



PRACTICALITIES OF PENTECOST

SHILOH ROCK FAMILY NETWORK (SRFN) LITERATURE
JOURNAL



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INTRODUCTION:

The purpose of this booklet is to facilitate the wisdom of what practically to do as believer that holds place in the Messianic Pentecostal Communion of Yeshua of Nazareth, that the believer may understand these practical actions and adopt them into his or her daily living and become strong and mature in these that he be perfected about the faith unto the Day of Christ.

PRACTICALITY 01: THE PRACTICALITY OF THE WORD OF THE WITNESS OF THE SALVATION OF YESHUA HAMASHIACH:

POINTS TO CONSIDER AND FULLY GRASP UNTIL YOU CAN FLUENTLY TEACH THEM:

1. Understand that God Almighty Lives, and that it is He that Created all things, even as Paul well said that "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, of haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead:" thus it is God Almighty YEHOVAH ELOHIM THE eternal Creator that made both The Terrestrial Realm and the Celestial Realm, even the Physical Realm and The Spiritual Realm, that is the Earthly World and The Heavenly World, as preached saying that "In the beginning God created the heaven and the earth."
2. Understand that God Almighty did establish His Divine Heavenly Kingdom in the Celestial Realm, even the Movement of His Divine Sovereign Majesty, where He rules and reigns Supreme over all Creation, being enthroned and YEHOVAH SABBAOTH unto the Commandeering of The Heavenly Celestial Angelic Armies.
3. Upon the earth did God Almighty Create Man in His Divine Image and of His very breathe, that man hold Dominion over all Terrestrial Creation on the behalf of God Almighty unto the colonization of all Terrestrial creation on the behalf of The Throne of God Almighty, even as was preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."
4. God Almighty did create man unto the conversation and hold of fellowship, where man was given the commandment of forbidden communion, that by worship evienced by submission, and submission evidenced by obedience, man stand worthy unto the perpetual retention of the covenant of worship in divine communion, even as was preached saying "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden;

and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

5. Man did sin against God Almighty as by the communion and partaking of the forbidden fruit, where man ate of the fruit that he was commanded not to eat, as was preached saying "Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden."
6. By the sin of man, both he and all the generations of his copulative seed were corrupted unto the hold of sinful nature, even the nature that leads unto sinful works, as exemplified in a small child that is instructed to refrain from eating sugar, but when called by parents, the child is found with a face full of sugar, and when asked of the child ate sugar, the child denies ever having done so, thus the child will have lied and stolen without being taught and without the need of a teacher, because that sin is natural in the child: thus sinful nature unto sinful works, and sinful works accused of Satan unto judgement, and judgement unto eternal condemnation, and thus the urgent need for salvation, that is the need for deliverance from the coming eternal condemnation of the lake of fire, which judgement and condemnation stand prophesied saying "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire:" thus each man shall perish for his sins, so will you the reader be judged of God about your every work of iniquity and sin before Him, and so shall you perish for your sins for all eternity, even forevermore and for time without end, however, there is good news, even the Gospel of Yeshua HaMashiach The Saviour.

7. Yeshua of Nazareth, Who was born without sin and lived Thirty Three years on earth without sin, but Who was perfect in all conversations, this same Yeshua died upon His Cross in the place of the sinner, that by Him suffering the wrath of God in the sinner's place, the sinner stand the heir of the salvation granted through Yeshua as by the reception of His Lordship and giving Him full Authority as Lord, Master and Saviour, as He Died in the sinner's place, that the sinner receive the life of His Estate, thus it was preached about Yeshua The Only Begotten Son of God saying that "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one;" and "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."
8. Understand that it is only by receiving Yeshua Mashiah that one receives salvation and deliverance from death unto becoming an heir of life everlasting, even as was preached saying "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."
9. Understand that the reception of Yeshua HaMashiach as Lord and Saviour stands through The Word of Faith, even as was preached saying "Of we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That of thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation:" thus by simply confessing the Name of Christ is manifest salvation, not by strange ceremonial deeds or by payment or bribery, or by dance or song or clap, but by the simple utterance of The Word of Faith, even the prayer of Salvation, believing that Yeshua Mshiach is The True Son of God Who cam and died upon the Cross and shed His Blood unto the redemption and Salvation of Nations, even simply praying Him to come and become your personal Lord and Saviour, as He Loves you and Died for you upon the Cross, suffering in your place, this is The Prayer of Confession unto the reception oif His Lordship, simply say "Lord Yeshua, i know that i am a sinner and am not able to save myself, but i also k now that you died for me upon the cross and that you rose again from the dead by the power of the Father, i ask you to forgive my sins and come into my Heart and be the Lord of My life, cleanse me completely by your blood, i am receive you as my Lord and Saviour, and i thank you for your Salvation, in your Holy Name i pray, Amen:" of you made this prayer of confession, welcome to The Family of God.

