

So all occurs with purity for each within freewill



GOD

SPEAKS TO HIS

BRIDAL

PRESENCE

The alerting of His Bride-in-waiting to Her coming time

As expected: The Groom bedecked in finery in the presence of receiving angels



TRIAL - 7 SAMPLER ITEMS

How to accept the promises of God

How, why, do we fulfil the expectations of God

What should be our expectations as His Bride-in-waiting?



ANTHONY A EDDY



As The Hosts ready to attend The Bride at the altar

**GOD SPEAKS TO
HIS BRIDAL
PRESENCE**

Anthony A. Eddy

via The Clouds of Conquest

GOD SPEAKS TO

The alerting of His bride-in-waiting to Her coming time,
so all occurs with purity for each within freewill;
as expected: the groom bedecked in finery,
in the presence of receiving angels,
as The Hosts ready to attend
the bride at the altar.

HIS BRIDAL PRESENCE

These missives disclose the ways of God in relationship to His bride;
verify His intent in closing the wait of millennia by His bride.

Here in the end-time long foretold is God speaking:
concerned with the finality of preparation
for the homecoming of His bride
as the clouds appear.

Anthony A Eddy
(scribe)

via The Clouds of Conquest

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My Missives For My Bride

“My Missives for My Bride are begot by God,
are begot with wisdom,
are begot with encouragement,
are begot for the end-time of man,
are begot for assisting in the preparation of My bride within the
time of grace.

My Missives for My Bride bring urgency to some who are basking in
the sunlight,
bring a call to action to some who know procrastination well,
bring a call to attend the fields of harvest in a gown at present
carrying little by way of adornment –
where the jewels are widely spaced –
where much has not been placed –
where the scene is reminiscent of the pharisees and scribes –
with little to sustain their presentation when in the house of God.

My Missives for My Bride carry warnings for the goats –
who would be seen as sheep –
whose nannies are always dry with no kids at foot,
whose billies only bleat and stamp their feet and leap from
craig to craig.

My Missives for My Bride carry warnings for the goats in need of a
change of heart;
in need of a sea change in commitment:
before they can become the sheep they try to emulate;
before they can have a lamb at foot;
before the precarious vantage point held presages a fall of pride for
which no tears are shed;
before the sheep are drafted with great care and farewelled to
go elsewhere.

My Missives for My Bride are addressed to the present and the correct,
to the grace-filled and the prayerful,
to the ready and the clothed,

via The Clouds of Conquest

to the treasured and the bejewelled,
to the righteous and the just.

My Missives for My Bride are addressed to My sheep who know
My voice,
to those who would know My voice,
to those yet to hear My voice,
to those prepared to recognize My voice.

My Missives for My Bride are not for those still unprepared with a fear
of fire,
for the timorous and the fainting still with a fear of life,
for the unprepared where righteousness is still not understood:
leading to failure on each test of the fear of God.

For such as these is homework much required,
is much practice of My Spirit's gifts still necessary,
is learning with wisdom still essential to bridge the chasm
evident in such understandings of discipleship.

My Missives for My Bride are here to convey the blessings of God,
to ensure non-inclusion does not come as a surprise,
to prevent the willing from falling through the cracks of
tuition of the flesh,
to promote the voyage home as the onset of dwelling in the
wonderland of God,
to ensure grace is regarded as both dependable and reliable as
the qualifier for the committed flock of God.

I,
The Lord Jesus,
await,
with some concern,
the readiness of My bride.

Let those with fear and trembling walk in the strength of faith.
Let those who enter My sheep fold on the run in haste have no fear of
puffing nor of being left.
Let those who would rejoice at being through the sheep dip know the
value of their faith in establishing all righteousness.
Let those who cry out to Me in panic be assured of inclusion before the

day of reckoning.
Let those who know the way lend a helping hand to those uncertain of
their steps.
Let those who would be sheep join the flock while it is today –
in answering My call for the preparation of My bride
and all that that entails.”

On a Personal Note

This book speaks to The would-be Bride of The Lamb of God – to the bride in all her glory, to the bride in belonging, to the bride in gathering, to the bride in preparation, to the bride in servanthood, to the bride in reality, to the bride-in-waiting, to the bride in purity, to the bride in presentation ready to be uplifted.

The bride of Christ is of the utmost importance to us all, to know what is expected, to know our ways of achieving same – so we may realize the goal as set before us, so we may have our treasure with our jewels stored beyond the refiner’s fire, where the key is not available to rob or to destroy, where such has the oversight of God.

This is the sixth book for the encouragement of His people – of all peoples seeking to know their God in person – to not while away their days in ignorance, for all to commit to a destiny of wonder, for all to examine their expectation from life: the goal; the purpose; the certainty achieved; the idols which have been placed for prominence. All of relevance to each life established and where each goes from here.

Man’s wielding of freewill is not a matter for casual consideration, can result in going where choice would not so place. The content herein, as received from The Lord of Hosts, is worthy of perusal for application to each life while it is today.

*Agapé,
Anthony,
His servant and His scribe.
Hamilton, New Zealand,*

Introduction

These Divine missives 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 missives are not of my writing nor instigation. These missives 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 missive with the words: 'And I hear The Lord Jesus saying,' "... ...". It does not appear necessary to have this phrase repetitively introducing each missive in this book. Hence, please take it 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 missive 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 missives 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 missive which precludes the missive's naming 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 missives. Every word is as received without later omissions, additions, substitutions or edits.

