

TRIAL - 7 SAMPLER ITEMS

The time for his preparation is coming to an end

GOD SPEAKS AS HIS SPIRIT EMPOWERS

*Don't be caught short and unprepared
Seize this opportunity to have and own this book
The Essential Reference Servanthood Companion*

Of that which should become of imminent concern to man

Bringing a dilemma before the mindset of man

ANTHONY A EDDY

A course of action to be under urgency—action which saves an errant life

GOD SPEAKS

AS HIS SPIRIT

EMPOWERS

Anthony A Eddy

GOD SPEAKS AS HIS SPIRIT

Of that which should become of imminent concern to man:
– the time for his preparation is coming to an end –
bringing a dilemma before the mindset of man;
a course of action to be under urgency,
action which saves an errant life.

EMPOWERS

For herein is the need explained in detail:
laid bare for the assimilation of man;
declared in intensity of purpose
for the noticing of man
before it is too late.

Anthony A Eddy
(scribe)

Copyright and Publishing

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These books are each a Part of His End-time Psalms of God with ePub3 and Kindle Mobi files becoming available.

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	Pages	Content Words
1. GOD Speaks of Return and Bannered	418	90,708
2. GOD Speaks to Man on The Internet	498	126,233
3. GOD Speaks as His Spirit Empowers	272	68,278
4. GOD Speaks to Man in The End-time	166	38,015
5. GOD Speaks in Letters of Eternity	202	47,902
6. GOD Speaks to His Bridal Presence	332	78,514
7. GOD Speaks to His Edifice	514	126,816
8. GOD Speaks of Loving His Creation	280	67,170
9. GOD Speaks Now of a Seal Revealed	124	25,070

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Testimony of My Book of The Storm

“This day,

I speak to the nations of the earth,
the peoples of the earth,
the tongues of the earth
so they may be aware of what is on the way,
so they may be prepared for what is round the corner,
so they may have the foresight to see what is just below the
horizon of man.

I speak to encourage preparation for the tempests of the days,
the floodings of the days,
the shakings of the days,
the deserts of the days,
the hunger of the days,
the butchery of the days.

I speak to man of the days of his coming storm:
of his desolation;
of his tribulation;
of his mourning;
of his fleeing;
of his starving;
of his isolation.

I speak to man of the days of his coming storm wherein he will be
in need of sanctuary.

I speak to My people that they may not be left to wander,
that they may not be left unsheltered,
that they may not be left to hunger,
that they may not be left bereft of the
necessities of life.

I speak to My people that they may read in wisdom
of the quartering of the earth,
of the storm of pestilence which follows on
the heels of mourning,

of the storm of fire which precedes the storm
of butchery –
where freewill runs rampant until exhaustion seals a day.

For the season which holds the days of thunder approaches as
a whirlwind in the clouds.

For the season of consternation to man
is like he has never seen before,
the like of which he will not see again.

For the season which approaches
has been long foretold by God,
has been made aware to man,
has been making man complacent because of
non-appearance,
has been building to a climax which will test
man to his core.

For the season of fullness of arrival
will display man at his best,
will display man at his worst,
will display the upholding of the word in waiting.

For the time of forbearance will adjust:
the attitude of man;
the outlook of man;
the surroundings of man;
the presence of man;
the beliefs of man,
the faith of man.

For the onset of the season of tribulation will test the survival
of man who is found with faith missing from his heart.

For the season soon to be evident before the eyes of man will
not wait out the procrastination of man.

For the season of tribulation
terminates in closure of the gate of grace,
is about to test the preparation of man to
meet his God,

is about to affirm judgment before the great
white throne,
is about to vindicate His word:
where man finally acknowledges he dwells within the
end-times planned by God.

I,
The Lord Jesus,
say to man this day,
‘Foolish is he who fails the test of urgency,
who continues in denial,
who lingers on the fence,
who sits there still –
even as it falls.’

I,
The Lord Jesus,
say to man this day,
‘My hand in recognition is offered,
is extended,
is firm within its grasp:
to uplift those bogged and stranded;
to greet those who do call out;
to usher in all who knock –
thereby to cause the door to open in a welcome borne for man.’ ”

On a Personal Note

This, His third book within the End-time Psalms of God, still speaks of the urgency attending the need for preparation: the urgency for awareness of the coming storm; the urgency of seeking the Kingdom of God – of Jesus The Messiah – while it is today. May a sense of urgency propel the seekers into a destiny within the presence of The King.

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

Introduction

The following transcript texts, are presented in a more open form of presentation than is usually encountered.

It should be noted that these Divine texts mostly consist of thousands of Truth Statements intermixed with counselling.

They deserve serious contemplation as to their ramifications and as to how we approach them in the conclusions we may draw. For they are filled with great significance for these, the present, generations.

I testify here to one and all that these texts are not of my writing nor instigation. They use phrases and concepts which continue to amaze me and display conciseness and clarity in the text which is away above my capabilities. Further, to my great surprise, some of the later texts cross-reference with the earlier texts. These texts do not stand alone but smoothly build on the preceding ones as if designed as an unfolding story with an establishing foundation. There also appear several 'series' of texts which closely relate to one another. I have named and numbered these accordingly for the reader's ease of access.

On the original text documents the scribe has begun each Divine text with the words: 'And I hear the Lord saying, "... ..."' then, at the end, after Divine confirmation as to accuracy, each is timed and dated, together with the location and then stands 'as is'. It does not appear necessary to have this phrase repetitively introducing each text in this book. Please take it, therefore, as a 'given' as to the stated origin.

The 'Contents' of the book has the text transcripts initially listed 'in the order received', followed by 'alphabetical' for ease of use, and finally by 'categories'. Minor spelling 'typos' are mine and the punctuation, together with the titles, usually is, but not always.

There can be, and often are, multiple subject matters in a particular text. In these instances such matters are not necessarily obvious in the 'Contents title' naming.

Generally speaking, because the texts 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.

Sometimes words appear in the text that are not easily

discernible by pronunciation as to the intended meaning when spoken. In this category are similar sounding words such as Son - Sun, freeze – frieze, rains – reigns, veils – vales, sole – soul, palate – palette, sails – sales and the like. Such instances have been determined correctly through specific verifications.

Great care has been taken to ensure accuracy of comprehension on the writer's part in hearing and transcribing what are now these printed pages of Divinely originated text. Every word is as received without later omissions, additions, substitutions or edits.

The style of the book is such that text fragments or comments originating from the writer are in italics; while double quotation marks “ ” denotes and encloses text of a Divine origin, into which is occasionally inserted a [reference], or the like, from the writer (scribe).

Where applicable, the American spellings in the 'New King James Version™' of the Bible have been replaced with British spellings for reasons of national culture and in the absence of such an edition.

There has been no use of a concordance or a thesaurus 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 that had been used by the Divine voice in expressing His intent.

