



PROPHETIC DIVINE FOUNDATIONAL
MESSIANIC DOCTRINAL WRITING

PDFMDW JOURNAL



CALEB T MATETA

SHILOH ROCK FAMILY NETWORK (SRFN) LITERATURE

Title: PROPHETIC DIVINE FOUNDATIONAL MESSIANIC
DOCTRINAL WRITING (PDFMDW):

THE DIVINELY REVEALED:

CALEB T MATETA

**UTTERANCE 001: IN ADDRESS TO THE COMMUNION OF DEPTH- THE BURDEN OF DEEPER'S
CALLING TO DEEP:**

Was not man created unto the conversation of eternal perpetual fellowship with God Almighty, did not God commune and fellowship with man every day in Eden at the cool of the day, where did it not stand the wisdom of God Almighty that by the covenant of worship stablished in obedience (that he eat not the fruit of the knowledge of good and evil) man be divinely raised and mentored unto dominion hold over the earth, and that his dominion hold perpetuate the terrestrial expansions of the colonies of the heavenly kingdom, even as was pronounced 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. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat;" and "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 "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"?

Was not man then, because of his trespass and sin born of disobedience appertaining the fruit he ate which he had been commanded not to eat, was not man expelled out of Eden in forfeiture of divine communion even as God cannot fellowship with creature unholy? Yet did not HAMASHIACH stablish the Messianic Atonement unto life everlasting, even the Atonement stablished by iniquity's remission born of the endurance of Messianic passion in the sinners place, and by Crucifixion the appeasement of the Divine's wrath? Did not HAMASHIACH stablish the Atonement by the sprinkling of His blood upon the heavenly altar and was it not granted divine reconciliation, even the reunion of man unto divine fellowship with God Almighty?

Let it be known that eternal life, even as was revealed in the prayer of the HAMASHIACH of God, stands the conversation of eternal fellowship with God Almighty the Eternal Father and HAMASHIACH YESHUA the Son of The Living God. Moreover all men stand called unto the divine communion stablished by hallowed reconciliation and offering of total self to stand in the reconciliation of soul's divine encapsulation in the cross of Yeshua HaMashiach. By the reception of HAMASHIACH's lordship is stablished the restoration of divine communion with God Almighty and with the Lord Yeshua HaMashiach of Nazareth, where by the Holy Ghost is man's soul divinely interlinked and divinely unctioned unto eternal Union with the heart of God Almighty. Let all Men come unto the salvation of HAMASHIACH, for in Him is redemption unto inheritance of the coming divine fellowship with God Almighty in the coming divine euphoric paradisiac Eutopia of the Most High God. Even the eternal fellowship of the knowledge of the sight of the Face of God Almighty.

UTTERANCE 002: IN ADDRESS TO THE MESSIANIC VANGUARD- THE BURDEN OF THE FRONTLINE OF THE PENTECOSTAL REVIVAL:

Does not vanguard conversation stand the order of the frontline of military power that stands first and front unto the engaging of the enemy? Is not vanguard the first line of offence and defence in military host? Is there not a war at hand, where not all men born into the conversation of a warfare whereby one creature sought to stablish himself above God, but was overcome and expelled out of heaven, upon his expulsion did He not vow and commit his total being and strength and kingdom and influence unto the conversation of the eternal condemnation of God's favourite and most expensive creature, even man; did he not then lead man into iniquity and by sinful nature stablished the eternal condemnation of all men, did he not then stablished the world a system of wickedness? Did not HAMASHIACH then come and break every the yoke of the devil and stablished to all men willing the remission of every the respective conversation of iniquity in and by the cleansing power of His blood, that by personal choice unto the reception of His Lordship any and every the man be not condemned but divinely restored and redeemed to stand an heir of life eternal? Is not Satan and his kingdom of darkness the enemy of all called unto the conversation of divine life eternal, was it not pronounced saying "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of thus world, against spiritual wickedness in high places?" Is not the serpent subtle about his order of warfare, deception being his prime strength and order of conversation of iniquity by practices of wickedness? Is not Satan's greatest weapon the conversation of darkness unto demonic oppression, even the blindness appertaining divine virtue that breaks the yoke unto eternal liberation; was it not pronounced saying "For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee?" Does not the saint stand called unto the conversation of divine armour, the helmet of salvation being to mind's covering and purity by the entertainment of only the thoughts subject unto the Lordship of Yeshua HaMashiach of Nazareth, breastplate of righteousness being the cover of heart and soul and spirit in the holiness of God Almighty, loins being girded by truth, even divine revelation and hold of self by divine doctrine, feet being by gospel shod that in all goings the cross be planted, shield being granted unto defence from every dart and accusation, even cover by faith, and by Spirit's sword, even word of God The subjection of all Satan's kingdom?

The saying of The LORD GOD OF HOSTS, the utterance of Him YEHOVAH NISSI: Let it be known that Satan bears no power against God Almighty, that he has no virtue that can withstand the heavenly kingdom, and that each saint by the Name of HAMASHIACH bears divine supernatural authority unto the casting out of devils and unto the annulment of demonic activity and to the cancellation and binding of demonic principalities and powers. Let it be known that even he child in HAMASHIACH bears authority and divine virtue in the name of HAMASHIACH to cause Satan to flee fast like a dog with its tail between his legs. Wherefore let the redeemed arise unto the practice of the divine authority they bear in the Name of HAMASHIACH, even the name above all names, being covered by the blood of Yeshua HaMashiach of Nazareth.

UTTERANCE 003: IN ADDRESS TO THE HUNTER OF THE BLESSING- THE BURDEN OF HIM THE DILIGENT SEEKER AND PURSUER OF THE BLESSING:

Is not the divine promise the conversation of the divine utterance by which God Almighty establishes a strengthening of assurance whereby the word of His assurance about the manifestation of that utterance, even the certainty of the word He pronounces? Did not God Almighty predetermine Every the Word of His promise that it all be narrated and fulfilled in its every respective conversation of divine manifestation in contribution respectively about the Full manifest of the progression's strength unto the divine building erection's standing? Does not God Almighty bear conversation of divine capacitated strength unto the manifestation of every the respective promise by the workmanship comely of His Hand Alone? Is not God Almighty faithful to stablish the divine promise, is not faithfulness the divine nature of God Almighty for which sake the promise was uttered, does not God Almighty display divine virtue in the fulfilment of His promise, especially in the promise that seems impossible? Does not the child of God Almighty stand called unto the divine aggression unto the engaging of God Almighty till the divine promise's fulfilment and unto divine blessing's manifestation, as was preached through Jacob that wrestled with HAMASHIACH till day breaking, not allowing HAMASHIACH to go till the reception of the blessing: because of which conversation Jacob was given new name and stablished to stand before God a nation, even the nation of His divine inheritance, Israel the Prince of God: Does it not then stand that each the saint develop divine skillsmanship in prayer and labour of faith unto divine promise's fulfilment and divine blessing's manifestation? Is not the power of the divine blessing a conversation of strength that is subject to no other power and it's fulfilment cannot be hindered by any other virtue? Is there not a divine order unto blessing's reception, must not the seeker and hunter render unto God the respective due diligence unto respective divine blessing's fulfilment, was it not pronounced saying "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him?"

The utterance of Him from Whom Alone comes every the divine good thing, the Speech of Him The Source of Every the divine blessing: Let it be known that each saint stands called to the manifestation of every the divine blessing ordained over his life in ancient divine counsel, which manifestation is founded upon faith, which faith is born of revelation appertaining the divine's ability and faithfulness to stablish the blessing, which revelation is sourced of the word of God. Let them each the saint be strong unto the knowledge of The Word of God, for by it is revealed the record of every the divine promise receivable in pilgrimage. Let each saint stand strong in the seeking of the face of God without rest till divine blessing's manifestation. Let faith be ever presented unto blessing's manifestation as declared in secret place by prayer, and as practiced by open action unto the fulfilment of the divine promise.

UTTERANCE 004: IN ADDRESS TO HIM IN YOUTH- THE BURDEN OF THE YOUTH OUT OF WHOM IS THE PROCESSION OF DIVINE STRENGTH:

What stands the conversation of Youthfulness and What stands the youth? What stands the divinely commissioned order unto victory in youth? Is the spirit of Youthfulness not a conversation of age but a conversation of strength regardless the age? Did not Abraham impregnate at ninety years of age and after Sarah's death did he not marry other wives who bore him more children, which conversation is alien to most men his age? Did not Moses lead Israel out of Egypt at age eighty and die at age one hundred and twenty, at Whose dying point was it not pronounced that his eyes had not waxed dim, nor his physical force abated? Do not then many more esteemed old stand more youthful than those esteemed young? Is not the youth one who bears divine strength and capacity in energy of young age unto actions unexpected to be practiced by those more mature on account of losses of capacity by decay in older age? Is not every the youth divinely called unto divine service in Youthfulness, even he offering strength by the adoption and application of every activity physical, intellectual and spiritual unto the perpetuation of Gospel's furtherance? Is not the youth called unto victory by the Word of God Almighty saying "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word;" and "Thy word have I hid in mine heart, that I might not sin against thee?"

Did not Joseph in his youth bear perfect righteousness despite having been cast into a pit of his brethren, then sold a slave to the Ishmealites, then sold a servant unto Potiphar and because of righteousness in refusing to lay with his master's wife did she not have him cast into pharaoh's prison, did he not there endure till he finally received hold of government being second in Egypt only to pharaoh's throne? Did not David receive the anointing unto kingdom hold in his childhood and so in faith by divine strengthening slay one of the greatest warrior giants in human History, using only a sling and single stone, did he not endure the agendas and pursuits of Saul unto his death for many years, did he not in worship withhold his sword saying I will not lay mine hands upon the LORD's anointed, did he not remain faithful till he received the kingdom first at Hebron then in Jerusalem? Did not HAMASHIACH bear a conversation of great divine wisdom at twelve even unto the confounding of doctors of the law, yet did He not grow submitting Himself to His parents, waiting patiently till thirty years of age where by his ministry of one year and by a Passion of three Days revolutionize human History?

Let it be known that Youthfulness stands of God purposed unto the perpetual building of His Will with all strength, moreover each youth stands called unto participation in worship with total strength. Let it be known that each youth stands of God Almighty called unto the conversation of gospel's perpetual furtherance with all strength, even to the testimony of the gospel in all dimensions and contexts of personal being. Let every youth present himself an offering unto the building of the house of God and unto the aggressive engaging of his environment till the prosperity of the salvation of nations. Let each youth develop a strong wisdom in the maturity of the word of God, that even in the days of his Youthfulness he stand a bearer of the divine standard, for it is the youth that I have divinely elected unto the pioneering of every hr conversation of the coming great revival granted the latter House of Yeshua HaMashiach, even he generation of the second coming of HAMASHIACH saying "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I

pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.”

UTTERANCE 005: IN ADDRESS TO THE WEALTHY IN ETERNAL LIFE- THE BURDEN UNTO ETERNAL TREASURY'S PERPETUAL ACCUMULATION:

What stands the qualificational criteria unto conversation of treasury in life eternal? What in itself is the divine treasure? What stands the order and protocol unto the perpetual exponential accumulation of divine treasure? What stands the strength and divine endurance of life eternal's divine treasures? What stands the work strong to voice beyond the grave and beyond life everlasting's furthest aeon? Is not divine treasure granted only to the LORD's Righteous? Did not man forfeit the conversation of the inheritance of divine treasure by way of his iniquity, was he not expelled of God out of the garden bearing divine treasure unto life eternal, did not HAMASHIACH die in man's place unto the remission of man's Every iniquity; is not righteousness the conversation of heart's perfect standing in holiness and purity without spot before the Eye of God Almighty; is not righteousness manifest by the reception of the Lordship and Salvation of HAMASHIACH YESHUA, even the divine cleansing and purification by the blood of HAMASHIACH unto eternal righteousness and grant of divine steadfastship in the coming divine euphoric paradisiac Eutopia of God Almighty and the possession of the treasures therein? Does it not stand that only to the redeemed the LORD's righteous shall be manifest divine treasure and reward accordingly in perfect respective correspondence with labour as in pilgrimage? Is not the divine treasure the reward of great value according to purchase of labour in devotion and fulfilment of divine Will's manifestation and accomplishment, even the object of great eternal value which remains in value and strength beyond eternity's furthest aeon? Is not then the conversation of labour unto fulfilment of divine will in perfect obedience stand the conversation of reward unto hold of divine treasure? Is not labour to the brethren in Agape love too a conversation unto divine treasury's perpetual accumulation? Does not the conversation of soul harvest stand the greatest order of divine treasury's increase? Does not labour in the Testimony of Yeshua HaMashiach stand the only conversation granted strength beyond the grave (neither earthly treasure not earthly greatness stands order of conversation beyond the grave), as was preached saying "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them?"

The utterance of Him The Sole Proprietor of Every the divine treasure, the Speech of Him The Sole Giver of Eternal Heavenly treasure: Let it be known that the only wisdom unto divine perpetual exponential increase of divine treasure is established by perfect obedience appertaining The Spirit's every instruction, even as the Holy Ghost stands the greatest bearer of diving financial wisdom unto the building of divine treasure. Moreover by sacrifice of self and personal possession unto brother's benefit is established divine treasure, too The conversation of helping the widow and providing for the fatherless and the orphan child and giving to the poor and destitute is established increase appertaining divine treasure. Let it be known that the greatest order unto divine treasure's increase is by perpetual labour unto the furtherance of the Gospel of HAMASHIACH, both by monetary offering for every the resource necessary unto gospel's publishing and by sacrifice of personal tongue in the order of Messianic witness unto soul harvest. Let each saint thus develop divine skillsmanship unto maturity in the divine order of gospel's furtherance and house of God's building.

**UTTERANCE 006: IN ADDRESS TO THE BUILDER OF FAITH- THE BURDEN OF THE PERPETUAL
REGURGITATION TILL PERSUASION'S POWER AND CONVICTION'S CAPACITY:**

Does not faith stand the conversation of the total persuasion and full conviction of being unto the labour believing in the coming manifestation of a hope that shall ensure the completion of the labour, even action in faith before full divine enablement's manifestation, the conversation of which conviction and persuasion unto action is born of the revelatory knowledge of the divine nature that stands the capacity of God unto the Hope's manifestation, and the divine faithfulness of God Almighty that shall ensure the intervention of His Hand? Does not faith stand the conversation of divine economy capable of purchasing a hope from its celestial glory unto its terrestrial manifestation, even the economy equivalent to purchase the manifestation and divine testimonial establishment of the hope by the Hand of God; does not faith stand the evidence of divine legal propriety of the hope unto the determining of divine authority appertaining where the Hope's manifestation, was it not spoken saying "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear?" Does it not stand to see the manifestation of the hope without having believed in God Almighty, as was preached saying "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him?" In itself is not faith the conversation of the full manifestation of divine virtue even unto the moving of mountains? Does not faith stand the knowledge of God Almighty according to the witness of His Word, by which word is established the divine revelatory understanding of the divine nature and operating in the hope of its manifestation, was it not preached saying "So then faith cometh by hearing, and hearing by the word of God?" So does first order of faith's building come by the revelation of the word of God Almighty? Does not second order of faith come by way of praying in the Spirit, and receiving the revelatory interpretation of the tongue, as was preached saying "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost?"

The saying of Him that created all being by His faith, the Speech of Him Who Himself is Faith: Let it be known that every the pilgrim stands called to faith, that by it he receive the Saving power of the HAMASHIACH of God Almighty, that by it he endure every the conversation of his pilgrimage in the wayfaring of the Way of Holiness, and that by it he stand a recipient of life eternal. Let it be known that of God and of the knowledge of His ways is imparted divine faith, the greater the knowledge of God the greater the faith. Let it be known that all angels stand at attention unto divine commissioning by faith. Let it be known that heaven's every treasure is granted unto the disposition and exploitation of the pilgrim in his pilgrimage by faith. Let it be known that only faith moves the Hand of God Almighty even unto creative miraculous power.

UTTERANCE 007: IN ADDRESS TO THE KINGDOM BEARER- THE CONVERSATION OF POWER:

Does not the kingdom stand the order of government where a king reigns over a nation ensuring that the nation is subject to every the ordinance of his majesty pronounced by throne, crown and sceptre in majestic seal, and that the kingdom's citizenry stand the community worthy to the beneficiary hold of steadship in the commonwealth of the kingdom's treasury? Does the Kingdom of God stand the Movement of The Divine Supernatural Sovereign Majesty of God Almighty The Eternal Father and HAMASHIACH YESHUA seated at the right Hand of God Almighty, even the Heavenly Nation of The Divine Majestic Imperial Directive of The Commandeering of The Great Angelic Hosts unto Divine Hood of Precedence over all creation unto the divine determination of Every the conversation of that to be manifest in creation? Does not the kingdom of the Eternal God stand the Only kingdom that shall endure throughout eternal paradise: does not the court of the Heavenly Kingdom hold right unto the divine determination of what stands conversation of manifestation throughout all creation? Does not the Kingdom of God Almighty Hold divine eternal power of military host that far excels all other kingdoms united, even that of the kingdom of darkness and that of man, are there not warriors in heaven strengthened divinely even to the capacity of singlehandedly defeating all hell? Does not the kingdom of God bear divine authority unto the determination of what stands conversation of righteousness unto life everlasting and what stands conversation of wickedness unto eternal condemnation, where all the wicked shall perish by the flame of the eternal lake of fire (which flame stands strong unto the consumption of the flames of hell), and the righteous shall be divinely granted glorious translation unto eternal glorious steadship in the divine euphoric paradisiac Eutopia of God Almighty? Is not the kingdom of God purposed to the divine functionality that all Being stand in subjection unto God Almighty and that every creature present acceptable order of worship, that of any creature stand not right in subjection to the divine will, then it perish by the reception of swift divine judgement unto perpetual affliction in eternal condemnation?

Let it be known that even as the righteousness of the kingdom of God stand a perfect Holiness and purity of total being before the Eye of God Almighty (from which eye can be nothing concealed), Let every the sinner repent unto divine cleansing before the Eye of God Almighty by the blood of Him the Divine Eternal Lamb that taketh away the sins of the world, Whose blood holds divine virtue unto cleansing the spirit and soul of man from every the conversation of iniquity: for by the reception of the Lordship and Salvation of HAMASHIACH in prayer of faith is manifest divine eternal holiness unto remission from every the conversation of iniquity granted those standing in the atonement of the blood of HAMASHIACH sprinkled upon the heavenly altar, having been shed upon the cross. Moreover to those that stand in the kingdom of God Almighty shall be established life everlasting and great eternal treasury therein, even treasures which far surpass the understanding of this life but shall be known only of those that shall stand worthy in the day of HAMASHIACH.

UTTERANCE 008: IN ADDRESS TO THE STANDARD BEARER- THE BURDEN OF HIM GRANTED DIVINE GRACE UNTO LEADERSHIP IN ACCORDANCE WITH THE DIVINE VISION'S ORDER OF RUNNING:

Is not the standard bearer one given of God Almighty divine grace unto the Voice of Leadership in the spirit and anointing of discernment by which is stablished the divine determination of what stands the conversation of the institution's light given of God Almighty, and what stands a practice foreign and alien to the divine order and calling of the Apostolic light and doctrine given and ordained of God Almighty upon the respective Apostolic Movement: does not the Standard Bearer thus stand one that bears conversation of divine grace to ensure that the church remains in the practice and retainment of the exercise of labour Sourced of the Holy Ghost and acceptable before God Almighty, even one that in divine anointing shines and expels practices not sourced of God but of another be it man or devil? In divine coming, does not God Almighty institute the divine work by the raising of a visionary granted grace unto the reception and record of the divine pronouncement of the vision, scribing the same order in the Holy Ghost: does not the visionary stand the one granted grace to record and order the people of God granted that vision according to every the divine precept and order in accordance with every the divine purpose of God Almighty? Does the visionary not then stand by prophetic grace one ordained unto the determination of divine record of the every instruction appertaining the heritage and order of the vision, and endurance that the vision retains that order, was this not preached saying "And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry?" Is not the visionary then given runners, even those that are sent and called of God unto the collection of the recorded vision and then to run from the visionary unto the people and to them pronounce the recorded vision, even the heralds of the vision- the people by whose leadership labour unto The vision's accomplishment and manifestation divine, the running heralds holding divine oversight over their respective gatherings to ensure that the people labour in reference to the recorded vision, do not then the herald runners stand standard bearers called to ensure all pronounced about in the vision's perpetual accordance?

The utterance of Him The Divine Eternal Source of Every the conversation of the Vision, the Speech of Him The giver of wisdom unto the visionary, the saying of Him the Giver of grace to the standard bearer: Let it be known that the peak manifestation of the Pentecostal Progression, even the full manifestation of the Latter House is at hand, for soon shall be stablished the divine outpouring of The Spirit unto the greatest revival since the foundation of the world, where all the saints shall move in the manifestation of the divine grace and anointing in the demonstration and practice of all the gifts of the Spirit of God. Let the Stewards therefore arise unto the conversation by grace into the discernment of the Holy Ghost, where they shall ensure that every the conversation in the coming revival shall stand sourced of God Almighty, even as Satan shall attempt to stablish counterfeit orders unto confusion, but by the standard bearers shall be stablished that every the revival witness labours in the accordance of the Spirit's leadership

**UTTERANCE 009: IN ADDRESS TO THE PILGRIM: THE BURDEN OF DIVINE CAPACITY GRANTED
PILGRIMAGE:**

What stands the conversation of pilgrimage? Who or what stands the pilgrim? What stands the final place of the pilgrim? What stands the Way upon which the pilgrim must venture? Is not the pilgrim one that stands upon the earth having received heavenly citizenry through the hold of the Salvation and Lordship of Yeshua HaMashiach of Nazareth, which pilgrim thus stands the testimony and witness of the redeeming virtue of the cross of HAMASHIACH and so stands in the journey of divine translation from earthly habitation unto eternal dwelling in the divinely glorious Kingdom of God Almighty, dies not then the pilgrim thus stand one called and transformed of God Almighty unto the conversation of bearing witness of HAMASHIACH in every going, that by his testimony many too receive the divine adoption unto divine Sonship and hold of Messianic venture and journey in salvation till the day of HAMASHIACH and till arrival at Zion's Gates? Does not pilgrimage stand the conversation of journeying in the redemptive virtue in the cross of Yeshua HaMashiach of Nazareth, even till divine translation unto hold of glorious form in the Day of HAMASHIACH: does not pilgrimage stand the conversation of journeying in the shepherding of God Almighty where to the journeying redeemed soul, even the pilgrim, He stablishes Divine Supernatural Superabundant exceedingly great excessive overflowing prosperity, does not He too stablish conversation of divine peace and resting of soul, does not He too stablish conversation of righteousness and holiness in the full divine sanctification of the cross, does not He too stablish divine protection and cover no matter how great the danger seem, even as David witnessed saying of JEHOVAH RA that "The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever?"

Is not pilgrimage the conversation of the leadership of the Holy Ghost unto life eternal, was it not spoken saying "For as many as are led by the Spirit of God, they are the sons of God;" and "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee;" 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?" Is not pilgrimage purposed to stand the conversation that remains only till the day of the inheritance of life everlasting, even Zion's gate pronounced as Zion's coming and arrival there at, was it not spoken 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?" What then stands the Way unto arrival at Zion's Gates, is not HAMASHIACH YESHUA the only way thereto, did He not testify saying "YESHUA saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me?"

The divine utterance of Him The Destination of Every the conversation of divine righteousness, the utterance of Him through Whom is manifest wisdom and virtue divine unto victory through the Way of Holiness: Let it be known that only by the reception of the Lordship of Yeshua HaMashiach of Nazareth is manifest divine direction unto the hold of eternal life, even the grace of steadfastness upon the Way of Holiness and prosperity therein till personal arrival at Zion's Gates and till divine translation unto the eternal glory granted the communion of the saints in the day of HAMASHIACH. Let it be known that only by prosperity in pilgrimage is established the reception of right unto the inheritance of life eternal, pilgrimage being of God established the journey granted divine authority unto the determination of eternal destination, which conversation after pilgrimage stands irreversible: wherefore fare diligently in righteousness, that name remain in book of life, and that soul be translated unto divine glory.

