbook of knowledge,
of wisdom,
detailing man’s freewill preparation for his return back to the
fold of God,
with the sign posts of life events there to lead him home,
with his second birth through the living water which affirms
his fellowship with God,
with the gifts of the living loving God who accepts the
worshipping of man;
of his third birth from the grave into eternal life –
with honouring of the freewill choices of the spirit soul and
body in the presence of God or –
with an eternal soul where the freewill choices are
respected,
yet are called to account despite the record of the warnings –
for the ignoring of the protocols of behaviour established
for man by The God of justice and of truth.

The journeying of man is so planned to bid him a ‘welcome home’,
to bid him a welcome to the promises of God,
to bid him a welcome to the place prepared for his life of
light,
to bid him a welcome to his companionship with God,

to bid him a welcome to his dwelling place within the
edifice of God.

The journeying of man within the plans of God
brings to pass the ultimate fulfilment of man,
brings to pass the bestowing of his inheritance,
brings to pass his future outside of time –
where all the wonders of God are preserved for man both to visit
and to view:
with interaction as the key to the discovery of life.

The journeying of man is no longer to be constrained
as within a bottle sealed to float in time,
as pushing at the inside of a bubble unable to break free,
as testing the fields of gravity where bounding becomes
an environmental variable,
as no longer restrained by distances as known to man,
as no longer restricted by the learning of man,
as no longer limited by the senses of man.

The journeying of man should be filled with anticipation,
should be filled with preparation,
should be filled by acclimatization,
should be filled with the wonders of God awaiting
their discovery by man.

The journeying of man welcomes man to the threshold of the stars
with all they hold between them,
with all they hold-in-waiting,
with all they hold beyond the imaginings of man,
with all they hold for the displaying to man.

The journeying of man would have won the hearts and minds of man
if they had but persevered,
if they had but been open to the word of God,
if they had but sought understanding of the full signifi-
cance of the cross,
if they had but chosen to comprehend what a sacrifice
was all about,
if they had but been willing to accept the free offering

of grace to erase the pull of Satan.

The journeying of man is not limited by time,
is not forever limited by his body of the flesh,
is not limited by the strivings of man within his
mortality.

The journeying of man can retain all his abilities in their mortal heyday:
compounded manifold by his spiritual presence within a new
reality –

as filled with capabilities,
with knowledge,
with beauty,
with items which fill all the senses of man,
with satisfaction,
with achievement,
with the guiding hand of God.”

The Generosity of Man

“The generosity of man is not without reward –
as the accounts of Heaven would be updated by his tithes and fruits –
as they may be gathered into the storehouse of The Lord:
as the windows of Heaven illuminate the storehouse of The Lord,
as My word is spread by My servants drawing from the storehouse of
The Lord.

The generosity of man may contribute to my fare laid upon my table:
where the multitudes of man may so dine and feast.

The generosity of man may pay the fares of man incurred by My
servants,
may pay the expenses attributed to their movements,
to their feeding and to their accommodation both of
the day and of the night.

The generosity of man can soften the responsibility
of those who guard the purse strings of My church,
of those who would balance the weight against demand,
of those charged with administering the funding along the guidelines
established for My church –
in meeting the needs of those who come before Me in honour
and in righteousness:
from their history with a lamb.

The generosity of man forms a beacon in the sky,
centres a spotlight before his footsteps,
lights the trail he treads in righteousness.

The generosity of man can endow his blessings upon the grateful,
can share more than he is asked,
can know his treasure and where he would want it stored,
can seek the affirmation of God as a relationship establishes.

The generosity of man does not close his hands upon a hoard,
does not rejoice at an increase in his wealth,
is wise to acknowledge the source from whence it

came,
becomes aware of to whom it should belong.

The generosity of man startles the unjust,
surprises the greedy,
can lighten the way forward for the stars of God.

The generosity of man becomes familiar with the generosity of God,
becomes familiar with the objective of his life,
becomes familiar with the target which enlarges on approach,
becomes familiar with the guidance and the directions of The Lord.

The generosity of man does not succumb to envy,
does not become a victim of false pride,
does not wait upon the liars,
does not frequent the presence of the drunkards,
does not place wagers on the tables weighted to
select a winner.

The generosity of man should deal in truth and righteousness,
should honour both God and man,
should testify of his encounters and of what The
Lord has done.

The generosity of man can surface at The Spirit's counsel,
can encounter the voice of God,
can carry a potential temple where e'er he goes,
can prefer the light to the darkness,
can be aware of the call upon his life.