The recasting of the text, in line with the first two books, has markedly achieved its objective. The text can also be extensively 'phrase' searched and printed on His website for related subject matter either in need of referral or further personal study.

1. The Storm of The Earth

“The storm of the earth has not seen its like before,
has not seen the destruction wrought,
has not seen the suffering incurred,
has not seen the difficulty of repair,
has not seen the magnitude of claims,
has not seen the laying waste on such a scale.

The storm of the earth invades the privacy of man,
invades the places of possession,
invades the caverns of retreat,
invades the secular and the carnal,
invades the idol spots of earth.

The storm of the earth screams at the profane,
screams at the destroyers of unfolding life,
screams at the visitors of ill repute,
screams at the sequences of sin,
screams at the pitfalls laid for man.

The storm of the earth has a centre of calm,
has a centre with an eye,
has a centre open to the heavens.

The storm of the earth is selective in its posture,
is selective in its force applied,
is selective in its path,
is selective in its retreat,
is selective in its avoidance,
is selective in its tumult.

The storm of the earth separates and segregates,
splinters and filters,
vibrates and shakes,
carries and removes:
deposits as a whole;
scatters as grains of salt as they issue
from the salt cellar.

The storm of the earth has the ability to leap-frog,
has the ability to hit and miss,
has the ability to come and to depart,
has the ability to seek and to destroy,
has the ability to purge or to cleanse
the faces of the earth,
the facades of the earth,
the facilities of the earth,
the factories of the earth.

The storm of the earth leaves little time for recuperation,
leaves little time for shoring up,
leaves little time for the emotions of man,
leaves little time for the unrighteous to square up
to their soul with
their spirit's call."

2. Divine Commentary – Ezekiel Ch 19

Ezekiel 19:1 "Moreover take up a lamentation for the princes of Israel,
Divine commentary –

“My servants rarely know the end from the beginning,
rarely can foresee the ramifications of their effort,
rarely can attend a dedication arising from their vision.

My servants are not forgotten in the context within which they have
served,
are not forgotten where it matters,
are not forgotten for the days of labour.

My servants

do not have their rewards usurped by another,
do not have their rewards overwritten by those who follow,
do not have their rewards fail to make it to their store of treasure,
do not have their rewards lose their sparkle or their pleasure,
do not feel disappointment at a deferment of reward.”

Ezekiel 19:2 "and say: 'What *is* your mother? A lioness: She lay down
among the lions; Among the young lions she nourished her cubs.

Divine commentary –

“My servants vacate,
My servants release,
My servants farewell as My Spirit counsels,
as My Spirit completes,
as My Spirit closes the reason for the presence of
My servants.

My servants are not agents of deception,
do not abuse the trust implicit in the cross,
do not carry items they would hide from the light of day.

My servants value their integrity –
of body,
soul and spirit.

My servants do not despoil the status of their calling,
the honour of their task,

the beauty of their body.

My servants are careful in promoting,
are watchful in their actions,
are wise in their opinions.

My servants are careful in associating,
are cautious in partnering,
are trusting as verified.

My servants avoid the stigma of disgrace,
avoid contamination by their peers,
avoid the rumour and the lie.

My servants walk with precision in the narrow ways of God,
shy from the crowded jostling on the runways
of temptation.”

Ezekiel 19:3 She brought up one of her cubs, And he became a young lion; He learned to catch prey, And he devoured men.

Divine commentary –

“My servants take their tools into the marketplace of man.

My servants support themselves within the marketplace of man.

My servants spread their abilities within the marketplace of man.

My servants seek equilibrium attuned to the marketplace of man.

My servants seek recompense from the marketplace of man.

My servants seek My provisioning only when failed by the marketplace
of man.

My servants seeking their needs from within the marketplace of man do
not feed from the table of The Lord.

For as My servants sow in disbelief

so shall they reap in disbelief,

so shall they become the beggars of The Lord,

so shall they become beggared by the marketplace of man.”

Ezekiel 19:4 The nations also heard of him; He was trapped in their pit, And they brought him with chains to the land of Egypt.

Divine commentary –

“My servants should not preach in hypocrisy,
should not teach in hypocrisy,

should not live in hypocrisy.
My servants should not be servants of hypocrisy
with a sponge to placate the spirit and the soul,
a sponge to mop the stains upon the heart,
a sponge to blur the black spots into grey,
a sponge called to mute the witness of a lie said to be the white
of purity.

My servants should beware of a lie of any colour.
My servants should know the origin of a lie,
the destiny of a liar,
the lie made palatable by addition of an
adjective which does not bear the truth.”

Ezekiel 19:5 'When she saw that she waited, *that* her hope was lost, She
took another of her cubs *and* made him a young lion.

Divine commentary –

“My servants have their trinkets,
My servants have their addictions,
My servants have their idols:
all hidden under names affording comfort in denial of reality.”

Ezekiel 19:6 He roved among the lions, And became a young lion; He
learned to catch prey; He devoured men.

Divine commentary –

“My servants hide behind a veneer as a mask upon a face,
as a veil draped from a headdress:
as righteousness
is qualified,
is partitioned,
is divided,
is torn into segments of
convenience.

So too does righteousness have white co-mingled with the black,
have a standard of greyness against which to match a life,
have a standard which precludes inclusion with the bride:
when the drafting gate is used,
when the mercy seat is covered,
when grace has been foregone.”

Ezekiel 19:7 He knew their desolate places, And laid waste their cities;
The land with its fullness was desolated By the noise of his roaring.

Divine commentary –

“My servants think their hearts are hidden,
think the behaviour they deem private stays within a closet,
think the shame is well and truly hidden,
think the consequences will not be seen as relevant,
think the sin is not –
when called another name.

My servants err in thinking with,
err in applying,

the mindset of man:
would put a cloak upon activities which
are withheld from man.

My servants err in thinking such is also true with God,
as when before His servants with knowledge
to the fore,
as when stood before an altar of holiness to
The Lord,
as when before selection for His bride.”

Ezekiel 19:8 Then the nations set against him from the provinces on
every side, And spread their net over him; He was trapped in their pit.

Divine commentary –

“My servants have no escape when repentance is foregone,
when there is unwillingness to change,
when addiction wins the day,
when Satan adds to his tally a soul yet
in disguise.

Foolish are My servants to ignore

that which they do not wish to hear,
that which causes My Spirit to convict,
that which adulterates the morality of what was
once a new born sheep.

My servants,

more than most,

know the penalty for sin in all its variations.

My servants,
more than most,
know to repent while it still is today.”

Ezekiel 19:9 They put him in a cage with chains, And brought him to the king of Babylon; They brought him in nets, That his voice should no longer be heard on the mountains of Israel.

Divine commentary –

“My servants can be removed by man,
can be removed by God,
can be removed for the benefit of My servants,
for the benefit of My people,
for the benefit of My place and time.

My servants can be silenced by man,
can be silenced by God,
can be silenced by themselves.