UTTERANCE 010: IN ADDRESS TO THE STEWARD OF HAMASHIACH- THE BURDEN OF HIM HAVING OFFERED HIS LIFE UNTO HOUSE OF GOD'S ORDER AND STANDING:

Was it not spoken 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 HAMASHIACH. 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 HAMASHIACH: 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 HAMASHIACH: 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 HAMASHIACH: 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?" Was it not too spoken saying "Now ye are the body of HAMASHIACH, 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?"

Does not the Apostle stand one called, separated, consecrated, sanctified and anointed of God Almighty in the divine sending unto the burden of a divine unique gospel dispensation light purposed to stablish a community in the harvest of the cross of Yeshua HaMashiach of Nazareth, even to the building of assemblies of Apostolic grace, from which gospel emerged a doctrine that will sustain every the harvested soul till the day of HAMASHIACH- the purpose of the Apostolic grace being unto the presentation of assemblies in the day of HAMASHIACH, each the assembly standing the seal of the Apostleship of that sent one given as an ambassador, his every conversation being confirmed and evidenced in the divine supernatural power of the Holy Ghost? Does not the Prophet stand one called, separated, consecrated, sanctified and anointed of God Almighty unto the conversation of the pronouncement of the Word of The LORD having come out of the mouth of God and put into his mouth, whether it be by the vision, trance or divine unctioning, it remains that by the conversation of the Revelatory activity does he receive a word unto the church, community, single person and nation, obedience to which word stands a divine expectation; moreover the preaching of the prophet stands unto the revelation of the reconciling virtue of the Messianic Passion and Crucifixion of Yeshua HaMashiach of Nazareth, even as the testimony of Yeshua HaMashiach is the Spirit of Prophecy? Does not the Evangelist stand one called, separated, consecrated, sanctified, anointed and ordained of God Almighty unto the conversation of stablishing the perpetual exponential expansion of the gathering of Shiloh, even to the preaching of the gospel of Yeshua HaMashiach unto soul harvesting, ensuring that his conversation is manifest and demonstrated in the power of the Holy Ghost- which soul harvest he then hands over to the Pastor? Does not the Pastor and Shepherd stand one called, separated, consecrated, sanctified anointed, ordained and sent being divinely given of God Almighty unto the oversight of an assembly and flock of HAMASHIACH which he leads by the preaching of the word and by the counselling wisdom of the

Holy Ghost, ensuring that it is well with each the single lamb? Does not the Teacher stand one called, separated, consecrated, sanctified, anointed, ordained and given of God unto the conversation of educating the people of God in the divine anointing unto the knowledge of the doctrine of life everlasting in HAMASHIACH and every the conversation unto victorious and prosperous livelihood in divine purpose respectively ordained in pilgrimage?

The speech of Him The Maker of Every Steward of God and HAMASHIACH, the divine utterance of Him The Source of The Calling unto service in the ministry of Yeshua HaMashiach, the saying of Him that in ancient counsel determined and grafted and granted every the conversation of labour in divine calling: Let it be known that the conversation of calling unto the ministering individual stands that he the minister is made and purposed divinely unto the conversation of the burden of his ministry. Moreover it remains that there is no imposition of God upon any man unto ministry, but each the individual stands called to willingly present his life an offering and fully devote every the second of his time unto the conversation of ministry in the name of Yeshua HaMashiach of Nazareth. Let it be known that conversation of labour in the ministry no work or offering shall go without eternal treasury, because that the stewards of God and HAMASHIACH stand called unto greatness in the coming order of the divine kingdom of God Almighty. Let the stewards endure affliction and painful suffering unto gospel's furtherance in love, for no affliction shall stand without treasury in the coming hold and translation unto life everlasting.

UTTERANCE 011: IN ADDRESS TO MAN'S EVERY ORDER OF GOVERNMENT- THE BURDEN OF THE KINGDOM OF GOD:

Whether it stands the conversation of Monarchy, Imperialism, Democracy, Autocracy, Socialism, Communism and Sovereignty: does it not remain that the purpose of human government is al way unto national interest? Does not the pilgrim stand a stranger in the earth, is not his first nationality and first citizenry that of the heavenly kingdom- was it not spoken saying "Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to Husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. 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?" Does not every king and order of national government upon the earth stand accountable unto the heavenly kingdom of God Almighty, does not every national ruler and order of government stand subject to the Lordship of Yeshua HaMashiach, Who Himself spoke saying "And YESHUA 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:" Was it not witnessed of HAMASHIACH saying "And from Yeshua HaMashiach, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen?"

The utterance of Him to Whom every government stands accountable, the speech of Him Who predetermined every the order and form of government: A fair and just scale, a fair and just judgement, all in the Fear of God: Let it be known that every government stands called of God unto the well being of its citizenry without conversation of corruption and order of political authorities seeking and establishing personal financial interests at the expense of the nation's citizenry. Let it be known that by the order and leadership of the saints is stablished national healing, as I preached saying "if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Let it be known that every nation of man stands called to the help and strong aid of the widows and fatherless and orphans in its citizenry, that they live not in affliction but bear portion of the nation's prosperity, government officials offering their aid and benefit above personal salaries. Let too the nation stand strong to help those with disabilities, those homeless and those poor: that total citizenry partake of the opportunities and order of the national reserve. Moreover every the expression of government bears Divine Calling unto the offering of perfect Worship unto YAHWEH ELOLAM HAELYON in and through Him Yeshua HaMashiach The Prince of The Kings of The Earth before The Heavenly Throne for without this standard is the seal ete rnal unto everlasting perdition of Nation being all these condemned in the Lake of Fire as unto Affliction without end born of Divine Judgement.

**UTTERANCE 012: IN ADDRESS TO HIM FAITHFUL IN THE WAITING AND SERVICE UPON THE LORD-
THE BURDEN OF DIVINE ORDER APPERTAINING STRENGTH'S PERPETUAL RENEWAL:**

Is not waiting upon the LORD the conversation of perpetual service in total subjection unto God Almighty, even full submission of being in servanthood unto swift adoption and perfect obedience appertaining every the divine order of the divine instruction and the full observation of every suffering and sacrifice unto the divine will's manifestation and the divine instruction's accomplishment? Did not Moses stand a waiter upon the LORD in that twice he lived forty days in the mountain receiving of God the divine law and order of divinely acceptable worship on nation before God Almighty, did he not leave his family unto Egypt the place from whence he fled and boldly many times engaged pharaoh unto plague's manifestation in labour unto Israel's liberty; did he not serve God with his last forty years leading Israel through the wilderness till their coming before the promised land? Did not Samuel stand a waiter upon the LORD in that he gave all his life from early childhood, even from his weaning was he offered unto the service of priesthood and from early childhood, even eight years, he stood in the knowledge of the Voice of God to stand a prophetic judge in Israel, and by and through him did not God stablish Israel from the order of The judges unto the order of the kings, even being used of God Almighty unto the establishment of the throne of David the House of HAMASHIACH?

Did not Jeremiah stand a waiter upon God Almighty, standing faithful to pronounce every the divine utterance no matter how great the jeopardy of his life stood, and no matter how great the affliction, even to being cast into prison and enduring hunger and cold for the sake of faithfulness appertaining the divine instruction, which manifestation of word he was sent he desired not to see and lamented over its reality, yet nonetheless he stood faithful to its pronouncement? Did not Ezekiel stand a waiter upon God Almighty, even in conversation of eating bread made of flour mingled with cow dung, did he not by divine instruction stand dumb, did he not suffer the death of his wife yet grieve not according to the divine prophetic instruction in signification of the coming future? Did not HAMASHIACH YESHUA of Nazareth stand the greatest waiter in human History, forfeiting divinity unto number among man his creation, thirty years living among men and stablish conversation of Messianic ministry in divine authority for one year, and then in desire of obedience appertaining the divine will did He not sacrifice His life, enduring the greatest pain of passion in human History and then being crucified upon the cross die in open shame, yet by the power of God Was He resurrected unto divine eternal Messianic Lordship over all being, even Name above all names?

The speech of Him The God that all creation stands called to serve, the utterance of Him The Source of Eternal reviving strength, the saying of Him the giver of eternal grace unto eternal strength greater in endurance and perpetuation than eternity's furthest aeon: Let it be known that to them faithful to stand perfect in waiting and service upon The LORD GOD in HAMASHIACH and Spirit shall be stablished divine strength and virtue unto glorious conversation in every context of being. Moreover to the waiter shall be stablished the fullness of Divine Virtue in authority unto the application of angelic commissioning appertaining divine venture's manifestation of purpose. Let it be known that by the conversation of waiting is manifest perpetual strength unto further service, and then further strength unto further service perpetually- there being the continual maturity appertaining capacity and increase of space in self unto divine virtue's storage: Let each saint groom himself in the order of perpetual service upon God Almighty.

**UTTERANCE 013: IN ADDRESS TO WATER'S SPRINGING - THE BURDEN OF DIVINE RAIN'S
MIRRORING:**

Was not man fashioned in the image of God Almighty, so Him from Whom flows the waters of life, from His same divine nature's was man created unto the flows of rivers of life, was it not signified of Noah's flood, the deep springs standing the mirror of the heavenly windows, as was preached saying "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened?" Does it not stand that the waters stand the Representation of the conversation of life come of God Almighty, even the conversation of divine redemption from soul's thirst unto the perpetual overflow of living water from soul's depth out of belly, even as HAMASHIACH Himself preached saying "YESHUA answered and said unto her, of thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? YESHUA answered and said unto her, Whosoever drinketh of thus water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life;" and as was preached of Spirit saying "And let him that is athirst come. And whosoever will, let him take the water of life freely: Does it not therefore stand that HAMASHIACH is the Source of these waters that grow continually unto exponential perpetual overflow?

Was not man created unto the overflowing issue of the divine eternal waters of worship, that out his belly flow river of living waters the conversation of worship's presentation? Where not the waters in man's soul made dead, bitter and stale as by the conversation of his iniquity that birthed the divine withdrawal of every the conversation of life in him, so waters of life died? Did not HAMASHIACH by His cross stablish the healing of waters, that by Spirit's entrance there be manifest the healing and dispensation of life unto the springing forth of Rivers of Living waters, as preached of HAMASHIACH saying "In the last day, that great day of the feast, YESHUA stood and cried, saying, of any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But thus spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that YESHUA was not yet glorified.)"

The utterance of Him of Whom is Sourced every the conversation of life, The Speech of Him The Divine Eternal Source of Living Waters, the saying of Him that crested man unto living waters' conversation, the pronouncement of Him by Whose divine virtue is stablished the resurrection of dead waters in man's soul: Let it be known that every man stands divinely called unto the conversation of the divine offering and presentation of the rivers of living water, which conversation can be manifest only by worship in Spirit and in Truth, that is in HAMASHIACH's and in The Holy Ghost: the purpose of which living waters is that by worship and by the conversation of the bearing of the testimony and witness of the Son of God all Nations come unto drinking of life, even the communion of living waters. Let it be known that in the moment that the waters of HAMASHIACH come in contact with waters dead in soul, the same waters are revived and resurrected that they greatly overflow and spring forth out of belly by the divine provocation unto life eternal overflowing. Let therefore all men come unto the drink of the waters of life, even first the waters that proceeded

out of the piercing of HAMASHIACH's side upon the cross, which waters then in soul perpetuate an immeasurable overflow that out of belly be manifest a measure of water compared to far beyond the water contained in rivers.

UTTERANCE 014: IN ADDRESS TO THE SECRET INSTITUTES OF SATANIC POWER- THE BURDEN OF THE DIVINE JUDGEMENT AWAITING BOTH THE OPEN AND SECRET OCCULT BORN OF DEVILISH COMMUNION:

As it stood in the day of Ezekiel, as he witnessed saying “And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lofted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. Then said he unto me, Son of man, loft up thine eyes now the way toward the north. So I lofted up mine eyes the way toward the north, and behold northward at the gate of the altar thus image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen thus, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen thus, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.” Does it not stand that there are many conversations of occultism and satanic occultist practice in the earth today?

Is not occultism the conversation of god worship in secret wickedness and evil unto the hold of the power offered by the god of the cult? Do not there stand cults that demand each the worshipper to offer his soul unto the god of the cult, which conversation is a satanic order unto power's consolidation as promised of Satan? Do not the wealthy and chief influential in the earth stand holding power derived from satanic worship, even the devotion of soul and the practices of murder and bloodshed, even every the conversation demanded of Satan that his worshippers stand in the

reception of his power, even to the drinking of the communion of satanic order of blood shed from innocent babes and infants unto satanic virtue's reception? Does not the cult stand an order that one must remain in till death, under the threat that if any tried to leave the same he will be killed, and have there not stood many the mysterious deaths born of these conversations? Does not the cult demand practice of satanic craft which always stands an act of wickedness and evil, because that of himself Satan bears no strength so he uses craft and combines many things in wickedness unto the manifestation of power and unto practice of devilish order that he stablish his desired evil? Do not the rulers stand demanded of the same occultism orders under the threat that if they comply not they will not prosper in whatever the conversation of their government? Does it not stand that every man in the world stands subject to these occultism powers and can be used for their any purpose, save those standing the redeemed of the blood of the Lamb? Was it not preached saying "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils."

The utterance of Him from Whose Eye nothing can be concealed, the Speech of Him that sees the conversation hidden in the greatest darkness, the saying of Him The God before Whose stands the thought of every the creature: Let it be known that there is a name divinely stablished above all names bearing divine virtue unto the annulment of every the conversation of satanic craftsmanship and devilish occult; moreover this man too bears divine virtue unto cover from the practice and affliction of Satan's greatest strength even as he was defeated by the cross of Yeshua HaMashiach. Let it be known that only the redeemed and those over whom they pray bear divine immunity from the occultic oppression manifest too in every the conversation of witchcraft, and by the Name of the HAMASHIACH of God is manifest to those in the practice the forgiveness of sins and the divine cover unto their leave that they be not subject to these conversations of threat, but the power of the same blood that cleanses grants them too the conversation of divine cover. Let it be known that those that stand in the conversation of occultism and satanic craftsmanship shall stand in the day of Judgement and be condemned unto the same reset perdition granted their masters, for there is no satanic power unto immunity from divine judgement, but the deception is one unto eternal condemnation.

UTTERANCE 015: IN ADDRESS TO POLITICAL CONVERSATION- THE BURDEN OF HIM CALLED TO STAND KING UNTO HEAVENLY KINGDOM'S ADVANTAGE:

What stands the conversation of political practice? And what The rulership unto heavenly kingdom's advantage? Is not political practice the conversation whereby a social institution and communal order determines an order of legislature and legal constitution bearing precedence as to what the order of interaction and the governing order unto the authoritative monitoring and enforcement of the legislative conversation throughout every the conversation subject to the constitution's precedence- does not political practice stand the conversation whereby rulers present themselves in the pronouncement of their manifesto unto the election of the people to the hold of governing enforcement of the social culture defined by the community's standing constitutional practice and legal order appertaining interactions every protocol? Is not God Almighty Himself the greatest politician in existence that bears sovereign authority over every the conversation of the Heavenly Kingdom? Does not the politician stand called unto the conversation not of national interest but of Heavenly interest, in itself should not Heavenly interest stand the prime order appertaining national security and national interest? Shall not all nations in their respective generation be judged of God Almighty the Great King of Heaven? Does not the Heavenly Kingdom bear divine authority appertaining every the order of terrestrial manifestation, even every the conversation of national prosperity and influence of every the national conversation of strength? Is not the politician one called and purposed of God unto the nation's divine will, not for the people but for the conversation of worship unto God Almighty?

The saying of Him The God over every nation, the utterance of Him The Most High God that Alone bears divine authority unto the directive of every the terrestrial manifestation, the speech of Him The God of every nation: Let it be known that there stands no conversation divinely purposed unto the hindrance of saintly conversation of political practice: let the saint be involved in political practice that the nation be provoked unto righteousness and holiness in every the conversation of communal and industrial interaction. The saints of God stand called unto the engaging of nation's every conversation that by their influence they stand unto effective labour of Gospel's furtherance and unto the perpetual exponential growth of the colonial order of the heavenly kingdom, that all the earth be subdued unto the authority of the throne of God. Moreover it stands that of national policy stand against gospel's doctrine and order of worship, let not the saints fear but honour God despite political threat, as was manifest in Daniel who prayed unto God when instructed not to pray and was so cast into the lion's den, as too fulfilled in Shadrech, Mesheck and Abednego, Who honoured not nor worshipped Nebuchadnezzar and stood not careful to answer him with fear but were cast into the flaming furnace heated to sevenfold blaze.

**UTTERANCE 016: IN ADDRESS TO THE LATTER HOUSE- THE BURDEN OF PENTECOSTAL REVIVAL'S
PEAK MANIFESTATION:**

What stands the Latter House and what The Pentecostal progression's peak manifestation?" Shall not in the Church of HAMASHIACH be manifest through the Spirit of God a divine unity unto a perfected oneness in Spirit stablished through the divine unctioning of all the hearts of the Redeemed, even the spiritual networking of the Holy Ghost where each heart is united with the heart of God Almighty, and too are hearts united unto oneness of all saints in HAMASHIACH YESHUA of Nazareth? Shall not the Church be united by the conversation of divine oneness in Agape Love, where by love shall hearts be of the Hand of God united and intertwined in one calling unto eternal labour in oneness of worship? Shall not by the Spirit be manifest the labouring of Stewards in the Ministry of HAMASHIACH YESHUA till the catholic episcopal united church bear a divine standard of maturity in the knowledge of HAMASHIACH that by the knowledge of HAMASHIACH and Divine unity the church come unto the manifestation of the Perfect man? Was it not preached saying "Endeavouring to keep the unity of the Spirit in the bond of peace. 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 HAMASHIACH. 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 HAMASHIACH: 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 HAMASHIACH: 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 HAMASHIACH: 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?"

Shall not the conversation of divine manifestation stand the perfect man, even the man HAMASHIACH YESHUA? Does it not stand that in this manifestation the Church shall hold divine virtue where every the saint and pilgrim shall bear divine virtue appertaining the practice of the Spirit's every divine gifting, even the explosive manifestation of prophecy, Word of Knowledge, Word of Wisdom, Discernment of Spirits, Speech in Tongues of The Spirit, The Interpretation of the Tongues of The Spirit, Divine Faith, Miraculous Virtue, Healing Testimonies: Shall not these be manifest all around? As was preached saying "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call?" Shall not then the perfect man stand the manifestation unto the greatest revival harvest that the earth has

ever seen, the conclusion of which great soul harvest shall be the coming of Yeshua HaMashiach of Nazareth unto the harvest of His Church?

The sayng of Him The Source of revival's Communion, the utterance of Him The Maker of the Perfect Man: Let it be known that a short season and soon I will stablish the great outpouring of My Spirit shadowed at Pentecost's conversation; and in this heritage of the Latter House shall I stablish the divine wisdom and virtue concealed from the beginning unto the harvesting of nations in a record short time. All the earth shall because of the latter house know The ordinations unto eternal salvation and no man shall claim excuse of ignorance because that by the latter house shall be stablished a marvellous gospel that shall arrive at every door. Wherefore Let the Redeemed grow in love, knowledge and worship, that in this manifestation of divine glorious virtue they stand able standard bearers.

UTTERANCE 017: IN ADDRESS TO THE SUPER POWER NATION: THE BURDEN OF THE COMING JUDGEMENT UPON EGYPT'S GODS, TYRE'S NAVY, BABYLON'S BEAUTY AND SODOM'S INIQUITY:

What stands the superpower nation? What stands Egypt's gods' judgement of heaven? What stands the divine judgement of Tyre's Navy? What stands the divine judgement over Babylon's beauty? What stands the divine judgement over Sodom's iniquity? Is not the superpower nation the nation that bears greatest economic and military power above all the other nations of the earth and so holds of authoritative influence unto the determination of the cultural practice standard in its own nation and in all other nations with which it holds international relations with? Did not Egypt hold great influence over the earth in the generation of Moses, even no other nation has ever held superpower influence in likeness with that held of Egypt, yet in a few days God destroyed it completely, because that it stood disobedient to the divine instruction and worshipped other gods? Does then the nation disobedient and unfaithful to worship the God of Heaven continue, as God Almighty preached saying "For I will pass through the land of Egypt thus night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD?" Despite the greatness of his army and wisdom, did not Tyre and her Navy perish because that the King of Tyre esteemed himself to be God Almighty, so must the nation, no matter how great it becomes, stand in subjection unto God Almighty else it perish, as was preached saying "Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy callers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more?"

Were not Sodom and Gomorrah destroyed because of the greatness of their abominations, even their strange and malicious taboo practices before God Almighty, so He destroyed them by the consuming fire of His throne- so the nation abominable before God shall likewise perish by the flame of the lake of fire, even the flame that stands the divine encapsulation of His wrath, no matter how great it stands? Was not Babylon destroyed because of her wickedness, even craft of abomination to the shedding of the blood of the LORD'S Redeemed, as well as the blood of His Stewards and Apostles and Prophets- so the nation that persecuted the people of God and the servants of God shall perish, has it not been prophesied saying "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth

have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What city is like unto thus great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth?"

The saying of Him The God of All Nations, the utterance of Him that governs and shall Judge all nations by the throne of His Divine Sovereign Majesty, the Speech of Him The Maker of all Nations, the Word of Him The Divine Source of the wisdom of Nationality: Let it be known that God Almighty bears divine strength unto superpower's destruction as in a single moment of time, as many have so perished, even Sodom and Gomorrah, Egypt, Canaan, Babylon, Persia-Media, Greece and Rome. Let it be known that He stands the God that expects and demands the superpower to first stand faithful appertaining the order of divine worship in the Acknowledgment of The Lordship of The Divinity of The Son of God, and the creation of laws in accordance with the every divine determination of worship and honour derived from the doctrine of Yeshua HaMashiach and from the preaching of the word of the Living God. Let it be known that the superpower nation of its generation stands called

unto the advancement of the true pure gospel of Yeshua HaMashiach throughout all the earth including the standards of divine righteousness appertaining its every legislative order, forbidding strange practices of sodomy and devilish worship abominable before God, moreover its every order of government is called to build and labour in the fear of God Almighty. Let the superpower bear great respect and reverence of the stewards of HAMASHIACH, obeying their every divine instruction come of God Almighty.

UTTERANCE 018: IN ADDRESS TO THE GENERATION OF THE SONS- THE BURDEN OF DIVINE WORKMANSHIP OF DIVINE FOUNDATION AND BUILDING'S GLORIFICATION IN DIVINE PLANTING:

What stands the conversation of steadship in the generation of the sons? What stands the calling and divine purpose of the calling of the sons? Is not the generation of the sons the generation called at the point of chapter and season where the Mantle and anointing and flame of labour in divine calling and purpose is transferred from the current laboured as to their sons? Is not steadship of Sonship the conversation whereby one stands in-subjection and submission to the fathers appertaining the divine calling and transgenerational labour ordained and pronounced of God over that Host, House and Family of God? Are not the sons called unto the conversation of the building and glorification of the house imparted in the fathers in perfect accordance with the divine pattern and honour given of God to the fathers, using the resources stablished by the gathering labours of the fathers? Was not spoken over the sons saying "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it:" so does it not stand that to the sons is stablished of God the divine calling to build and beautify the pattern of the fathers in the anointing of divine glorification? Are not the sons the legacy of the fathers: did not Isaac grow the inheritance he received of Abraham till he stood wealthier than nations, being expelled of nations because that they could not compete with the standard of his trade and treasury, till they came pronouncing him the blessed of The LORD GOD even as his father stood while he lived? Did not Jacob leave his father's house with only a staff and thereto return after twenty years bearing a treasure hold of two bands, four wives and twelve sons? Did not Joseph grow and labour in maturity till he stood the governor of Egypt called to sustain all life upon the earth during that great seven year famine? Did not Solomon built the house according to the pattern and resources he received of David his father?