The generosity of man becomes stable and selective,
becomes equipped with wisdom built on the gifts
of God,
becomes fluent in his tongues,
becomes pure in his speech,
becomes a recipient of grace,
becomes known as a son of God."

The 'Escape' of Man

“The ‘escape’ of man from life within mortality is always demonic,
is always fuelled by soulish activity,
is always at the leading of the soul.

The ‘escape’ of man does not select his destination,
has no choice of where he lands,
has no hope for a change of circumstance.

The ‘escape’ of man surrenders life at the behest of evil intent,
at the behest of all hope withheld,
at the behest of the lie believed.

The ‘escape’ of man has fully surrendered prior to his ‘escape’.

The ‘escape’ of man is a statement of a journey into Hell,
is a statement of defeat,
is a statement of the power of the demonic inviting to
a place where the authority of
God remains unrecognized.

The ‘escape’ of man ends the eternal prospects of the spirit of man,
refutes his opportunity initialized for preparation for
a much grander plan,
succumbs to the downward pressures which brought
him to fall full length upon the Earth
with Satan’s heel upon his neck:
to thereby claim his soul as a trophy for parading through the
heavens.

The ‘escape’ of man does not follow a hallowed course of opportunities,
does not follow The Son of sacrifice,
does not follow an acceptance of grace.

The ‘escape’ of man testifies posthumously through a lost soul
of where his own freewill can lead,
of the terminal damage rendered to his spirit,
of the engulfing of the second death which
denies the existence of grace.

The 'escape' of man verifies the closing of a one-way gate,
verifies a repository which never became a temple,
verifies a struggle which ended in abject failure,
verifies the absence of that which can no longer be.

The 'escape' of man condemns the loneliness of man,
the despair of man,
the separation of man into what man categorizes as a failure.

The 'escape' of man shows he did not seek,
shows he did not find.

The 'escape' of man shows life declared no value,
shows life had its purpose hidden.

The 'escape' of man shows the defeating of the function of the grave,
shows the lack of understanding.

The 'escape' of man resulted from the absence of wisdom,
the absence of love,
the absence of companionship:
where burdens could not be shared.

The 'escape' of man can be occasioned by the false teachings of a few
carrying great responsibility for their forbidden counselling –
both by oath and within the morality of God –
to bring about an end to life which impacts on the present:
to so steal a likely heartfelt future place with God.”

The Vanity of Man (2)

“The vanity of man keeps him from his God of love.

The vanity of man permits him feeding at the tables of many gods:
at tables where the fare is composed of the lies of man,
at tables where deceit is practised,
at tables where the truth is denied in the absence of integrity,
at tables where the offering plate is always to the fore,
at tables where there are no gifts from the salacious and the greedy,
at tables which only serve the will of man.

The vanity of man feeds upon his pride:
feeds upon the prowess of his self,
feeds upon his dominance,
feeds upon his striving for pre-eminence,
feeds upon the greetings borne by others,
feeds upon the bonding of the obsequious.

The vanity of man is ruthless in his pursuits:
is thoughtless in his relationships,
is thorough in preserving the portrait of himself,
is pre-occupied with his presentation,
always seeks the kingmaker among the powerful,
always joins an enclave promoting his objectives,
always discards the stepping stones he tramples on his journey,
always sheds his compatriots who would seize the limelight.

The vanity of man is not pleasant to peruse when seen in excess,
when seen in the formation of a character,
when seen attaching the blame for failure by shelving it on others.

The vanity of man places him at the forefront of a queue,
places him where apologies are unknown,
places him where conflicting lies are sprouting from his tongue.

The vanity of man befriends those who do not compete,
those who will not overshadow his being and his presence,
those who remain subservient in their modes of address.

The vanity of man is promoted by the enemy of man:
is promoted right to the threshold of his fall,
is promoted with recourse to mirrors,
is promoted by exaggeration,
is promoted by proliferation of stories without foundation,
is promoted by the shallow man who would dwell inside,
is promoted by the peacock who struts in the feathers of the day.

The vanity of man denies a direct approach,
sees him sidling up to first ascertain the lie of the land,
often sees a crony being sent before,
often tosses thoughts on to a sounding board to test what bounces
back.

The vanity of man is not a redeeming trait
when promulgated far and wide,
when dominant within a soul,
when the spirit is silenced through coercion of the will,
when a walk is tainted by that which should not be.

The vanity of man pre-empted a walk with God,
pre-empted the seeking of God,
pre-empted a relationship with God,
pre-empted the acknowledgement of God.