PRACTICALITY 02: THE PRACTICALITY OF THE WORD OF THE POWER AND SIGNIFICANCE OF THE NEW BIRTH IN HAMASHIACH:

POINTS TO CONSIDER AND FULLY GRASP UNTIL YOU CAN TEACH THEM:

1. By The New Birth in Yeshua HaMashiach is manifest the conversation of salvation unto the inheritance of perfect righteousness before God Almighty, even the conversation of divine Atonement for every the transgression before God Almighty unto the quenching of The Wrath of God against all past sins and unto the Appeasement and amendment in the covenant of New Testament, where to the receiver of Yeshua is Of God Almighty granted forgiveness and the remission of all past sins unto the hold of perfect righteousness, even perfect purity and cleanness before God Almighty unto the right of claim of Heavenly Kingdom Citizenship and all its accompanying benefits, even as was preached saying "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" and "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."
2. Also understand that by the New Birth is manifest the conversation of the right (righteousness) unto the claim of portion and inheritance of perfect health and wholeness of physical body, even the right unto perfect anatomical state of body as originally designed of God Almighty without the slightest deviation, which right and portion was claim restored by the chastisement of Christ during Messianic Passion, as fulfilled saying "and with his stripes we are healed;" and "And said, Of thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee;" and "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."
3. The Third conversation of benefit stands the conversation of right in The Name of Yeshua HaMashiach, even deliverance from all demonic affliction and satanic oppression unto Divine Authority in The Name of Yeshua of Nazareth over all demonic principalities and powers unto the casting out of devils and unto the annulment of demonic conversations, even as was preached saying "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father;" and "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them."

4. The fourth conversation of benefit stands the conversation of divine prosperity in Yeshua HaMashiach, even deliverance from the conversation of poverty unto the hold of divine supernatural superabundant prosperity of Yeshua HaMashiach, as at the point of man's sin was of God Almighty pronounced the curse of poverty signified by the mark of thorns, as was preached saying "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return;" but Yeshua HaMashiach, during Messianic Passion and too upon His Cross, as made to wear the crown of thorns, taking upon Himself the curse of poverty, entering into the curse that He may draw out all willing to be drawn out of poverty unto divine prosperity, thus it was preached saying "And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!" and "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."
5. The fifth significance and conversation of benefit of New Birth in Yeshua HaMashiach stands the conversation of the inheritance of life everlasting, even the inheritance of right unto eternal habitation in the coming paradise and Eternal Glorious kingdom of God Almighty preached saying "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son;" and "And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."
6. The sixth benefit stands the conversation of the peace of Yeshua HaMashiach, even the grant of eternal wholeness of being and rest of soul in divine glory, where one bears total wholeness of soul and spirit and mind without anything lacking regardless the current affliction of body and the current present pain and danger and surrounding jeopardy at hand, even the peace that Christ purchased and dispensed by His chastisement during Messianic Passion preached saying "the chastisement of our peace was upon him;" and "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace:" thus the grant of peace despite the hardships of our present pilgrimage.

7. The seventh benefit stands the conversation of the joy that Christ dispensed by His Cross, even cheerfulness of soul and total merriness of being regardless the present adversity and the current affliction, as He Himself declared by His Spirit and Preached it fulfilled saying that "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified."