The utterance of Him The Father of Every the generation of man, the speech of Him of Whom the sons receive the calling unto the transgenerational impartation of virtue and ministry in divine labour, the saying of Him that gives grace and wisdom unto divine gifting and power's exploitation unto generation's accomplishment of calling and manifestation of purpose divine: Let it be known that divine Sonship stands a conversation of divine planting, where the visitation of God Almighty is stablished to the place that He divinely planted the son (as was preached through Adam, that God knew the bush in which Adam was hiding in his sin, yet he came not to Adam at the place he hid but He came and spoke from the place of divine fellowship where they combined daily in the cool of the day- so God comes not to hiding place, but to place of divine planting): even as no tree takes up roots and plants itself elsewhere but forever remains where it is planted, so must The sons remain in submission to the fathers to whom they are given to and of them receive the transgenerational calling unto the building and development of service of that house of God stablished by their fathers. Moreover as no natural child chooses who for a father, so even spiritually the father stands the builder of the house through which that son came unto the knowledge of the saving power of Yeshua HaMashiach, to him let the son stand in subjection to and receive wisdom and blessing unto the anointing and labour of that house of God's building and development.

UTTERANCE 019: IN ADDRESS TO THE GENERATION OF THE FATHERS- THE BURDEN OF THE CALLING UNTO THE TESTIMONIAL FOUNDATIONAL STANDING OF THE WORKMANSHIP OF GOD ALMIGHTY:

Who stands in the generation of the fathers? What stands the conversation and the divine calling upon the generation of the fathers? Are not the fathers those called unto the foundation of the institution of divine worship, even those that stand in the divine leadership of the house of God unto the reception of the divine pattern and order of the house of God unto the covenant of worship divinely expected of God over and through every the person called to stand in that the congregation of fellowship established by the fathers the founders and chief leaders? Are the fathers not those called and granted divine wisdom unto the foundation, erection and building of the house of God? Are not the fathers called to lay the foundation of the house and work divinely purposed to be built through the perpetual labour and callings of their seed and every genealogy of blood by copulative seed? Are not the fathers called unto the conversation of receiving the divine pattern and order of wisdom unto divine work's function and exploitation, as was preached of Moses saying "Let thy work appear unto thy servants, and thy glory unto their children?" Are not the fathers called to mentor and train and develop the sons unto a divine capacity and maturity appertaining the glorification in the divine standards of the pattern revealed to the fathers? Did not Abraham build a great wealth that he then transferred to Isaac, which wealth seed Isaac built unto hold of wealth over nations- are not the fathers to stablish conversation of treasury seed to her prosperity of the genealogy of their seed by way of inheritance, which legacy is granted the sons by blood, even in the blood of Yeshua HaMashiach of Nazareth? Did not Isaac bless Jacob, and Jacob bless the twelve: do not the fathers bear divine virtue to pronounce the prophetic blessing unto the ministry of the sons, that the work be built in Divine Glory?

The utterance of Him The Eternal Father of all Being, The Speech of Him The Father of Lights, the saying of Him the Divine Father of fathers: Let it be known that even as David stablished to the Hand of Solomon the conversations of both the treasury and divine pattern unto the erecting of the temple of God (which treasury David diligently acquired by spoils of war sand diligent engaging of the earth's treasure), so the generation of the fathers and founders stands called unto the acquisition of treasure and unto the reception of divine wisdom as to what must stand the pattern of the house and its every order of worship, even the building of a church magnificol in the comprisement of hearts that shall endure in the gospel and doctrine of the fathers strong to cover soul till life everlasting, the sons receiving divine grace unto the exponential perpetual expansion of this the flame granted to, received and imparted by the fathers to the sons. Even as Elijah stood to the mentorship of Elisha in divine order, so the fathers stand called to mentor and impart into the sons the grace, wisdom and anointing unto a walk with God twice deeper than their maturity and experience of God, even as Elisha received a double folded anointing.

UTTERANCE 020: IN ADDRESS TO EACH MAN THE FATHER- THE CALLING TO THE MANIFESTATION OF EVERY DIVINE CONVERSATION ENCAPSULATED IN THE FRUIT OF HIS COPULATIVE SEED:

What stands the conversation of a father? Does not Father mean Source of life? Was not man, being the only creature granted conversation of divine nature as fashioned in the image and essential nature of God Almighty- even form born of the breath of God, granted divine eternal conversation unto the multiplication of life beyond perpetual measure, because that by His copulative seed is granted the capacity of multiplication and fruitfulness of human life unto generations infinite, even as every the son of man too bears this strength of life multiplication in his loins? Is not Fatherhood more than just the capacity of impregnating a woman unto child bearing? Is not Fatherhood too the calling unto the conversation of child rearing? Does not every the father of human life that having impregnated the woman and standing unfaithful unto the rearing of the child stand in sin? Is there not a grace of God upon each the bearer of fatherhood that he raise his seed in the ways of righteousness and in the communion of the eternal life established by the cross of Yeshua HaMashiach? Does each the father know that there stands a conversation of unique divine calling, purpose and gifting unto divine purpose's fulfilment and accomplishment in the life of that child respectively? Does not the father stand to, by prophetic grace born of divine fervent diligent inquisition in prayer, the calling to find the divine purpose of God ordained over the respective child and raise that child in the grace and gifting in righteousness unto the manifestation of a wisdom that ensures that the child fulfils his every God determined purpose in a greatness honoured of all the earth unto an influence over nations?

Let it be known that to the father of the holy seed is pronounced a divine calling unto the rearing of the seed in righteousness that each child grow in the knowledge of God and build a personal relationship with God and HAMASHIACH, bearing a great sensitivity appertaining the hearing and recognition of the voice and instruction of the Spirit established even by divine unctioning. Let it be known that as was manifest in Abraham to Isaac, in Isaac to Jacob, in Jacob to the twelve, in David to Solomon: so to the father is granted divine authority unto the blessing of His seed that he prosper unto his divine calling in the grace and prosperity of God Almighty, even till divine purpose's accomplishment. Let it be known that fatherhood is a spiritual covenant of unity of blood, that the father develop the child unto the strength of god and influence over nations, that the child bear wisdom unto the skilful exploitation of personal gifting unto gospel's furtherance and heavenly kingdom's colonial expansion by labouring in gifting unto the vanguard pushing of Gospel's territorial frontiers.

**UTTERANCE 021: IN ADDRESS TO THE CHILD- THE BURDEN OF THE SIMPLICITY UNTO HEAVENLY
CITIZENRY:**

What in truth stands the conversation of childhood? Is not this address dialogue purposed to the natural child and then to him or her bearing simplicity of childhood unto the reception and perpetual maturity of every the heavenly kingdom's perpetuated order of worship and eternal habitation therein? Does not the natural child stand an infant and young human incapable of self-sustenance in divine order and so depends on parental leadership unto continuation of life in acceptable standard? Is not the natural child called unto the conversation of perfect obedience, as was divinely instructed saying "Children, obey your parents in the Lord: for thus is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth?" Was not HAMASHIACH YESHUA Himself subject to His parents in His childhood, as was preached of Him saying "And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And YESHUA increased in wisdom and stature, and in favour with God and man?" Does it not stand that of the child is divinely encapsulated of the Hand of God the divine supernatural virtue unto strength's manifestation in divine potential, as was preached saying "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger?" Is not the strength of the babe the worship and honour of the HAMASHIACH of God, as was fulfilled in the day of the Messianic Visitation of The HAMASHIACH of God saying "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, And said unto him, Hearest thou what these say? And YESHUA saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

The utterance of Him The Divine God Almighty The Maker of every child, the Speech of Him that bears every the conversation of divine purpose and calling ordained over and upon every and each respectively the life of the child: Let it be known that the child stands greatly beloved of God Almighty even from the moment of His or her conception in the womb and bears divine right unto life, any the conversation of ending the life conceived in the womb standing a satanic abominable practice of murder and the blood of every the child shall be demanded of God Almighty. Let it be known that no child stands born without divine calling and ordination of divine purpose unto Gospel's furtherance. Let each child bear strength divine unto the knowledge of purpose even in the days of His infancy, that he grow and mature to a divine conversation of strength in gift far surpassing all peers unto steadship before the great, as was fulfilled in Daniel, Shadrech, Mesheck, and Abednego.

UTTERANCE 022: IN ADDRESS TO ALL SOCIAL AND COMMUNAL STRUCTURES- THE BURDEN OF THE DIVINE CALLING UNTO THE HERITAGE OF HOLINESS:

What stands the comprisement of a society and what the constitutional elements of a communal order? Is not the society the institution made of dwellers' union in a determined area of space and the conversation appertaining their every conversation, order and protocol of interaction to the which they stand accustomed? Is not the community the sphere in the which a people interact continuously unto the formation of a cultural order of livelihood? Of Whom was established the wisdom divine unto the manifestation of communal order? In itself is not the Heavenly Kingdom a Communal entity and social order of interaction in divine livelihood and virtue? Does not God Almighty hold Divine authority over every the manifestation of social entities and communal institutions, even as He stands the bearer of Sovereign divine majesty over all being, Him being the creator of every the person and person considered an elementary part of the society and community? Is not every community called unto the manifestation of a culture born of holiness? Is not the society expected of God to stand diligent and faithful appertaining the presentation of worship's offering in the observation of all divine protocol unto acceptable order of worship and offering? Shall not God Almighty stand in the day of judgement unto the condemnation of every the society and community that bears conversation of iniquity without conversation of divine reconciliation unto Him the Almighty? Did not God once destroy every society and community because that they all stood in the hold of iniquity that ignited His Divine wrath beyond pacification? Did He not destroy Sodom and Gomorrah by the fire of His throne because that these two stood in the hold and burden of iniquity beyond abominable description? Did not God Almighty cause Israel to be led captive of Syria and Judah to be led captive of Babylon because that these two nations, the only national institutions of His personal divine inheritance, stood in hold of iniquity and unfaithful appertaining worship and priesthood and divine law's statutorial order?

The saying of Him from Whom is Sourced every the conversation of wisdom unto the manifestation of social structure, The Speech of Him The authoritative determiner of Every The communal order and its function of application and interaction and interrelation: Let it be known that every social and communal institution stands purposed primarily unto divine Will's manifestation being reconciled unto God through the redemptive and reconciling virtue of Him the Eternal Son of God, so upon each and every the communal order is purposed the conversation of worship's perpetual presentation. Moreover every institution of interrelation stands divinely expected unto the subjection of the heavenly kingdom and its every determinant protocol of heritage and culture in worship, and too unto the expansion of the heavenly kingdom's dominion hold through the social and communal institutions every sphere of capacity and its every strength of influence unto total divine agenda of hallowed colonization through the cross of Yeshua HaMashiach of Nazareth.

**UTTERANCE 023: IN ADDRESS TO THE HARLOT- THE BURDEN OF LIBERATION FROM ALL YOKES
UNTO THE DIVINE REDEMPTION OF PERSON:**

What stands the conversation of prostitution and what the order of the practice of harlotry and whoredom? Is not harlotry and prostitution the conversation whereby a woman sells herself, even the conversation where a woman allows any man the practice of lasciviousness unto the full gratification of his lust with her body in any practice he desires, so long as the conclusion of the conversation results in her receiving money or other favour? Does it stand true that fornication stands a conversation without spiritual repercussion? Is not Knowledge a spiritual activity divinely purposed to stablish covenant between man and his wife that they stand one flesh, was it not preached saying "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed?" Was it not preached saying "Know ye not that your bodies are the members of HAMASHIACH? shall I then take the members of HAMASHIACH, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Does it not stand that each act of knowledge stands the manifestation of a covenant, how many covenants does the prostitute make? Does not the act of strange flesh and laying with many men lead to the impartation and sowing of demonic spirits into the belly of the prostitute's womb, so by prostitution the creation of demonic yokes, as was preached through Mary Magdalene, out of Whom HAMASHIACH did cast out seven devils?

The utterance of Him through Whom is the manifestation of all deliverance, the speech of Him by Whose Power is stablished the remission from every conversation of iniquity no matter how great it stands: Let it be known that to every the prostitute is granted the divine invitation unto every the remission of iniquity unto steadship in the Kingdom of God Almighty, where she never again need fornicate. Moreover in her God stands able and faithful to stablish to her redemption and deliverance from every demonic yoke and every devilish covenant and every demonic affliction and devil possessing her soul, that the act of her fornication becomes to her abominable and she stand unable unto such a performance again. Let it stand that the redeemed exile none from the coming to assembly in the church, even as they all stood once bearers of iniquity, so even her that once stood a daughter of Babylon can be redeemed to stand a daughter of God Almighty - was not Rahab granted conversation in the Messianic Genealogy, did not Mary Magdalene stand the first unto the sight and testimony of Yeshua HaMashiach of Nazareth? So to all is stablished right unto hold of Messianic covenant, no matter from whence your coming.

UTTERANCE 024: IN ADDRESS TO THE MOTHER- THE BURDEN OF SALVATION THROUGH CHILD BEARING:

What stands the conversation of motherhood, and what the divine order appertaining salvation through child bearing? Does not motherhood stand the conversation whereby the married woman in Hallowed matrimonial Union receive of man her Husband, by knowledge in covenantal practice of Union in one flesh, the seed of life, even the copulative seed by which her womb is impregnated unto life growing therein, which life is then birthed unto the conversation of childhood under her directive as the channel of the womb through which the child came, which covenant and relationship of motherhood and childhood is one of blood and endured throughout pilgrimage, even till the day of HAMASHIACH? Does not the divine conversation of Salvation through child-bearing stand the conversation whereby a woman raises her seed in the fear of the Lord, that the child be consecrated and sanctified unto God Almighty in every the conversation of the chapters and seasons of pilgrimage, the standing of which child in the day of HAMASHIACH stand the evidence of the salvation of the mother having diligently by prayer and instruction and rebuke in love, that she then receive life eternal, herself having received the Lordship of HAMASHIACH and in that conversation and diligent labour having raised her child in that conversation, believing God for divine inspiration in her child that he personally too receive the Lordship of Yeshua HaMashiach of Nazareth? Does not motherhood stand the conversation of rearing all life granted mother's personal influence, as was preached of Adam naming his wife 'Eve: The Mother of all Living?' Does not motherhood stand the conversation of faith unto child's birth even in cases seeming impossible, as was preached of Sarah who in old age conceived and birthed Isaac the son of the promise? Does not Motherhood stand the conversation of seeking divine leadership about the fruit of the womb, as exemplified of Rebekah who sought of God Almighty the divine revelatory conversation appertaining what would stand the conversation of the fruit of her womb? Does not motherhood stand the conversation of divine obedience appertaining every the divine instruction of womb's fruit, as exemplified of Samson's mother who stood obedient to the divine instruction and raised her son in the fear of ELELOHEISRAEL?

The utterance of Him The Maker of The woman and mother, the saying of Him the giver of the fruit of the womb, the speech of Him the Source of The Divine Eternal Wisdom and order about Motherhood: Let it be known that the mother stands called to ensure the presentation of her seed unto the divine purposes of God Almighty (as was of the Spirit preached through Hannah Who sought God diligently about the birth of Samuel and presented him an offering unto the service of the house of God), that every the divine purpose and calling over the life be fulfilled. Moreover let every mother stand strong in the knowledge of the Holy Scriptures and in the revelation of the word of God, that every the fruit of her womb be raised in the divine wisdom of the Spirit's leadership in perfect accordance. Let not the mother withhold the conversation of the rod of correction about her child. Let it be known that every mother stands called unto the knowledge of each the calling and divine purpose of the fruit of the womb, that she empower the child unto the divine accomplishment, as was preached through Mary who knew the coming of her child in her virginity, that he would stand YESHUA the eternal Saviour and Redeemer of all men. Motherhood stands a divine order, even as God Alone bears the wisdom unto the scribing and stablishing which the life and soul through the womb of which the mother.

UTTERANCE 025: IN ADDRESS TO HIM BEARING COWARDICE IN MESSIANIC TESTIMONY - THE BURDEN OF HIM WHOSE NAME HAMASHIACH SHALL BE ASHAMED TO PRONOUNCE UNTO LIFE ETERNAL:

What stands the conversation of Cowardice? Is not cowardice in Messianic Testament the conversation whereby the Saint granted salvation and calling to pronounce the delivering, redeeming and saving virtue stands not to preach HAMASHIACH but shuns from conversation in shame appertaining preaching HAMASHIACH? Does not the Testimony of Yeshua HaMashiach demand one to stand boldly unto its pronouncement in perfect witness, perpetually throughout every the conversation of pilgrimage? Did not HAMASHIACH speak saying "Whosoever therefore shall be ashamed of me and of my words in thus adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels?" Does not therefore every the believer stand called unto boldness in the word of salvation, even an order of livelihood zealously and intentionally aggressive about preaching HAMASHIACH in both every work and utterance regardless the contexts of feet's standing? Did not the Apostle Paul rightly preach saying "For I am not ashamed of the gospel of HAMASHIACH: for it is the power of God unto salvation to every one that believeth;" and "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;" and "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day?" Was not HAMASHIACH Himself a picture of divine boldness, even as it was witnessed of Him saying "And they were astonished at his doctrine: for his word was with power;" and "And it came to pass, when YESHUA had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes?"

There stands no conversation of godliness appertaining apologetic preaching for the wisdom of God stands not unto convincing oratorical persuasion, but the demonstration of divine power in all conversations. Let it be known that every the saint is divinely called and ordained by faith unto the bold and Zealous pronouncement of the Testimony of Yeshua HaMashiach, where by the Spirit (as exemplified in Peter who denied HAMASHIACH thrice while HAMASHIACH stood in the endurance of the Messianic Passion, yet in the same moment of The Spirit's coming he preached unto the salvation of the count of three thousand in the first hour of The Spirit's coming), each saint receive the boldness and power unto the pronouncement of the Messianic Testament. Moreover it stands that the divine purpose of The creature and every the pilgrimage is the calling unto harvesting souls unsaved without apology, but a divine boldness exercised and evidenced in the manifestation of divine supernatural miracle working power of the Holy Ghost. Let it be known that only by the leadership of the Spirit is manifest divine effective wisdom, boldness and power unto the salvation of nations, wherefore Let every soul redeemed build divine conversation in the divine supernatural guidance and empowerment in the Holy Ghost, as was exemplified in the Evangelist Phillip who knew the voice and power of the Spirit, even to once being physically translated by the Spirit from a river unto Azotus- the calling unto Messianic Testament is greatly demanding about boldness without shame and fear appertaining potential pain and affliction.

UTTERANCE 26: IN ADDRESS TO THE LATTER HOUSE- THE BURDEN OF THE LATTER GLORY:

Who are these that labour and move in the knowledge of the fullness of the divine glory of God Almighty, even the harvesters granted the divine conversation of harvest by the divine supernatural demonstration of the eternal power of God Almighty in a manner unknown since the foundation of the world? Who are these that stand in the labour of The Divine Wisdom of God, for Whom the manifestation of divine virtue is a culture and common social order? Who are these that have invaded all nations in the witness and testimony of the redeeming virtue of the Son of God, even the conspiracy of salvation's preaching that has revolutionized all the earth? Who are these strong in prayer and speech of a type of hallowed tongues utterance incomprehensible by flesh's wisdom, even the utterance known only of God Almighty? Who are these to Whom it is granted the conversation of divine interpretation appertaining a language and order of utterance beyond human reasoning and understanding, but the mystery of the divine unctioing of The Spirit of The Living God? Who are these that move in the perpetual and unstoppable continuous utterance of Divine revelatory grace in prophetic voice unto many the heathen's repentance and the building of the called in their faith by the pronouncement of a future known only of God Almighty? Who are these that move and labour in the Divine grace unto the utterance of past event which occurred without their knowledge about the event, and the pronouncement of present event occurring beyond their sight and without their human capacitated knowledge of the event, so heathen's conviction in marvel, and faith's Building about divine revelatory utterance of love? Who are these that move in a divine revelatory grace of sword of divine wisdom's utterance unto a divine order by which shall be manifest the full divine exploitation of a coming event? Who are these granted a divine faith even to the announcement and utterance of command of divine phenomena events that stand by the manifestation of a divine faith unto God Sized Testimonies? Who are these that move in divine grace unto the manifestation of divine supernatural miraculous activity born of self's will? Who are these that move unto the manifestation and explosive activities of divine healing testimonies manifest in every their goings and labours, even healings manifest only of the Hand of God Almighty and the healing virtue comely only of the Finger of God?

The saying of Him the Divine Eternal King Whose wisdom it was to preserve the best for the last hour, even the divine wine matured wine kept till the last hour: the utterance of Him The LORD of the Latter House that truly the latter shall stand the greater unto the shaking and divine revolutionization of all the Earth. Through the latter house shall be birthed a divine revival and restoration greatest and unknown throughout all the History of man - and so be stablished the greatest soul harvest that will usher in the immediate manifestation of the coming of Yeshua HaMashiach.

**UTTERANCE 027: IN ADDRESS TO THE LORDS OF HAMASHIACH- THE BURDEN OF DIVINE LORDSHIP
IN PILGRIMAGE:**

What stands the conversation of Lordship? Is not Lordship the conversation of hold of mastery and proprietary authority over a man unto the determination of his every work and utterance, even every the conversation of his being, that it all be born of his instruction? Is not the Lord the One that bears authority over him in subjection to His Lordship, even the authority unto the determination of the servant's every conversation of being, where the servant stands fully devoted unto his lord, even to the forfeiture of personal will unto the manifestation of lord's will? Is not Messianic Lordship the conversation of the Rulership of HAMASHIACH that stands Lord and Master over every the saint redeemed by His Blood, even divine authority unto the determination of pilgrim's every conversation in livelihood, where HAMASHIACH YESHUA instructs and orders the conversation of the being of His every servant? Is it not so that only by the reception and perfect obedience appertaining the Messianic Lordship of HAMASHIACH that one stands the heir worthy of the inheritance of life everlasting that shall be granted to the Israel of God in the day of HAMASHIACH? Did not HAMASHIACH speak saying "Ye call me Master and Lord: and ye say well; for so I am. of I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him?" Shall it not stand that after great tribulation HAMASHIACH shall come with a great Host comprised of every the saint and person having received His Lordship, and shall to each saint stablish conversation of Lordship, and He Himself shall remain and stand the LORD OF LORDS?

The utterance of Him The Eternal LORD OF HOSTS, the speech of Him from Whose wisdom is stablished and Sourced every the conversation appertaining Lordship, the saying of Him By Whom shall to each the saint be granted divine glorious translation unto the capacity and faithfulness of the eternal lordship of the coming Divine Euphoric Paradisiac Eutopia of God Almighty: Let it be known that in his pilgrimage, every the saint, pilgrim and each the Christian bears divine authority unto the full exploitation of the wisdom and virtue encapsulated in the Lordship of Yeshua HaMashiach: even that by practice of virtue in the Name of HAMASHIACH shall be manifest divine exploits of God Sized Testimonies in God guided witness. Let it be known that only by the reception of the Lordship of HAMASHIACH is one able in faith unto the true practice of exploits granted the virtue divinely encapsulated the Messianic Lordship of HAMASHIACH YESHUA of Nazareth (the order of Lordship's reception being the prayer of faith, as was preached saying "But the righteousness which is of faith speaketh on thus wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring HAMASHIACH down from above:) Or, Who shall descend into the deep? (that is, to bring up HAMASHIACH again from the dead.) 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 YESHUA, 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. For the scripture saith, Whosoever believeth on him shall not be ashamed;" and "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.").