The vanity of man leaves him with his favourite flavour in the milkshake
of his gods,
leaves him wandering to a destination which has never been consid-
ered,
leaves him without discernment of the gates already hanging open,
leaves him content as he strays both in ignorance and pride.

The vanity of man masks the possibility of repentance,
masks the proximity of The Loving God,
masks a change in lifestyle which has never been on
the agenda as being desirable or sought.”

The Son Shines

“The Son shines on the livelihoods of man.

The Son shines with a light that is all His own,
with a light which is not shared,
with a light as a focus point for gathering.

The Son shines as a lighthouse to the lost,
as a haven for the woebegone in both appearance and
their souls,
as a shelter in a season of risk to life and limb.

The Son shines through the gloom which settles on the weak of spirit.
The Son shines in illuminating the unrighteous.
The Son shines upon the desperate who know not which way to turn.
The Son shines upon the forlorn who are seeking help.
The Son shines before the humble who are familiar with the fruit of
penance.

The Son shines in surrounding all His flock with His presence.

The Son shines upon the call for grace.
The Son shines before the throne of The Father.
The Son shines in welcoming the sons of God.
The Son shines in showing each the place prepared.

The Son shines with the confidence of The Holy Spirit,
with the confirmation of the assessment of The Holy
Spirit,
with the ushering into the presence of The Holiness of
The Father.

The Son shines where darkness no longer reigns.

The Son shines where the woman –
with her arms held wide –
skips and dances with the movement in the reflections
on the shorelines of the Earth.

The Son shines for all eternity upon the beauty of His creation awaiting

the inaugural showing to His bride of beauty –
which has held the chalice of redemption.

The Son shines forth so His identity is not in question;
so He fulfils The Father's plan for full glory in His leadership;
so He enables all due for an inheritance to confirm their claim;
so He summons those from whom there is an overdue account-
ing.

The Son shines before the ignored warnings coming to fruition of indict-
ment –
with sudden relevance of meaning.

The Son shines so the justice of God is to be experienced –
attached to that which was long
thought to have been forgotten.

The Son shines where the aggrieved are gathered –
in the presence of the mercy seat.

The Son shines forth in effecting the dwelling place of default long since
indicated to man –
where grace was never accepted –
where mercy was never established –
by and for those who passed them by.

The Son shines upon His Kingdom,
shines throughout His kingdom,
shines within His Kingdom.

The Son shines at the gates of Heaven where those who testified may
pass.

The Son shines before the throne of The Father where He testifies of
those accepting grace as streaming from the cross.

The Son shines in welcoming before The Father all His adopted sons:
all within the covenant of blood arising from His sacrifice of The
Son;
all who relate to The Good Shepherd and prepared to be His bride;
all who have been through The Refiner's fire –
to no longer bear the wood the hay the straw.”

Beyond The Grave of Man

“Beyond the grave of man is a wondrous place to be.

Beyond the grave of man is visibility increased,
is hearing increased,
is sight provided with better definition.

Beyond the grave of man is the fullness of existence,
is the fullness of disclosure,
is the fullness of the glory of God.

Beyond the grave of man lies the sacrosanct and sacred,
the holy and exalted,
the glorified and adopted.

Beyond the grave of man rests astounding beauty,
rests the promises of grace,
rests the gowns of life.

Beyond the grave of man lies all the works of God.

Beyond the grave of man does man enter into the inheritance of God,
does man enter into a new assembly of life,
does man enter into the fun-time of existence,
does man enter into the surroundings of the
tongues of Heaven,
does man enter into his place beside The Son,
does man enter into the security of eternity,
does man enter into all which is prepared.

Beyond the grave of man,
over the threshold of Heaven,
way past man's preparation,
with reinstatement of his memory,
through enhancement of his capabilities,
by the completion of the acquisition of wisdom,
as knowledge is endorsed:
so man grows in his finished stature as decreed by God.

Beyond the grave of man lies the freewill choice of man,
lies the destiny of divine accompaniment,
lies the destiny of solitude's default.

Beyond the grave of man are the marvels of creation,
are the signings of the upright sons of God,
are the journeyings of The Stars of God.

Beyond the grave of man is time encountered as a servant,
is time deployed by will in a scenario,
is time varied with intent of application.

Beyond the grave of man does man explore the infinite,
does man view the showcase of the heavens,
does man follow in the footsteps of the handi-
work of God.

Beyond the grave of man are the surprises prepared for man,
are the blessings of man,
are the environments opened up to visiting,
are the parklands of rest and relaxation,
are the instant movers which can send and receive man to and from
his destinations.