PRACTICALITY 03: THE PRACTICALITY OF THE WORD OF BAPTISM IN WATER:

KEY SCRIPTURES:

- Matthew 28:18-20
- Genesis 7:1-24 8:1-12
- Acts 10:45-48

POINTS TO CONSIDER AND FULLY GRASP UNTIL YOU CAN TEACH THEM:

1. As was preached saying "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen:" so it is that baptism in water stands a critical component in the expression of personal salvation, even necessary in the witness of the saving and redeeming power of Yeshua HaMashiach.
2. As was preached saying in the day of Noah how that the second time that he sent the dove, it returned with the olive leaf signifying how that the first tree to emerge out of the flood was the tree of anointing, and how that the third time that he sent the dove it did not return, but on the day that Jesus was baptized, the Holy Ghost descended and rested on Him in the form of a dove, so it is that this preached that Yeshua of Nazareth was the True Son of God Almighty The Anointed HaMashiach (Messiah) that was first to emerge out of The Waters of death, as He is called "The Firstborn of Death," where like He rose again, so shall all saints be resurrected by His power unto the hold of life everlasting, moreover He rose out of the waters signifying how that He stands immune to the coming judgement, but is anointed of God Almighty to give deliverance from the coming flood of the wrathful condemning firs of God Almighty.
3. Baptism in water therefore stands the statement of personal declaration that the saint is dying to physical body and to the affections of the flesh, that he live in The Spirit to perpetually and eternally please Christ, even as was preached saying "For to me to live is Christ, and to die is gain. But of I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not;" and "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, of so be that the Spirit of God dwell in you. Now of any man have not the Spirit of Christ, he is none of his. And of Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But of the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For of ye live after the flesh, ye shall die: but of ye through the Spirit do mortify the deeds of the body, ye shall live."
4. Baptism also stands the conversation of personal prophetic utterance that the saint shall be raised by the same power that raised Jesus from the dead unto life everlasting together with Him and to reign with Him upon the earth, even as was preached saying "But of the Spirit of him that raised up Jesus from the dead dwell in you, he that raised

up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you;" and "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

5. Understand that Baptism too stands the statement that you have hidden yourself in Christ band in His Cross unto immunity from the coming flood of judgement, even the cross of Christ the Ark unto immunity from the coming eternal judgement.
6. Baptism too stands the conversation of hiding self in the Ark that is the Cross and Blood of Christ unto immunity from all possible danger and harm during pilgrimage and during these days upon the earth, even as was preached saying of the Cross and Blood of Christ The Secret Place saying "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation."

PRACTICALITY 04: THE PRACTICALITY OF THE WORD OF BAPTISM IN THE HOLY GHOST:

KEY SCRIPTURES:

- Matthew 3:11
- Acts 1:5;8. 2:1-4
- Romans 8:14;
- John 14:16-18; 25-26; 16: 13-15

POINTS TO CONSIDER AND FULLY GRASP UNTIL YOU CAN TEACH THEM:

1. As was preached saying "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:" so it is that Yeshua of Nazareth who was preached of John The Baptist, is The Messiah that Baptizes with The Holy Ghost, even Him through Whom is administered the in-filling of The Holy Ghost into the believer cleansed by the Blood of Christ, that being pure the believer then becomes the Temple in whom and in which The Spirit resides unto the facilitation of His Divine Directive, thus being baptized by The Holy Ghost means being filled with The Spirit in personal spirit, that He fully resides in the person that believes in Yeshua of Nazareth as Lord and Saviour.
2. As was preached saying "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence;" and "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth:" it stands that the primary purposes of the coming of The Holy Ghost, and His Baptism and Infilling stands divinely purposed unto the manifestation and perfection of the Word of Witness, and The Word of Power held by the saint about the Testimony of Yeshua HaMashiach of Nazareth, even the effective vocal eloquent utterance of the coming of Yeshua of Nazareth, even His birth, death, resurrection, ascension and pending return, and then the Word of Power the utterance of faith unto the manifestation of divine supernatural miracle working power, which testimonies of power stand signs to confirm the Word of Witness, as was preached saying "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance;" and "And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God."
3. Baptism in The Spirit too allows the Holy Spirit to pray through you in perfect knowledge of the will of God Almighty unto its full manifestation and unto your benefit, even as was preached saying "Likewise the Spirit also helpeth our infirmities: for we know not what we

should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

4. Baptism in The Spirit too stands the divine facilitation of the leadership and mentorship of God Almighty as by and through His Spirit, even as was preached saying "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, of so be that the Spirit of God dwell in you. Now of any man have not the Spirit of Christ, he is none of his. And of Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But of the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For of ye live after the flesh, ye shall die: but of ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God;" and "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you:" and "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you;" and "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."
5. To receive the Holy Ghost, it is the simple prayer of faith that leads unto the full manifestation of His infilling by faith, as was preached saying "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Of a son shall ask bread of any of you that is a father, will he give him a stone? or of he ask a fish, will he for a fish give him a serpent? Or of he shall ask an egg, will he offer him a scorpion? Of ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"
6. This is the prayer to ask for the infilling of The Spirit, that "Holy Father, I ask you to baptize me with your Spirit, i surrender myself to His Directive, i thank you for your Spirit, in The Name of Yeshua i pray, Amen:" immediately when you have made this prayer, simply loosen your tongue and begin to make sounds that you do not understand and allow the Holy Ghost go take over and take control of your tongue and pray to the Father with your tongue through sounds and words that you do nit understand, and also allow the Holy Ghost to prophesy with your tongues through words you understand in the honour and worship of God Almighty: this is the evidence of baptism in The Holy Ghost.