May The Holy Spirit so testify as such to every enquiring soul.

1. The Pearls of God

“The pearls of God are not to be thrown before the swine of man.
The pearls of God are to be cherished and absorbed,
are to be taken into the spirit and the soul,
are to be shown and adorned upon the outpourings
of man.

The pearls of God are droplets of His wisdom designed to rain on man
for this,
the end-time nascency of man.

The pearls of God are capsules of His truth,
are instigators of improvement,
are the dispellers of the shadows on the lungs,
are the poultices for the healing of the heart,
are the reminders for impediments in speech,
are the wishbones for the soul,
are the archetypes for the spirit,
are the homilies of God for a weary world set for a
new beginning.

The pearls of God vibrate with their missives for the heart of man,
tender their contents to the soul of man,
seek to offer a better walk within the life of man.

The pearls of God are the branding irons born in fire destined for the
branding of the soul.

The pearls of God sear the soul of man with the stamp of righteousness,
with the claim of God,
with the mark of divinity
proclaimed for all the ages.

The pearls of God do not fade with time,
do not fade with washing,
do not fade in derivation.

The pearls of God are designed to withstand,
to penetrate,

to be absorbed by the envelope of man.

The pearls of God need no further polishing,
will not dissolve and vanish,
have firm foundations on the rock of God.

The pearls of God appear in writing,
can not be misconstrued,
are designed to serve man well.

The pearls of God simmer as in a pot,
can be sampled for a meal,
can be swallowed and digested.

The pearls of God settle upset stomachs,
settle upset souls,
settle on the spirit bringing options from My Spirit for
the uplifting of man.

The pearls of God are not the mollicoddlers of God,
speak in truth and justice,
warn for the avoidance of missteps looming on the path of man,
chasten the casual and the irresponsible in their outlook on life.

The pearls of God have the sheen of heaven,
have their application on the earth.

The pearls of God are scripted very tightly,
are preserved from adulteration,
are presented to enhance man's wisdom,
are not known by pride.

The pearls of God are suitable for the heralds of God,
are suitable as source documents for a presentation,
are suitable for instruction,
are suitable for preaching the intent of God.

The pearls of God cover aspects of the life of man of interest to His
loving God.

The pearls of God are here to elucidate the saints of God in readiness for
participation in the bride;
are here to summarise what has been ignored,

are here to remind of what still awaits attention,
are here to highlight the potential for those sitting here as in the
waiting room of God,
are here to call man to investigate while here in His mortality:
and still able to preserve both his spirit and his soul.

The pearls of God are laid before the nations of the earth,
for the multitudes who seek the truth,
for the waylaid and the discontented,
for the shepherdless and those without a mentor,
for those who know not hope and have lost their way.

The pearls of God would speak to those within the waiting rooms,
to those with an appointment,
to those filled with the potential to become loved and living
members of the family of God:
the pearls of God as seen as both stationary and in waiting.

The pearls of God should be placed near the necks of My bride-in-
waiting,
placed where ears are capable of hearing,
placed denoting ownership near the dress finger of the hand.

The pearls of God can flash within a smile,
can be as a tooth of wisdom,
can be incisive and quite sharp,
can be insightful and quite numerous.

The pearls of God have a signature all their own,
can be creased and reserved,
can be released and admired,
can be stored in the presence of the moths,
can be remembered long after the timing of their
presence on a scene.

The pearls of God are the words of God in time,
clash with the guidelines set for demons,
are not silenced by criticism implanted by such as
these.

The pearls of God follow exactly the intent of God,

via The Clouds of Conquest

portray exactly all aspects of the message,
confirm exactly what is already known within the
heart of a disciple of The Lord.

The pearls of God do not like getting wet,
do not like being rained on,
do not like feeding mildew and decay.

The pearls of God love the scent of The Spirit,
love the closeness of The Son,
love the honouring of The Father.

The pearls of God do not fear The Refiner's fire,
are not fazed in the presence of the handiwork of God,
are not subjected to a paucity of assistance when a call is made.

The pearls of God can set the tone for a discussion,
can lift a thwarted soul back into contention,
can supervise and list the spoken word of man.

The pearls of God are present when God has His wisdom reigning over
the life of man.”

2. The Armourer of God

“The armourer of God settles for the best,
settles for the most effective,
settles for those decreed by God.

The armourer of God is well-stocked for supplies,
has sufficient ready for the tasks involved,
holds an inventory deployed throughout the world.

The armourer of God does not have to account for theft,
does not have to chase procurement,
does not have to sign the chits for in and out,
does not have a problem of replacements in the field,
does not have failures of security,
does not have difficulties within the chain of command,
does not have to make amends for failure of equipment.

The armourer of God is far-sighted and authoritative,
is circumspect and honoured,
is committed and reserved.

The armourer of God knows those suited for the angels,
knows those suited for the hosts,
knows those suited for man.

The armourer of God will not always be required in this function,
can see the end of time approaching,
can envision a day
when the battlefields are quietened,
when the laying waste is ended on the Earth.

The armourer of God dresses and enrobes the flanks and files of God for
the taking of possession;
dresses and enrobes the horsemen for the charging of
the strongholds;
dresses and enrobes the arrows for their flight:
dresses and enrobes the battlers for The Warlord of the nations.