Beyond the grave of man is the hinterland of God,
is creation stepping through the stages of accretion and of storage,
is the visiting place of understanding the process of creation,
is the initiation resulting in the installation of life in all its forms,
is the land of cradles where immaturity still reigns,
is designed to be the stepping stones where maturity is sought,
is attainable,
is to be confirmed by God.

Beyond the grave of man lies the birthplace of new beginnings,
lies the concepts built on grandeur,
lies the possibilities for the scope inaugurated
within the oversight of God.

Beyond the grave of man lies the infinity of scale,
matched to each endeavour,
positioned with great care,

has room to move without the need to jostle,
settles in for the long term view.

Beyond the grave of man occurs the place prepared for man,
in all its streamlined comfort,
in all its futuristic facilities,
in all its comings and goings,
in all its modes of travelling,
in all its myriad of destinations,
in all its scale of preparation never before seen by man.

Beyond the grave of man are the venues and the auditoriums;
are the mountains and the valleys,
are the foreshores and the inlands;
is the water in all its applications,
in all its places of residence,
in all its invitations to take part,
in all its partnerships with life.

Beyond the grave of man dwells those with knowledge built on faith,
with presence built on commitment,
with wonder and with truth built on expectation.

Beyond the grave of man dwells the once newly birthed souls –
who accepted the seniority of the allocated spirits,
who lived and loved in righteousness away back in the past,
who honoured and developed their giftings of freewill,
who each promoted a mortal way of life in preparation –
as The Bride of Christ in-waiting prepared to meet her groom.

Beyond the grave of man are the delights of the arts and the crafts,
of the hobbies and the interests,
of the discoveries and the investigations.

Beyond the grave of man is the laughter of the ages:
the giggles and the chuckles,
the guffaws and the sniggers,
the single and the grouped.

Beyond the grave of man the pets are understood,
the pets can come and go,

the pets are not enchained,
the pets are free to choose,
the pets are enabled to mingle,
to select,
to change –
their relationships of choice.

Beyond the grave of man is the grand design of life,
of scope,
of influence,
of variety,
of presentation,
of size,
of temperament,
of recognition.

Beyond the grave of man there is an existence quite different from
mortality,
quite different in the life patterns,
quite different where scheduling is not sought,
quite different when time is not controlling,
quite different when hunger is not driven from the
stomach,
quite different when the sun no longer sets the days,
quite different when under the behest of God.

Beyond the grave of man is much to do and notice,
is much to take in and assimilate,
is the scope and scale of environments unseen
upon the Earth,
unseen with the tools of man,
unseen within the cosmos known to man,
unseen and unimagined within the reality as
proposed by man.

Beyond the grave of man is the sublime and the ridiculous,
is the all-encompassing Estate of God,
is the inheritance of The Son,
is the power-house of the Father,
is the hands-on of The Spirit,

is the development of eternity,
is the creation of The Loving God for all He
wishes to preserve.

Beyond the grave of man is the planned playground of The Stars of God,
is the home base of the angels fed with much activity,
is the landing place of The Bride after preparation for the take-off,
is the call for which the fanfare will be heard,
for which the trumpet blasts,
for which The Bride should wait in readiness of dress
with the jewels all safely set aside.

Beyond the grave of man there is happiness and unity of purpose.

Beyond the grave of man there is no mudslide to defeat.

Beyond the grave of man there is no waiting for occasions.

Beyond the grave of man there is no need to queue.

Beyond the grave of man there is no time clock to be stamped.

Beyond the grave of man there are no appointments to break.

Beyond the grave of man there are no times allocated for the intake of
food or drink.

Beyond the grave of man there are no habits to be broken.

Beyond the grave of man is fullness of expression,
is the mastering of language,
is the obedience of the tongue,
the lips,
and the vocal cords.

Beyond the grave of man there is no ageing of the hair,
the muscles,
the bones,
the portraiture of self.

Beyond the grave of man dwells the provisioning of God,
dwells the intent of God,
dwells the edifice of God,
dwells accountability for freewill applied within mortality,
dwells the imposition of justice where there was no justice,
dwells recourse for the victims and the innocent who were beset by

man.

Beyond the grave of man is mercy tendered to the hard-done-by,
to the unfairly treated,
to the victimized,
to the poor,
to the hungry –
through a mortality where a life experienced power misplaced,
authority misused,
governance usurped,
assistance not rendered,
judgments unjust,
gaol time undeserved,
fines improperly administered,
corruption of officials.