My servants who are silent may find it difficult to serve,
may find it a new experience,
may find it welcome as a habit.

My servants who are sated may find new fare difficult to stomach,
may find new fare flaring on the tongue,
may find new fare requiring a lot of grinding
by the teeth prior to understanding.

My servants who are hungry
attend to new fare with enthusiasm,
approach new fare willingly with acceptance,
note the tingle of new fare upon the lips,
adjust the taste of recognition as new fare rests upon the tongue,
swallow new fare with ease when My Spirit does approve,
receive new fare willingly which feeds their spirit and their soul.”

Ezekiel 19:10 'Your mother *was* like a vine in your bloodline, Planted by the waters, Fruitful and full of branches Because of many waters.

Divine commentary –

“My servants have a birthplace of remembrance,
have a family with a story,
a birth line of completion without a missing member.

My servants are each of their mother of the year,
the descent line of establishment,
the interwoven line of the birthing of new life,
of the maturing of that life,
of a new covenant with the loving God who
walked with the forbears of the lines.

My servants are not isolated,
are not encapsulated,
are not oppressed,
by time.

My servants know time as a period of grace:
a springboard to the heavens,
a springboard to reunions,
a springboard to the activities of the ages,
a springboard to the wonders yet to be displayed before
their eyes,
a springboard to understanding of the origin of the life forces
inherent in the mortality of man,
a springboard which uncoils the spring time of man's youth in the
presence of His God."

Ezekiel 19:11 She had strong branches for sceptres of rulers. She towered in stature above the thick branches, And was seen in her height amid the dense foliage.

Divine commentary –

"My servants know the heads of families,
acknowledge the heads of families,
care for the heads of families,
support the heads of families.

My servants uphold the mantle borne by the heads of families,
by a king in waiting,
by a prince of the realm of Heaven,
by a child of God adopted into the
Household of Faith.

My servants do not vie for position,

do not make order of importance,
do not seek pre-eminence of standing.

My servants are destined as the eminences of eternity.

My servants are the glow plugs of ignition,
the motors of the movement,
the drivers of success,
the harvesters with knowledge of the season.”

Ezekiel 19:12 But she was plucked up in fury, She was cast down to the ground, And the east wind dried her fruit. Her strong branches were broken and withered; The fire consumed them.

Divine commentary –

“My servants know the songs of My Spirit,
the languages of heaven,
encounter the discourses of man.

My servants know the futility of man when reliant on his own resources,
know the thirst of man when he discovers a new resource,
know the greed of man who does not want to share,
know the fire of God which lingers on the horizon of man.”

Ezekiel 19:13 And now she *is* planted in the wilderness, In a dry and thirsty land.

Divine commentary –

“My servants know the aching for lost souls,
where the water does not long quench the thirst,
where the dust of the earth swirls within the habitations of man,
where the whirlpools of the demons are at home with man,
where the demons of the night greet the demons of the day,
where the demons of the devil laugh and jeer at man.

My servants are charged to change the environment of man to be in
favour with the God they choose to serve.”

Ezekiel 19:14 Fire has come out from a rod of her branches *And* devoured her fruit, So that she has no strong branch— a sceptre for ruling.' "
This *is* a lamentation, and has become a lamentation.

3. Divine Commentary – Ezekiel Ch 41

Ezekiel 41:1 Then he brought me into the sanctuary and measured the doorposts, six cubits wide on one side and six cubits wide on the other side—the width of the tabernacle.

Divine commentary –

“My servants lead the multitudes
into a form of prayer,
into a form of recognition of the existence of God,
into a form of acceptance of a living God,
into a form of the need for a call to preparation,
into a form of realization of a loving God.

So are the people measured in their comprehension of the divinity
of Christ.”

Ezekiel 41:2 The width of the entryway *was* ten cubits, and the side walls of the entrance *were* five cubits on this side and five cubits on the other side; and he measured its length, forty cubits, and its width, twenty cubits.

Divine commentary –

“My servants read of Ezekiel’s encounter with the measuring of God:
of the attention given to the structure,
to the materials of construction,
to the features for installation,
to the doors of entrance,
to the ways of exit,
to the gates of walls.

So I,

The Lord God of Abraham,
ask My servants this day,
‘If this is the due care and attention lavished on a
receptacle of Holiness—
yet that which does not bleed –
then how much more does He now value,
care for,
attend to,

the transformation of the being of man:
into a temple of the living God wherein dwells His Holy Spirit?'

My servants should comprehend in fullness that which they see bleeding
awaiting preparation:

The Receptacles of Holiness –
in this age of Grace.”

Ezekiel 41:3 Also he went inside and measured the doorposts, two cubits; and the entrance, six cubits *high*; and the width of the entrance, seven cubits.

Divine commentary –

“My servants should not go unprepared into the tasks of God;
should not be unduly sequestered in the halls of learning;
should seek,
should find,
should do,
the covering of The Lord—
the mantle befitting of His service—
the guardian of faith.

My servants should not wantonly delay the service of their God.”

Ezekiel 41:4 He measured the length, twenty cubits; and the width, twenty cubits, beyond the sanctuary; and he said to me, "This *is* the Most Holy *Place*."

Divine commentary –

“My servants gravitate to where My Spirit is active before the eyes
of man.
My servants are rebuked when not already at a centre of the reigning of
My Spirit.

My servants are not charged to chase,
are endowed to bring;
are not charged to seek,
are commissioned to use –
thereby to display –
the gifts of God in the environment of man.”

Ezekiel 41:5 Next, he measured the wall of the temple, six cubits. The width of each side chamber all around the temple *was* four cubits on

every side.

Divine commentary –

“My servants do not lack self-confidence when moving in the boldness of
My Spirit,
do not lack the faith of miracles when faith filled by
My Spirit,
do not lack the words –
which break into a heart—
when sheltered by the mantle of My Spirit.

My servants do not give just lip service to My Spirit,
but should live and breathe My Spirit in their daily walk
with God.

For then will My servants carry overflowing cups which splash the living
water upon the needful and the faithless.”

Ezekiel 41:6 The side chambers *were* in three stories, one above the
other, thirty chambers in each story; they rested on ledges which *were* for
the side chambers all around, that they might be supported, but not
fastened to the wall of the temple.

Divine commentary –

“My servants are proficient in the use
of the keys which wake the heavens,
of the keys which command attention.

My servants are proficient in the raising of the dead.

My servants are proficient in the call of faith which achieves the waking
of the dead,
in the call of faith within the will of God,
in the call of faith initiated for the honouring
of God.

My servants,
in the waking of the dead,
must evaluate surroundings,
must not commit to a sideshow for the faithless,
must request the leaving of the scene by those with paucity
of faith.

is not a function of his role in life.

My servants know the youth or maturity of man is dependent
on his walk with God;
on his relationship with God;
on the status of his spirit;
on the controlling of his soul;
on the confession of his day.”