The armourer of God is aware of the battle lines of nations drawn up

via The Clouds of Conquest

against the foe,

is aware of the deficiencies,
is aware of the gaps in the defence,
is aware of the need to man the ramparts,
is aware of the urgency to sound the call to arms,
is aware of the stomp of feet marshalling in opposition.

The armoured of God is busy with the witnesses,
is busy with instructing,
is busy with the allocations of God.

The armoured of God is not short of time.
The armoured of God is not run off his feet.
The armoured of God is studied and consolidated.

The armoured of God places trust and confidence in God.

The armoured of God hears the equipping going forth,
reports the saints prepared for battle,
sees the skirmishing begun,
notices the scallywags in tow.

The armoured of God is attending to His duties,
is meeting with the fit and able,
is checking there are no chinks where the unwelcome may
attempt an entry,
is overseeing the fitting and the level of protection,
is confirming all is well with the armour when in place,
is satisfied with the arrows and their targeting –
within the bride of Christ preparing –
without the bride of Christ in yearning.

The armoured of God knows the use of wisdom,
has experience throughout the age of man,
recognizes the valour of the effort of the few,
recognizes the concerted effort of the many tried
and true,
recognizes the strategy destined for failure as
exhibited by the foe of man.

The armoured of God defines and solidifies,

strengthens and fortifies,
builds and bestows.

The armourer of God counsels and instructs,
details and precedes,
verifies and encourages.

The armourer of God marks and records,
furnishes and establishes,
leads and enthuses.

The armourer of God is not concerned with failure of His being,
with failure of His presence,
with failure of His means of communication.

The armourer of God achieves His goals of intent in conformity with the
will of God.

3. The Cradle of The Lord

“The cradle of The Lord is the home of miracles,
is the site for the birthing of the stars,
is the venue for the coming forth.

The cradle of The Lord has all the comforts required for life,
has all the facilities to bring life into maturity,
has all the necessities to nurture life with needs.

The cradle of The Lord gravitates and gratifies the carers with a charge,
the carers with a signpost,
the carers with a stable,
the carers with a manger,
the carers with the straw,
the carers with companionship,
the carers filled with empathy.

The cradle of The Lord is a place of safety,
is equipped for learning,
is equipped for teaching,
is equipped to bring the unknown into
the known.

The cradle of The Lord investigates and confirms the roses in the garden,
the blossoms on the trees,
the vivid scents from memories in the past of
time which dwell now with their sources.

The cradle of The Lord is the home of love,
is the home from where love is instilled,
is the home from where love spreads
without diminution.

The cradle of The Lord offers the width of wonders,
offers the breadth of beauty,
offers the depths of delight.

The cradle of The Lord brings the familiar into new surroundings,
brings the recollections into contact with the present,

brings the challenges forward as surprises falling
pleasantly on the senses.

The cradle of The Lord signs and signifies the significance of being;
the significance of choices;
the significance of commitments;
the significance of perseverance –
all those from in the past of time.

The cradle of The Lord prepares a new stage for exploration,
prepares a new stage for development,
prepares a new stage for a walk with God,
prepares a new stage in relationship with God,
prepares a new stage of enlightenment,
prepares a new stage of understanding,
prepares a new stage with the settings for the
scenes of God.”

4. The Presenting of Fire

**The Sea of Fire The Fire of Heaven The Fire of God
The Forest of Fire The River of Fire The Circle of Fire**

The Sea of Fire

“The sea of fire presents My ships in passing to distant lands,
presents My ships readied and complete,
presents My ships ordered and circumspect.

The sea of fire presents My ships equipped and seaworthy,
furbished and bespoke,
active and involved.

The sea of fire presents My ships bold and resolute,
committed and traversing,
upholding and enjoying.

The sea of fire presents My ships before the wind,
presents My ships heading for safe harbour,
presents My ships inviting and discoursing,
presents My ships boarded by My Spirit,
presents My ships of fleets voyaging for My kingdom
with cargoes for construction,
with cargoes of My word,
with cargoes of enlightenment,
with cargoes of Good News,
with cargoes filled with faith,
with cargoes destined for grace.

The sea of fire presents My ships ready to receive the gantries,
ready to disburse their contents,
ready for the welcomes on the foreign shores,
ready for the greetings from My friends in faith,
ready to apply the cargoes safely brought to land.

The sea of fire presents My ships fit and able for their tasks,

eager to fill-up and return,
eager to impart as the sea of fire invades the sea of change –
from where idols are despatched.

The Fire of Heaven

The fire of Heaven presents My Spirit's gifts in the end-time days,
presents My Spirit's gifts in the presence of faith,
presents My Spirit's gifts in the counselling of My
servants' ministering,
in the absolution of immersion as My temple so arises,
in the signing of the being of My Spirit in the life of man.

The fire of Heaven presents My Spirit's gifts alighting on My temples in
the making,
alighting on My temples well secured,
alighting by bestowal,
alighting through prayer,
alighting through the heart's desire,
alighting for the uplifting of The Name above All Names.

The fire of Heaven presents My Spirit's gifts with wisdom and
with thought,
with love and with permanence,
with faith implicit in a tasking,
with completeness implicit in a calling,
with support for My word in action,
with insight for a life presenting.

The fire of Heaven presents My Spirit's gifts for honouring and
for highlighting,
for knowing and for healing,
for listening and for speaking,
for vanquishing and for prayer.