**UTTERANCE 028: IN ADDRESS TO THE KINGS OF HAMASHIACH- THE BURDEN OF DIVINE MAJESTY
IN PILGRIMAGE:**

What stands the conversation of the kings of HAMASHIACH, and what the divine order of Messianic majesty? Is not a kingdom a sphere of influence, legislative and cultural order that stands in accordance with him worshipped unto seating of majesty as king over the dominion hold? Is not the kingdom the land, industry and influence governed by the king that it stand unto the national order of his throne? Is not the king him anointed and ordained unto government over a social community which under his majesty stands a nation, even him revered unto government of every the industrial order, military and economic conversation of a land and its every dweller therein? Does not the throne stand the conversation of majestic seating unto the determination of nation's law and statutory legislative precepts that are established in the nation and the judgement in accordance with the determined perceptual order? Does not throne stand the seat of government over empire and dominion hold in majestic sovereignty? Does not the sceptre of the kingdom stand the majestic encapsulation of the authority of favour to whom it is of the king stretched out in majestic favour in presentation and standing before the king, and too The condemnation from him to whom it is not stretched out and reserved from by the king, where one will have presented self before the king? Does not the crown upon the head of the king signify authority of majestic government over every the conversation and special portion of the kingdom, is not the Messianic Kingdom The conversation of the divine majestic dominion hold that was granted to the Lordship of Yeshua HaMashiach of Nazareth, even the heritage and dominion hold he testified of saying at blood's presentation after Messianic passion saying "And YESHUA 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?" Does not the Messianic Kingdom stand the dominion hold which shall be established HAMASHIACH and His saints, even to Him the King of Kings unto the coming majesty hold during the thousand year Messianic reign and after eternal judgement dominion hold over all being based in the Divine Euphoric Paradisiac Eutopia of God Almighty. Was it not at blood's presentation pronounced of The Eternal Father to HAMASHIACH saying "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad?"

The utterance of Him that established the kingdom to HAMASHIACH, the saying of Him by Whom was HAMASHIACH ordained and established Divine Messianic Lordship over all nations: it stands that to every the saint shall be granted conversation of majesty in the dominion hold of the Son of God, even as He was too granted divine majesty in the throne of His Father, as He Alone testifies saying "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Let it be known that the dominion hold and kingdom of HAMASHIACH shall be established upon the earth at great tribulation's conclusion and so shall the KING OF KINGS, reign with His kings for a thousand years, and afterward unto life everlasting.

Moreover it stands that every the pilgrim and saint in his pilgrimage bears the authority of the throne of HAMASHIACH unto the manifestation of Divine authority in witness and testimony eternal upon the earth, which conversation is to each man subject to and manifest by faith.

**UTTERANCE 029: IN ADDRESS TO THE SHATTERED- THE BURDEN OF HIM WHOSE IDENTITY IS
FOUNDED UPON THE PAIN OF A PAST EXPERIENCE:**

What stands the conversation of shattering of soul, and what the conversation of one whose identity is founded upon the pain of a past experience? Does not the shattered person stand one who suffered an abuse and affliction and of pain both in body and soul, because of which affliction he stands scarred and marred with wounds open in soul, that eventually stablish the infection of bitterness in soul- from which bitterness most never recover? Does not the shattered stand one whose past affliction bears the authority unto the dictation of pain appertaining every the manifestation of future event? Does there not stand that there is divine healing unto liberation from past event's every conversation, even perfect freedom from personal inferiority and insecurity born of past event's voice? Though Joseph was cast of his blood brothers into a pit and sold a slave, though he was made a servant in the house of Potiphar, and for righteousness' sake was cast into pharaoh's prison, was he then free of past affliction unto hold of government over Egypt the prime power in its generation? Though David was hated and hunted of Saul, though the man purposed to stand his mentor sought his life relentlessly, did he not endure without shattering till majestic ordination and inauguration at Hebron? Though HAMASHIACH suffered the greatest passion and pain in human History, though He was shamefully crucified and forsaken of God His Father, did not He Remain strong without shattering? Is there no divine grace unto shattered heart's healing and grace unto soul's liberty from every the conversation of past affliction?

The utterance of Him that unites and holds together every the piece of freed man's heart, the Speech of Him that stablished victory to those once abused that even their abusers stand in marvel of: Let it be known that God Almighty bears divine virtue unto the binding and uniting of every the piece of heart shattered by past affliction, that the Divine God bears the capacity and faithfulness unto the healing of every past wound and infirmity born of stale wound in soul. Let all the shattered come unto the reception of divine virtue and grace granted unto freedom from the yokes and scars of every past affliction, even the divine virtue unto future's manifestation without memory about the past affliction as of it never occurred. Moreover God Almighty stands capable to use the past affliction and stablish through the once wounded vessel the testimony of healing and liberty in HAMASHIACH that shall impart divine virtue unto the healing of all bearing similar wounds- that they too stand in the testimony of divine liberation unto a faith that no longer hears the voice of enemy in continuous reminder of the past unto inferiority.

UTTERANCE 030: IN ADRESS TO THE BROKEN- THE BURDEN OF HIM WHOSE FUTURE SEEMS DIM AND DARK:

What stands the conversation of brokenness and dimness of future? Is not brokenness the state of soul where one stands in despair born of affliction and suffering beyond measure and promise of suffering's furtherance? Is not brokenness the offering of soul unto God Almighty pronouncing self unable to heal soul? Is not brokenness the state of soul's humbling before God Almighty in worship? Is not faith the presentation of worship despite future's dimness in moment where despair seems the acceptable response, yet brokenness stands that faithfulness of worship's presentation unto Him The Lord and master of soul, even Him The Eternal Shepherd and Messianic Bishop of souls? Was it not preached saying "The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the LORD delivereth him out of them all;" and "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise;" and "He healeth the broken in heart, and bindeth up their wounds;" and "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones;" and "For all those things hath mine hand made, and all those things have been, saith the LORD: but to thus man will I look, even to him that is poor and of a contrite spirit?" Did not HAMASHIACH stand the example of brokenness in that before the institution of His Messianic Passion in prayer he grieved and sought divine strength unto Passion and Crucifixion and Resurrection's accomplishment?

The utterance of Him that bears divine virtue and power unto the binding of the broken heart, the Speech of Him The Eternal Source of Every the light and hope appertaining future's manifestation: Let it be known that to the broken and contrite shall be manifest divine strength and virtue, even upon those faithful to wait, serve upon and present themselves before God Almighty despite their brokenness, to the same shall be stablished a strength and revival of total being unto running without weariness and strength to walking without fainting- as was manifest in Elijah who moved out the world into the bushes and presented himself broken and contrite desiring death, so to Him was stablished a meal that strengthened him to walk forty days unto Sinai and Horeb the mountain of God without fainting or eating other food during the forty days- were His future had seemed dim by Jezebel's promise unto his death, yet strength he received unto steadship in the Mount before first HAMASHIACH then Eternal Father. Let it be known that there stands no greater worship than broken heart's presentation, so in moments where fear seems acceptable, despair not but worship, because that by this brokenness is manifest the divine impartation always intervention of the Hand of God.

**UTTERANCE 031: IN ADDRESS TO THE DESPISER- THE BURDEN OF THE DIVINE JUDGEMENT
AWAITING HIM THE DESPISER OF THE IMAGE OF GOD ALMIGHTY:**

What stands the conversation of despised and what of esteem? Was it not pronounced saying "For who hath despised the day of small things?" Does not even the greatest of trees begin as a small seed, in itself then does not the seed stand the encapsulation of a great entity? Is not despisal the conversation of underestimation, even the estimation of an entity to stand incapable and pronounce it without the greatness of the virtue it contains? Is not despisal the pronouncement of creature to stand inferior in comparison to the value it truly contains? Yet can God not use a donkey to rebuke a prophet? Whose saying is it that "Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen;" if then God causes even the desert to spring forth rivers, and out of darkness He called and created light, and out of inexistence He created all being, can any the creature be justly, truly and absolutely pronounced inferior without true capacity? Should not man be held in honour of Divine potential, even as God Alone knows the full conversation that shall be manifest through the person? Is it not foolishness to judge a person and pronounce the season of their weakness to stand the conversation of their identity and greatest strength? Did Joseph forever remain in the pit, or remain forever a servant in the house of Potiphar, or forever a prisoner of Pharaoh's dungeon, did he not at thirty stand the governor of Egypt second only to Pharaoh? Did David forever remain a shepherd boy, did not his father esteem him unworthy to be counted among his sons that he considered the potential kings of Judah and Israel, was David forever subject to the hunting of Saul, Did he not at thirty stand king enthroned in Hebron? Did HAMASHIACH forever remain subject to the scourging and affliction of the Roman soldiers, did He forever remain hanging upon the cross, did He forever remain in the grave, is He not the Risen Son of God, was not His Name stablished above all names, was not HAMASHIACH ordained of God Almighty the Testator of The Messianic covenant?

The utterance of Him The Eternal promoter unto conversation of greatness, the speech of Him by Whom is manifest divine exaltation from small beginnings, the saying of Him Who made wisdom unto the encapsulation of future trees and their seeds, and so endless tree life all in a seed, the pronouncement of Him that Alone causes the weak to stablish a strength that far excels that of all the esteemed strong: Let it be known that God Almighty, the Only Living God, is in the business of using that pronounced weak to reveal the divine excellence of His strength, and that esteemed small to stand unto the manifestation of the fullness of the power of His Hand, for in the day of Elijah did not the small hand cloud arise out of the sea unto the rising to write the sky the fullness of clouds unto great rain over a land having gone three and a half day's without rain. Wherefore Let all pronounced weak and despised and esteemed incapable, Let every the such weak present the conversation of his weakness an offering unto God Almighty, that the same weakness stand unto the manifestation of The excellency of the divine strength of God Almighty, that through the testimony He be glorified and revered great unto offering of worship, even as His Hand neither knows nor bears limitation of virtue divine.

UTTERANCE 032: IN ADDRESS TO THE WEAK AND DESPISED- THE BURDEN OF DIVINE STRENGTH'S GLORIOUS MANIFESTATION IN CONVERSATION OF ONE ONCE ESTEEMED INCAPABLE:

What stands the conversation of personal weakness in despisal? Is not weakness The conversatio n of personal incapacity, even the inability to stablish strength unto the accomplishment of a divinely ordained purpose, even the lack of strength and might unto divine will's manifestation? Is not weakness The lack of power and virtue unto the victorious fulfilment of a predetermined aim? Is not weakness the inability to prevail in warfare by conversation of strength inferior to the enemy's standard? Is not weakness the opportunity unto the manifestation of divine virtue, even in that God Almighty holds a divine ability of strength in hand unto immeasurable power and might capable of defeating all other powers united and strong and perfect in might unto the accomplishment of every divine purpose? Is not weakness where God selects the unable and gives them His strength unto divine will's manifestation? Is not grace the conversation of unmerited divine supernatural empowerment unto the accomplishment of divine will in God Sized power unto God Sized Testimonies? Whose saying was it that "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of HAMASHIACH may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for HAMASHIACH's sake: for when I am weak, then am I strong?" Did not Gideon overcome his enemies with an army of only three hundred? Did not Moses labour unto the drowning of all the host and army of Pharaoh using only a rod to stablish the drowning of Egypt's host? Did not God use the cross, the greatest conversation of weakness, unto the Divine strength of a salvation Able and strong to the redemption of man's every generation and genealogy of Adam's copulative seed? Considering that it stood one of the greatest number of host and army having come against Judah in Israel's History, did not Jehoshaphat win the war by stablishing a Host of singing women and children unto the worship of God Almighty, and did not God consume and confuse the enemy that they all slew each other, even the last two enemies in confusion killing each other, thus victory in warfare without raising a sword? The cross, what should stand an emblem of weakness, being divinely used of God unto the manifestation of greatest strength?

The utterance of Him The Source of Divine grace, the saying of Him that empowers the weak and unable unto the manifestation of excellent divine virtue marvellous and wonderful beyond all understanding: Consider that David a small shepherd boy slew one of the greatest warriors in History, using only the sling and stone; consider that HAMASHIACH suffered a shameful passion and Crucifixion, yet by His cross is dispensed divine strength unto hold of eternal salvation and righteousness, by the cross is dispensed strength unto a divine virtue that heals every the form of disease and infirmity, by His cross is manifest divine strength unto deliverance from every conversation of satanic affliction and demonic oppression unto divine authority over all hell and its every horde and devil; by the cross is manifest divine supernatural prosperity in eternal freedom from poverty, by the cross is dispensed life everlasting in it's abundance, by the cross is dispensed a strength unto a perfect peace and wholeness of being that prevails no matter the adversity, and by the cross is dispensed a divine strength of joy that far surpasses all understanding regardless the pain and affliction at hand. Let it be known that the weak stand called unto the manifestation of divine virtue, wherefore present your weakness an offering that divine power be demonstrate and manifest, even the reality that the strength was of God stands the divine glorification of The Name of God, which conversation He greatly treasures.

**UTTERANCE 033: IN ADDRESS TO THE REJECTED AND SOCIALLY ISOLATED- THE BURDEN OF HIM
PRONOUNCED OF MAN 'PROBLEM:'**

What stands the conversation of social rejection appertaining one esteemed queer and unacceptable? Is not rejection the conversation of expulsion and the refraining of all in the environment to commune with that person esteemed strange and unworthy of fellowship and comradeship with? What stood the mind of people appertaining the sight of him sent to stand the voice in the wilderness crying and preaching unto the preparation of the way of the Lord and unto the coming of the HAMASHIACH, did not the first preacher of the Kingdom of God dwell in the wilderness and wear only clothing made from camel's skin, eating only honey and locusts, did he not seem strange before the nation of Israel, yet by the doctrine of his baptism was he not greatly used of God Almighty? Was not even the Son of God (despite the conversation of the perpetual manifestation of His divine miracle working power, despite the reality of His Divinity and despite the divine wisdom by which He spoke and laboured), was he not rejected of a His Nation to the which He truly stood king and Messiah saying "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not;" was He not rejected to the fulfilment of the Scripture saying "YESHUA saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: thus is the Lord's doing, and it is marvellous in our eyes?" Where not the holy Prophets and patriarchs of old rejected and abused of men, as was preached saying "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth?"

The utterance of Him that stands the God Who calls the rejected, the speech of Him Who uses the despised, the saying of Him that holds divine purpose even about those esteemed strange: Let it be known that how men deal with their neighbour does not stand the reflection of how God sees each the soul of human person, for many great stand abominable before God Almighty and their conversation without weight of honour before Him the eternal God, yet the rejected stand His Host to the confounding of them esteemed great and mighty in the earth, for did not I hear and answer the prayer of Jabez, about whom many bear wonder at his audacity unto prayer, yet was he not prospered of the hand of God Almighty? Let it be known that what stands earthly and worldly qualification unto honour is not the standard definition used of God Almighty unto the selection of the vessels of His divine purpose, even as a prostitute can be used of God to stand the First Lady of evangelism, and a murderer of saints used of God to stand the greatest Apostle in the History of the Church and Ministry of Yeshua HaMashiach. Wherefore Let The rejected offer themselves unto the testimonial manifestation of God Almighty's divine purpose, for by them shall be manifest works unknown since the foundation of the world unto divine eternal glory.

**UTTERANCE 034: IN ADDRESS TO THE MOURNER- THE BURDEN OF DIVINE SUPERNATURAL
COMFORT'S TESTIMONIAL MANIFESTATION:**

What stands the conversation of death? Is not first death the conversation of spirit's moving out a body that no longer stands intact and able to continue and further the housing of the spirit? Is not first death the manifestation of decay Born of exit out of the glory of God Almighty? Shall there not be established the resurrection of the dead, first resurrection being unto the heirs of life eternal, and second resurrection being unto all men that shall be judged out of their works unto perdition and eternal condemnation together with hell In the lake of fire, the flame of which lake shall burn hell and its flames, how great then are those flames? What stands the conversation of mourning and grief over the dead? Is not it a strange practice to labour in honour of the dead by conversations of candle and strange festivities unto the dedication of offering and praise to the dead, does not ancestral worship stand a conversation taboo and abominable before God Almighty? Though truly it stand comely to grieve appertaining loss by death, does not it seem folly to mourn the death of a soul standing in the very presence and unto the sight of Him the Son of God? Is it not folly to cry over the passing and resting of one standing in the paradise of God Almighty, which passed person over which they mourn himself stands before God and HAMASHIACH and holy angels and saints having passed before, mourning that those he left behind be too translated unto the paradise he has he come to know? Even soul in perdition, what stands the mourning over the death of the soul, even as destination is established only by personal conversation in pilgrimage and no amount of mourning or practice of craft can stand the destination of man's soul after first death? Yet in truth does not there remain pain in the moment of good reality of separation of the beloved soul passed till eternity's communion? Does it not stand that to the mourner there is one called Comforter, even Him the Divine Person of The Holy Ghost that stablishes Peace and divine rest to soul that the mourner receive a peace that far surpasses understanding, even a supernatural comforting of soul? Does not the Comforter stablish an eternal peace and resting in assurance of the coming divine reunion of all that sleep in HAMASHIACH, that they shall all one day be raised from the dead and reign with HAMASHIACH forevermore?

The utterance of Him Whose Spirit is the Comforter, the saying of Him the Source of Peace that far surpasses all understanding, the Speech of Him the Source of resting of soul in a time of expected despair (even an eternal incomprehensible resting of soul): Let it be known that there is a divine conversation and order of peace and rest to soul in a time where aging and despair stand the expectation comely of those having suffered the loss of person whether father, mother, son, daughter, brother, sister, friend, Husband or wife. Let it be known that first death is not an eternal conversation and that there shall soon be established the reunion of all souls. Let it be known that only those bearing steadship in the Lordship of Yeshua HaMashiach, these same Alone stand worthy and able in divine capacity unto the reception of the peace of the Holy Ghost, wherefore salvation stands the first order unto peace's manifestation.

UTTERANCE 035: IN ADDRESS TO THE HOSPITABLE WARD THE BEARER OF THE PROPHETIC MANTLE- THE BURDEN OF THE DIVINE BLESSING UNTO HIM THAT RECEIVES A PROPHET IN THE NAME OF A PROPHET:

What stands the conversation of Him called and divinely ordained the Prophet of God Almighty, and what the communion of His Prophetic Mantle? is not the Prophet of God One called, separated, consecrated, sanctified, ordained and anointed unto the conversation of speech in the Word of the LORD, and unto utterance in the signification of the Name of The LORD, being one in Whom God puts His Word into the mouth, even one Who stands the messenger of God Almighty? Was it not spoken saying "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see thus great fire any more, that I die not. And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him?" Does it not stand that the Prophet of God stands one called unto the manifestation of the divine conversation of God Almighty both in word and deed? Was it not pronounced and instructed of The HAMASHIACH of God Almighty saying "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward?" Did not the widow of Zarepath receive divine supernatural sustenance during the famine, because that she stood faithful to honour the Prophet Elijah? Did not the Shunamitish woman receive a son because of how she honoured and sowed into the life of the Prophet Elisha?

The utterance of Him of Whom Alone is Sourced Prophetic Grace, the Speech of Him Whose Ghost is The Spirit of Prophecy, the saying of Him Whom is the Prophetic Word and the Divine Anointing unto its declaration: Let it be known that every the person granted conversation of breathe upon the earth stands called unto the reception and honour of every the prophetic word, utterance and signification, even as it stands a word pronounced in accordance with the power of My Divine Nature, as each word stands born of My mouth and the signification of wonder and marvel appertaining the word and its manifestive order being accomplished of My Hand. Let it be known that the purpose of the prophet of God is labour unto divine reconciliation and divine order unto reconciliation's perpetuation, obedience to the utterance of the Prophet thus stands a divine expectation, where reward shall be established unto the one whose livelihood is ordered according to the prophetic word. Moreover there stands distinction between one given in the moment a prophetic utterance, and one called to steadship in the office of the Prophet, the conversation of honour to which the Prophet is marked of heaven as honour directly of God Almighty, even as the Prophet stands the Ambassador and channel divine of the Oracle of God Almighty.

UTTERANCE 036: IN ADDRESS TO THEM STANDING IN THE DAY OF HAMASHIACH- THE BURDEN OF DIVINE GLORY'S TRANSCENDING TRANSLATION:

What stands the conversation of the day of HAMASHIACH? Was it not preached saying "Even as the testimony of HAMASHIACH was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Yeshua HaMashiach: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Yeshua HaMashiach;" and "Being confident of thus very thing, that he which hath begun a good work in you will perform it until the day of Yeshua HaMashiach;" and "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of HAMASHIACH; Being filled with the fruits of righteousness, which are by Yeshua HaMashiach, unto the glory and praise of God;" 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; Holding forth the word of life; that I may rejoice in the day of HAMASHIACH, that I have not run in vain, neither laboured in vain;" and "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of HAMASHIACH is at hand?" Is not the day of HAMASHIACH the divine conversation whereby the first resurrection shall be concluded, where all the dead in HAMASHIACH shall all and each be raised from his personal grave by the resurrection power of the Voice of HAMASHIACH as He demonstrated through Lazarus?

Is not the day of HAMASHIACH the conversation where only those having lived faithful in the Lordship and Salvation of Yeshua HaMashiach shall be translated and divinely transformed unto bodies wearing the glory of HAMASHIACH, even as It was revealed saying "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?" Is not the day of HAMASHIACH the conversation whereby each saint shall to HAMASHIACH stablish report of his every bodily act and to each man shall be stablished the divine conversation of treasury according to every His labour in pilgrimage? Is not the day of HAMASHIACH the day that HAMASHIACH YESHUA shall come to stablish His thousand year Messianic Dominion hold over all the earth during Satan's arrest? Is not the day of HAMASHIACH the day wherein every the saint shall receive divine majesty and priesthood unto labour of dominion hold and divine reconciliation of all creation unto God Almighty through the government of Yeshua HaMashiach?

The saying of Him the Eternal Father of The HAMASHIACH of God Almighty, the utterance of Him by Whose Hand was stablished to HAMASHIACH Divine Hold of name above all names, the Speech of Him The God and Father of Every and each the saint of HAMASHIACH, knowing each by name: Let it be known that saintship stands the divine journey whereby one receives HAMASHIACH and continues in that way till he receive bodily translation in eternal glory, and that the day of HAMASHIACH stands the conversation of divine glory granted only to the faithful having endured every the conversation of temptation and great adversity in pilgrimage, even perfect accordance of livelihood in correspondence with the doctrine sourced and preached by the Word of God Almighty. Let it be known that only the faithful shall stand worthy, the conversation of faithfulness being stablished only by perfect humility unto the reception of divine grace - not of rely in self's wisdom or maturity, for is not saintship the wisdom of God? The conversation of which seeking of grace must be done perpetually, as it alone can stablish divine endurance and prosperity of divine purpose in pilgrimage.

UTTERANCE 037: IN ADDRESS TO MAN THE NEW CREATURE- THE BURDEN OF CALLING UNTO THE ETERNAL COMMUNION OF THE DIVINE NATURE:

What stands the conversation manifest when one stands in the reception of Yeshua HaMashiach of Nazareth? Was it not preached saying "For the love of HAMASHIACH constraineth us; because we thus judge, that of one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known HAMASHIACH after the flesh, yet now henceforth know we him no more. Therefore of any man be in HAMASHIACH, he is a new creature: old things are passed away; behold, all things are become new?" Does not the revelation of HAMASHIACH stablish a new birth, even birth from the Spirit of God, as was preached saying "YESHUA answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit?" Does not the conversation of salvation stand the reception of the Lordship of Yeshua HaMashiach, where one is born again spiritually, even the reception of a new spirit come of God Almighty, planted into the new man, which new spirit is networked with the heart of God Almighty in and by the Holy Ghost? Is not the new birth the conversation of life in HAMASHIACH, spirit bearing communion and fellowship with Him The Eternal God, walking in all holiness and righteousness till death or till the coming of HAMASHIACH? Does not HAMASHIACH enter and dwell in the new man, and is not the new man designed to stand a temple worthy to the baptism and infilling of the Holy Ghost?

The utterance of Him The Source of spiritual life eternal, the Speech of Him was stablished the atonement unto divine redemption and renewal of being in HAMASHIACH: Let it be known that man the new creature in HAMASHIACH stands divinely purposed and called unto transformation of being, where by divine fellowship his spirit communes with God Almighty and instructs the mind unto the understanding of the spiritual instruction, which instruction is then pronounced and carried out by the body unto the terrestrial manifestation of the divine conversation. Let it be known that for thus reason I gave My people The gift of My Word, that by devotion in the knowledge and perfection of the Holy Scriptures their minds they be transformed unto the wisdom that births growth and maturity even till divine purpose's manifestation.