Ezekiel 41:9 The thickness of the outer wall of the side chambers was five cubits, and so also the remaining terrace by the place of the side chambers of the temple.

Divine commentary –

“My servants know the gratification of service well performed,
know the outcroppings of great joy,
know the cloud bursts of The Spirit,
know the hearts of overflowing thankfulness.

My servants are the well-wishers of My Spirit,
are the extenders of a friendship,
are the confirmers at the outposts of a kingdom,
are the spectacles of outreach,
are the forerunners introducing the healing will of God.

My servants are scattered far and wide upon the earth,
are domiciled in their lands of birth,
in their lands of choice,
in their lands of tasking by The Lord.

My servants bear record of their lives of service to their God of love.”

Ezekiel 41:10 And between *it and* the *wall* chambers was a width of twenty cubits all around the temple on every side.

Divine commentary –

“My servants frequent the edifice of God,
the structure and the ministry of God
upon the earth:
the ways,
the means,
the counsel,
the guidance –

of the loving for the loved.

My servants recognize

the aura of The Lord,
the aura which surrounds His servants,
the aura of compassion which always greets the lost,
the aura of divinity bestowed upon the promise of salvation.”

Ezekiel 41:11 The doors of the side chambers opened on the terrace, one door toward the north and another toward the south; and the width of the terrace *was* five cubits all around.

Divine commentary –

“My servants present an offer of uniqueness,
an offer straight from God,
an offer filled with benefits,
an offer open to an earthbound life,
an offer complete with a covenant of grace,
an offer instated by the cross at Calvary.

An offer which has no equal on the earth.

An offer for a new beginning,
an offer which erases sin,
an offer of renewal,
an offer with impact on eternity,
an offer to travel to a destination accompanied
by God.

My servants offer that which has God as its draughtsman,
which has been lived by God,
which has been sealed by God,
which is upheld by God.

My servants hold on offer

a contract from divinity for the honouring of the soul of man,
a contract without peer,
a contract based on love,
a contract with The Living God,
a contract for eternity –
the new covenant with God.”

Ezekiel 41:12 The building that faced the separating courtyard at its western end *was* seventy cubits wide; the wall of the building *was* five cubits thick all around, and its length ninety cubits.

Divine commentary –

“My servants are enthralled by all which they are empowered to offer:
the incarnate life of Christ,
the tidings of good news,
the reconciliation of the cross,
the defeating of the grave,
the invitation to join the family of God,
the indwelling of The Holy Spirit,
the vanquishing of death,
the garden of serenity:
the roadmap to the stars.”

Ezekiel 41:13 So he measured the temple, one hundred cubits long; and the separating courtyard with the building and its walls *was* one hundred cubits long;

Divine commentary –

“My servants have souls freed from imprisonment,
have souls open to pursue the carriageway of God,
have souls released from earthly temptations,
have souls which learn to soar,
have souls which rest on mountaintops to survey the views,
have souls attended by bands of angels,
have souls overseen by their spirits which rejoice.

My servants are in preparation for their planned return into the presence
of their God.”

Ezekiel 41:14 also the width of the eastern face of the temple, including the separating courtyard, *was* one hundred cubits.

Divine commentary –

“My servants awake with excitement
to their tasks before them,
to their tasks ordained at their prior creation in the
presence of God,
to the tasks ordained them for this very season of
their time on earth.

My servants know the sanctity of their callings,
walk in the reality of their God,
affirm the truthfulness of His witnesses who did not recant.”

Ezekiel 41:15 He measured the length of the building behind it, facing the separating courtyard, with its galleries on the one side and on the other side, one hundred cubits, as well as the inner temple and the porches of the court,

Divine commentary –

“My servants awake with anticipation
as they greet each day,
as their tasks are laid before them,
as they are equipped with understanding for all
within this day.

My servants have variety in their tasks as the hands of God.”

Ezekiel 41:16 their doorposts and the beveled window frames. And the galleries all around their three stories opposite the threshold were panelled with wood from the ground to the windows—the windows were covered—

Divine commentary –

“My servants see to the doctorings of God.
My servants see to the nursings of God.

My servants oversee the illness,
oversee the recovery,
oversee the re-instatement of a life.

My servants know the status of their servanthood,
the value of their servanthood,
the need for their servanthood.

My servants remain unaware of the impact on eternity of their
servanthood—
that which is tested to survive the grave;
that which contributes to the awaiting treasure chest
stored for mortal man:
that which is withheld as a mystery of God.”

Ezekiel 41:17 from the space above the door, even to the inner room, as

the emblem of My Spirit which unites My people,
the emblem of My Spirit which denotes My people,
the emblem of My Spirit which signs to the lost.

My servants are to witness the emblem of My Spirit which proscribes the works of Satan.”

Ezekiel 41:20 From the floor to the space above the door, and on the wall of the sanctuary, cherubim and palm trees *were* carved.

Divine commentary –

“My servants rejoice
at the completed tasks of God,
at the fulfilment of the visions birthed within the heavens,
at the dissemination of the word of God throughout the earth,
at the end-time release of The Holy Spirit’s counselling of the
servants of the living God,
at the release of visions before the people within the enclaves of
the lost.”

Ezekiel 41:21 The doorposts of the temple *were* square, *as was* the front of the sanctuary; their appearance was similar.

Divine commentary –

“My servants bring changes from the past of man into his present,
bring changes wrought through perseverance for the benefit
of man,
bring changes at the behest of God into the fellowship
of man.”

Ezekiel 41:22 The altar *was* of wood, three cubits high, and its length two cubits. Its corners, its length, and its sides *were* of wood; and he said to me, "This *is* the table that *is* before the LORD."

Divine commentary –

“My servants bring the offering laid upon a cross—
now the risen King of kings,
now The Christ with His mission seen
in completion,
now The Christ who beckons one and all to
accept the loving grace-filled news.”

Ezekiel 41:23 The temple and the sanctuary had two doors.

Divine commentary –

“My servants tender the fare of God to complete the tables laid by man.

The loving God invites man now to partake in the feast of kings.”

Ezekiel 41:24 The doors had two panels *apiece*, two folding panels: two *panels* for one door and two panels for the other *door*.

Ezekiel 41:25 Cherubim and palm trees *were* carved on the doors of the temple just as they *were* carved on the walls. A wooden canopy *was* on the front of the vestibule outside.

Ezekiel 41:26 *There were* beveled window *frames* and palm trees on one side and on the other, on the sides of the vestibule—also on the side chambers of the temple and on the canopies.

4. The Variety of Man

“The variety of man seals the inheritance of Babel.
The variety of man confirms the camp fires of adversity.
The variety of man promotes a call for a common language.

The variety of man denies the commonality of assent,
denies a footbridge to assembly,
denies the breaking of the boundaries,
denies a walk of understanding among the strangers,
denies the ease of a concerted effort,
denies forbearance in the interests of the nations.