The fire of Heaven presents My Spirit's gifts for each new beginning
in The Lord of love,
in The Lord of mastery,

via The Clouds of Conquest

in The Lord of righteousness.

The fire of Heaven presents My Spirit's gifts upon an invitation
with validity,
upon the displaying of faith within sincerity,
upon the laying on of hands familiar with impartation,
upon the willingness to receive,
upon the willingness to acknowledge,
upon the sovereign fall of fire,
upon the absence of a blockage which inhibits.

The fire of Heaven presents My Spirit's gifts with signs intimating the
presence of God.

The Fire of God

The Fire of God presents all within His kingdom as they walk the Earth;
presents all unto His fire as they encroach upon forbidden land;
presents all unto His fire who care not where they go;
presents all unto His fire as they attempt to invade,
to capture,
to over-run,
to maim,
to destroy,
to subjugate:
the promised land with all who dwell therein;
presents all unto His fire on whom His wrath does fall;
presents all unto His fire under refining grace yet with entries on
a slate.

The Fire of God presents the sovereign acts of God,
presents the firestorm of the harvest,
presents the fire in tribulation,
presents the storm of fire.

The Fire of God presents to protect and to cover,
to dismay and to stampede,
to turn and to scuttle:
the antagonistic efforts of man.

The Fire of God presents to prevent unholy acquisition within the greed,
within the envy,
within the stealth,
within the deception,
within freewill released,
within the guise of Satan:
as man presents his arms rattling for battle.

The Fire of God presents in His acts of vengeance,
presents in His acts against the denials of man,
presents in His acts before the defiance of man to the
supremacy of His being,
presents in His acts of cleansing from all sin.

The Fire of God presents a vision to the eyes,
presents a vision to the senses,
presents a vision filled with fear,
presents a vision causing an about-face,
presents a vision taken as reality within the scope
of man,
presents a vision of the flames across which man
cannot go.

The Fire of God presents man in his foolishness who challenges the
visions from God.

The Fire of God presents the boundaries which man with wisdom will
not cross,
presents the activities supported by His Spirit,
presents the choice of participation to the freewill
perception of man.

The Forest of Fire

The forest of fire presents My people standing as witnesses of the blood,
standing united as the fire front roars,
standing to the fore with the saplings behind,
standing against the gale of demons which would

via The Clouds of Conquest

crush to flatten all before.

The forest of fire presents as a field of crosses upright and inflamed,
presents as a collective testimony of how sin brings
forth the degrading of man,
presents as a new beginning being passed through by
refining fire,
presents as a wind chorus of testimony of recovery
made possible.

For as the forest is pruned so the forest burns more brightly,
for as the forest matures so it burns much longer,
for as the forest grows so it burns much hotter,
for as the forest is weeded so it burns more cleanly,
for as the forest breathes so it burns with spreading,
for as the forest dries so it burns more fiercely,
for as the forest dies so it burns to completion:
ready for new plantings in the ashes,
ready for new life appearing,
ready for the rebirth of the flames of purity and faith,
ready for the flow of time with vigour,
ready for the standard of performance expected from a
forest re-stored and again ablaze.

The forest of fire presents as being accustomed to the watering
with grace.

The forest of fire presents in full commitment,
presents in self-sacrifice,
presents in surrendering all,
presents without regret,
presents in full magnificence,
presents with the signature of God written in the fire.

The forest of fire presents as a wonder to behold,
presents with unity of purpose,
presents with branches interlocked,
presents with seedlings being scattered to the winds,
presents with bowing to The Spirit's wind,
presents within the will of God.

The River of Fire

The river of fire presents the flowing of the water of life
from the source unto the thirsty,
from the source unto the fields of wheat,
from the source unto the rice grains of the harvest.

The river of fire presents upon the landscape of mankind,
presents upon the heart in circumcision,
presents within the spirit and the soul with knowledge
based on fire,
presents within the body in conversion to a temple.

The river of fire presents the living water,
presents water like no other river carries,
presents water which lights the night,
presents water which confounds the night,
presents water which filters out the idols from a night,
the idols from a day,
the idols from a life.

The river of fire presents the quenching of the thirst of man for
knowledge of his God,
presents as the river flows from the gateway of
the temple,
presents as the river is lit by The Spirit of God,
presents as the river satisfies the thirst of man still
searching for the way.

The river of fire presents continuously for sampling,
presents from an endless spring of life,
presents in great abundance,
presents in truth and love.

The river of fire presents in the absence of smoke,
presents in the absence of kindling once lit,
presents in the absence of combustion of a fuel of man.

The river of fire presents the fuelling of The Spirit of God.

The river of fire presents the fire floating on the water,

via The Clouds of Conquest

presents the fire with passion,
presents the fire with tenderness,
presents the fire with compassion,
presents the fire so the living water flows to nourish the
thirsty stalks destined to be wheat,
destined to be rice,
destined to be the stalks of great value
standing before The Lord.

The river of fire presents the living water to the ears of grain:
presents the good news to the recumbent and to
the crumpled,
to the bent and to the creased,
to the downtrodden and to
the waterlogged.

The river of fire presents the living water of good news
to the green and to the brown,
to the wet and to the dusty,
to the strong and to the weak.

The river of fire presents the living water of The Holy Spirit
to the rich and to the poor,
to the old and to the young,
to the earnest and to the lazy.