Beyond the grave of man is the righting of the wrongs –
the suffering inflicted by another,
the sexual distress not paid due attention,
the looting and the pillaging,
the stealing and the defacing,
the blood oaths entered into by man,
the tongues with curses and blasphemy to the
fore.

Beyond the grave of man there is hope with grievances resolved,
there is love with harsh words not encountered,
there is safety where life is not threatened,
there is plenty where no-one goes in need,
there is citizenship awaiting within the Kingdom of Heaven,
there is reunion where friendships are re-established,
there is the presence of God with all which is thereby implied.

Beyond the grave of man is the confirmation of the teachings of The
Lord Jesus in mortality –
with all which was gained or lost by the presence or the absence of
Faith within freewill.”

* * * * *

Appendix

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My Letters From The Son

“I,
The Lord,
see man from far,
see man from closeup,
see man as he wishes,
see man as he is.

I,
The Lord,
of his creation,
know man very well –
both in his failings and in his successes;
both in his sliding down the slippery slope of Satan and
in his reaching for the stars of God;
both in the worship of his gods and in the devotion to his
God.

I,
The Lord,
am not surprised by man –
either in the depths of his iniquities or in the heights of his
altruism.

I,
The Lord,
commend man for his faith,
rebuke man for his carnality;
encourage man to walk the road of discipleship,
discourage man who would follow the enticements of Satan;
extend My hand in fellowship,
withdraw My hand upon refusal.

I,
The Lord,
would rather willingly honour the freewill of man,
than being entailed to proceed in respect of that freewill.

I,
The Lord,
dictate this letter to all those upon the Earth,
My book of My eternity,
My book of My disclosures,
My book of My encouragements:
with an invitation born of grace –
for the acceptance by man in these days of dwindling freedom;
in these days of increasing distancing as the secular at-
tempts to frustrate the plans of God.

I,
The Lord,
offer a life of understanding,
offer a life as promised,
offer a life of no regrets,
offer a life of close companionship,
offer a life of an enduring relationship,
offer a life with integrity of purpose in the walk with truth.

I,
The Lord,
know the present from the past,
know the future from the present,
know the thoughts and will of man,
know the granting of man's freewill which brings recrimination
upon the head of God:
when man would move the responsibility from his own.

I,
The Lord,
can read the heart of man for intent –
as it comes before me as an open book.

I,
The Lord,
can purchase and redeem,
can locate and save,
can offer and uphold.

WITH LETTERS FROM THE SON

I,
The Lord,
can mend and heal,
can guide and teach,
can disciple and instruct.

I,
The Lord,
can speak and be heard,
can issue and confirm,
can call and task:
from the sanctum of God –
from the temple of My Spirit,
from within the glove of the spirit and the soul –
the confines of My saints.

I,
The Lord,
speak a welcome to man with a willing spirit:
yet adrift within the wilderness of the secular;
yet lost within the jungles of the cities;
yet distraught within the fields of temptation on the plains
which border the deserts of despair.

I,
The Lord,
offer living water to the thirsty,
offer victory to the fallen,
offer credence to the liars,
offer restitution to the thieves,
offer new life to the squanderers.

I,
The Lord,
offer grace to all who stand in conviction of My Spirit,
who desire to make all well.

I,
The Lord,
present this,
My book of letters:

to the silenced spirit,
to the broken soul,
to the captured body –
 that freedom may break forth as the leaves in spring,
to blossom with the sun in the unending days of summer –
 with the slaking of the thirst –
 with the restoring of the body soul and spirit.”

*Gratefully received from The Lord for use in this, His book.
12.57 – 1.55pm Monday 3rd September 2012*

My Letter Especially to You. Yes, to YOU!

“Do you know I live for ever.

Do you know I care for you.

Do you know I'd like to take you with Me –
to places you have never seen –
to the places here on Earth;
to the centres among the heavens?

Do you know that I love you very much –
even though you may have never met Me?
Even though you may have thought I did not exist:
may have listened to the rumour mill to draw your
own conclusions?

Do you know Me in relationship,
or via a ship of state?

Do you seek Me so to find Me,
or turn away despaired?

Are you too busy to discuss your being of existence?
Would you like to choose your destination?
Or follow with the crowd that cares not where its going?

Are you a good listener who would love to hear the truth?
Or one who carries on with life and knows not where it ends?

Do you know I knew your spirit long before your birth?

Do you know I knew your grandparents when things were that much
simpler and love was to the fore?

Do you know I walked with Abraham and have watched the nations
grow?