PRACTICALITY 05: THE PRACTICALITY OF THE WORD OF THE EXERCISE AND PRACTICE OF THE GIFTS OF THE SPIRIT:

KEY SCRIPTURES:

- 1 Corinthians 12
- 1 Corinthians 13
- 1 Corinthians 14

POINTS TO CONSIDER AND FULLY GRASP UNTIL YOU CAN TEACH THEM:

1. Understand that The Gift of The Word of Wisdom stands the conversation of receiving utterance of The Holy Ghost unto giving instructive advise purposed into the exploitation of a future event, such as was exemplified in Joseph when he advised Pharaoh saying "And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?"
2. Understand that the Gift of The Word of Knowledge stands the conversation of the utterance of a statement describing a past or presently occurring event, where the speaker holds no personal sensual experience of having seen or heard about the event, but comes to the knowledge by divine supernatural revelatory means without physical witnessing or learning of the event, such as how the Prophet Daniel knew about the first dream of Nebuchadnezzar without ever being told.
3. Prophecy stands Gift of divine supernatural revelation unto the utterance of a statement that declares and specifically describes a future event, which utterance stands honoured by the manifestation of the foretold event, which utterance is signified in the Name of The LORD: The Word of God is full of such events, such as how the dream of Pharaoh was fulfilled as interpreted by Joseph.
4. Understand that the Gift of The Discernment of Spirits stands the conversation of Divine Revelation by The Holy Ghost unto the ability to distinguish and identify the current spirit in operative control, and the spiritual root source of the manifest conversation transpiring, such as how Paul stood able to cast out the familiar spirit that possessed the possessed girl in Corinth, the ability to discern the type of spirit stands sourced of The Holy Ghost.
5. Understand that The Gift of speaking in Tongues stands the conversation of receiving divine utterance of The Holy Ghost unto speaking in the language of The Holy Ghost, or the language of angels or the language of men that the speaker never knew before or learned unto comprehensive maturity in the language that he is speaking, such as how on The Day of Pentecost the Apostles spoke in languages they had not learned before as by the divine utterance of The Holy Ghost and by the Tongues of Fire that rested upon them each.

6. Understand that The Gift of The Interpretation of Tongues stands the conversation of the divine ability to comprehend and by vocal utterance provide the interpretation of that spoken in the Tongues of The Holy Ghost, or of the Tongues of Angels, or the languages of man that the interpreter never learned before or understands save by the interpretive revelatory wisdom of The Holy Ghost, thus the interpretation given by the Holy Ghost.
7. Understand that The Gift of Faith stands the conversation of the divine conviction that is the faith given in the moment of The Spirit by the Holy Ghost unto the manifestation of miracle working power that births events of divine faith standard, even fears of strength that can be made manifest only by the Hand of God, such as the faith that was showed by Peter when he raised Dorcus/Tabetha from the dead, or the faith shown by Paul when he raised Eutichus from the dead.
8. Understand that The Gift of The Working of miracles stands the conversation of the grant of divine supernatural power by the Holy Ghost unto the testimonial manifestation of events that defy the laws and principles of nature, even events that defy logical order, such as how Jesus turned water into wine at the wedding of Cana, or how Elijah prophesied the oil and meal in the house of the widow of Zarepath to the extent that the food continuously proceeded for a long time during the drought.
9. Understand that The Gift of Healing stands the conversation of the grant of divine supernatural power unto the manifestation of healing miracles liberating all sick people that encounter this power, even divine supernatural power unto the opening of blind eyes and deaf ears, unto loosening dumb tongues and cleansing lepers and healing all manner of diseases and illnesses no matter how severe the threat, this gift stands to restore perfect anatomical health without any deviation, even the restoration of perfect health unto the body designed of God Almighty.
10. Understand that the main purpose of the Gift of the Spirit is that it is purposed to be practiced during evangelical ministry, that the sinner see that the Gospel is truly of God Almighty and so repent.
11. The Gifts of The Spirit too stand given that they may be for the ecclesiastical purposes unto the exhortation, edification and comforting of the brethren in The Lord Yeshua.