The river of fire presents the water cascading into eternal life,
presents the water of great change,
presents the water flowing on the pathways leading to
the crops,
presents the water flowing in the terracing of the rice
crop of The Lord.

The river of fire presents the answer to the quest of man searching for His
Loving God;
presents the answer to the quest of God searching for
His lost sheep,
for His wheat within a drought,
for His rice plant still needing water:
for the plumping of His grains for gathering by

His labourers in His fields.

The Circle of Fire

The circle of fire presents My saint standing in defiance of the
devil's undertakings.

The circle of fire presents My saint with power,
with authority,
with boldness,
in the world at large.

The circle of fire presents My saint within the mantle of His calling,
within the mantle of His grace,
within the mantle due a
living sacrifice.

The circle of fire presents the power of truth and of love,
the power of the blood and of the testimony,
the power of God upon His servant.

The circle of fire presents the encirclement of the love of God,
presents the moat around the temple,
presents the firewall of resistance.

The circle of fire presents the armouring for the saint of God,
presents the first line of defence,
presents the fire of The Spirit with protection for the
temple of His indwelling,
presents a wall against which a battering ram does
not work.

The circle of fire presents a vision to the beast,
presents a vision to the demons,
presents a vision to the imps.

The circle of fire presents a call to angels with the flaring of the flames,
presents a call to faith when attack is imminent,
presents a call to tongues when an inferno is required.

via The Clouds of Conquest

The circle of fire presents upon the approaching of the foe of man seized
with ill intent.

The circle of fire presents in conjunction
with the robustness of the spirit,
with the commitment of the soul,
with the degree of preparation of the temple.

The circle of fire presents when seeking idols for despatching,
presents when pursuing demons injurious to health,
presents when at loggerheads with Satan's slaves with
faith put to the test.

The circle of fire presents when triggered by assault,
presents when in the company of a lie,
presents when in the sound of blasphemy:
presents as the body signs at the birthing of the flames.

The circle of fire presents within the new covenant with God.”

5. The Rescuing of Man

“The rescuing of man touches the heart of God.

The rescuing of man is made difficult by the freewill of man,
can establish possibilities which would infringe freewill,
can pose plausible questions asked by man in the absence of the
wisdom known to God.

The rescuing of man sometimes seeks answers which are dependent on
the future,
which are tagged for a future answer,
which may leave man with a sense of an uncaring God –
as an answer in the present goes wanting for the future.

The rescuing of man is in the hands of the caring God,
has the attention of God every waking minute of man,
every sleeping minute of man –
every activity of man as measured by all he says and does.

The rescuing of man can be kept at bay by the freewill of man,
can be kept as if preserved like fruit within a jar,
can be kept too long in outlasting all the days of man,
can be kept too long when the jar is never opened and the fruit is
never tasted,
can be kept too long as the angels with their timetables shed the tears
of sorrow at what is not to be,
at what has been lost without inspection,
at what has been left to gather dust within a jar placed up high –
almost out of reach of a rarely groping hand.

The rescuing of man is dependent on the bride,
is dependent on the obedience,
is dependent on the truth,
is dependent on the faith,
is dependent on the grace,
is dependent on the love of God.

The rescuing of man is dependent on the nurturing of Heaven.

via The Clouds of Conquest

The rescuing of man is preferred to be without the intervention of God:
that faith may not be weakened by events of proof initiated by God,
that faith may grow to dominance as a seedling gathers strength,
that faith may spread its wings and learn to fly in the company of God,
in the flock of God,
in the family of God:
as faith comes to be at home in the household of faith where grace
abounds to prosper.

The rescuing of man can call for much assistance,
can call into the heavens,
can call throughout the Earth,
can call at a gathering place of My bride-in-waiting,
can call on the ether where the voices of The Lord await to answer
queries of sincerity,
queries of puzzlement,
queries of non-belief,
queries of pain,
queries of health,
queries of the future,
queries associated with the reason for a life.

The rescuing of man is likely to see witnesses at a divine appointment:
a golden moment in a life,
a time set by God for the onset of commitment,
the timing of a would-be guest who would come to stay –
who hears the spirit knocking for the attention of the heart,
who has the full attention of the soul,
who has the body registering the activity of God.

The rescuing of man is a wonder to behold,
confirms in the heart the existence of God,
sets the destiny of choice to the forefront of a life,
gathers the body soul and spirit in acclamation of the change of heart,
welcomes My Spirit to a newly founded temple,
changes attitudes to the celebration of a life as eyes open to what now
appears to be surroundings fit for kings,
imparts gratitude as the ability of grace is recognized in the cleansing
of a life.

The rescuing of man is the turning point in life well worth the greatest
of emphasis:

well worth the time of man spent in investigation,
well worth the effort of My servants charged both to share and
to inspire,
well worth the outcome of the destiny –
selected for each soul to be at home with God,
well worth knowing the will of God for the impact on converting a
house into a temple,
well worth the ability to perceive the works of God with all which
that implies.

The rescuing of man is well worth the knowledge,
the wisdom,
of being counted within the family of God:
that bestowing on each a new beginning within the on-going existence
of man.”

6. The Whirlwind of Man

“The whirlwind of man speaks of increasing speed,
speaks of increasing knowledge,
speaks of increasing assimilation.