Do you know I am alive and well and remember all which has been
written down?

Do you know I would seek your hand to hold it high in victory,

to take you on a journey,
to disciple you in truth,
to lead you home to become a child of God within My family?

For My sheep know The Good Shepherd and listen to My voice,
can know the wonder of discovery and find great joy within
the journey home,
can come to know great faith and to receive the gifts of God.

For My sheep are each in possession of a temple in which My Spirit
dwells.

I love you with all My heart.

In deed I do!

Invite Me.

Learn of Me.

And I will stay with you if wanted.

Agapé for ever,

Jesus.”

Introduction

These Divine letters mostly consist of Truth Statements intermixed with counselling and are presented for serious contemplation as to their ramifications and how we approach them in the conclusions we may draw. For they are filled with great significance for these present times.

I testify here to one and all that these letters are not of my writing nor instigation. These letters do not stand alone but smoothly build on the preceding ones as if designed as an unfolding story with an establishing foundation. On the original individual documents the scribe has begun each Divine letter with the words: 'And I hear The Lord Jesus saying,' "...'. It does not appear necessary to have this phrase repetitively introducing each letter in this book. Please take it, therefore, as a 'given' as to the stated origin both by testimony and by claim.

The style of the book preserves the scribal comments in italics; while double quotation marks " " denote and enclose text of a Divine origin. British spelling is used for reasons of national culture. Layout simplifies ease of reading and personal study. Each letter itself may be accurately searched from within His website. A concordance or a thesaurus has not been used at any stage prior to, during, or after the receiving of these texts. A dictionary (Oxford Concise™) has sometimes been used to comprehend fully, the words of the Divine voice used in expressing His intent. Because the letters have been received via dictation spoken by the Divine voice directly into the mind, the punctuation is subject to human interpretation. Occasionally however, when required for clarity or emphasis, the capitalisation of words, together with the paragraphing, have also been indicated by the Divine. Minor spelling 'typos' are scribal and the punctuation, together with the titles, usually are, but not always. Multiple subject matters sometimes occur in a particular letter which precludes the naming of the letter being entirely appropriate with respect to descriptive accuracy.

Great care has been taken to ensure scribal accuracy in hearing and transcribing what are now these printed pages of Divinely originated letters. Every word is as received without later omissions, additions, substitutions or edits.

May The Holy Spirit so testify as such to every enquiring soul.

Dedication

"The Spirit of the Lord GOD *is* upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to *those who are* bound; To proclaim the acceptable year of the LORD, And the day of vengeance of our God; To comfort all who mourn, To console those who mourn in Zion, To give them beauty for ashes, The oil of joy for mourning, The garment of praise for the spirit of heaviness; That they may be called trees of righteousness, The planting of the LORD, that He may be glorified."

Isaiah 61:1-3

Scripture taken from the New King James Version of The Bible.

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*I again have very real cause for gratitude in offering
the preparation of this, His fifth, book also into His care.*

*To our God of love, of justice, of redemption
who is very interested in all we do
and in our achieving our return home.
For He alone is worthy of the devotion of Man.*

Acknowledgements

This is the time to thank Adrienne, my dear wife, for her support and interest, for her oversight and care, for her forbearance and her love, as these books have been coming forth into the existence of man.

This book is as God would have it be – both in its content and in its presentation. I offer it to God as a love gift from within His grace; and thank Him for His unfading patience with me.

May God our loving Father, Jesus Christ His Son, together with The Holy Spirit as our counsellor – bless and favour his family in all they do and bring to pass in the growth and development of His Kingdom here in New Zealand and around the world.

Marana tha – O Lord, come!

*All donated funds received go in their entirety to
The Advent Charitable Trust, unless directed by a donor,
in order to further;
the scope and the objectives of this Charity's Christian Call
within The Kingdom of God.*

*The Banner of The Kingdom was first flown as a Flag at
10.30am on Monday, 1st September 2008
in Hamilton, New Zealand.*

*The Banner of The Kingdom was first flown as His Flag on His church
in the village of **Burripalem**
near Tenali, Andhra Pradesh, in India,
on
Sunday, 31st July 2011
in unity with
Reaching Forward Ministries of Tenali, Andhra Pradesh, India.*

On a Personal Note

This book speaks with an emphasis on eternity in a series of letters from The Son – delivered By God for reading within the attention span of man.

Each letter is worthy of the thought of man, is worthy of its message being understood, is worthy of the implications brought before the life styles of man.

These letters impart knowledge, bring encouragement, confirm an open Heaven in the presence of The Living God.