UTTERANCE 038: IN ADDRESS TO THE SONS OF GOD- THE BURDEN OF THE FULL DIVINE REPRESENTATION OF GOD ALMIGHTY AND THE LORD YESHUA HAMASHIACH:

What stands the conversation of divine Sonship? Is not Sonship the conversation of burden of source's nature unto labour in the will and prosperity of the Source from whence the child or reproduced being came? Is not the conversation of Fatherhood the labour unto the dispensation of life from personal life nature, and the guidance of the reproduced life unto the divine fulfilment of every the purpose of God Almighty ordained upon its life? Is not then divine Sonship the conversation of communion of the divine nature, even the flesh and blood of HAMASHIACH unto the heritage of them born of the Spirit and called unto the perpetual aggressive labours by which the will of the Eternal Father is accomplished both in pilgrimage and endurance beyond eternity's furthest aeon? Was it not preached saying "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God?" Was it not too preached saying "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 HAMASHIACH; of so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of thus present time are not worthy to be compared with the glory which shall be revealed in us?" Is not divine Sonship granted any man having stood unto the reception of the Lordship of Yeshua HaMashiach of Nazareth, 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?" Is not divine Sonship manifest only by the leadership of the Holy Ghost, as was preached saying "For as many as are led by the Spirit of God, they are the sons of God?"

The utterance of Him The Father of all the Redeemed, the saying of Him by Whose Spirit one is born by divine Sonship: No matter from whence you come, no matter the conversation of iniquity you bear, no matter how dismayed or broken you stand, no matter how weak you seem, Let it be known that the invitation of divine communion unto the eternal Sonship of God Almighty is granted unto all men, that by the Son of God they become transformed unto worth of divine communion in the Israel of God Almighty, even the eternal Divine Communion of The Divine Euphoric Paradisiac Eutopia of God Almighty. Moreover as I pronounced saying "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. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

**UTTERANCE 039: IN ADDRESS TO THE PEACEMAKER- THE BURDEN OF THE STANDARD
EXEMPLIFICATION OF THE NAME 'CHILD OF GOD':**

What stands the conversation of the peacemaker? Was it not preached of The HAMASHIACH of God saying "Blessed are the peacemakers: for they shall be called the children of God?" Is not peace the conversation of wholeness and rest of being without the form of anything lack or wanting in person but a completion of person? Is not peace the conversation unto the divine eternal resolution of strife among neighbours? Does not the peacemaker stands one divinely called, consecrated, sanctified, anointed and graced unto the perpetual order and testimonial manifestation of ensuring that neighbours stand in HAMASHIACH whole and complete in person without the conversation of anything lacking in spirit or soul? Is not the conversation and calling of the peacemaker to ensure that there stands no conversation of strife according to every the potential conversation of influence, even peace between two brethren in strife and peace between two nation's in strife and at war? Did not Abner son of Ner stand a peacemaker in the day that he sought of Joab resolution of the warfare that stood between Israel and Judah, even the strife between the House of David and the house of Saul?

Did not Abijah the son of David preach peace against Jeroboam's coming against Judah saying "And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour. And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel; Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord. And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them. And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods. Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods. But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business: And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him. And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper?"

The utterance of Him JEHOVAHSHALOM The Sole Eternal Divine Source of Peace, the saying of Him Whose City is named The City of Peace, The Speech of Him that bears Peace as a conversation of His Divine Nature: Let it be known that each the saint stands called unto the conversation of perpetual peace-making, where the conversation and witness of divine eternal peace is established throughout every the pilgrim's context. Let the peace of God be manifest and dispensed by the sons of God, even unto the everlasting heritage of the Peace comely only of JEHOVAHSHALOM. Let it be known

that the redeemed too stand called to preach peace among nations, even to the uprooting and expulsion of demonic principalities and powers that labour unto bloodshed, warfare, genocide, xenophobia and civil unrest: that all nations worship God in divine peace unto pilgrimage's prosperity. But above all let Peace be found in the lives and conversations of each and every the LORD's Redeemed.

UTTERANCE 040: IN ADDRESS TO THE PURE IN HEART- THE BURDEN OF THE KNOWLEDGE OF THE FACE OF GOD ALMIGHTY:

What stands the conversation of heart's purity before God Almighty? Was it not preached of the HAMASHIACH of God saying "Blessed are the pure in heart: for they shall see God?" Does not purity in heart stand the conversation whereby one holds no blemish, spot or uncleanness before the Eye of God Almighty? Did not Adam's transgression stablish conversation of sinful nature in all men, even throughout every the generation of his copulative seed? Does not sinful nature lead unto the manifestation of sinful work, and will not every man be judged in accordance with the nature of his every work? Shall not sinful work stablish the eternal condemnation of every man corrupted in the day of the rest judgement of God Almighty, shall not every sinner be cast into the flames of the lake of fire strong to the consuming and burning of hell's flames? Does it not stand the divine conversation that HAMASHIACH came to establish divine eternal cleansing of hearts, that by His blood every man be cleansed unto hold of perfect righteousness before the Eye of the Living God? Is not the reception of HAMASHIACH's Lordship the reception of the cleansing by His blood? Is not this the virtue of the blood preached of the Eternal Father 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?" Is it not so that reception of Lamb's blood's cleansing stands the conversation not of strange craft or labour or even monetary purchase, but the simplicity of prayer of faith unto repentance and remission of iniquity by confession of utterance of repentance and submission in faith to the Risen YESHUA. Is not this the prayer unto blood's cleansing, that "Lord Yeshua HaMashiach, I know that I am a sinner unable to cleanse myself, but that you died upon the cross in my place and that on the third day you arose again unto my redemption. I ask you to come into my heart and cleanse me by your blood, let be clean and pure by the power of your blood; Satan and your every devil I rebuke you and break every covenant I made with you knowingly and unknowingly, I belong to HAMASHIACH. Lord YESHUA, I thank you for cleansing me by your blood, in your holy name I pray. Amen"

The utterance of Him through Whom is stablished cleansing of heart, the Speech of Him that holds authority divine unto the eternal cleansing of soul and spirit, the saying of Him The Eternal God by Whom was determined the standard of righteousness in heart and the divine order unto steadship therein: Let it be known that only by the HAMASHIACH of God Almighty is stablished conversation unto hearts divine purity perfect before My Eye. Moreover it is only the pure hearted that shall be granted eternal communion and divine covenant of service and worship in the eternal heritage and communal order of the knowledge of the eternal Face of The Living God. Let it be known that there stands no treasure able to stablish heart's purity, or hands labour unto divine cleansing, but only the knowledge of the Lordship and Salvation of HAMASHIACH YESHUA of Nazareth, for the greatest treasure in all being is the blood of The Lamb of God that taketh away the sin of the world, for only by it is stablished divine right unto the inheritance of steadship of life eternal in the coming Divine Euphoric Paradisiac Eutopia of God Almighty, even the eternal covenant of fellowship stablished in the Testimony of The manifestation of the divine nature of Him that makes all things new.

UTTERANCE 041: IN ADDRESS TO THE MEEK- THE BURDEN OF THE INHERITANCE OF THE HEAVENLY KINGDOM'S DOMINION HOLD OVER ALL THE EARTH:

What stands the conversation of meekness? Did not HAMASHIACH speak saying "Blessed are the meek: for they shall inherit the earth?" Is not meekness the conversation of maintaining focal hold of self unto divine purpose's accomplishment founded not on reactive choices but the intention to ignore every conversation till divine purpose's accomplishment? Is not meekness the conversation of freedom from reaction appertaining surprise or adversity and adversaries, but continual motion ignoring all else in the labour and pursuit of the divine instruction without compromise? Does not meekness then demand the conversation of the knowledge of every the divine will and instruction of God Almighty? Did not Abraham stand an example of meekness in that he remained strong in divine resolution to slay Isaac without the honour of Isaac's questioning or what would stand Isaac's cry unto death in pain as sacrifice? Was not HAMASHIACH YESHUA meekness incarnate, as was preached of Him saying "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust?" Did not HAMASHIACH YESHUA retain hold of Himself without anger or surprise or reaction during every the conversation of His Messianic Passion - did He not stand in the knowledge that every the affliction bore divine virtue unto the conversation of the full redemptive virtue of His Messianic Lordship? Did not HAMASHIACH maintain perfect silence during all trials ignoring every the false accusation in the knowledge and desire unto the accomplishment and conclusion of Calvary's every conversation? Did not HAMASHIACH, even in the affliction of great pain, calmly pronounce to kings the divine purpose of His affliction in divine oratorical wisdom, speaking calm in Divine utterance as if He was enduring no pain, preaching that good witness and gospel to Pilate, knowing the state of His eternal majesty and knowledge that in His every affliction, it all stood subject to the throne, capacity and faithfulness of The Divine Eternal Sovereign LORD?

The utterance of Him by Whom was born and established every the conversation of meekness, the Speech of Him by Whom is established grace unto endurance of affliction and ignoring the pain even till divine purpose's manifestation: Let it be known that even as My Spirit spoke saying "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness;" and "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; of God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will:" so it stands that each the saint and pilgrim stands called unto the conversation of meekness in love perfect, even as the greatest key unto the Messianic harvest stands the conversation of meekness. Moreover every the conversation of livelihood regardless the context and environment, must stand a conversation of meekness unto gospel's preaching through every labour and utterance. Let it be known that it stands divine order that each saint exemplify the meekness of Yeshua HaMashiach in love building one another.

UTTERANCE 042: IN ADDRESS TO HIM THAT WALKS IN THAT BLINDING DARKNESS- THE BURDEN OF DEVIATION FROM DIVINE FUTURE'S GOODNESS:

Does not God Almighty hold a good future over the life of every the existing individual? Is not the will of God Almighty declared over every individual good and glorious? Was it not spoken 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?" Was it not spoken saying "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?" Has not satan stablished a veil of darkness over all the world that they stand unable to come unto the reality of the knowledge of the conversation of their iniquity, unto the reality of their need appertaining the redeeming virtue of the Son of God, appertaining the order of life everlasting's reception, appertaining the coming eternal judgement and perpetual condemnation and perdition of every the soul without name in Lamb's book of life, appertaining the call to holiness through Yeshua HaMashiach, unto every the testimonial manifestation of the redeeming virtue of the cross of Yeshua HaMashiach, appertaining the coming eternal kingdom of the Son of God, appertaining the communion of The flesh and blood of the Son of God unto life eternal? Is there not the need for a light that can shine through the veil of Satan unto the dawn of the age of the eternal light of God known of all men and dishonoured only of them intentional and insistent about the conversation of disobedience? Is not the light encapsulated in the gospel of Yeshua HaMashiach of Nazareth, as was spoken saying "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Loft up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side?"

The utterance of Him The Source of Every conversation of light redemptive, the Speech of Him The Father of Lights, the saying of Him by Whose virtue alone is stablished victory over every the conversation of Satanic darkness: Let it be known that As it was revealed of My Spirit saying "Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the LORD:" so it stands that by the conversation of Him The Word of God in joint labour with Him The Holy Spirit of The Living God is manifest the unveiling of every satanic blinding darkness unto the eternal light of the divine life virtue of God Almighty. Let it be known that soon in the peak manifestation of the Pentecostal Progression, even the divine outpouring witness granted the generation of the latter house shall be manifest an irrefutable irreversible light that none shall stand without knowledge appertaining its manifestation, because of which light none shall hold claim in judgement appertaining ignorance of the way of salvation, far it shall stand a virtue beyond the containing capacity of Kingdom of all kings and nations of all rulers- all the world shall hold testimonial sight of this light.

UTTERANCE 043: IN ADDRESS TO THE DILIGENTLY FERVENT- THE BURDEN OF HIM DILIGENT APPERTAINING PURPOSE'S ACCOMPLISHMENT WITHOUT ANY DEVIATION EVEN OF SIGHT AND THOUGHT:

What stands the conversation of fervency in labour, and what the conversation of an inextinguishable zeal? What stands the labour received of God and esteemed a labour and utterance of fervency? Is not fervency the conversation in bold aggressive faith unto the manifestation of the hope desired and pursued diligently without ceasing till the hope's manifestation? Was it not spoken saying "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force?" Was not HAMASHIACH Himself fervent and Zealous in utterance and labour, Whose practice it was to ever pray all night, did He not once overturn tables and cast out many with a whip born of divine zeal saying 'the zeal for thine house hath consumed Me?' Was it not preached of HAMASHIACH saying "That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust?" Is not saintship a calling to aggressive fervency regardless the adversities and adversaries and dangers appertaining the witness and testimony of YESHUA of Nazareth? Is not saintship a calling unto aggressive labour in prayer, as was preached saying "The effectual fervent prayer of a righteous man availeth much;" and "that men ought always to pray, and not to faint?"

The utterance of Him Zealous appertaining the Jealousy of His Divinity, the Speech of Him that rests not till the matter's conclusion: every the saint stands called unto the conversation of aggressive zeal, even as by zeal I stablished the manifestation of the hope, even as many die in a passive expectation unto the fulfilment of the hope without act of labour or utterance unto divine activity that birth's Hope's manifestation, for there stands none that shall do it for you. Moreover there stand some blessings whose manifestations only come by wrestling with God Almighty, remembering how that Jacob's standing as Israel the Nation of The Prince of God, was born of wrestling with HAMASHIACH all night, some the labours thus demand wrestling all night by way of prayer with fasting till dawn's breaking. Let every the pilgrim thus arise unto conversation w here every the labour and utterance is Born of fervency unquenchable and zeal inextinguishable.

UTTERANCE 044: IN ADDRESS TO THE HUMBLE- THE BURDEN OF DIVINE ELEVATION AND EXALTATION:

What stands the conversation of humility? Is not humility the submission of heart and full and total devotion of being unto divine will in conversation of utterance and labour of worship unto the exaltation of the name of God Almighty? Is not humility the conversation of esteeming God above all being including self, so honouring Him both in word and utterance above personal will appertaining utterance and work of hand? Was not HAMASHIACH's conversation saying "nevertheless not my will, but thine, be done:" was not this the standard of the humility of the Messianic Testament? Was not HAMASHIACH the evidence and standard of humility, even being Humility incarnate, was it not proven saying "Let this mind be in you, which was also in HAMASHIACH YESHUA: 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 YESHUA every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father?" Does not humility alway precede divine blessing and divine promotion? Can there stand acceptable worship and divine communion with a heart that is not humble before God Almighty? Does God not desire humility above offering of sacrifice and personal treasury? Has there ever stood a patriarch in Old Testament that fellowshipped with God Almighty without humility? Did God not deliver Jehoshaphat and Judah from the hand of Ammon, Moab and Edomite because Jehoshaphat and Judah humbled themselves in seeking the Face of God Almighty, even in fasting and assembling wearing sackcloth and ash instead of glorious garments? Did God Almighty Himself speak saying "if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land?"

The utterance of Him before Whom all being and existence must stand humble unto, the Speech of Him Able to humble all the power in creation with the tip of His Finger: Let it be known that only the humble shall be granted hold of life eternal, moreover humility stands the foundation of every the conversation of worship before God, the sight of which humility always pleases God unto the utterance of the blessing: the divine order that therefore stablished the blessing is humility of heart unto the harvest of divine promise. Let it be known that there stands no fragrance pleasing before God than humility in heart, which humility must stand first appertaining offering's every presentation and worship's every order, because that there can be no obedience without submission unto the every divine will and statutorial precept and ordinance of God Almighty, and there can stand no submission without humility the reason in heart as to why present person of self in perfect subjection unto God Almighty, so there can be no revelation, even as the sight of the greatness of God always leads unto knees' bowings and tongues utterance of worship and divine exaltation, wherefore strengthen your knowledge of God, that your heart alway be contrite and broken before Him.

**UTTERANCE 045: IN ADDRESS TO THE PROUD- THE BURDEN OF DIVINE JUDGEMENT'S
PRONOUNCEMENT UNTO FALLING:**

What stands the conversation of pride? Is not pride the haughtiness of Heart where one relies not on God but in self? Is not pride the conversation of sin, was it not by pride that Satan conceived sin, seeking to exalt himself above God Almighty? Does not God Almighty abhor pride, is it not conversation and statement of warfare against God Almighty, does not pride lead to divine judgement because it is the saying of one that the thing of his pride is of worth esteemable above God? Is not the end of pride falling, does not God Almighty endure personally the falling of the proud? Was it not pronounced saying "When pride cometh, then cometh shame: but with the lowly is wisdom?" Was it not spoken saying "Only by pride cometh contention: but with the well advised is wisdom;" and "A man's pride shall bring him low: but honour shall uphold the humble in spirit?" Was it not preached saying "Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud?" Is not pride a conversation disgusting and abominable before the divine, can he accept any conversation of worship and offering born of one with pride in heart? Was it not pride that led to the fall of Saul the king, where he esteemed the people and his own personal wisdom above that of God Almighty unto disobedience? Was it not pride that led to the death of Nabal? Was it not pride that led to the death of Belteshazzar son of Nebuchadnezzar in that he abused the holy vessels of God Almighty, so was he made to forfeit the throne to Darius and the kingdom to Persia-Medea?

The utterance of Him The Only Worthy to conversation of Pride, the Speech of Him that weighs the heart of man and seed every his thought: Let it be known that no creature was fashioned unto conversation of pride because that I made all creation unto the conversation of worship's presentation before God Almighty without spot of pride. The proud in heart shall indeed stand humbled, better he die without pride than to seek the eternal judgement of God Almighty against the proud. Let it be known that every the Christian stands called unto freedom of pride in pilgrimage, even as no heart bearing pride shall be granted eternal steadship in the Kingdom of God Almighty, wherefore Judge yourself and debase every the conversation of pride in heart by strength born of the Spirit of God.

UTTERANCE 046: IN ADDRESS TO THE MARRIED- THE BUILDING OF A HOUSE OF GOD THROUGH HALLOWED MATRIMONY:

Was not marriage originated of God Almighty? Did God not stablish Hallowed matrimonial Union, was it not preached saying “And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, Thus is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed?” Is not man the creature fashioned in the image of God Almighty that he lead his wife in the purpose of God to the which he was assigned, 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. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so?”

Does not the Husband stand called unto the development of a divine order of leadership unto the fulfilment of every divine ordination and purpose of God Almighty pronounced, determined and resolved in ancient counsel, does not God speak to the man who then speaks to his wife? Was not the woman created and divinely purposed of God Almighty to stand unto the conversation of being a helper to man her Husband, is not gender equality a lie of Satan? Is not the wife called to stand in perfect submission to her Husband all the days of her life, being not unequally yoked but having her Husband strong in the ways of God Almighty? What stands the conversation of hallowed matrimonial Union, was it not preached saying “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning HAMASHIACH and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her Husband?”

The utterance of Him The Maker and Designer of the institution of marriage, the Speech of Him The Creator and Divine Bearer of Every the conversation of marriage, the saying of Him by Whose Hand is stablished Hallowed matrimonial Union: Let it be known that the prime purpose of hallowed matrimonial Union stands the preaching of the gospel by love, even the preaching of HAMASHIACH and His betrothed bride the Church; the Husband preaching the love of Him that forfeited everything including His Divinity and sacrificed His life unto her redemption, and the wife preaching the Bride

that submitted herself fully unto His Lordship and Salvation that She stand in His Name and communion unto the hallowed marriage of life everlasting. It then goes without saying that the Husband love his wife and that the woman be subjected to love her Husband, that they cherish each other unto the accomplishment of every the divine purpose pronounced upon their marriage.

UTTERANCE 047: IN ADDRESS TO THE WIFE- THE BURDEN OF DIVINE CALLING UNTO HELP AND SUBMISSION FOR DIVINE PURPOSE'S ACCOMPLISHMENT:

Is not the wife well within her rights to have married a Man to whom she fully stands willing to establish devotion unto? Does not the wife stand called unto the conversation of submission, even as was divinely preached through the church of Yeshua HaMashiach in how she fully subjected herself unto the devotion of His Lordship and testament of His eternal life, as was preached saying "Wives, submit yourselves unto your own Husbands, as unto the Lord. For the Husband is the head of the wife, even as HAMASHIACH is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto HAMASHIACH, so let the wives be to their own Husbands in every thing?" Should not the wife stand strong unto the physical gratification of her Husband, that he never need seek the kiss of another woman, was it not preached saying "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own Husband. Let the Husband render unto the wife due benevolence: and likewise also the wife unto the Husband. The wife hath not power of her own body, but the Husband: and likewise also the Husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency?" Is not the wife called to stand the helper of her Husband that every the divine calling of God Almighty upon his life be fulfilled and manifest without any form of compromise or conformation, is she not called to stand the helper, is she not to submit herself unto the divine interests of God upon the head of her Husband, does she not stand in the same office of her Husband unto divine labour, are they not one in divine calling, was it not spoken saying "And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, Thus is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man?" Did not God Almighty establish the woman to stand one with her Husband in all divine conversations, should she not be strong and one with her Husband in all conversations?

The utterance of Him the Maker of the Wife, the Speech of Him from Whom is originates divine wisdom appertaining the wife: Let it be known that the woman was made to support the man and not the man to support or compliment the woman- therefore let the wife's every conversation be divinely purposed unto the conversation of submission in Divine calling's labour. Let the wife live and cherish her Husband by a submission that preached the calling of the church to stand in subjection about HAMASHIACH's every order and labour of Divine Purpose and calling. Let the wife ensure that it is well with her Husband and too know how her keeping of self in beauty that he stand never ashamed, even as she stands the conversation of his glory. Let the wife too receive and birth the seed of man, raising the seed in all holiness, even as her testimony of eternal redemption stands the conversation of salvation through child bearing. Let the wife respect her Husband in all conversations and only seek to help him see his folly not before many but by conversation of humility in secret, even as he stands not her child.

UTTERANCE 048: IN ADDRESS TO THE HUSBAND- THE BURDEN OF LEADERSHIP IN HALLOWED MATRIMONY IN PURPOSE'S DIVINE CALLING:

Does it not stand the divine expectation of God Almighty that each Husband stand the head of his wife and household, even as was practiced saying "For the Husband is the head of the wife, even as HAMASHIACH is the head of the church: and he is the saviour of the body?" Does not the Husband stand called to love his wife even unto sacrificial order of HAMASHIACH Who Himself evidenced greatest love by the sacrifice of His life unto a Passion bearing conversation of affliction far beyond imagination, that by His affliction His wife receive eternal redemption, even as love is measured by the nature of that sacrificed unto affection's display, should not then the Husband stand called to perpetuate love to his wife, ensuring that in all conversations he leads her not by imposition but by inspiration unto a submission Born of love, was not this witnessed saying "Husbands, love your wives, even as HAMASHIACH also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones?" Does not the Husband stand of God called not to value his wife not only as an object unto fleshly pleasure and physical gratification, but to lead and live her in a manner and order that allows her to fulfil every the divine calling of God Almighty upon her life? Should not the Husband too stand skilled appertaining the conversation of satisfying his wife even physically, that she never need consider the conversation of the arms of another lover? Should not the Husband stand able to provide even to every the resource desired of his wife and of his house, should he not stand the man of the house, even as the provider is the man, else his wife esteems Him one of her children?

The speech of Him the Source of Every the divine wisdom appertaining the Husband in Hallowed matrimonial union, the utterance of Him The dictator of Husband's every order in holy covenant unto divine oneness of flesh: Let it be known that the Husband stands of God Almighty called to lead His wife in the way and pattern that preached the leadership of the HAMASHIACH of God Almighty, even by the conversation of great perpetual devotion and sacrifice that the wife prosper and that in every conversation it be well with her. Let the Husband love his wife every the day of his life, leading her in the ways of holiness unto the accomplishment of every and each the respective calling of God Almighty pronounced upon their marriage. Let the Husband diligently labour unto the well keeping of his wife, even as she stands the Testimonial sight of his glory and capacity, let him lead her in the ways of life eternal and fight to ensure her prosperity and defend her from all her enemies and cover her, even as HAMASHIACH covered His bride with His blood unto divine immunity from all evil. Let each Husband ensure the due order of standing the man of the house.