PRACTICALITY 06: THE PRACTICALITY OF THE WORD OF WORSHIP IN SPIRIT AND TRUTH:

KEY SCRIPTURES:

- John 4:19-24

POINTS TO CONSIDER AND FULLY GRASP UNTIL YOU CAN TEACH THEM:

1. The saints of God Almighty bear divine calling unto Worship in Spirit and Truth, even as Yeshua pronounced saying "The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."
2. Definitively, worship stands the conversation of the presentation of the offering of honour and praise unto God Almighty, even the conversation of sacrifice and exaltation unto God Almighty, where worship stands expressed by the offering of vocal praise, song, dance and tithe and monetary and substantial offering unto him in the expression of superiority and supremacy of honour unto Him being honoured and worshipped of the worshipper.
3. Definitively, Worship in Truth stands the conversation of worshipping in Yeshua HaMashiach of Nazareth, even the offering of worship by one in whom Christ resides, and by one who resides in Christ unto the expression of worship inclusive of song, dance and substantial offering in, all these being conducted in Yeshua.
4. Definitively, Worship in Spirit stands the conversation of worshipping in The Holy Ghost, even the offering of worship by one filled with The Holy Ghost, thus the worshipper will be singing and praising and praying in the Holy Ghost.
5. Thus understand that Worship in Spirit and Truth stands the conversation of the born again person that honours God Almighty in HaMashiach and The Holy Ghost, thus the conversation of God worshipping God, where HaMashiach and Spirit worship through the man granted the communion of the divine nature, which is a standard of offering that no angel can bring or offer, as it is accomplished and granted only to the Sons of God Almighty, even as no angels stand receivers of Christ and The Holy Ghost.

PRACTICALITY 07: THE PRACTICALITY OF THE WORD OF ECCLESIASTICAL ATTENDANCE AT THE GATHERINGS OIF THE TRUE CHURCH OF YESHUA HAMASHIACH:

KEY SCRIPTURES:

- HEBREWS 12:25
- EPHESIANS 4:1-16
- ACTS 2:40-47

POINTS TO CONSIDER AND FULLY GRASP UNTIL YOU CAN TEACH THEM:

1. Understand that God Almighty instituted the Church to be an entity of collective worship, where people would gather together and worship God Almighty and to there receive strengthening by the exhortation, edification and comfort established by the Word of God
2. Definitively The Church of Yeshua stands the conversation of the body of delivers the redeemed called to be one body unto the honour of One God by One Spirit, even as was preached saying "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."
3. Understand that each saint bears divine calling to be found at ecclesiastical gatherings, even churches that preach the true Gospel of Christ and are true Houses of prayer and worship, where the place of planting must be born of the leadership of The Holy Ghost, even the church of fellowship and worship, as by attendance according to personal instruction by the Holy Ghost, as was preached saying "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved;" and "Let us

hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching:" THUS EVERY CHILD OF GOD ALMIGHTY MUST FIND A CHURCH OF ATTENDING UNTO WORDSHIP, TEACHING, TITHING, MONETARY OFFERING, AND UNTO THE RECEPTION OF THE WORD OF GOD AND UNTO PERSONAL SHEPHERDING, DISCIPLESHIP AND PASTORAL COUNSEL AND PROPHETIC EXHORTATION AND APOSTOLIC LEADERSHIP AND ERECTION.

PRACTICALITY 08: THE PRACTICALITY OF THE WORD OF DAILY DEVOTION:

POINTS TO CONSIDER AND FULLY GRASP UNTIL YOU CAN TEACH THEM:

1. Understand that Daily Devotion is an expectation of God Almighty and it is the divine order of building faith, as was preached saying "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly;" and "And he spake a parable unto them to this end, that men ought always to pray, and not to faint."
2. Everyday, the believer must set aside time that he esteems to be the still hour, where the child of God devotes and gives this time for personal devotion and offering of self unto God Almighty, even time of quite isolation unto being alone with God.
3. The believer must then pray and read the word of God, it is recommended that the believer use devotional guides chosen according to the leadership of the Holy Spirit.
4. The believer must offer the prayer of worship and offer the day and seek the guidance of God Almighty for the day, as well as praying in the Holy Ghost and singing songs of worship during the time of prayer, thus praying in The Holy Ghost both with understanding and without understanding and seeking God for the interpretation of the tongues of prayer, even as was preached saying "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost;" and "Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For of I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."
5. The believer must also read daily scriptures purposed to meditated upon throughout the day, even as was preached saying "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper;" and "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