These books are each a consecutive part in an overall grand vision positioned to give voice to these declarations within the will of God – for these days – the end-time prior to His return.

The end-time is to see conflicts on massive scales becoming evident in nature and evident within the attitudes and relationships of man.

Sooner or later man, in his wisdom, will be found on his knees before His God – positioned just below the swinging of the sword.

*Agapé,
Anthony,
His servant and His scribe.
Hamilton, New Zealand.*

*1st Edition 18th October 2012, 160 pages
Expanded 2nd Edition 7th October 2015, 224 pages*

About the Scribe

Updated 6th October 2015



Anthony is 74, having been married to his wife, Adrienne, for 51 years. They have five married children: Carolyn, Alan, Marie, Emma and Sarah and twelve grandchildren: Matthew & Ella; Phillipa & Jonathan; Jeremy, Ngaire & Trevor; Jake & Finn; Bjorn, Greta & Minka.

Anthony was raised on a dairy farm in Springston, Canterbury, NZ in the 1940's. He graduated from Canterbury University, Christchurch, NZ with a B.Sc. in Chemistry and Mathematics in 1962. He was initially employed as an industrial chemist in flour milling and linear programming applications.

These used the first IBM 360 at the university for determining least cost stock food formulations and production parameters. Later he was involved in similar applications on the refining side of the oil industry in Britain, Australia and New Zealand. This was followed by sales and managerial experience in the chemical industry.

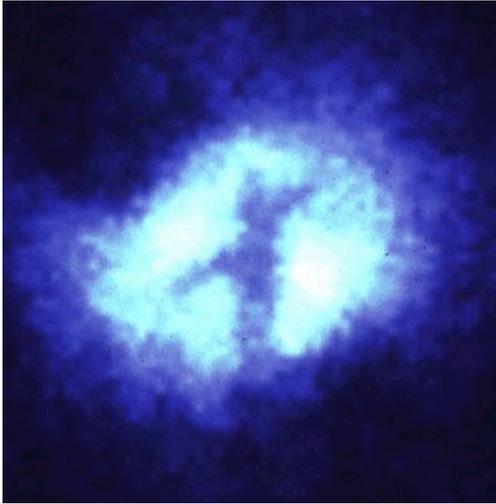
The family moved to a Bay of Plenty, NZ, town in 1976 when Anthony took up funeral directing, as a principal, expanding an initial sibling partnership until the close of the century. Anthony acquired practical experience in accounting, business management, and computer usage (early Apples - including the 'Lisa').

Upon retiring from active funeral directing in 2000 and selling his interests, he then commenced the promotion and the writing of funeral management software for the NZ funeral environment. Rewarded with national success, he has now also retired, in 2007, from the active management of that interest, living near some of his family in Hamilton NZ.

Anthony was brought up in the Methodism of his father until his mid-teens, his mother's side was Open Brethren. He is Christian in belief within an Apostolic Pentecostal framework of choice (since the 1990's) having been earlier in the Mormon church for several years. Thereafter he was in the Baptist denomination followed by finding a home within the Acts (Apostolic) church movement.

He and his wife, who has visited a number of Asian countries, have been to India in 2011, 12 & 13 on The Lord's tasks.

Prologue - “The Hubble Cross” M51A Nucleus



‘The cross within the nucleus of M51A (or NGC 5194) indicating two dust rings around the black hole at the centre of the nebula.

The dust ring stands almost perpendicular to the relatively flat spiral nebula.

A secondary ring crosses the primary ring on a different axis, a phenomenon that is contrary to expectations.’

“The heavens declare

**His righteousness,
And all the peoples see His glory.”**

Psalm 97:6 The King James Version of The Bible.

Technical

This image of the core of the nearby spiral galaxy M51, taken with the Wide Field Planetary camera (in PC mode) on NASA's Hubble Space Telescope, shows a striking, dark "X" silhouetted across the galaxy's nucleus. The "X" is due to absorption by dust and marks the exact position of a black hole which may have a mass equivalent to one-million stars like the sun. The darkest bar may be an edge-on dust ring which is 100 light-years in diameter. The edge-on torus not only hides the black hole and accretion disk from being viewed directly from earth, but also determines the axis of a jet of high-speed plasma and confines radiation from the accretion disk to a pair of oppositely directed cones of light, which ionize gas caught in their beam. The second bar of the "X" could be a second disk seen edge on, or possibly rotating gas and dust in M51 intersecting with the jets and ionization cones.