UTTERANCE 049: IN ADDRESS TO THE FATHER- THE BURDEN OF MAN'S PRIESTHOOD, PROPHECY AND KINGDOM OVER HIS HOUSEHOLD:

Does it not stand that the Father stands called unto the reflection of The Divine Order established and wrought of God Almighty? Is not the Chief Person of God Almighty called The Eternal Father? Does it not stand that each earthly father stand by being and labour in household to the preaching of the divine interactive order Sourced and exemplified of Him God Almighty the Eternal? Is not each the father called unto the labour of ensuring the conversation of his household's service and worship unto God Almighty, even every the conversation of practice of full presentation of due honour, was not thus exemplified of Joshua saying "And of it seem evil unto you to serve the LORD, choose you thus day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD?" Is not the father divinely called and purposed to stand the gateway of Messianic Salvation and redemption, was not this preached to that prison keeper saying "And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Yeshua HaMashiach, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house?" Does not the father stand called unto service of the priesthood of his household, even ensuring that every the conversation of his house is born of The Messianic Atonement established by Yeshua HaMashiach of Nazareth? Does not the father stand called to labour as the prophet of the House, even ensuring that every the conversation of his house is born of the divine directive of the Word of God pronounced of His Spirit by revelation through the communication of the Spirit especially maturity in the conversation of the Spirit's utterance by way of divine unctioning? Does not the father stand called as king of the House, even ensuring that every the conversation of the household is governed in accordance with every the precept of the doctrine of the gospel of Yeshua HaMashiach? Does not the father stand called to raise his seed in holiness, ensuring not to afflict or in wickedness provoke or abuse or grieve his children, but to raise them in the Way of holiness, labouring diligently to inspire in their hearts and souls the fear of the Lord and the love of His ways in all truth and righteousness?

The utterance of Him The Eternal Father of all Being, even the Speech of Him The Father of Lights and God of all flesh: Let it be known that fatherhood stands an eternal nature of God Almighty, to which conversation was man the divine image of God Almighty granted the conversation of standing Source of life unto fatherhood: it stands a divine calling purposed unto the perpetuation of divine covenant of worship in all holiness throughout every the genealogy of his copulative seed that his every generation be established in labour found upon the covenant of righteousness. Moreover, even as God Almighty stands the God of the transgenerational covenant, it thus stands the calling of every the father to ensure the raising of his seed unto the inheritance of every the labour and order of the divine callings of God Almighty upon the House.

UTTERANCE 050: IN ADDRESS TO HIM GOOD- THE BURDEN OF SERVICE TO OTHERS' BENEFIT:

What stands the conversation of goodness, and what the divine order to other's benefit? Is not goodness the act unto confirmatory testimony of love? Is not the desire of benefit of another at personal cost the witness of a heart loving? Is not goodness the giving of a thing desirable and beneficial to another, even by gift of precious thing come of personal treasury store? Is not goodness to the conversation of betterment even unto enemies and despiser? Is not God Almighty the bearer of Every the conversation of divine and hallowed treasury? Is not He pronounced good in that He selflessly has declared and stablished every the conversation of his heavenly treasury to stand unto the grant to Christian in his pilgrimage, was it not preached saying "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HAMASHIACH?" Is not God Almighty pronounced God in that His every blessing and gift stands pleasantry and advantageous? Is not God Almighty good in that He stablished His only begotten and greatly beloved son to die for the redemption and salvation of men without the confirmation that they would receive the salvation Born of HAMASHIACH's death, was it not witnessed saying "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, HAMASHIACH died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For of, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Yeshua HaMashiach, by whom we have now received the atonement?" Did not HAMASHIACH show Himself good in that He willingly stablished Himself an offering unto the redemption and divine eternal salvation of men the creatures unworthy unto the knowledge of redemption and life eternal because of each and every His respective conversation of wickedness, even as was preached saying "Greater love hath no man than this, that a man lay down his life for his friends?" Did HAMASHIACH not show divine goodness in that during the conversation of His Messianic affliction, he prayed unto the remission of the sins of them that stood His afflictors and sought His condemnation without just cause?

The utterance of Him Who Alone is Good, the Speech of Him that stands the divine Source of Every the conversation of goodness, the saying of Him from Whom Alone is every the divine treasure and blessing unto testimonial hold of goodness: Let it be known that the heritage of the gathering of Shiloh and the calling of the assembly of the cross of Yeshua HaMashiach is that it stand a people devoted unto good works, even advantageous labours first and foremost in the witness of the cross of Yeshua HaMashiach, second in the conversation of the divine will unto the manifestation of the blessing to every the culture, communal order and social interactive system unto the labours of love comely only of the cross, which works point to the same cross. GOODNESS IS PART OF THE DIVINE NATURE STABLISHED THE COMMUNION OF THE CHURCH OF YESHUA HAMASHIACH, AND THE JUDGEMENT SEAT OF HAMASHIACH SHALL DEMAND THE WITNESS OF WORKS OF HIS GOODNESS.

UTTERANCE 051: IN ADDRESS TO HIM THE WAITER- THE BURDEN UNTO HOLD OF PERFECT PATIENCE IN SERVICE:

Is not patience in God Almighty one of the most demanding and difficult conversations in pilgrimage? Was it not promised saying "Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint?" What stands the conversation of waiting upon God Almighty? Does it not stand that God Almighty is ever faithful and able unto the manifestation of the divine vision which He communicates unto Hope's inspiration, as was preached saying "And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry?" Does it not stand evident that no matter how late it seems, God Almighty always faithful to manifest the hope to its waiter? Is God Almighty limited by time's hood and scope? Does He not dictate Divine manifestation in situations impossible, is not God Almighty in the business of coming late unto divine Hope's manifestation? Did not HAMASHIACH Himself hear word in good time appertaining Lazarus' sickness and He gibe early truly He could have healed Lazarus, yet did He not arrive four days after Lazarus' death; yet in HAMASHIACH's coming was not Lazarus raised from the dead? Does not God Almighty enjoy coming unto the divine reversory intervention especially about matters standing tall in impossibility? Does not waiting stand service perpetual upon God Almighty till Divine Hope's manifestation in a strength comely only of the eternal strength of The Living God?

The utterance of Him Faithful unto the manifestation of every divine conversation, no matter how inconvenient the means, the speech of Him unto the waiter is established a strength eternal stronger in duration beyond eternity's furthest aeon: Let it be known that there stands great the divine blessing to every the pilgrim faithful to wait diligently and earnestly unto divine intervenory manifestation appertaining the hope and promise. It too needs be known that the foundation of the conversation of waiting stands the utterance of prayer in the secret place. Moreover there stands no greater form of worship than the humility of waiting upon God Almighty with did diligence in worship's perfect order. There stands no greater strength than that Born of waiting upon God Almighty- where the strength is never withdrawn but that impartation of Divine virtue stands a Might that endures and covers till the day of HAMASHIACH unto the Eternal Kingdom of God Almighty and Yeshua HaMashiach. *THERE WILL ALWAYS STAND AN ORDER UNTO WAITING IN PILGRIMAGE.*

**UTTERANCE 052: IN ADDRESS TO HIM THAT MISTAKES CURRENT SEASON FOR ETERNAL IDENTITY-
THE BURDEN OF HIM THAT ALLOWS PRESENT REALITY TO HOLD AUTHORITY UNTO COMPROMISE
OF FUTURE POTENTIAL:**

Does it not stand the divine conversation saying it shall come that it may pass? Does it not stand the divine conversation of God Almighty in eternal divine omniscience wisdom virtue that as determined and resolved in ancient divine eternal counsel that every conversation of creature's progressive being stand a conversation of divine processing, even each season of journey in pilgrimage being divinely orchestrated in divine ancient counsel unto the contribution of unique maturity and strength that shall stand unto the manifestation of divine purpose and unto the accomplishment of divine calling before pilgrimage's conclusion? Does not then every season stand to establish contribution unto divine purpose? Is it not then evident that no conversation stands an order of vanity? Is it not so that every event is divinely purposed to stand each respectively a brick and collectively the union that then stands the manifestation of the House? Does it not stand that conversation of suffering is not an eternal identity but a divine seasonal order purposed of God Almighty unto the manifestation of divine purpose, even every experience and season regardless the suffering, pain and affliction? Did Joseph forever remain in the pit, was he forever a slave of the Ishmealites? Did Joseph forever remain a servant in the house of Potiphar, did Joseph forever remain a prisoner in pharaoh's prison forever, was it not manifest that he was moved out of prison and stood governor of Egypt in less than twenty four hours, did he not have to shave his prison beard and wear new clothing unto countenance acceptable before Pharaoh? Was David forever pursued of Saul, did he forever flee unto Union with the Philistines, did David forever reign over Judah alone without hold of majestic government over Israel forever? Did HAMASHIACH forever remain upon the cross? Did HAMASHIACH forever lay in the grave, is He not Him bearing Divine Name empowered of the father unto authority over all being?

The utterance of Him by Whom was established the divine wisdom appertaining the conversation of every manifestation unto pilgrim's maturity, the Speech of Him The Only Wise God Who ensures the divine accomplishment of every His Divine purpose ordained over the pilgrim: Let it never stand in your mind that your identity is one of affliction in pilgrimage, let it never be honoured that holiness stands a conversation of affliction for AM not I Holy, what then is My yoke and affliction? Whatever the affliction and no matter its seeming strength unto perpetual authority of manifestation in pilgrimage- it is not the person processed and purposed of God- aggressively then fight affliction in divine grace unto endurance beyond all affliction unto manifestation of divine calling and eternal labour therein. The affliction always only comes that it may pass leaving you with divine strength and holy maturity appertaining order divine of personal calling.

UTTERANCE 053: IN ADDRESS TO THE BEARER OF SPIRITS GIFTING- THE BURDEN OF MINISTRY AND TESTIMONY IN THE HOLY GHOST:

Is there not a conversation where one stands enabled unto the conversation of prayer in The Spirit, the Spirit of God praying through His mouth in the perfect knowledge of the eternal divine will that it be established and wrought unto the advantage of the one through Whom He prays to the Father of Lights? Is there not a conversation of one receiving the divine ability to interpret and understand the conversation of the Spirit when He prays unto the Father through the mouth of the believer, even the perfect divine wisdom appertaining what the utterance? Is there not a divine conversation whereby the Spirit of God (sometime by divine unctioing, sometime by vision or audible voice), grants the divine revelation of a past event or event currently occurring to the believer, about which past event the believer holds absolutely no terrestrial sensory referential knowledge appertaining the event or holds no conversation of physical or intellectual sense that grants him natural means appertaining the transcription of the present current event? Is there not a conversation whereby the Spirit of God (sometime by divine unctioing, sometime by vision or audible voice), grants the believer the revelation appertaining the coming future, even the divine knowledge of an event about to transcribe evidently before any conversation about its manifestation to natural knowledge? Does there stand no conversation whereby the Spirit of God reveals a divine knowledge and order of action unto the exploitation of a coming event's conversation of opportunity, allowing the believer to prepare for the exploit before any sense of natural conversation appertaining its coming? Does there stand no conversation whereby the Spirit of God establishes to the believer the conversation of distinguishing the spiritual source behind the matter and conversation, even the source of spirit from whence the matter is derived, whether it be of God or not, whether it be holy or corrupt? Does there not stand a conversation whereby The Spirit of God grants a believer a divine faith unto the manifestation of a God sized miracle performed specifically for the moment, even a faith for that great divine work purposed unto the manifestation of that hour? Does there stand no conversation where the Spirit grants the believer divine virtue unto the manifestation of miraculous wonders and signs that can be wrought only of the Hand of God, even no other power save that of God Almighty? Does there not stand a conversation where the Spirit grants the believer divine power unto the manifestation of health by and deliverance from sickness in a manner and order that can be wrought only of the Hand of God Almighty?

The saying of Him Out of Whom come The Holy Ghost, the Speech of Him The Eternal Source of The Spirit of The Living God: Let it be known that in a short time that I will establish a great divine outpouring of My Spirit where the demonstration of spiritual divine supernatural activity shall stand a culture commonly practiced of My Church in wonderful revelatory conversations and powerful signs, wonders and miracles. In a short time shall the Redeemed stand strong in the manifestation of hallowed testament evidenced in divine virtue: Let it be known that it remains that even in the explosion divine order be established appertaining the standard of testimony and the name in which the conversation is wrought and the Being to Whom the glory is ascribed.

**UTTERANCE 054: IN ADDRESS TO HIM THAT MOVES NOT OF ANGER- THE BURDEN OF PERFECT
DIVINE TEMPERANCE IN ALL CONVERSATIONS:**

What stands just cause unto man's motion? What stands reason worthy of Christian's response appertaining conversation of both word and act? Is not pilgrim called unto the conversation of meekness, where he moves not in accordance with that having happened or that having transpired unto demands of responsive act, but is he not called unto the conversation of making events of divine will transpire, even to the cause of events regardless the response of the environmental and persons therein? So pilgrimage stands not livelihood of response but rather intentional cause unto desired manifestation pronounced in divine will appertaining the matter? Is not the saint called not to emotional order of activity, save zeal appertaining divine house's order? Is not every the fruit and manifestation of the saint's conversation in pilgrimage purposed to stand conversations of love, joy, peace, patience, faith, gentleness, meekness, goodness and temperance in divine order? Does not action out of anger stand the compromise of the integrity, wisdom and virtue appertaining whatever the conversation of the calling unto divine purpose's manifestation? Is not anger dangerous in that it can trigger motion of activity whereby one behaves unto the action he would never do if he stood without anger? Moreover is not anger an order unto the manifestation of sin, even He action without accordance and correspondence appertaining the divine will of God Almighty, even the action in opposition with the divine purpose of God Almighty? Is not the saint called unto conversation of temperance, even total hold and restraint of self regardless how great the anger demanding retribution unto pacification? Did not HaMashiach retain perfect silence regardless the great false accusations pronounced against Him in all the conversations of the trials of His Messianic Passion? Was it not preached saying "Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil?"

The saying of Him Whose wrath stands stronger far beyond second death's flame, the utterance of Him by and of Whom is stablished temperance in all conversations unto stillness regardless how great the anger: Does not vengeance belong only unto the Hand of God? Am not I Alone the Judge that manifests the retribution and divine equality appertaining whatever the cause unto Saint's anger? Let it be known that the pilgrim is called to refrain from the conversation of behaviour and action born of anger, for should there but be a Divine distinction of Hallowed temperance regardless the provocation unto anger?

UTTERANCE 055: IN ADDRESS TO HIM A STRONG WARRIOR- THE BURDEN OF THE DIVINE ORDER OF MESSIANIC VALOUR:

Is not the Nature of The Eternal God The Nature of The Divine Warrior God? Does not God Almighty sit unto the judgement of all Being by The Strength of His Heavenly Hosts? Is not God Almighty called The LORD OF HOSTS? Does He not hold the greatest Army in all existence? Did not God Almighty have a great Army before even He had a single enemy? Does not God Almighty hold emissaries and great warriors in His Host capable of singlehandedly ceasing and defeating hell and its every horde, even to the arresting of Satan? Is not God Almighty incapable of losing or failing in battle (knowing that the earth in the covering of all its heavens stand greater than the comparison of the smallness of all existence and the greatness of the full size of the Finger tip of God Almighty)? Is not man a creature fashioned unto warfare, being made in the image of God Almighty? Is not the conversation of Valour divinely comely of the man strong in the ways of God Almighty? Does it not stand that the Church of HAMASHIACH is a Host unto divine warfare, as witnessed and ordered saying "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand?" Does it not stand that every the man standing in the Host of the Redeemed stand called unto the conversation of warfare and divine Messianic Valour? Did not Abraham by war deliver Lot from his captivity? Was not the promised land possessed and inherited by way of war? Did not David obtain treasury unto house of God's building by spoils and tribute of war?

The utterance of Him The Only True God of War, the saying of Him Whose Sword once out does not return to its sheath till it has drunk its fill of blood, the Speech of Him YAHWEH NISSI THE GOD WHO WARS ON THE BEHALF OF HIS REDEEMED: Let every the saint of the Messianic Testament arise to the conversation of skilful application practice and divine authoritative exercise of warfare unto divine purposes accomplishment and divine warring's fulfilment; let each saint bear the helmet of salvation unto the hold and judgement of each and every thought that it stand only to the advantage of ground's gaining in warfare, even only the thought acceptable and only pure in all holiness and righteousness. Let each saint wear the breastplate of righteousness that desire and labour of heart be only in accordance with the will of Him The Only Divine God. Let each gird his loins with truth, that every the conversation of his flesh be not unto lasciviousness but unto labour of divine purpose in all labour to harmonic revelation of scripture's accordance. Let feet be shod with the preparation of peace's gospel, that evidently the pilgrim labour to ensure gospel's furtherance in all goings. Let each assume and raise the shield of faith, unto divine cover regardless the enemy's attack. Let every man be skilful appertaining his use of the Sword of the Spirit The Word of God, which sword can be used unto the breakthrough and total victory over all hell in divine revelation appertaining finger's order and sword's every engaging, for spiritual warfare stands the conversation of divine swordsmanship.

**UTTERANCE 056: IN ADDRESS TO HER THE PRUDENT WOMAN- THE BURDEN OF THE DIVINE
MESSIANIC ORDER OF VIRTUE:**

What stands the conversation of divine order of virtue in Messianic Testament? What stands the conversation of handmaiden and daughter's excellence appertaining Representation of HAMASHIACH in her pilgrimage? What stands the calling of every woman appertaining order of worship in all holiness, and every conversation of livelihood's respective contextual utterance and action? Were they not women who stood to the funding of the ministry of Yeshua HaMashiach of Nazareth, ensuring the provision of the need of both His Person and every the conversation of that appertaining His Ministry? Has not the woman been granted grace and divine virtue empowerment unto the sustaining of servants of God and the conversations of their ministry? Was thus not of old signified by the widow of Zarepath that stood unto the miraculous sustaining of the greatest prophet of God in that generation? Did not the Shunsmithish woman stand a great blessing to the Prophet Elisha? Is there not a divine blessing of God Almighty upon the seed and stock of the household of the woman that fears God in standing of service to the man of God and Steward of HAMASHIACH? Did Mary Magdalene receive the divine blessing of standing the First Lady of evangelism and receiving the divine blessing of name and works publishing in every where the gospel stands pronounced, because that she washed the feet of HAMASHIACH with her tears and anointed them with greatly expensive perfumed oil and dried them with her hair? Did not Peter's Mother in law stand a witness of virtue in that immediately after she was healed, she arose to serve the company of Yeshua HaMashiach? Did not Martha the sister of Mary display virtue in serving the company of HAMASHIACH in her home? Did not Lydia display virtue in insisting that the Apostle Paul and his company stay in her home throughout their mission in her city? Did not Tabettha-Dorcus stand a picture of virtue as in how great her compassion stood in that she stood a great worker of charitable conversations and was a great blessing to her community in HAMASHIACH, was she not raised from the dead because of this?

The utterance of Him to Whom every the woman and indeed all creation stands called to worship, the Speech of Him by Whom the woman of virtue received wisdom and largeness of heart unto charitable practice in virtue comely only of the testimony of Yeshua HaMashiach: Let it be known and practiced that every the woman devote herself unto the conversations of virtue, standing first and foremost in divine submission a helper unto the fulfilment of the calling of God upon the life of her Husband, **in PERFECT SUBMISSION!** She too stands called to raise her children appertaining the way of holiness, ensuring each child rearing unto maturity in conversation of ability and capacity of respective callings manifestation. Moreover virtue stands an order of perpetual devotion both unto the furtherance of the Gospel of Yeshua HaMashiach, and too every the conversation of housekeeping, being the handmaidens that stand servants to each respective conversation of house of God's order in humility even doing all necessary for the sake of prosperity appertaining house of God's every order.

UTTERANCE 057: IN ADDRESS TO HIM THE BEARER OF THE DOCTRINE OF THE HOLY GHOST- THE BURDEN OF THE TUTILIGE OF THE HOLY SPIRIT:

What stands the divine order appertaining journeying in pilgrimage? How does one know the Way and Path to walk in? Is there a conversation of divine guidance unto prosper through Way of Holiness, and how its manifestation? Did not HAMASHIACH speak saying "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?" Does it not stand that guidance about the Way of Holiness is stablished of the Holy Ghost, even His divine order appertaining divine instruction, did He not speak saying "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee?" Is the divine leadership in divine Sonship stablished of the Spirit Alone, was it not preached saying "For as many as are led by the Spirit of God, they are the sons of God?" Does it not then stand that without the Holy Ghost the pilgrim cannot know any Divine conversation of blessing, anointing, virtue, power and every the divine good work stablished by the Hand of God? Is not the Spirit of God The One by Whom is manifest divine unctioning with God Almighty, even the divine unity with The King of Heaven unto the full exploitation of the divine nature in conversation of revelatory omniscience, as was preached saying "But ye have an unction from the Holy One, and ye know all things?"

The utterance of Him The Giver of The Holy Spirit, the Speech of Him our Whom proceeded the Holy Ghost: Let it be known that by My Spirit shall Soon be manifest a divine zeal and boldness that shall revolutionize the world, even divine strength and wisdom appertaining the furtherance of the Testimony of Yeshua HaMashiach. Moreover as I preached saying "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call." so is the time at hand wherein by divine outpouring shall the Spirit shake the earth unto the greatest harvest of souls in the History of the Church of Yeshua HaMashiach, by which conversation shall be manifest the coming of HAMASHIACH. Always remember that every divine conversation is stablished not by man's might or power, but by Him The Spirit of God Almighty Who is not a wind, Fire or abstract force, but is The Living Person Who speaks and manifests the Power of God Almighty.

UTTERANCE 058: IN ADDRESS TO HIM THE BEARER OF THE WORD OF WISDOM- THE BURDEN OF DIVINE INFORMATION UNTO FUTURE OPPORTUNISTIC EVENT'S FULL EXPLOITATION:

Even as prophecy stands the revelation of the future, is there no utterance of Wisdom about that future? Does there stand any divine order of conversation as to how to succeed in that revealed future? Is there not a gifting of the Spirit called and expressed as the Word of Wisdom? Is not the Spirit's gift of The Word of Wisdom the conversed divine utterance unto a full divine exploitation of a coming future opportunity revealed by the prophetic event? By the Word of Wisdom is not future prosperity guaranteed? Was it not the Word of Wisdom when Joseph counselled Pharaoh as to how to harvest and store much grain preserves in the seven years of plenty, and then to sell the same during the years of famine (which conversation led to Egypt's standing as the greatest generational super power throughout the History of mankind)? Was it not Word of Wisdom when HAMASHIACH instructed to catch a fish by rod and take the money in the fish's mouth? Was it not Word of Wisdom when HAMASHIACH instructed Peter to cast the net into the waters unto a great catch the went his nets and began to drown his fish? Was it not Word of Wisdom when Elisha instructed the widow to gather and fill the vessel's by the divine supernatural flow of oil that would end only when all vessels were filled, the more the vessels, the more the oil? Was it not Word of Wisdom when Daniel encouraged Nebuchadnezzar to cut off his iniquity by helping the poor? Was it not Word of Wisdom when HAMASHIACH instructed the rich young man to sell his every possession and give it to the poor, and to then forfeit all conversations and follow HAMASHIACH?

The utterance of Him The Eternal Source of all Wisdom, the saying of Him the giver of prophetic Understanding unto the exploits of the future known only of Him: Let it be known that it is The full eternal desire for every saint to prosper unto divine purpose's accomplishment and callings full fulfilment and manifestation; for this reason then does God Almighty stand ever faithful to reveal opportunity and skill to the diligent bearer and seeker, even a divine skillsmanship appertaining future's exploitation born of prayer's dialogue in the secret place, and action that stands a perfect obedience in accordance with the divine instruction. Even as the future too cannot hide anything from the sight of God Almighty, and even as He is the Orchestrator of the future, how great then a privilege is it to be guided by the Eye of God? Even as I promised saying "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee." So in truth is prosperity a divine order.