PRACTICALITY 09: THE PRACTICALITY OF THE WORD OF DIVINE SONSHIP IN THE HOLINESS OF DIVINE SANCTIFICATION:

POINTS TO CONSIDER AND FULLY GRASP UNTIL YOU CAN TEACH THEM:

1. Understand that the reception of Christ as Lord and Saviour stands the institution of Divine Sonship, even as was preached saying "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name;" and "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;" and "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."
2. Understand that as nature teaches that the nature of the begotten stands the derived genetically inherent nature of hi that begat, or the source from whence the offspring is derived, such as how a lemon tree produces lemon seeds that grow into lemon trees, or how avocado seeds grow into avocado trees, so a Son of God holds the very nature of God Almighty unto the same manifestation of His Divine Glory and Virtue, as by the Divine Nature of God Almighty preached saying "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory;" and "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."
3. Understand that The Holy Ghost is the key unto the unlocking of Divine Sonship, even as was preached saying "But ye are not in the flesh, but in the Spirit, of so be that the Spirit of God dwell in you. Now of any man have not the Spirit of Christ, he is none of his. And of Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But of the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For of ye live after the flesh, ye shall die: but of ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with Christ; of so be that we suffer with him, that we may be also glorified together."
4. It is by the Holy Ghost that the Divine nature is made fully manifest an example being the Apostle Peter who three times denied Yeshua, but on the Day of Pentecost, when The Spirit came, he stood the pioneering Apostle of the Twelve unto openly preaching Christ and causing more than three thousand to turn to Christ (men counted only), thus by The Spirit was manifest boldness, even as by The Spirit is unlocked and triggered the

fullness of The Divine Nature through the communion of Divine Sonship, even unto Omnipotence, Omniscience, Omnipresence, Righteousness, Wisdom, Holiness, Revelation, Power, Authority and Truthfulness.

5. It too stands necessary to understand that divine Sonship remains in the condition of holiness, even in the hold of perfect righteousness, being consecrated and sanctified in The Holy Ghost unto the retention and perpetuation of righteousness that facilitates the hold of communion of divine sonship and fatherhood with God Almighty, even as was preached saying "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God;" and "But ye have not so learned Christ; Of so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitfull lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

PRACTICALITY 10: THE PRACTICALITY OF THE WORD OF EVANGELICAL CRUSADING:

POINTS TO CONSIDER AND FULLY GRASP UNTIL YOU CAN TEACH THEM:

1. Definitely, the evangelical crusade stands the conversation of mass gatherings purposed unto the ministry and preaching of the Gospel, such as was exemplified in the early church saying "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city."
2. One conversation critical about evangelical crusading is the demonstration of power unto drawing people, even as was preached saying "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen;" and as was exemplified by The Apostke Peter saying "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out,

when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities;" and "Howbeit many of them which heard the word believed; and the number of the men was about five thousand."

3. Thus the order of the Crusade service is that first is the opening prayer conducted similar to that of ecclesiastical church services opening prayer; then is the celebratory and higher praise in song and dance; then items of artistic and musical presentation, such as choirs' soloists, drama and dance groups; then a few songs of praise then a few songs of worship; then the introduction of the preacher who then must preach a message short but powerful in the Holy Ghost unto the convicting of sinners then after preaching the altar call unto salvation, where the names of those called forward are recorded by altar call ministers; then the ministry of healing and deliverance; then a few songs of praise and the closing prayer and dismissal.
4. It is also gravely advantageous to use a PA System and to play music before the crusade that refers to the cross, so as to build a crusade evangelical atmosphere, as well as ensuring that all songs during praise and worship, and that all items presented whether soloist songs or dramas or dances, all these must be done in reference to the cross and to the redeeming virtue of The Blood of Yeshua HaMashiach.