The whirlwind of man sees him vanish and reappear from sight,
sees him go before he comes,
sees him stop before he starts,
sees him switching at ever greater speeds:
as the intents effect change within his spirit and his soul.

The whirlwind of man has debris scattered all around,
has possessions not tidily put away,
has calls remaining unanswered,
has children begging for a ride,
has destinations queuing up,
has voices coming from every which direction.

The whirlwind of man has visits still outstanding,
has services needing to be utilized,
has segments still needing to be explored,
has his resting time invaded,
has his living space encroached upon,
has his personal growth shored up by the timetables
imposed by others,
has his solitude interrupted without due cause or reason.

The whirlwind of man has no way of slowing down,
twirls faster and faster until exhaustion claims its space.

The whirlwind of man seeks but can no longer find,
encounters confusion where there should be clarity,
cannot stem the tide as it rushes in and is unwilling to recede.

The whirlwind of man takes a breath which is difficult to expel,
would sit upon a seat which already is reserved,
sees a breakdown looming which will have to take its turn.

The whirlwind of man has brought it on himself,

is dancing to a tune created by the fiddler,
created by the fiddler who also knows a jig,
created by the fiddler which make the feet a
blur.

The whirlwind of man needs to seek shelter from the storm,
needs a stormproof shelter,
needs a time set for restoration of a quieter pace.

The whirlwind of man needs a servant to keep him spinning,
needs two servants to send him on his way,
needs three servants to prepare him for the day after tomorrow.

The whirlwind of man hits the limit of performance,
starts to unwind in pieces which could not be glued together,
starts to carry tablets which affect performance,
starts to source the alcohol thought to carry relaxation.

The whirlwind of man sought the biggest and the best,
climbed the ivory tower one staircase at a time,
replenished his consumption by overtime and often set alarms.

The whirlwind of man targeted like minds,
became the driven rather than the driver,
had a backseat enclosed in loneliness by surrounding glass.

The whirlwind of man is built on debt readied to collapse:
when it cannot be played so to join his tune,
when it grows so fat it wants nothing but to depart –
before a kingdom falls in splinters which can stake a heart.

The whirlwind of man leaves a trail of destruction impacting on
surrounding lives.

Yet still the fiddler jigs.

Yet still the fiddler prepares for the crescendo.

The crescendo which sees man wrought in two as he
becomes distraught –
a shadow of his former self.

The whirlwind of man leads to an accounting,
leads to the courts of law,
leads to a lesson learnt far too late,

via The Clouds of Conquest

leads to a sleepless night upon a park bench in the rain.

The whirlwind of man has finally come crashing down,
has run out of energy,
has finally dissolved,
has been swept up and thrown into an empty bin
reserved for strippings,
has neither mourners nor friends standing station
at the park bench with a helping hand.

Lo!

A stranger approaches with a hand extended,
greeted and sits within the rain,
chats and offers help for a new beginning,
overlooks the past and fixes eyes upon what yet can surely be,
offers hope and tasks for which the companion can be qualified,
sees the gleam of hope restored into the eyes,
sees the struggle to leave the park bench where peace had finally
made an entrance.

Lo!

The stranger walks with an arm around the companion who matters
very much,
takes the companion to a meal,
takes the companion to an inn,
supplies the needs of the companion with a promise to return.

Lo!

The stranger,
no longer a stranger,
visits and enhances;
strengthens and supports;
teaches and amazes;
with all he has to offer:
as the whirlwind of man,
now a straggler,
follows at his pace of comfort and of ease –
as he walks the pathway of the stranger now a friend.”

7. The Wind of My Spirit (3)

“The wind rushes back and forth across the Earth.

The wind of My Spirit rushes as a mighty wind,
rushes with the power of My Spirit,
rushes in endeavouring to fulfil the challenges of
the angels.

The wind of My Spirit is heard by the angels at the outset of its journey,
as it starts its outreach,
as it gathers momentum,
as it starts its encircling of
the Earth.

The wind of My Spirit varies in intensity,
neither frightens nor dismays,
returns as a welcome friend,
renews acquaintances developing,
introduces at the first-time calls.

The wind of My Spirit is not a gale which threads a straw through
a beam,
is not a force bent on demolishing,
is not a reckoning of dread.

The wind of My Spirit comes to linger with the saints,
comes to linger in the praise and worship,
comes to linger in the presence of much faith,
comes to linger where the atmosphere
is welcoming,
comes to shed the covering of grace.

The wind of My Spirit affirms the presence of God,
visits with the angels,
validates the use of gifts,
is drawn by the emphasis on tongues,
rests upon the worshippers,
seeks the sincere of heart of body and of soul,

via The Clouds of Conquest

communes where righteousness prevails.

The wind of My Spirit makes its presence felt,
catches the attention of the humble and
the contrite,
visits with the scented aromas of the heavens,
ensures the visited are acknowledgers of the fear
of God,
confirms the dwelling grounds of grace.

The wind of My Spirit blesses and distributes,
succours and enlists,
searches and contains,
magnifies and strengthens,
empowers and invests.

The wind of My Spirit enhances the goals of God,
imprints an encounter with God,
confirms an association with God,
places a tick on the checklist of the progress of
the soul,
sets in motion the streaming of the spirit with the
data of encouragement.

The wind of My Spirit circulates in attendance,
is not captured by a windsock,
is volatile and ephemeral.

The wind of My Spirit loves divine appointments,
loves the prayer-life of the saints,
loves the hearts with gratitude embedded in
their testimonies.