UTTERANCE 059: IN ADDRESS UNTO HIM THE BEARER OF THE WORD OF KNOWLEDGE- THE BURDEN OF THE REVELATION OF A PRESENT OR PAST EVENT SOLELY BY DIVINE SUPERNATURAL MEANS:

Does it not stand that man himself stands not wise unto the knowledge of all events' occurrence in the moment of time? Is it not true that God Almighty Alone stands Omniscient appertaining every the conversation of events in time? Is not God Almighty able to stablish the revelation of what will have happened in the past, even to one who bears no such thoughts about the event? Is not God Almighty able to reveal the vision or knowledge of an event occurring to a man far from the event without knowledge about the event's procession? Is not there a spiritual gift of The Spirit called the gift of the Word of Knowledge? Is not the Word of Knowledge the divine revelation of a past event or presently occurring event spiritually revealed to one who had no knowledge of the event past or any sight or vision or physical proximity appertaining the presently occurring event? Was it not the conversation of the Word of Knowledge when Joseph stood to pronounce to Pharaoh what he has dreamed? Was it not the Word of Knowledge when Nathan pronounced to David the divine knowledge of his iniquity in laying with Bathsheba and in killing Uriah? Was it not Word of Knowledge when Ahijah stood knowing that the wife of Jeroboam son of Nebat has disguised herself to seem another woman? Was it not Word of Knowledge when Elisha revealed to Gehazi that he stood conscious of Gehazi's actions of seeking profit from Naaman the Syrian? Was it not Word of Knowledge when Daniel dictated Nebuchadnezzar's dream exactly as it had occurred? Was it not Word of Knowledge when HAMASHIACH revealed to the woman at the well how that he knew about her five Husbands and the current man she lived with out of wedlock? Was it not Word of Knowledge when Peter pronounced both to Ananias and Sapphira the conversation of their mischief in effort of deception?

The utterance of Him The Omniscient appertaining every the conversation of creation, the speech of Him The Divine that bears wisdom about every the manifestation throughout all being and existence: Let it be known that I shall raise a prophetic heritage and Messianic Host that shall bear great strength unto the skilful exploitation in witness unto gospel's furtherance, for the latter house shall stand strong in the Word of Knowledge. Let the pilgrim then arise to strength in the practice of drawing knowledge from the heart of God Almighty and receiving the same impartation into personal spirit by divine unctioning, which unctioning can stand the practice of omniscience, even as was preached of My Spirit saying "But ye have an unction from the Holy One, and ye know all things."

UTTERANCE 060: IN ADDRESS TO HIM THAT DISCERNS SPIRITS- THE BURDEN OF THE KNOWLEDGE OF THE SPIRITUAL SOURCE BEHIND EVERY CONVERSATION:

Does it not stand that every conversation is sourced of a spirit? Does not God Almighty sit enthroned in the heavenly court unto the divine declaration of permission as to what shall stand the terrestrial manifestation? So is not every terrestrial manifestations Born of a spiritual conversation? Does not Satan and his kingdom of darkness diligently labour unto the manifestation of wickedness and evil that every man stand in life oppressed and in death condemned unto eternal perdition? Does not Satan use even his agents made to come and establish miracles and satanic doctrines in the name of HAMASHIACH, even works of deception and demonic craft in gospel's name even to the blinding and deception of some esteemed the redeemed? Does it not stand critical to discern between spirits? Is not the gifting of the Holy Ghost, even the gift of the discernment of spirits, the ability to distinguish between that having come from the Spirit of God Almighty and that having come of another spirit, regardless its appearance and its seeming order of conversation? ***Is not the gift of spiritual discernment the knowledge of the source of spiritual standing of conversation's roots, even the divine wisdom of God Almighty unto the pronouncement of something truly of God and something that stands a counterfeit conversation and the divine authority and power to execute divine decree unto te arresting of adverse spirits and the annulment of their conversation and their casting out?*** Did not HAMASHIACH manifest this gift by identifying every devil He ever encountered and casting it out, even success in casting out every devil and demonic legion he ever encountered? Did Peter not discern the things of God Even in that day in the house of Cornelius and how that beyond his control, even before he was finished speaking, the Spirit moved and manifested Himself in the gentiles when they began to worship God and speak in other tongues and prophesy, so Peter received the discernment that it stood a conversation of the Holy Ghost and so it was testified saying "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circuzmlcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days?" Did not Paul identify the devil in a young lady and swiftly cast it out, even though its utterance seemed good, as was written saying "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And thus did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Yeshua HaMashiach to come out of her. And he came out the same hour?"

The utterance of Him Whose Spirit Alone stands the Source of all divine goodness and power, the Speech of Him by Whose Hand is manifest every the conversation of His Divine goodness: Let it be known that now more than ever must every the pilgrim develop great strength unto the wisdom of maturity in the gift of spiritual discernment, even as now there stand many works of Satan having sought to obscure the gospel truth, moreover soon will Satan stablish his strongest covering sheet and veil of darkness over all nations, nonetheless the work of God shall be proven a light and divine glory that will break the darkness and expel the same unto the manifestation of the greatest divine supernatural revival in man's History and birth the harvest unto HAMASHIACH's coming. No matter

how great the darkness shall stand, there shall emerge a light that shall first seem small but grow strong to brighten all the earth, for the greater the darkness, the brighter the light.

UTTERANCE 061: IN ADDRESS TO HIM GRANTED TONGUES' INTERPRETATION- THE BURDEN OF THE KNOWLEDGE OF THE SAYING BORN OF DIRECT DIVINE WISDOM:

Does not the conversation of praying in tongues stand the conversation of the Holy Spirit of God Almighty Himself praying unto the Father in full divine wisdom unto the manifestation of the full goodness of the will of God Almighty? Is the language of the tongues not a full wisdom understood only of God Almighty? Would it not then stand a great privilege to come unto the knowledge and understanding of what stands the conversation of the Spirit being petitioned unto The Eternal Father? Would not the interpretation stand the fullness of the wisdom of God Almighty? Is there not a conversation unto the interpretation of tongues, what then stands the gifting of the Spirit called the interpretation of tongues? Is it not a conversation whereby The Spirit established and imparts the Understanding and knowledge of what was being spoken pronounced in the holy tongue, and into the man's spirit by the divine is established the interpretation and message pronounced of the Spirit by His tongue, which message is then translated to mind's hold? Cannot man receive the tongue's interpretation, which message is translated unto mind to stand the prayer in reference of description and statement appertaining a past even or present occurrence that the man having received the translation knew not about- cannot then tongues' interpretation stand unto word of knowledge? Cannot tongues' interpretation stand a conversation about a coming further event, even the conversation of prophecy? Cannot tongues interpretation stand a conversation of knowledge unto the full exploitation of a coming future event, even word of wisdom? Cannot tongues interpretation establish the wisdom to distinguish that of the Holy Ghost and that of another spirit, even the conversation of the discernment of spirits? Cannot tongues' interpretation stand the conversation of revelation appertaining Divine capacity and faithfulness about a present hope, even the building of faith unto its manifestation? Cannot tongues' interpretation stand a divine conversation unto the knowledge and trigger of healing testimonial manifestations all around? Cannot tongues' interpretation birth the manifestation of divine supernatural activity of great divine miraculous signs and wonders?

The utterance of Him The Sole Proprietor of the language of tongues, the speech of Him by Whom is manifest the divine revelation unto tongues' interpretation, the saying of Him Who Alone understands the conversation of every the tongue, the statement of Him that by His Spirit prays through the man's tongue: Let it be known that the purpose of the tongues' interpretation stands to establish divine guidance unto the manifestation of the will of God Almighty. Moreover to him the seeker shall be established the gift unto the interpretation of tongues and maturity therein- for in the hour of the Pentecostal Progression's peak manifestation shall the gift of tongues and its interpretation stand a foundational leading conversation unto the manifestation of the will of God Almighty; wherefore seek strength unto maturity in this gift born of the same's exercise in Divine practice.

UTTERANCE 062: IN ADDRESS UNTO HIM THAT PRAYS IN SPIRIT'S TONGUES- THE BURDEN OF PRAYER AND INTERCESSION IN THE DIVINE WISDOM OF GOD:

Is not prayer the conversation of divine communion with God Almighty? Is not God Almighty The Eternal King that presides over every the conversation appertaining event's manifestation throughout all being His creation, even seating in Heavenly court's divine majesty and receiving petitions and prayers unto the translation of hope in terrestrial translative reality testimonial manifestation? Is prayer then not the divine order of utterance in petition unto the King of Heaven that the hope be so manifest unto the accomplishment of His Divine will in the wisdom Born of His word and promise? Does there stand any Being that fully knows the divine wisdom unto the Will of God? Does not the Spirit know every the conversation of the desire of God Almighty, was it not witnessed and preached saying "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?" if then the Spirit knows perfectly the wisdom of the will of God, could He not pray through man unto divine Will's manifestation, was it not pronounced 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?" Does not then the conversation of praying in the tongues of the Spirit stand the divine order whereby the Spirit prays through the mouth of man using sounds, utterances and words beyond the understanding both man and angel, the language of tongues being understood only of God Almighty, the devil and his every demon too standing ignorant of the conversation - so does not the Spirit pray using the tongues of man, which conversations is instituted at the point of baptism in the Holy Ghost?

The utterance of Him The Eternal God from Whom is Sourced every the conversation of wisdom unto prayer effective, the Speech of Him The Only Wise God that bears divine authority unto every prayer's manifestation, being Him Alone to Whom is the ascension of holy prayer, the saying of Him by Whose Hand is stablished the Hope's translation from desire to testimonial reality as erected by His Hand: Let it be known that by the divine supernatural workmanship of God Almighty is manifest prayer's answer, and that the most effective form of prayer is prayer in the Spirit, even as He bears divine authority and wisdom unto the knowledge of future events and can pray unto divine deliverance, cover and prosperity, even to the maximization of coming future opportunities in divine wisdom unto the event's full exploitation in a wisdom comely only of God Almighty.

UTTERANCE 063: IN ADDRESS TO ALL THE EARTH'S FAMILIES- THE BURDEN OF GOSPEL'S COMING TO EVERY DOOR:

Does not every household stand called unto the conversation of acceptable worship before God Almighty? Is not the father of the House the Chief Priest, king and Prophet of the House called to shepherd and direct his house in the eternal gospel of the Son of God? Is not the mother called to stand in perfect submission to her Husband and to raise her children his seed in the conversation of righteousness that they grow unto accomplishment of divine purpose in the seal of the gospel of Yeshua HaMashiach of Nazareth, so her inheritance of divine eternal salvation through child bearing? Did not Joshua testify to Israel saying "but as for me and my house, we will serve the LORD?" Was it not pronounced to the prison keeper saying "Believe on the Lord Yeshua HaMashiach, and thou shalt be saved, and thy house?" Is not every family called unto the Passover conversation? Is there not coming the Divine Visitation of Eternal death Born of judgement about man's every conversation of sinful act before God Almighty? Does not every family stand called unto the communion of the flesh and blood of Him the Eternal Lamb by Whose flesh and blood is stablished deliverance from condemnation unto the eternal commonwealth of life everlasting as by the hallowed communion of His same flesh and blood? Does not the blood of The Lamb of God Almighty scribed upon the door in the ensign of His cross stablish Passover of second death, that every the inhabitant in the House be sealed unto life eternal? Does there not need the Lamb to be slain for the sake of the house that there stand an eternal atonement unto hold of life eternal? Does not the Lamb offered, slain and sacrificed of the House have to be a Lamb without blemish, was not HAMASHIACH Crucified without any conversation of iniquity?

The utterance of Him The God of Families Who Himself is the eternal Father of Lights, the speech of Him by Whom is manifest the divine redemption of kindreds and families unto life eternal appertaining every the member of the household faithful to the presentation of worship in divine due order: Let it be known that the conversation of worship was divinely determined to stand a conversation of practice in family covenant of household's presentation before God Almighty, every the member of the House bearing personal conversation of redemption in the Lordship of the Son of God. Thus salvation stands an order of total household's redemption, even the calling of parent to raise child in the divine wisdom of the Way of Holiness, and divine calling that child stand part of the heritage of The LORD's Redeemed, which covenant must perpetuate throughout every the generation of the seed of that House, that all the offspring stand united in the worth of reception and inheritance of life everlasting- let every man pray diligently for the salvation of his every seed, and the mother seek God Almighty about the redemption of her every offspring.

UTTERANCE 064: IN ADDRESS TO ALL NATIONS- THE BURDEN OF THE COMING DIVINE JUDGEMENT OF THE HEAVENLY KINGDOM:

Does not every the nation stand called unto the perfect true honour of God Almighty in all conversations? Is not every the conversation of nation's heritage and cultural heritage stand divinely called and purposed unto the honour of God Almighty in all conversations? Should not every nation stand strong about the gospel of Yeshua HaMashiach's standing within it? Does not every conversation of false and pretentious honour of HAMASHIACH stand a conversation greatly abhorred of The Living God? Shall not every nation be judged of Him the Omnipotent, even in accordance with the gospel of Yeshua HaMashiach? Does not nation's religious practice stand called unto the honour of God Almighty Alone, is not any other conversation a deception born of Satan, even idolatry, ancestral worship and all other religious conversations claimed to stand order unto enlightenment? Moreover even in nations esteemed decent and somewhat honourable, does it not stand that only by honouring HAMASHIACH shall the nation bear hold of national heritage among the nations of the cross of Yeshua HaMashiach, as national redemption is not born of good work but of steadship in the order of the Cross of Him that holy Divine Nazarene Carpenter? Was not Israel laid captive of Syria because of disobedience appertaining the divine ordinances of God Almighty pronounced in the law of Moses, where Israel partook of whoredom in idolatry and corruption by perverse economic practice of mingling the holy seed with nations abominable before God Almighty, even in the worship of strange high places with strange priests unto the honour of strange gods throughout the nation, which conversation was born of Jeroboam the son of Nebat, even pronouncing the golden calves of Dan and Bethel the gods having delivered Israel out of Egypt? Was not Egypt and Pharaoh plagued and destroyed of God Almighty because it sought not the well being of the LORD's heritage but desired to stand unto the perpetual oppression of the Israel of God? Was not Judah and Jerusalem laid waste of Babylon because of disobedience appertaining the order of worship, being guilty of bloodshed throughout the kingdom by the practices of the great wickedness of the kings of Judah and Jerusalem? Even all the great empires- Egypt, Babylon, Persia-Media, Greece and Rome: did not all these fall destroyed because they honoured not the God of Heaven?

The utterance of Him The Creator of Every nation, the speech of Him by Whose Hand Alone was Sourced the language of every and each the tribe of the sons of man: Let it be known that every the nation was created and purposed unto the conversation of holding a unique divine light and hallowed heritage in the glory of God Almighty- but because iniquity's corruption was Every each the nation formed and manifest in forfeiture of divine glory unto satanic oppression and demonic affliction by devilish blindness and yoke unto wickedness and perpetual corruption whose wickedness only ever increased. It remains that there is a conversation unto divine redemption stablished by the cross of the Son of God Almighty, the reception of which conversation is Born not by the national declaration unto the reception of the Lordship, Salvation and Mastery of Yeshua HaMashiach Nazareth. Wherefore, let every nation arise unto this divine order.

UTTERANCE 065: IN ADDRESS TO ALL THE CITIES OF THE EARTH- THE BURDEN OF THE DIVINE JUDGEMENT APPERTAINING CITY'S RECEPTION OF THE GOSPEL:

Whose saying was it that "And when he was come near, he beheld the city, and wept over it, Saying, of thou hadst known, even thou, at least in thus thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation?" Does not each and every the city stand called and divinely expected to receive the stewards of HAMASHIACH with honour due? Is not every the conversation and practice of a city noted and pronounced before God Almighty, every the practice being conducted before the sight of His Eye from which nothing can be concealed? Shall there not be stablished divine judgement upon every the city and its every inhabitant, especially about how it stands to the honour of God Almighty, of HAMASHIACH YESHUA and of Gospel of Peace? Did not God Almighty destroy cities by His divine wrath, some by war, as exemplified of Samaria's destruction by the hands of the Syrians, and Jerusalem's destruction and desecration by the hands of Babylon; some He even destroyed by the fire of His Divine wrath, namely Sodom and Gomorrah, Whose practices when described far excel the word wickedness? Did HAMASHIACH not charge His Stewards saying "And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of thus, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for of the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me?" ***DOES NOT CITY'S RECEPTION OF THE GOSPEL OF HAMASHIACH STAND THE STANDARD LINE OF WHAT SHALL BE PRONOUNCED IN DIVINE JUDGEMENT?!***

The utterance of Him The God of cities, Whose Heavenly paradise stands the kingdom of many divine Tabernacular cities, the Speech of Him The Eternal God that shall try every city and judge its every inhabitant: Let it be known that every the evangelical utterance pronounced of the Steward of HAMASHIACH in every city of his going and there arrival stands an utterance Born of My Mount and a workmanship Born of My Hand- about which conversation I stand greatly jealous in My divine zeal to stablish conversation of greater eternal damnation to the disobedient city which receives not the gospel with due honour, but the city which shall receive divine salvation, the same shall be numbered among the cities granted heritage of life everlasting in the divine euphoric paradisiac Eutopia of God Almighty.

UTTERANCE 066: IN ADDRESS TO THE SEPARATED- THE BURDEN OF CALLING UNTO COMMUNION WITH THE DIVINE:

Was it not the command of God Almighty saying “And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty?” Is not Christianity a conversation of calling and divine separation unto **WAYFARING** in the way of Holiness, 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?” Did not the HAMASHIACH of God pray saying “I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me?”

Is not pilgrimage the divine calling unto a life of separation from the world’s conversation unto hold of divine consecration and sanctification in Messianic Testament? Are there not many conversations unto defilement, which conversations must never be counted among the LORD’s Redeemed despite the temptations of their pilgrimage? Is not life everlasting stablished and at the end portioned, allocated to and inherited only by thus having shown separation from secular corruption in pilgrimage, even as was pronounced saying “be not conformed to thus 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?” Is it not so that the saint is called to interact with the world only about labour and pronouncement of Messianic Testament unto Gospel’s furtherance by love’s every order of labour and utterance in all contexts, yet never being compromised or blemished by worldly conversation? Is not separation the conversation of soul’s preservation unto the holiness of God Almighty? Is not the saint called to transform the world around him by his Christianity, but not to be transformed and influenced by the world? Is divine separation not the conversation of perpetual transformation by the Word of God Almighty, as was preached in the Psalm of Divine Separation 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?”

The utterance of Him by Whom was stablished the calling unto righteousness; the speech of Him the Divine of Whom Alone is Sourced grace divine unto prosperous unblemished and undefiled hallowed separation in pilgrimage till life everlasting's manifestation: Let it be known that there stands no manifestation of divine purpose in pilgrimage save it be born of divine separation unto divine processing by the hand of God in pilgrimage, moreover let each saint know that each respectively stands called unto the conversation of holiness and purity throughout their earthly conversations, yet Messianic Testimonies pronouncement be Born not of condemning voice but of the love as displayed of God and HAMASHIACH: even as holiness stands not a conversation of comparative standard, but personal redemption in divine relationship with God Almighty. Wherefore Let sin stand alienated to the redeemed, but witness perpetually pronounced and demonstrated in love.

**UTTERANCE 067: IN ADDRESS TO HIM THAT REPRESENTS HAMASHIACH- THE BURDEN OF
CONVERSATION IN THE NAME OF YESHUA HAMASHIACH:**

Is not every Christian the manifest testimony of the salvation and redeeming virtue of Yeshua HaMashiach of Nazareth the Son of The Living God? Does it not stand that every the pilgrim stands called unto flesh's death and control in pilgrimage without any conversation unto the compromise of holiness, as was preached saying "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service;" and "For thus is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God?" Is it not so that the only YESHUA seen of the world is the pilgrim? Does it not stand that the purpose of Christianity and pilgrimage stand the preaching of HAMASHIACH in all contexts and dimensions of livelihood in pilgrimage both by conscious and subconscious word and labour? Should not the pilgrim stand perpetually ever Zealous appertaining soul winning born of a life in perfect correspondence with the standards of Messianic Testimony demanded of The Spirit and preached of The Word of God? Is not the purpose of pilgrimage harvest by gospel's Testimony, the loudest and most effective order being proof by action in life, even realities established subconsciously unto the evidence of divine redemption? So pilgrimage's order stands the calling unto The Patience of HAMASHIACH, even the Zealous life of radical preaching of HAMASHIACH at every given opportunity? Is not the loudest witness of HAMASHIACH the manifestation of love, did not He Himself preach of The Patience saying "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By thus shall all men know that ye are my disciples, of ye have love one to another?"

The utterance of Him by Whom was born and purposed the calling unto Messianic Testament, the Speech of Him by Whom is Sourced every the conversation of righteousness in Divine Representation: Let it be known that the Waiter in The Patience stands a Voice and Testimonial manifestation of the redeeming virtue of God Almighty. The divine expectation therefore stands that in every conversation the saint labour unto Gospel's furtherance appertaining pilgrimage's every order; moreover each Waiter and servant in Patience shall stand before the judgement seat of Yeshua HaMashiach and witness prosperous labour unto Gospel's furtherance. Moreover the true Order of Patience stands the manifestation of salvation and Messianic Redemption as a foundation, then the conversation of following the Lamb in His Every going, then perfect obedience appertaining His every instruction in the leadership of His Spirit, then ensuring a Zealous shaking of every community of contact about the saving power and redeeming virtue of Yeshua HaMashiach by both word and labour of witness.

UTTERANCE 068: IN ADDRESS TO HIM THAT EVIDENCES GOSPEL BY POWER- THE BURDEN OF THE DIVINE KINGDOM PROVEN NOT ONLY BY WORD BUT BY DIVINE SUPERNATURAL POWER:

Was it not preached of The Spirit saying “And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God;” and “For the kingdom of God is not in word, but in power;” and “Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance?” Is not the conversation of divine supernatural healing virtue a gifting of the Holy Ghost, and too the divine capacity unto the demonstration of divine supernatural miracle working power established in the Name of Yeshua HaMashiach of Nazareth? Did not HAMASHIACH manifest many divine supernatural miracles, even in turning water to wine, and healing every sickness that ever came His way and casting out every demon that ever stood before Him; too did He not raise many from the dead, three by His Ministry and many of Jerusalem by the conversation of His cross and resurrection power? Was it not the speech of the HAMASHIACH of God Almighty that “But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils?” Did not the Lamb’s Apostles stand in perpetual labour of Divine Supernatural Virtue unto healings all around? Where there not many healed simply by the passing of Peter’s shadow upon them? Did not Peter raise Tabetha from the dead? Where not many healed by the ministry of the Apostle Paul, even healing and deliverance from demonic oppression by the handkerchief having come in contact with the body of The Apostle Paul? Did not Paul raise Eutychas from the dead?

The utterance of Him The God of Divine Supernatural Power, the Speech of Him The Omnipotent Living God that knows no limitation about the might of His power and divine virtue: Let it be known that soon I will manifest the conversation of divine supernatural miracles throughout My Church, for in the soon coming outpouring of My Spirit throughout the earth shall prophecy and healing virtue become a conversation practiced of all my saints both steward and layman, both old and young, both parent and child- the purpose of which every miracle shall stand unto the irrefutable proof and evidence of the Gospel reality: which virtue shall harvest many to HAMASHIACH, and which power shall leave no man with excuse in judgement, for these miracles shall be God-Sized Testimonies, even to the raising of the dead. Let the standard bearers ensure that thus practice shall be not to praise of man, but unto gospel’s furtherance in all Meekness and humility.