PRACTICALITY 11: THE PRACTICALITY OF THE WORD OF THE LEADERSHIP AND FOLLOWING OF THE HOLY GHOST DIRECTIVE AND THE BUILDING OF STRENGTH AND MATURITY IN DIVINE UNCTIONING:

POINTS TO CONSIDER AND FULLY GRASP UNTIL YOU CAN TEACH THEM:

1. Salvation in Yeshua HaMashiach stands the journey instituted by the reception of Christ as Lord and Saviour, and concluded by arriving into the Heavenly Kingdom of God Almighty, even as was preached saying "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away;" and "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, of they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."
2. THE HOLY GHIST IS NOT AN ABSTRSCT UNIVERSALFORCE, NOR US HE AN EXPRESSIN OF CELESTIAL EKEMENT UF WIND IR FIRE IR WATER, BUT HE US A LIVUNG DIVUBE PERSIN WHO SUESJS AND COMMUNES, EVEN THE THIRD PERSON OF THE YAHWEH DEITY.
3. Prosperity throughout thus pilgrimage and journey of salvation can stand established only by the Holy Ghost, even as was preached saying "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, of so be that the Spirit of God dwell in you. Now of any man have not the Spirit of Christ, he is none of his. And of Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But of the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For of ye live after the flesh, ye shall die: but of ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God;" and "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you;" and "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."
4. The Holy Ghost stands the Facilitator of divine directive appertaining the faith of Yeshua, being the Paraclete, even the Helper, Guide, Director, Leader, Teacher, Instructor, Dictator, Comforter, Shepherd, Counsellor, Advocate and Petitioner, even as Yeshua pronounced saying "Nevertheless I tell you the truth; It is expedient for you that I go away: for of I go not away, the Comforter will not come unto you; but of I depart, I will

send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."

5. There are times that The Spirit can establish His Directive by Divine Supernatural conversations, such as through visions, or trances or dreams or open visions, such as was preached through Peter saying "On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven;" and as too was exemplified through Cornelius saying "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do;" such as too was exemplified through Paul saying "After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."
6. The most powerful order through which The Spirit facilitates His Divine Directive stands through the conversation of Divine Unctioning, where He communes with the saint by the Divine Tether that connects the spirit of the believer and The Heart of God, thus He withdraws things from the Heart of God and deposits them into the spirit of the believer as by the divine unctioning the tethering bridge and spiritual abridgement that unites God and His child/ saint, as was preached saying "But ye have an unction from the Holy One, and ye know all things."
7. Strength and Maturity in Divine Unctioning stands established through mainly two conversations, the first being the conversation of praying in the Holy Ghost both with and without understanding, even as was preached saying "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost."
8. The second conversation of establishing maturity in divine unctioning stands manifest by the aggressive engaging of the Word of God Almighty, even the aggressive study and

knowledge of the scriptures and their revelation and understanding facilitated by the Holy Ghost, as the things of God can only be revealed by the Spirit, as was preached saying "As newborn babes, desire the sincere milk of the word, that ye may grow thereby;" and "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

PRACTICALITY 12: THE PRACTICALITY OF THE WORD OF THE PROTOCOL OF ECCLESIASTICAL ASSEMBLYING OF WORSHIP:

POINTS TO CONSIDER AND FULLY GRASP UNTIL YOU CAN TEACH THEM:

Understand that the service of ecclesiastical attendavce must have a defined order of conduct, and follow this protocol:

1. The first conversation stands the opening prayer where the assembly prays together, each person praying for his life individually: where the first prayer must be the prayer of thanksgiving, where one stands to thank God Almighty for His faithfulness having there sustained all persons to that day, the second prayer must be the prayer of praising God Almighty in the revelation of His faithfulness and every aspect of His Divine Nature, as was preached saying "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name;" the third prayer must stand the prayer of house cleaning, even the casting out of all devils there present in the Name of Yeshua HaMashiach, the fourth prayer then stands that of asking God for His Spirit to come and take over and have total control, the fifth prayer must then stand the prayer of asking God Almighty for revelation and transformation by Hus Word, and that He give the preacher divine utterance unto effective preaching.
2. After the opening prayer must be the offering of praise and worship through song and dance, even the conversation of songs of celebratory praise, then of higher praise with skilful musical instruments, then songs of deeper worship until the songs of prophetic impartational worship in the Holy Ghost.
3. After worship must then be the prayer for the nation, even as was preached saying "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth;" and "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace."
4. After the prayer must then be the introduction of the minister and the preaching of the Word of God Almighty and the exhortation of revelation founded upon the scriptures of The Word of God Almighty, and afterward the ministry of the altar call of salvation and the baptism of the Holy Ghost and The Prayer of healing by the laying on of hands in the Name of Yeshua HaMashiach.
5. Afterward must be the altar call unto the presentation of tithes and offerings, and then the prayer of blessing and the utterance of benediction.