The wind of My Spirit rejoices when candour is present,
rejoices at the integrity of the soul,
rejoices when the spirit shepherds the soul unto
the cross.

The wind of My Spirit knows the spirit with commitment,
knows the spirit unsullied by the daily input,
knows the spirit where the gifts are firmly

on display.

The wind of My Spirit takes note of being welcome,
takes note of the installations of the spirit,
takes note of the presence of infirmities,
takes note of the panic-stricken calling out to God,
takes note of the seekers of relationship with God.

The wind of My Spirit settles and releases,
visits and determines,
monitors and modifies as the feedback so requires.

The wind of My Spirit is not a casual approach,
is not a casual departure,
is a moment of great significance in the three-fold
life components of body soul and spirit.

The wind of My Spirit is not fed by imagination,
is not fed by exhausted faith,
is not fed by worn out promises of commitment,
is not fed by flights of fancy.

The wind of My Spirit is fed by the sprouting of the spirit's spontaneity,
by the sacred seeking of the soul,
by the bespoke rebirth of the body.

The wind of My Spirit is not the plaything of the soul,
is not the castoff of the spirit,
is not the discard of the body.

The wind of My Spirit is a travelling companion of God,
is an enhancer of relationships,
is a confirmer of the faith.

The wind of My Spirit is an attention-getter for man,
is the rewarder of decisiveness,
is the outreach arm of God."

Scribal Note:

Refer also ***The Wind of The Spirit*** in His 2nd book –

'God Speaks in His Scrolls On The Website of The Lord', 2nd Ed.

The Wind of My Spirit (2) in His 5th book –

'God Speaks on His Eternity With Letters from The Son', 2nd Ed.

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“The accepting of My bride is not a mass approval,
does not have room for those who try to hide
among the others,
is a detonation of the out-pouring of love
heard and sensed around the earth –
experienced throughout the heavens.

The accepting of My bride is one-on-one with The Father,
is one-on-one with The Holy Spirit,
is one-on-one with The Risen King.

The accepting of My bride is personal and permanent –
from the standpoint of a covenant,
from the standpoint of factoring the behaviour of each saint,
from the standpoint of preparation presenting under grace.

The accepting of My bride is past the time of grace:
is not an extension relating to sheltering;
is not an extension relating to pleading;
is not an extension relating to delayed preparation;
is not an extension relating to the seeking of mercy;
is not an extension relating to the attendees who are assailed
by self-doubts about their standing –
by self-doubts about their quest for purity,
by self-doubts as to the storing of any treasure,
by self-doubts as to their sincerity of belief,
by self-doubts arising as if escaping through the flames
of fire,
by self-doubts in the changes imposed by the trusting of
My word.

The accepting of My bride is the goal of the race well run,
of the way well trod,
of the discipleship well verified.

The accepting of My bride separates the hesitant and the doubtful,
the fence-sitters and the gate-crashers,

the make-up artists and the mask-wearers –
all those pretending to be sheep belonging to My flock.

The humble and the faithful,
the committed and the true,
the open and the righteous no longer carry the fear of failure,
no longer carry the fear of being disowned by The King,
no longer carry the fear of rejection from kingdom citizenship.

For such as these know My voice:
have studied and have learnt;
have fulfilled and been blessed;
have gathered to rejoice in the presence of My Spirit –
with an awareness of their thrones in waiting,
with the new covenant in force;
have met Me at the table of remembrance with the Body and
the Blood,
have sheltered under grace unto their end of days.

The glory of My kingdom awaits My bride accepted,
awaits My bride of purity,
awaits My bride dressed in her white linen,
awaits My bride engowned for eternal life,
awaits My bride known to The Father and The Spirit in unity with
The Son.”

The Worthiness of My Bride

“The worthiness of My bride is to be seen upon her glory in presentation,
upon her grooming for the groom,
upon her steps forward made in time.

The worthiness of My bride is to be seen upon her steadfastness
and purity,
upon her gallantry and honour,
upon her joy and exuberance of life.

The worthiness of My bride steps lightly over puddles,
knows the mire dwells at the bottom,
knows the stains arising from mistakes
of judgment.

The worthiness of My bride reappraises and retains:
the building of her wardrobe with all its implications.

The worthiness of My bride exudes the qualities of youthful vigour,
exudes the anticipation of a body well-behaved,
exudes the confidence of knowledge arising from
faith well-placed.

The worthiness of My bride is neither brittle nor ill-prepared,
is neither a nuisance nor an embarrassment,
is neither down-trodden nor shame-faced.

The worthiness of My bride is expected to be resplendent and to stand
in confidence,
is ready to accompany as graceful and presentable,
is dressed to be a consort to a king.

The worthiness of My bride is to know the forms of greetings,
is to avoid the slips of tongue,
is to know the etiquette attendant on behaviour.

The worthiness of My bride is destined for a change of circumstances,
for a change in capabilities,
for a change in abilities of recognition.

The worthiness of My bride is destined for an upgrade of existence into
the presence of the divine.

The worthiness of My bride is built upon existence within mortality:
for there is found the witness of the proving grounds;
for there is found the first encounter with the stepping stones
to exaltation;
for there is found the crossroads at the turning points in need
of negotiation;
for there is found that 'discipleship' receives a special meaning;
for there is found the greater of the destinies is embedded in
the heart;
for there is found the soul's first experience of the onset of the love
inherent in the lands of angels.