The variety of man brings unity within diversity of all aspects of the life
of man,
within a common culture,
within a specific culture,
within a culture installed by fear of divinity,
within a culture installed by trade,
within a culture installed by greed,
within a culture installed by domination.

The variety of man shares the common needs of life which vary in
abundance.

The variety of man knows the seeking of the experience of God.
The variety of man knows the conflict between light and darkness.
The variety of man knows the opposites of love and hate.

The variety of man is reflected in the family tree of conquest:
of overcoming,
of sustained viability,
of living within the searching for resources.

The variety of man now dominates the earth,
now makes it subservient to his will,
now incurs the displeasure of the selfish.

The variety of man rebels against authority which intrudes,
against attempts to enter his measured space on earth,
against gratuitous advice which serves another's purpose.

The variety of man separates and divides the resources as discovered,
the resources as may be,
the resources of possibility;
imposes barriers of taste and circumstance:
of dress,
of tongues,
of transportation,
of dwellings,
of environment,
of livelihood.

The variety of man wars,
fights,
terrorizes,
subdues:
until exhaustion outweighs the call for victory;
surrenders to the foe upon exhaustion of intent;
carries on the fight upon renewal of intent.

The variety of man enmeshed in a fight for survival uses
whatever is at hand,
whatever can be a weapon,
whatever serves the goal of overcoming the
antagonist of the day.

The variety of man releases military might upon the whim of the few,
cannot reseal the bottle once the earth is soaked
in blood,
cannot repeal the actions when pride becomes
installed to take the pride of place.

The variety of man has a history of conflict,
has a history arising from satanic influence,
has a history portraying demonic activities
vested in the soul of man,
manifested through the soul of man,
evidenced by the soul of man.

The variety of man continually tends to side with evil in the application
of freewill:
that which so castrates the future being of man.

The variety of man does not suffer confinement at the hands of the
loving God,
does not suffer preferential treatment before the throne of God,
does not suffer rejection of hearts accepting change,
does not suffer exclusion from a relationship with God.”

5. The Days of Christmas

“The days of Christmas are the days of expectation for the young,
are the days of fulfilment for the families,
are the days of gratification for the elderly.

The days of Christmas signify man’s rejoicing at a birth,
man’s gathering in worship,
man’s experience of love.

The days of Christmas signify the workload of the angels,
the workload of the mothers,
the workload of My servants.

The days of Christmas greet the completion of a circuit of the home
of man.

The days of Christmas greet the sequences of the centuries.

The days of Christmas greet happiness enthroned.

The days of Christmas greet maturity explained with
forgiveness attached.

The days of Christmas greet remembrance of the past,
greet the promise of the present,
greet the anticipation buried in the future.

The days of Christmas yield the blessings of God.

The days of Christmas bring the sounds of glee.

The days of Christmas carry the friendships of the earth.

The days of Christmas
ushered in the dawning of an age,
ushered in the planning for the wedding of the bride,
ushered in the potential blessings presented in a child,
ushered in the introduction of the bridegroom of man,
ushered in a lamb who would mingle with His flock,
ushered in cross-relationships between man and his God.

The days of Christmas
brought applause to the earth,
brought finality to a conquest,

brought companionship to man,
brought knowledge of the God of man in the wake of angels.

The days of Christmas

brought the records of the prophets to the fore,
brought the prophecies of old into the reality of man,
brought The Son of Man to be as an effigy on a cross,
brought understanding of a sacrifice into the being of man,
brought grace personified into the grasp of man,
brought a future of freedom within the reach of man.

The days of Christmas led to an unfolding story,

led to a homeward path,
led to a focus of forgiveness,
led to the spreading of great hope,
led to the arguments of man,
led to the fulfilment of the intent of God for man.

The days of Christmas reach out to all the earth,

vanquish the forces of dismay,
water and sprout the seeds of faith.

The days of Christmas are undergirded by the faith of man,

are undergirded by the God of action,
are undergirded by the presence of My Spirit in
the lives of man.

The days of Christmas are for the gathering of help,

the gathering of assistance,
the gathering of compassion for the estate
of man.

The days of Christmas are the archetypes

for man to bless his fellow man,
for man to forgive his fellow man,
for man to discern the need for a sacrificial offering for his
fellow man.

The days of Christmas are to call to the poor in spirit,

are to call to the poor in comfort,
are to call to the poor who are yet to know

GOD Speaks By His Spirit

their God—
He who awaits within the wings.”

6. The Tongues of Heaven

“The tongue of man can speak the languages of the earth,
can speak the languages of the heavens,
can speak the languages of hell.

The tongue of man can vocalize the tongues of the earth,
can vocalize the tongues of the heavens,
can vocalize the tongues of hell.

The tongues of earth can be interpreted by man.

The tongues of heaven can be interpreted by My Spirit.

The tongues of hell can be marshalled by demonic forces,
can be installed by demonic forces.

The tongue of man signals intent to display all of his emotions –
whether to his shame or to his honour,
to display all of his fears –
whether real or imagined,
to display his heart’s intent –
whether as a home for righteousness or as what
has been surrendered to be then filled with evil.

The tongue of man has the ability of commissioning speech,
of bringing forth commands,
of instigating tears,
of giving cause for smiles,
of emitting an emotion which changes
an expression on a face.

The tongue of man can be sharp or soft,
can be brief or loquacious,
can be offensive or forgiving,
can be surly or gracious.

The tongue of man rarely knows the need for silence,
rarely has the time to put the ears to work:
rarely has the ability to do both of these together.

The tongue of man requires the consent of heaven to converse in the
tongues of heaven:
with or without the understanding of man.

The consent of heaven is given as a gift of My Spirit in stages
of ascent –

as they are sought,
as they are acquired,
as they are put to use,
as they are practised with intent.

The tongue of man when conversing in the tongues of heaven is as if in a
field filled with wondrous explorations.

The tongues of heaven can forge a channel of two-way communication
within the thought processes of man.

The tongues of heaven can alter the thresholds and the sensors of the six
senses of man.

The tongues of heaven can translate the tongue of man into a tongue of
man upon the utterance of the day.

The tongues of heaven reside within a multiplicity of selections,
can be selected at the will of man,
can be spoken at the will of man,
can be thought at the will of man,
can be transmitted at the will of man.

The tongues of heaven are gifted by My Spirit to again dwell upon the
tongue of man as man is invited to prepare
for the end-time of the cavalcade of grace.

The tongues of heaven are gifted by My Spirit,
in extensions,
to fulfil the communicating abilities of man.

The tongues of heaven can surmount the falsity of teachings which
endeavour to explain their age-long non-
appearance within the experience of man.

The tongues of heaven are a blessing which will not intrude
when they are not sought,

when they are regarded as unnecessary,
when their absence is taken as confirmation of their
non-relevance,
when they are seen as being without value,
as being without application,
as being beyond the comprehension
of man.