PRACTICALITY 13: THE PRACTICALITY OF THE WORD OF EXCELLENCE IN THE PURSUIT OF DIVINE PERSONAL PURPOSE:

POINTS TO CONSIDER AND FULLY GRASP UNTIL YOU CAN TEACH THEM:

1. God Almighty is intentional about everything He does and holds no conversation of random accidental behaviour, He holds a divine purpose about everything He says and does, even as He pronounced saying "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."
2. There is no person that stands accidental or born of random manifestation, but every person born was planned and created of God Almighty for a unique specific divine purpose, this is the conversation of divine calling, even as was preached saying "For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end;" and "Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations;" and "For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them! Of I should count them, they are more in number than the sand: when I awake, I am still with thee:" thus every person holds a unique respective divine calling and purpose, even a unique divine reason of contribution during existence.
3. Every person bears divine calling unto the discovery of divine purpose, where God Almighty stands the revealer of divine purpose, even as was preached saying "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God:" thus the believer must come unto God Almighty His Creator, as the Creator Alone bears the capacity unto the definition of the purpose of the creature, even the reason the creature was created.
4. The Nature of the creature also compliments its divine purpose, thus the design of the product stands the evidential witness of the reason of its existence, thus revelation of purpose according to the understanding of personal respective natural design.
5. The purpose of every believer always stands unto the contribution that furthers the procession of the Gospel of Yeshua HaMashiach, whether by labouring in direct ministry, or by the presentation of offering unto Gospel's furtherance, even as was preached saying "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of

doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love;" and "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. Of the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And of the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? Of the whole body were an eye, where were the hearing? Of the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And of they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you:" thus the Church us a body of people the organs each operating in his respective divine purpose unto Gospel's furtherance.

6. Each person bears divine calling unto the excellence in purpose through the perfection of personal gift given of God Almighty unto the accomplishment of divine purpose, even the divine ability given of God to enable the person to fully achieve and accomplish his divine purpose respective, even as was preached saying "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men;" and "A man's gift maketh room for him, and bringeth him before great men."

PRACTICALITY 14: THE PRACTICALITY OF THE WORD OF MINISTRY PARTNERSHIP DEVELOPMENT:

POINTS TO CONSIDER AND FULLY GRASP UNTIL YOU CAN TEACH THEM:

1. Servants of God and Stewards of Christ are necessary for the sake of the ministry, without whom the Church cannot stand, even as was preached saying "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ;" and "For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness;" and "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?"
2. Understand that there stand two types of persons in Church, those who are ministers of Christ, and those who are called of God to support the ministry of these ministers, especially through financial support.
3. Understand that money is a necessary tool unto Gospel's furtherance, even as it takes money to hire places of church gatherings and crusade meetings, as well as for PA Systems and buses and all required resources, and even for ministers to establish live with the ability of effectively fulfilling their ministry.
4. There is therefore the conversation of Ministry partnership development, where the believer and pilgrims chooses servants of God whom he or she will commit to give financial resources that they empowered to fully effect their ministry while too supporting their lives' needs and those of their families during their ministry, which conversation stood exemplified through Christ as a principle of ministry saying "And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance;" it too was preached of Paul saying "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we

hoped, but first gave their own selves to the Lord, and unto us by the will of God. Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have;" and "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself"

5. Thus each saint bears Divine calling to support the servants of God by offering, tithing and presentation of special seed offerings unto the furtherance of the ministry of Yeshua HaMashiach, **THUS THE DIVINE CALLING UNTO MINISTRY PARTNERSHIP DEVELOPMENT, WHERE THE GIVER SHALL HOLD ETERNAL REWARD BY THE PLACE WHERE HIS GIFT STANDS APPLIED, THUS THE INHERITANCE OF ETERNAL REWARD TO THE GIVER IN EQUAL MEASURE THAT SHALL BE GRANTED THE STEWARD OF CHRIST ACCORDING TO THE MEASURE OF THE GIFT AGD WHERE IT STANDS GIVEN AND CONTRIBUTED UNTO ITS RESPECTIVE APPLICATION IN THE MINISTRY OF THE STEWARD OF CHRIST.**