The worthiness of My bride holds ready the excitement known to be
in store,
holds ready the wonder of the scenes expected,
holds ready the amazement on a face when seen
with understanding.

The worthiness of My bride is worth the effort of achieving,
is worth the polishing of the soul,
is worth the stepping up to the bounty of God,
is worth the level of preparation borne of purity in the making,
borne of purity for achieving,
borne of establishing the treasure held in store beyond the fire.

The worthiness of My bride is not imparted through a careless walk,
through a stroll within a park,
through a day which sees no progress –
ending as it has begun.

The worthiness of My bride holds the keys to exhilaration for a skip
within a step,
holds the keys to fortitude for overcoming,
holds the keys of perseverance for the pursuit of victory,
holds the keys rewarding with a garland which becomes a crown.”

The Beauty of My End-time Books

“The beauty of My end-time books is in their speaking of the future of
man,
is in drawing the future into the present for the understanding of man,
is that they refute the possibility of denial of the future circumstances
when such become the present,
is that they prevent the prospects of a lack of a decision becoming a
future threat to life,
is that they are a reminder which is both timely and succinct,
is that they lay the fare of Heaven before the multitudes to assess
within freewill.

The beauty of My end-time books is that they are emanating directly
from the will of The Living God:
declaring My end-time banner upon the Earth,
declaring the scope of the end-time scrolls,
declaring the end-time troubling of man,
declaring the end-time calls from The Loving God,
declaring the end-time reality of God,
declaring the prospects for The Bride in waiting,
declaring the expectations for My coming Kingdom rule.

The beauty of My end-time books is in their speaking in the present truth,
the end-time counselling of God,
the increasing activity of My Holy Spirit,
the knowledge for the end-time presently unfolding,
the wisdom of discernment in coping with the need,
the urgency of the tasks both near and far at hand,
the taskings of My willing servants as they store their treasures.

The beauty of My end-time books is as the handbooks specifically
created for:
the here and now of man,
the means whereby man may avoid the coming suffering and death;
the loneliness of unremitting solitude;
succumbing to a judgment which so easily is avoided.

The beauty of My end-time books is in their emphasis on the availability

of the gift of Grace,
the cleaning out of sin,
the significance of the sacrifice of The Son,
the ease of attaining individual salvation,
the reconciliation of man with God,
the simplicity of establishing a relationship with God,
the participation in the inheritance of The Son.

The beauty of My end-time books are the many truth statements to be
found therein,
the many aspects of counselling from My Spirit
to the multitudes of man,
to my bride at large,
to those presently committed to a lack of sanctity,
to an unawareness of the ticking of a clock –
that which entails man in a countdown from mortality into eternity.

The beauty of My end-time books is that
they encourage decision-making while it is today,
they foresee an end to time when the default comes into play,
they have affirmation of their integrity –
by My Spirit as He accompanies each reading of My end-time word.

The beauty of My end-time books is confirmed to those
who can count with understanding,
who can read the signs of God,
who have the wisdom to evaluate the formatting of the Heavens.

The beauty of My end-time books is in the stability of dictation,
the accuracy of the scribe,
the oversight of God.

The beauty of My end-time books is end-time revelation
for the benefit of the multitudes,
for the wisdom of My bride,
for the foreknowledge of the angels,
for the setting of the scene of the second advent on the Earth.”

The Readying of The Bride

“... The readying of the bride is for the sheep
who know the rock on which they stand and the pastures green,
who know the barren and the dry without the living water,
who know the empty and the hungry awaiting nourishing in time.

The readying of the bride should be a daily process;
should result in a relationship of growth;
should be marked with jewels and testimonies;
should be signed by willing servants rather than the speakers who say
little of much interest –
either to the lost at large –
or to the sheep within the fold of God.

The readying of the bride ignored may see the bride-in-waiting being earthbound without a flight,
being left without uplifting,
being relegated to a place not fulfilling expectations,
being without treasure in the storehouse,
being witnessed as a goat,
being in My silence when My testimony to The Father should have been forthcoming –
in the presence of the ringing of the bells proclaiming extended life.

The readying of the bride unchallenged may see the bride-in-waiting remaining uninspired,
remaining as with eyes closed in a deckchair on a beach with the lost gathering all around,
remaining uncommitted to the very reason for My sacrifice with just lip service to the fore.

For such as these are the sullen and the selfish yet paint their faces with the smiles of acquiescence.

For such as these will escape as through the flames.

For such as these walk the borderline of salvation –
where a trip or stumble can put them over in despair.

For such as these should concentrate their days on becoming
the mighty filled with valour for their God,
the mighty in conviction for their God,
the mighty in willing service for their God,
the mighty with their testimonies of action for their God,
the mighty in righteousness standing for their God.

As such will the bride-in-waiting be active and employed with My taskings declared in time.”
(Ref. p 40)

“Who holds the offering of eternity to the friends of friends?”

3.20am Tuesday 25th August 2015

In this 6th book, The Lord, our God, upholds His love for His bride, together with His emphasis on purity of preparation.

Our God is The God of wonders, of miracles, of creation, seeking personal relationships with us: developing both in intensity and closeness as His knowledge and His wisdom are imparted to His bride. He is, indeed, deserving of our thanksgiving in all which He intends and wills for us as His bride.