So it is common that the ignorant decline the misunderstood blessings
of God;
so it is abounding that the wise avidly seek the blessings of God.

So the ignorant display their non-reading of My word wherein My
apostles,
Paul included,
relay their familiarity,
their experience,
with My Spirit's gift of tongues:
for the benefit both of My people,
and as a sign to the multitudes,
of The Living God.”

7. The Glory of Enthronement

“The reality of the existence of man beyond the grave of his mortality
lies within the faith of man,
lies within the mysteries of God,
lies within the will of The Father.

The reality of the onward existence of man should leave little room for
doubt in the experience of those who choose to walk with God,
of those who choose to be with God,
of those who choose to serve their God
of Love.

The reality of the onward existence of man is a fact confirmed by God,
is a promise made by God,
is in a sacrifice made by God.

The reality of the onward existence of man
has testimonies of the martyrs,
has testimonies of the witnesses at a grave,
has testimonies arising from the inquisition of man,
has testimonies which stood and stand without rescinding –
even unto a tortured death.

The reality of the onward existence of man is but a handshake from the
supra-natural realm of God.

The supra-natural realm of God impacts on the natural realm of man at
the will of God.

The supra-natural realm of God impacts on the natural realm of man
through the presence of My Spirit,
through the gifts of My Spirit,
through the supra-natural abilities vested in My servants which
have extended testimonies to include
the signs,
the wonders,
the miracles as brought by My Spirit before
all the senses of man,
all the confessors of their faith.

The scoffers and the sceptics,
with all who know not righteousness,
will carry their false beliefs,
will carry their deeds as likened to hay or straw,
to be challenged by the fire which tests:
so the truth will accompany them into the
godlessness of their eternity after they appear as
summoned to attend The Great White Throne
of God.

The reality of the onward existence of man in the supra-natural realm of
God is the evidence of the miracles,
the wonders,
the signs –
the out workings of My Spirit in the contorted
realm of man where evil holds its sway.

The reality of the onward existence of man carries
either the honour of his labours,
or the respect due empty hands.

The reality of the onward existence of man has his senses opened to the
reality of the realm of God.

The reality of the onward existence of man has the evidence of
the visitors –
those who have been and returned bearing witness –
of the reality of the realm of God.

The reality of the realm of God
should not be in dispute by man,
should not be in doubt as communication proceeds
therewith continuously,
should not be denied unless by the noisy fool who cannot tell the
night from day.

The reality of the realm of God
is the final stepping stone of progression in the life of man,
is the final stepping stone of man where his destiny remains a
freewill choice,
is the final stepping stone of dwelling.

The reality of the realm of God is not a boring place,
is the showplace of the stars of God,
is the origin of creation,
is extensive and devout.

The reality of the realm of God has the garden of Eden with The Tree of
Life intact –

The Tree of Life waiting there to welcome His sheep into
His presence,
waiting there to welcome His kings unto the
glory of enthronement,
waiting there assembled to greet the family
of God.

The glory of enthronement fails in its description in the languages
of man.

The glory of enthronement

is as the sun shining through a cloud of pearls,
is as the light of rainbows,
is as the curtains of the northern lights,
is as the flickering of fire in the service of man.

The glory of enthronement attests to the design of God,
attests to the beauty of creation,
attests to the choreography of the music
master of the heavens,
attests to the music and the dancers at one
with the chords of light.

The glory of enthronement does not cast a shadow,
does not have an echo,
does not simulate that upon the earth.

The glory of enthronement has the shining of the gold,
the shining of the silver,
the shining of the jewels of God where
there is no need to burnish.

The glory of enthronement
has lace work with its intricacy,
has satin with its sheen,

has silk of iridescence,
has brocades of grandeur,
has the gowns of life glowing with the life inside,
has the crowns for kings awaiting coronations,
has the throne of homage in the midst of the throne of grace and the
throne of fire.

The glory of enthronement is not a once off spectacle,
is not dependent on establishing a memory,
is not subject to photography.

The glory of enthronement
continues with man's spirit in his throne room,
continues in the absence of time,
continues without abatement,
without refreshment,
without renewal of a theme.

The glory of enthronement is built on the beauty of man in perfection of
style and form within the realm of God.

The glory of enthronement sees man in possession of all which was
declared in the promises of God.

The glory of enthronement sees man with his inheritance.

The glory of enthronement sees man as God designed him so to be.

The glory of enthronement is the ultimate expression of the love of God.

The glory of enthronement is embedded in the heavens.

The glory of enthronement is attached to the will of God.

The glory of enthronement is the reward for service done with honour as
a willing servant.

The glory of enthronement is the result of decorating the gown of life
with the decorations which withstood
the fire.

The glory of enthronement shares a relationship with God.

The glory of enthronement never fades away.

The glory of enthronement places man upon his pinnacle
where the vista is superb,
where man can see forever,

GOD Speaks By His Spirit

where man can hold the hand of God.

The glory of enthronement is the ultimate accolade of God.”

Table of Contents – Order received

God Speaks by His Spirit To The Coming Storm

*The following are the Indexed Subject Headings
to be found within this book, the 3rd, of His End-time Psalms of God.*

There is also an Alphabetical and a Category listing.