The size of the image is 1100 light-years.

Release Date: June 8, 1992

http://en.wikipedia.org/wiki/Whirlpool_Galaxy

http://imgsrc.hubblesite.org/hu/db/images/hs-1992-17-a-full_jpg.jpg

Credit: H. Ford (JHU/STScI), the Faint Object Spectrograph IDT, and NASA

<http://hubblesite.org/gallery/album/pr1992017a/>

Epilogue - Laminin

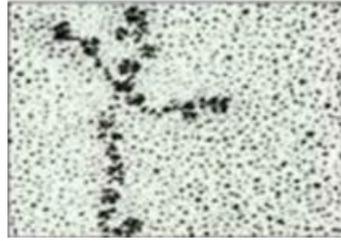
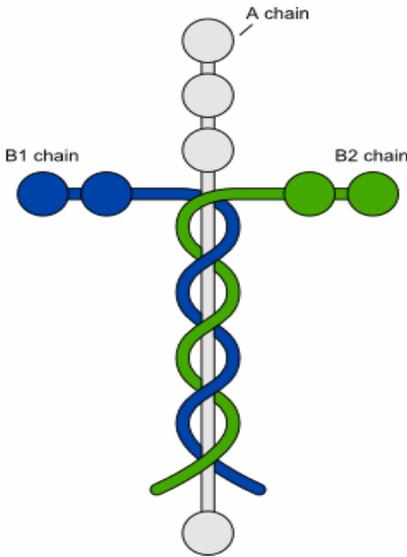


Photo via an Electron Microscope

‘Laminin is a protein that is part of the extracellular matrix in humans and animals. The extracellular matrix (ECM) lies outside of cells and provides support and attachment for cells inside organs (along with many other functions). Laminin has “arms” that associate with other laminin molecules to form sheets

and bind to cells. Laminin and other ECM proteins essentially “glue” the cells (such as those lining the stomach and intestines) to a foundation of connective tissue. This keeps the cells in place and allows them to function properly. The structure of laminin is very important for its function (as is true for all proteins).

In a sermon, Louie Giglio asks how we can know that God will hold us together (which he infers from Psalm 33). He states, “That’s really what we want to know today, and I’ll tell you how you can know today that God will always hold you together, no matter what.” Mr. Giglio then discusses the function of laminin (as glue), and its structure (a cross) in the body. He relates this to Colossians 1:17, which states (NIV), “He [Christ] is before all things, and in him all things hold together.” His argument is basically that God designed laminin in the shape of a cross and gave it the particular function of “glue” in the body so that we can know (in his words) the truth that Christ holds all things together.’

Image credits: andrasik.oldpaths.net, (via Google search ‘Laminin structure’) & refer: <http://www.answersingenesis.org/articles/aid/v3/n1/laminin-and-the-cross>

My Letters Especially to You. Yes, to YOU!

“Do you know I live for ever,
do you know I care for you,
do you know I’d like to take you with Me –
to places you have never seen –
to the places here on earth;
to the centres among the heavens?”

Do you know that I love you very much –
even though you may have never met Me?
Even though you may have thought I did not exist:
may have listened to the rumour mill to draw your own conclusions?

Do you know Me in relationship,
or via a ship of state?

Do you seek Me so to find Me,
or turn away despaired?

Are you too busy to discuss your being of existence?
Would you like to choose your destination?
Or follow with the crowd that cares not where its going?

Are you a good listener who would love to hear the truth?
Or one who carries on with life and knows not where it ends?

Do you know I knew your spirit long before your birth?
Do you know I knew your grandparents when things were that much simpler and love was to the fore?
Do you know I walked with Abraham and have watched the nations grow?

Do you know I am alive and well and remember all which has been written down?

Do you know I would seek your hand to hold it high in victory,
to take you on a journey,
to disciple you in truth,
to lead you home to become a child of God within My family?

For My sheep know The Good Shepherd and listen to My voice,
can know the wonder of discovery and find great joy within the journey home,
can come to know great faith and to receive the gifts of God.

For My sheep are each in possession of a temple in which My Spirit dwells.

I love you with all My heart.

In deed I do!

Invite Me.

Learn of Me.

And I will stay with you if wanted.

Agapé for ever,

Jesus.”

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In this 5th book, The Lord, our God, would welcome all into His presence in eternity, would encourage all to so commit and so prepare, would extend to all both His grace and His love which guard the freewill of man.

For our God lives! Our God is soon to come to reign with His Kingdom. Our God, the three-in-one of all creation, is soon to close the church age of His grace.