Testimony of My Book of The Storm

Weather of God

Wayfarer of God

Blessings of The Faithful

Fall of Empires

Boredom of Man

Facilities Unknown

Arrows of The Bowman

Fishing in The Seas

Lifeline to God

Aggravation of The Soul

Settling of The Son

Coming Storm

Storm of The Earth

Bk of Ezekiel Intent of DC

Div Com Bk of Ezekiel Ch 01

Div Com Bk of Ezekiel Ch 02

Div Com Bk of Ezekiel Ch 03

Div Com Bk of Ezekiel Ch 04

Div Int Bk of Ezekiel Ch 05

Div Com Bk of Ezekiel Ch 06

Div Com Bk of Ezekiel Ch 07

Div Com Bk of Ezekiel Ch 08

Div Com Bk of Ezekiel Ch 09

Div Com Bk of Ezekiel Ch 10

Div Com Bk of Ezekiel Ch 11

Div Int Bk of Ezekiel Ch 12

Div Int Bk of Ezekiel Ch 13

Div Com Bk of Ezekiel Ch 14

Div Com Bk of Ezekiel Ch 15

Div Int Bk of Ezekiel Ch 16

Div Int Bk of Ezekiel Ch 17

Div Int Bk of Ezekiel Ch 18

Div Com Bk of Ezekiel Ch 19

Div Com Bk of Ezekiel Ch 20

Div Com Bk of Ezekiel Ch 21

Div Com Bk of Ezekiel Ch 22

Div Int Bk of Ezekiel Ch 23

Div Com Bk of Ezekiel Ch 24

Div Com Bk of Ezekiel Ch 25

Div Int Bk of Ezekiel Ch 26

Div Com Bk of Ezekiel Ch 27

Div Com Bk of Ezekiel Ch 28

Div Com Bk of Ezekiel Ch 29

Div Com Bk of Ezekiel Ch 30

Div Com Bk of Ezekiel Ch 31

Div Com Bk of Ezekiel Ch 32

Div Com Bk of Ezekiel Ch 33

Div Com Bk of Ezekiel Ch 34

Div Int Bk of Ezekiel Ch 35

Div Com Bk of Ezekiel Ch 36

Div Com Bk of Ezekiel Ch 37

Div Com Bk of Ezekiel Ch 38

Div Com Bk of Ezekiel Ch 39

Div Com Bk of Ezekiel Ch 40

Div Com Bk of Ezekiel Ch 41

Div Com Bk of Ezekiel Ch 42

Div Com Bk of Ezekiel Ch 43

Div Com Bk of Ezekiel Ch 44

Div Com Bk of Ezekiel Ch 45

Div Com Bk of Ezekiel Ch 46

Div Com Bk of Ezekiel Ch 47

Div Com Bk of Ezekiel Ch 48

Variety of Man

Storm of God

Doves of God

Absence of God

Gift of Tongues

Storm of Fire

Misery of Man

Fountain of Youth

Pursuits of Man

Pursuits of God

Welfare of Man

Watchtowers of The Saints

Livery of God

Days of Christmas

Gratitude of Man

Wiles of Woman

Allergies of Man

Visitation of India

Enquiring of My Spirit

Wailing of The Innocent

Righteousness

India is A Land

Servants in India

Benevolence of Grace

Tongues of Heaven

Holiness of God

Foundation of My Kingdom

Days of Leanness

Storming of The Seas

Idolatry of Man

Storm of Satan

Storm of Man

Glory of Enthronement

*Notes
About the scribe*

Table of Contents – Alphabetical

A

About the scribe

Absence of God
Aggravation of The Soul
Allergies of Man
Arrows of The Bowman

B

Benevolence of Grace
Blessings of The Faithful
Boredom of Man

C

Coming Storm

D

Days of Christmas

Days of Leanness
Bk of Ezekiel Intent of DC
Div Com Bk of Ezekiel Ch 01
Div Com Bk of Ezekiel Ch 02
Div Com Bk of Ezekiel Ch 03
Div Com Bk of Ezekiel Ch 04
Div Int Bk of Ezekiel Ch 05
Div Com Bk of Ezekiel Ch 06
Div Com Bk of Ezekiel Ch 07
Div Com Bk of Ezekiel Ch 08
Div Com Bk of Ezekiel Ch 09
Div Com Bk of Ezekiel Ch 10
Div Com Bk of Ezekiel Ch 11
Div Int Bk of Ezekiel Ch 12

Div Int Bk of Ezekiel Ch 13
Div Com Bk of Ezekiel Ch 14
Div Com Bk of Ezekiel Ch 15
Div Int Bk of Ezekiel Ch 16
Div Int Bk of Ezekiel Ch 17
Div Int Bk of Ezekiel Ch 18
Div Com Bk of Ezekiel Ch 19
Div Com Bk of Ezekiel Ch 20
Div Com Bk of Ezekiel Ch 21
Div Com Bk of Ezekiel Ch 22
Div Int Bk of Ezekiel Ch 23
Div Com Bk of Ezekiel Ch 24
Div Com Bk of Ezekiel Ch 25
Div Int Bk of Ezekiel Ch 26
Div Com Bk of Ezekiel Ch 27
Div Com Bk of Ezekiel Ch 28
Div Com Bk of Ezekiel Ch 29
Div Com Bk of Ezekiel Ch 30
Div Com Bk of Ezekiel Ch 31
Div Com Bk of Ezekiel Ch 32
Div Com Bk of Ezekiel Ch 33
Div Com Bk of Ezekiel Ch 34
Div Int Bk of Ezekiel Ch 35
Div Com Bk of Ezekiel Ch 36
Div Com Bk of Ezekiel Ch 37
Div Com Bk of Ezekiel Ch 38
Div Com Bk of Ezekiel Ch 39
Div Com Bk of Ezekiel Ch 40
Div Com Bk of Ezekiel Ch 41
Div Com Bk of Ezekiel Ch 42
Div Com Bk of Ezekiel Ch 43
Div Com Bk of Ezekiel Ch 44
Div Com Bk of Ezekiel Ch 45
Div Com Bk of Ezekiel Ch 46
Div Com Bk of Ezekiel Ch 47

Div Com Bk of Ezekiel Ch 48
Doves of God

E

Enquiring of My Spirit

F

Facilities Unknown
Fall of Empires
Fishing in The Seas
Foundation of My Kingdom
Fountain of Youth

G

Glory of Enthronement
Gratitude of Man
Gift of Tongues

H

Holiness of God

I

Idolatry of Man
India is A Land

L

Lifeline to God
Livery of God

M

Misery of Man

N

Notes

P

Pursuits of God
Pursuits of Man

R

Righteousness

S

Servants in India
Settling of The Son
Storm of Fire
Storm of God
Storm of Man
Storm of Satan
Storm of The Earth
Storming of The Seas

T

Testimony of My Book of The Storm
Tongues of Heaven

V

Variety of Man
Visitation of India

W

Wailing of The Innocent
Watchtowers of The Saints
Wayfarer of God
Weather of God
Welfare of Man
Wiles of Woman

Table of Contents – Category

About the scribe (writer)

Notes

of Good News

Doves of God

Fountain of Youth

Pursuits of God

Days of Christmas

of My Return

Settling of The Son

of My Banner

Livery of God

of My Love

Variety of Man

Absence of God

Storm of Fire

of Preparation

Weather of God

Wayfarer of God

Fall of Empires

Boredom of Man

Facilities Unknown

Arrows of The Bowman

Fishing in The Seas

Lifeline to God

Aggravation of The Soul

Coming Storm

Storm of The Earth

Gift of Tongues
Pursuits of Man
Welfare of Man
Wiles of Woman
Allergies of Man
Visitation of India
Wailing of The Innocent
Righteousness

Servants in India

Tongues of Heaven

Holiness of God
Foundation of My Kingdom
Days of Leanness
Storming of The Seas
Idolatry of Man
Storm of Satan
Storm of Man

Glory of Enthronement

of the End-time

Storm of God

Testimony of My Book of The Storm

carried by The Cross

Watchtowers of The Saints
Gratitude of Man

of My Grace

Blessings of The Faithful
Misery of Man
Enquiring of My Spirit
India is A Land
Benevolence of Grace

48 of Div Com on Bk of Ezekiel

Bk of Ezekiel Intent of DC
Div Com Bk of Ezekiel Ch 01
Div Com Bk of Ezekiel Ch 02
Div Com Bk of Ezekiel Ch 03
Div Com Bk of Ezekiel Ch 04
Div Int Bk of Ezekiel Ch 05
Div Com Bk of Ezekiel Ch 06
Div Com Bk of Ezekiel Ch 07
Div Com Bk of Ezekiel Ch 08
Div Com Bk of Ezekiel Ch 09
Div Com Bk of Ezekiel Ch 10
Div Com Bk of Ezekiel Ch 11
Div Int Bk of Ezekiel Ch 12
Div Int Bk of Ezekiel Ch 13
Div Com Bk of Ezekiel Ch 14
Div Com Bk of Ezekiel Ch 15
Div Int Bk of Ezekiel Ch 16
Div Int Bk of Ezekiel Ch 17
Div Int Bk of Ezekiel Ch 18
Div Com Bk of Ezekiel Ch 19
Div Com Bk of Ezekiel Ch 20
Div Com Bk of Ezekiel Ch 21
Div Com Bk of Ezekiel Ch 22
Div Int Bk of Ezekiel Ch 23
Div Com Bk of Ezekiel Ch 24
Div Com Bk of Ezekiel Ch 25
Div Int Bk of Ezekiel Ch 26
Div Com Bk of Ezekiel Ch 27
Div Com Bk of Ezekiel Ch 28
Div Com Bk of Ezekiel Ch 29
Div Com Bk of Ezekiel Ch 30
Div Com Bk of Ezekiel Ch 31
Div Com Bk of Ezekiel Ch 32
Div Com Bk of Ezekiel Ch 33
Div Com Bk of Ezekiel Ch 34

Div Int Bk of Ezekiel Ch 35

Div Com Bk of Ezekiel Ch 36

Div Com Bk of Ezekiel Ch 37

Div Com Bk of Ezekiel Ch 38

Div Com Bk of Ezekiel Ch 39

Div Com Bk of Ezekiel Ch 40

Div Com Bk of Ezekiel Ch 41

Div Com Bk of Ezekiel Ch 42

Div Com Bk of Ezekiel Ch 43

Div Com Bk of Ezekiel Ch 44

Div Com Bk of Ezekiel Ch 45

Div Com Bk of Ezekiel Ch 46

Div Com Bk of Ezekiel Ch 47

Div Com Bk of Ezekiel Ch 48

The Gift of Tongues

“The Father oversees the works of God.
The Son manages the works of God.
The Holy Spirit actions the works of God.

The triumvirate of God is the trinity of God,
is the unity of God,
is the point of singularity for the worship of the
universe as known to man.

The triumvirate of God works in perfect unison in the functioning of the
entity of God.

The entity of God was.
The entity of God is.
The entity of God continues.

The entity of God dwells as in infinity,
in the concept of eternity,
outside the time of man,
as the singularity of existence.

The entity of God is the supreme authority within the universe of man,
within the universes
of creation,
within the universes yet to be.

The entity of God is currently beyond the comprehension of man in
his mortality.

There are no words in any language of man capable of conveying
that which is known to God,
that which is known within the heavens of God,
that which awaits the transition of man into an
eternal being.

The use of the parables,
the metaphors,
the allegories,
the similes of man are as God using a sledgehammer of

composition in the heavens to crack
a nut upon the Earth of man.

The realities of the heavens of God are not directly translatable into the
written or the spoken words of man.

The limitations of the vocabularies of man impose repetition of the
phrases associated with divinity.

The gift of tongues exemplifies the difficulty of conversing with
understanding during the mortality of man.

The gift of tongues exemplifies the extended languages of the heavens
apparent on the tongue of man,
exemplifies the difficulty to forge man's
comprehension,
exemplifies the difficulty in man receiving an accurate
translation of the spoken tongue when constructions
are missing from the vocabulary of the day.

So this can be likened to Eskimos using English to converse on the
subjectiveness of snow.

The gift of tongues is the highway of expression built for the use of man
in talking to his God,
in speaking forth the messaging of God,
in receiving blessings when achieving
fluency both in the sending and receiving.

The gift of tongues awaits the exploration of man,
awaits familiarity through frequency of practice,
awaits freedom to progress the soul of man.

The gift of tongues awaits the fullness of achievement as designed by
God for man.

The gift of tongues summits in direct communication:
which has no means of interruption;
which is conversant with the heavens;
which moves man in preparation into
the realm of the reality of thought.”

Prologue

Emblem of The Spirit in Use



Embroidered Caps

Multi-fitting

For Team Sports, Youth Groups, Christian Activities,
Get Togethers, Marches, Camps, Witnessing,
Displays of Solidarity, Regional Games, Cycling,
Recreational Day-wear.



Screen-printed T-Shirts

Various sizes

The Livery of God

“The livery of man is always open to inspection.

The livery of man is designed for inspection,
is selected for inspection,
is worn for inspection.

The livery of man is designed to make a mark,
designed to impose a statement,
designed to draw attention,
designed to promote an entity.

The livery of man is designed for strutting,
designed to create a bond,
designed to be remembered,
designed to enhance opinion,
designed to cause a comment,
designed to complement activity.

The livery of man is designed to emphasize a feature.

The livery of man is often maintained past its time of relevance. ...

(Cont. Epilogue.)

Epilogue

The Livery of God (cont. from Prologue.)

- “... The livery of man is often the cause of mirth,
is often the cause of reflection,
is often the cause of pride,
is often the cause of envy,
is often the cause of a fancy dress,
is often the cause of glorying in the past.
- The livery of man is not the livery of God.
- The livery of God is not for the decision of man,
is not for the decision of His servants,
is not for the decision of the market place.
- The livery of God is not for the decision of the devil.
- The livery of God is not at the behest of the mockers,
is not subject to the design of man,
is not displayed where God remains unknown,
is not brought before the saints where there are murmurs of
dissent.
- The livery of God unifies My church,
identifies the closeness of My bride,
is the mantle of My saints,
is the sign for My people in the end time troubling of man.
- The livery of God is the footprint of the reality of God upon the Earth:
is within the preparation for the coming King,
is within the testimony of My saints preserved upon the Earth,
is within the end time prophecy of God,*
is within My banner from the distant islands of the seas,
is within an emblem of My Spirit now brought upon the Earth.
- The livery of God is within My flag,
is within My standard,
is within the edifice of God.
- The livery of God is a welcome sign to man:
signifies a trusting place for My saints,
signifies the past onset of reconciliation,
signifies the banner of My kingdom instated by My Spirit.
- The livery of God is a welcome sign to God,
is a welcome sign from God,
is a welcome sign of God.
- The livery of God signs where faith is present,
signs where there is unity,
signs where The New King is awaited.
- The livery of God is seen upon His earth.”

About the Scribe

Updated October 2016



Anthony is 75, having been married to his wife, Adrienne, for 52 years. They have five married children: Carolyn, Alan, Marie, Emma and Sarah and thirteen grandchildren: Matthew & Ella; Phillipa & Jonathan; Jeremy, Ngaire & Trevor; Jake, Finn, & Crystal; 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 with 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 the years 2011, 12, 13 and late 2016 on The Lord's tasks.