UTTERANCE 069: IN ADDRESS TO THE NATION'S RULER AND CHIEF PRINCIPLE THAT HONOURS GOD- THE BURDEN OF THE BLESSING UNTO THE NATION FAITHFUL IN WORSHIP DUE:

Does not every the nation and people stand the Property and creation of Him God Almighty? Is not every the nation subject to the Heavenly Kingdom? Does not every the ruler of nation stand subject and accountable unto the throne of Him bearing Heavenly Title of The Prince of the Kings of The Earth? Is not every the conversation of nation's political, industrial, economic, educative legislative, justice and religious order stand divinely expedient to manifest an order acceptable before God Almighty, even in accordance with the Word of God Almighty? Is not worship the conversation of honour unto God Almighty Born not of activity in open sight but by labours and divine conversations in closed doors and secret places? Was it not the utterance of one of Histories greatest King's, even David, who spoke saying "Seven times a day do I praise thee because of thy righteous judgments?" As witnessed throughout The Book of the Kings of Israel and The Book of the Chronicles of the Kings of Judah: does it not stand that the conversation of the nation's presentation and quality of worship determine its prosperity, endurance and longevity? Did not Saul lose the throne of Israel to David because of his conversations of disobedience appertaining the divine instruction (even as the evidence of worship is the conversation of submission and devotion, the fruit of which conversation of subjection unto God Almighty is obedience), in both forcing himself about the sacrifice divinely authorized only to the Prophet Samuel, and about not perfectly dealing with Amalek in accordance with the divine instruction? Did not David prosper and expand his dominion hold by warfare because of the favour of God Almighty upon him, because that he stood a perpetual God seeker and a diligent Psalmist and Worshipper pronounced of God Almighty 'A man after My own heart?' Did not Solomon receive Divine Wisdom because of the conversation of his heart about sacrifice and about the acknowledgment that wisdom is sourced of Him the Omniscient Alone? But was not Israel carried captive of Syria because of her adultery in the worship ordered of Jeroboam son of Nebat, even the idolatry and abomination of the golden calves erected in Dan and Bethel? Was not Judah carried away captive of Nebuchadnezzar and Babylon, because of her perpetual disobedience to the Voice of God preached and pronounced of the Prophets from the early morning to the late night, even as was declared in times ancient according to the Mosaic law twenty eight generations before the captivity?

The utterance of Him The Ruler of Nations, the speech of Him Worthy to be worshipped by all peoples, kindreds, tongues, kingdoms and countries; the saying of Him that shall judge every nation, city, community and person; the utterance of Him Whose flame consumed Sodom and Gomorrah in an instant and in one moment of time; the speech of Him Who once destroyed all the earth by water survived only by His Hand's cover over an ark unto the divine preservation of its context: The divine purpose of every the nation and kingdom is that it stand a heavenly colony and host unto the perpetual exponential expansion of the heavenly kingdom by the labour of that colony unto divine colonization's furtherance and order of government on earth as in Heaven: each colony standing faithful unto preservation of worship in accordance with the law and instruction of the Prophets of God Almighty. Moreover every order of social interaction stands expected to stand in accordance with the Holy Word of God Almighty, and so shall every nation and its citizen be respectively judged accordingly.

UTTERANCE 070: IN ADDRESS TO HIM THE FASTER- THE BURDEN OF REWARD BORN OF SKILLSMANSHIP IN SELF'S PRESENTATION BEFORE GOD ALMIGHTY:

Is not the divine conversation of pilgrimage the perpetual order of self presentation before God Almighty? Is not God Almighty the God of each the individual person? Does not God Almighty know the name of each and every single angel's respective name in all His hosts? Does God Almighty not know the number of the hairs upon the head of each the saint? Is not the kingdom of God the divine order unto faithfulness about conversation of single fellowship and communion with God Almighty? Is not man the new creature in HAMASHIACH one that holds a spirit unctons and united with the Heart of God Almighty by the Holy Ghost? Is there not a conversation of man and God spiritually, even by way of divine unctoning? Was not flesh purposed to stand the receiver of minds instruction unto its terrestrial enforcement? Does not mind receive a translation of that come of man's spirit? Does not then spirit receive the divine message and instruction of God Almighty and of HAMASHIACH YESHUA by the unctoning of the Holy Ghost? Yet does not flesh seek pleasure and mind's influence appertaining works of lasciviousness Born of carnal practice and sinful nature? Is there then not a war between the flesh and the spirit of man appertaining order of practice whether it be unto holiness or unto wickedness? Does it not then stand the divine order of practice that one curb every the conversation of flesh and lasciviousness unto practice of holiness alone in divine consecration and sanctification? Is not fasting the conversation strongest appertaining self's presentation in the seeking unto the finding of the Face of God Almighty? By fasting is not the flesh silenced unto the spirit's prevailing sensitivity in the divine communion of the wisdom and virtue imparted by the fellowship with the Person, Presence and Power of the Eternal God? Is it not great wisdom to ever strengthen spirit by fasting in the pursuit of the Face of God Almighty?

The utterance of Him by Whom is stablished the conversation of spirit's strengthening and growth in Hallowed communion, the speech of Him of Whom Alone is born divine reward unto the seeker, the saying of Him that expects self and assembly presentation and standing before His throne: Let it be known that I did ordain the conversation of fasting unto the strengthening of man through divine communion with God Almighty, I did pronounce it a place of divine clarity unto the hearing of divine voice even through Hallowed unctoning- did not Elijah hear the still small voice of God Almighty having fasted his forty days? It is the fast that I honour as sometime a self affliction in pursuit of the divine intervention of the hand of God: and it always stands a conversation ever successful, even as it must be wrought in order acceptable.

UTTERANCE 071: IN ADDRESS TO THE GOD ENGAGER- THE BURDEN OF THE DIVINE BLESSING TO HIM THAT DILIGENTLY ENGAGES AND WRESTLES WITH GOD TILL BLESSING'S MANIFESTATION:

Does it not stand that the most powerful moment in pilgrimage stands the moment of blindness in great adversity and destructive turmoil, where it seems that there is no hope unto victory, and in that moment your heart then births a faith appertaining the divine capacity and faithfulness of His Eternal The Sovereign LORD OF HOSTS to stablish victory regardless danger's threatening and vocal pronouncement? Did not David bear divine aggression unto the death of Goliath having prophesied and revealed his faith unto victory by the name of the LORD? Consider Jeremiah, how that he stood witness to Jerusalem's destruction and arrest and pollution by the hand of Babylon, and how strong it was a voice of grief in the witness of the labour of The abominable desolation of Zion's strongholds, yet in the middle of his lamentation (even as was comely to lament so great the Tabernacular destruction of the people of the heritage of the Living God), in the conversation of his mourning about the affliction, did not Jeremiah utter one the strongest statements of faith in the Holy Scrip saying "And I said, My strength and my hope is perished from the LORD: Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. Thus I recall to my mind, therefore have I hope. It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The LORD is my portion, saith my soul; therefore will I hope in him. The LORD is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the LORD?" Do there not stand moments in pilgrimage where one believes that God is not? Did not too the HAMASHIACH of God Almighty cry saying ELOI ELOI, LAMASABACHTANI? Did not Jacob wrestle with HAMASHIACH throughout the night unto the reception of the divine blessing? Is not faith the wrestling with God unto Hope's manifestation, even the wrestling of both prayer and action in soul's knowledge and full persuasion and spirit's total conviction appertaining the divine capacity and faithfulness to stablish the promise, even the wrestling born of and practiced through the Holy Scriptures?

The utterance of Him Alone from whence the blessing is Sourced, the speech of Him in Whom every good conversation Originates: Am not I Able to manifest the promise, Am not I faithful to stablish the blessing? In every the conversation of hallowed Scrip was not every the conversation of the need of My divine intervention resolved in My goodness, even if it seemed I was late to allow one to die, did not I then raise them from the dead? Is there any conversation beyond the capacity of My divine virtue and glorious Power? It thus needs be known that to the diligent and aggressive shall be stablished the taking of the heavenly kingdom and every its conversation of divine blessing and goodness purchased by the cross of Yeshua HaMashiach and manifest in the believer by faith. I stand faithful to honour every conversation of faith. Him faithful in divine zeal and aggression born of faith shall see the moving and workmanship of the Hand of God Almighty.

UTTERANCE 072: IN ADDRESS UNTO HIM THAT HONOURS THE PROTOCOL OF SELF'S STANDING BEFORE GOD ALMIGHTY- THE BURDEN OF BLESSING TO THE DILIGENT SEEKER:

Is there not a divine order about how one comes and presents Himself before God Almighty? Does there not stand a conversation of protocol that must be observed unto standing before God Almighty? Was it not pronounced saying "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him:"

WHAT THEN STANDS THE ORDER OF DILIGENCE THAT MUST BE OBSERVED APPERTAINING PRESENTATION OF SELF BEFORE GOD ALMIGHTY? Is not faith a necessity appertaining the divine coming, can any man find and stand before God Almighty without faith, is not faith the foundation unto the finding of the eternal glory of The Living God? Can God be bribed, does there stand any conversation of treasure by which one can purchase steadfastness before the throne of God Almighty; have not many rich and powerful sought to see God, yet all perished without the slightest knowledge of His divine wisdom and eternal ways? Does not God Almighty sit enthroned in the Heavenly Court, is not the Heavenly Temple the dwelling place of His Divine Eternal Glory? Can not man spiritually come and stand before the throne of God Almighty? Is not thanksgiving the divine order unto the entrance of the gates of His holy temple, and praise the order unto the entrance of His outer courts, as was preached saying "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name?" Is not God Almighty found in the Secret Place, does not going to the secret place stand the divine order of perpetual communion with the Living God? Does it not stand that finding the face of God Almighty addresses and resolves a matter, but after the matters resolution another arises and too demands the finding of the Face of God Almighty unto its resolution?

The utterance of Him Whose Fullness of Divine Glory cannot be contained in all the three Heavens: the speech of Him faithful to reveal Himself to every the soul that seeks Him: I have always shown and proven Myself faithful to reveal Myself to every the soul that seeks My Face - and by the revelation of my Face is Born an eternal security of being to the soul having found Me. Moreover I always stand but an utterance away, and always stand beholding your form and countenance, and no matter what the conversation of your adversity, I will always prove Myself faithful to stand the Sovereign King that ensures that every the conversation of your endurance shall stand to your advantage, I promise I will stand faithful to My divine utterance in Hallowed Scrip that "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. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD."

UTTERANCE 073: IN ADDRESS TO HIM THE PERPETUAL GOD FINDER- DIVINE SKILLSMANSHIP IN FINDING THE FACE OF GOD ALMIGHTY:

Though a man be far from the sight of his neighbour, does it mean therefore that his neighbour stands in-existent? Therefore just because a man sees not the Face of God Almighty with His physical eyes, does it mean that God is in-existent? Nonetheless it remains that is there no conversation of coming unto the finding of the Face of God, has it not been said that "Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon?" Was it not preached that by faith is born the conversation of divine coming and finding God Almighty, as was preached saying "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him?" Is it not true that God Almighty Himself spoke saying "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD?" Was God Almighty not faithful to reveal Himself to Jacob, even God with Whom Jacob wrestled with till the manifestation of divine blessing from standing single man unto standing Israel the Nation and Personal Inheritance of The Living God? Did God Almighty not reveal Himself to Abraham and pronounce the divine blessing of a son of his seed through Sarah's womb in less than a year? Did God Almighty not reveal Himself to Moses by the burning bush, and continuously till then in open sight, as was preached seen and so said that "And the LORD spake unto Moses face to face, as a man speaketh unto his friend?" Did not God Almighty reveal Himself to Joshua as The Captain of The LORD's Host and so pronounce the divine plan unto victory over Jericho? Did not God Almighty reveal Himself to Solomon and stablish to Him divine wisdom more than all men ever having lived? Did God Almighty reveal Himself to Elijah as a still small voice? Did not the Prophets Esaias and Daniel stand in the Court and Temple of God Almighty and see His Divine Glory? Did not the Prophet Ezekiel see the divine Glory of The Living God? Cannot God Almighty reveal Himself to you?!

The utterance of Him The God having concealed His Face from men, the speech of Him The Eternal God The sight of Whose full glory no creature can endure: Did not I reveal myself to all men? Did not I forfeit the conversation of My Divinity to be born among the sons of man? Was not I born and laid into a manger, being wrapped in swaddling clothes? Did not I grow in wisdom and stature among the sons of man? Did not I minister and speak among men till those purposed to worship Me conspired against Me and plotted to My death? Did not I endure the greatest conversation of pain and affliction in Messianic Passion and Crucifixion in open sight before all nations? Did not I arise from the dead? Is not the gospel of Yeshua HaMashiach of Nazareth the sight of the Eternal Face of God Almighty? Who then stands bold to say God is not, when the reality of My Face is before your eyes and My Voice before your ears?

UTTERANCE 074: IN ADDRESS TO HIM IN DIVINE PROCESSING- THE BURDEN OF AFFLICTION TILL TREASURE'S PURITY:

Does it not stand difficult to venture through a valley without perfect knowledge appertaining the divine order unto divine purpose's manifestation, even in that one standing at mountain peak's view holds sight of the journey's fullness, yet one in the valley holds no sight save that of map? Is it not so that divine purpose demands journeying unto the fullness of its manifestation? Is it not so that every the pilgrim stands called unto the conversation of divine procession that then births purpose's fulfilment at processing's conclusion? Is it not so that God Almighty Alone possesses the full wisdom appertaining every the step in divine processing till divine calling's every accomplishment and fulfilment? Is it not divine wisdom that one move in accordance with the divine instruction born of voice of God Almighty, treasuring the Voice of God Almighty above personal sight? Did not The Spirit of The Most High God speak saying "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee?" What stood the mind of Abraham as he journeyed in divine commandment unto the slaying of Isaac his only begotten son of the divine promise, yet when he was about to do so, was there not a great divine blessing pronounced by the angel of the LORD? What stood the mind of a Jacob when he journeyed from Isaac his father with nothing but a staff, though his father stood wealthier than nations, yet in his return was he not the father of twelve tribes, having received the divine blessing to stand the Israel the nation of God Almighty? What stood the mind of Joseph when he was cast into a pit, then sold a slave, then a servant in the house of Potiphar, then cast into prison, but at the end of it all did he not stand the Governor of Egypt that God used mightily unto the preservation of all life? What stood the mind of Moses having lived eighty years without fulfilling clinging and passion unto Israel's deliverance, yet at the age of eighty was he not used to deliver Israel, all being instituted at burning bush's encounter? What stood the mind of Daniel when he was cast into the lion's den (a great pit with thousands of hungry lions), yet on the morrow did he not out of there emerge unharmed? What stood the mind of Shadrach, Meshech and Abednego when they were cast into the fiery furnace, yet did they not therein encounter the HAMASHIACH of God, yet did not they out of there emerge unharmed without single of smell of fire, having received the victory by the HAMASHIACH of God Almighty? What stood the mind of HAMASHIACH during every the affliction and suffering of Messianic Passion and Crucifixion, yet by thus conversation was not stablished divine victory unto life everlasting, even unto all that call upon his Name?

The saying of Him the Source of Divine Sight and Guidance Divine unto purpose's fulfilment, the speech of Him by Whom is ordered every the step of the righteous unto divine callings' every conversation of accomplishment and manifestation: Let it be known that the conversation unto the fulfilment of divine purpose demands that every the pilgrim forfeit every conversation of personal wisdom unto the adoption and reception of the wisdom of God One instruction at a time- His wisdom is not fully imparted but received by following each command respectively and individually, even about how next the footstep- it is for this reason that the wayfarer is called a fool, because the way of holiness is endured only by the wisdom of God Almighty, as preached saying "the wayfaring men, though fools, shall not err therein." The greatest tool unto divine purpose's prosperity is the ability to build faith in divine instruction, having received the grace to endure.

UTTERANCE 075: IN ADDRESS TO HIM PROVEN BY FLAME- THE BURDEN OF PROSPERITY DIVINE THROUGH FLAME'S TRIAL:

Does not every mineral element stand purified by fire? Does not gold stand molten and purged unto purification? Is not silver molten till sight of divine image therein and then the pronouncement of its purity? Is not iron molten and heated and beaten by the blacksmith till its conversation of purity and strength? Is not diamond the conversation of carbon bearing a tetrahedral molecular structure born of pressure and heating at great temperatures within the earth, and so it stands substance strongest even to drilling within the earth- so what was black carbon is transformed into a glass clear crystal? Was it not revealed to Joseph the greatness of the divine call of God Almighty upon his life, even the bowing of father, mother and brethren to him? Was not Joseph then afflicted and cast into a pit? Was not he sold a slave by his brethren unto Ishmaelites journeying unto Egypt? Was not him once treasured of his father above all his brethren unto the wearing of a coat of many colours, was not he sold a servant unto the household of Potiphar? In the act of great righteousness, even in the refusal to lay with Potiphar's wife was not Joseph cast into prison? Yet throughout his journey did Joseph not demonstrate great leadership skills, even as Potiphar's Chief servant and the Prison Warden's most well equipped leader? In less than twenty four hours, was not Joseph transformed, promoted and elevated from prisoner to governor of the greatest super-powering empire in human History? Was not David anointed a king during the days of his childhood- yet when did he receive the kingdom and when did he sit to reign over Judah and Israel? Did he not prove himself in slaying Goliath? Did He not prove himself many times through victories appertaining the wars of Saul? Did He not prove himself by behaving and demonstrating a strength and wisdom beyond all Saul's Chief generals? Did David not demonstrate great capacity even in slaying and collecting three hundred foreskins of Philistine soldiers? Did He not prove himself in playing the harp so skilfully that by it were demons cast out? Was not David pursued of Saul greatly, the man that was to mentor him stood his greatest adversary using all the kingdom's resources in pursuit of David that he be slain? Though David twice had the opportunity, did he not refrain himself from killing Saul, his heart smiting him badly for simply cutting a piece of Saul's vesture, even too slaying the man that killed Saul? Yet at the end of it all, did he not stand the king of Israel and Judah?

The utterance of Him by Whom was stablished the divine wisdom of the journey of every the Son of man, the speech of Him from Whom is Sourced every the conversation of divine purposes as resolved in ancient counsel's determination: Let it be known that no event nor experience in the life of the pilgrim bears conversation of vanity, for all these stand the divine order bearing harmonic unity unto unique respective capacity used of God Almighty unto divine purpose's fulfilment. Every chapter of man's progression bears a unique significance that contributes to stablish a unique maturity in the man, even strength unto the fulfilment of his every divine calling- though the vision is revealed at journey's institution, it remains that there is ever a journey that must be undertaken unto its manifestation, else it would have already been fulfilled.

UTTERANCE 076: IN ADDRESS TO HIM THE BEARER OF DIVINE CAPACITY- THE BURDEN OF VESSEL'S CALLING UNTO GREAT MEASURE OF STORAGE:

Was not man fashioned in the image of God Almighty- even to the conversation of the storage of the presence of God Almighty? Do not devils enter the souls of man without HAMASHIACH therein, even possessing man's soul and stablishing demonic imposition unto the manifestation of certain behaviour? Does not every man stand divinely purposed and called to the inhabitation of God, HAMASHIACH and Spirit in His soul? Does not man the new creature stand one in Whom HAMASHIACH indwells in Him? Is not the baptism and filling of The Spirit the conversation of the Holy Ghost indwelling his spirit? Is not every man called to stand a vessel unto the indwelling of the divine anointing, even the vessel preached of David saying "thou anointest my head with oil; my cup runneth over?" Was it not the divine preaching through the widow that came to Elisha and received virtue unto the storage of oil's continuous outpouring till every vessel was filled, is not this the preaching of the diversities of capacity and ability appertaining infilling and divine nature's and Grace's and anointing's indwelling in soul? Is not the principle of divine nature capacity hold preached of man, even as in how a dam is built unto the storage of water purposed to irrigate lands for crop cultivation purposes, even the building of dams that store water having rained during the rainy season, is not this the preaching of man's calling to stand ever filled with the Spirit unto conversation of divine supernatural God-Sized testimonial manifestations? Does not capacity of storage stand a conversation of proportion appertaining Divine calling and purpose, the greater the calling the greater the capacity and the greater the storage of Spirit, grace and anointing?

The utterance of Him The Eternal Source of Every conversation of divine virtue, the speech of Him by Whose Hand Alone is manifest the standard of God-Sized supernatural miraculous activities and divine testimonies of marvellous wonder far beyond creature's comprehensive capacity: Let it be known that the conversation of divine capacity of storage stands a conversation born of My Hand and divine workmanship, even as I Alone stand the Potter by Whose Hand is Sourced the manifestation of vessel's design and storage capacity- every respective workmanship of vessel's creation being unto the perfect accordance of divine purpose unto divine wills fulfilment and accomplishment as resolved in divine ancient counsel's determination. However I stand the potter capable unto the increase of divine vessel's capacity.

UTTERANCE 077: IN ADDRESS TO THE CHILDREN OF ETHIOPIA- THE BURDEN OF CUSH THE NATION:

The speech of Him the Eternal Source and Proprietor of Every the nation, even Him by Whose wisdom was stablished every the generation of man and every the age of the genealogies of the sons of man: the utterance of Him by Whose breath was formed every the manifestation of man's kingdoms and kindred in country, even He by Whose eternal wisdom in ancient hallowed counsel was pronounced and determined every the line of the seed and nationality by divine virtue encapsulated in man's copulative seed: Though the tribes of seed be many, and though his sons be scattered and divided throughout the land of rivers: it remains that in truth my servant is one nation and Cush is one nationality, for in a short work will I stablish in Him a divine unity that will sound throughout all the earth- for it is by His dispersement throughout all the nations of man that I will use Cush to ignite and labour in my divine anointing in the strength that will consume the nations of his residence unto the divine jealousy of My Glory. Truly he was greatly despised and afflicted of the nations his brethren the sons of man, yet will I be seen upon him a divine light and glory unto the witness of my holiness and the prosperity of My Divine Glory. In My Glory have I looked upon him and redeemed him from every the conversation of his every yoke of affliction and stablished Him Chief in the standard of the witness of My divine redemption manifest in the Dayspring from on High.

It shall stand by my divine anointing that there shall be triggered in the nations of Cush the divine anointing unto a perpetual pursuit of the ways of My holiness, even a heart ever seeking the Face of God Almighty unto the harvesting of nations in the testimony of the rod of my son - Ethiopia shall stand Chief the standard of My righteousness. Cush shall know the divine virtue of God Almighty unto the healing and redemption from every the disease that has ravaged and ravished his land, even in his nation and by his nationality shall be practiced the exploitation of the divine supernatural workmanship of the divine healing virtue of God Almighty in the name of the Son of The Living God. It is in Cush that there shall be made manifest a divine unprecedented prosperity of wealth from the same nations that stood to his affliction and suffering: it is in Cush that I shall stablish and manifest a divine spoiling of nations unto the furtherance of the witness of He rod of My Son raised and erected to the redemption of nations and the salvation of multitudes upon multitudes ensnared in the valley of decision, that they stand in the heights of divine glorious redemption. It shall stand noted and testified that in Cush shall be manifest a divine deliverance from and divine authority over every the devil and principality having stood to oppression and affliction throughout the lands of the tribes of his nationality, for Ethiopia the land of rivers shall never again know the affliction and torment of blood thirsty spirits, and every the devil that has stood against the calling of Cush unto the divine light of God Almighty, for it shall be evident that Cush shall shine and labour in the divine rest of nationality without the divisions of devils planted by the nations his afflictors. In use shall be birthed a divine witness demonstrated in the practice of the Spirit of life: even to the resurrection of the dead in the witness of the atonement of the Son of God, moreover the dead economies in the land of Cush shall be revived by divine virtue. In Cush shall be manifest the conversation of divine peace, even the divine rest and deliverance from the principality of warfare and bloodshed that has for a long time plagued Ethiopia the land of the rivers. In Cush shall be manifest divine joy unto the establishment of strength in the goodness of God Almighty, even divine joy in the presentation of worship's offering that shall far surpass all nations.

Upon Cush have I stablished the divine blessing and ordination to stand Chief in the dispensation of the witness of the Salvation and Redemptive Power of God Almighty The Eternal: Cush shall stand first in nations as the General of The Latter House, for it is the despised , down trodden and esteemed weak that shall champion the divine wisdom of The Living God: the days of Ethiopia's mourning and despair shall be annulled by the oil of Joy- The LORD GOD of Heaven shall bring it to pass.

UTTERANCE 078: IN ADDRESS TO THE CITIZEN OF THE HEAVENLY KINGDOM- THE BURDEN OF HEAVENLY EMPOWERMENT IN WARFARE:

Is not the conversation of majesty and imperialism and monarchy purposed unto the perpetual expansion of the dominion hold ruled by the kingdom's throne? Is not the purpose of the conversation of sovereign government purposed to stand the exponential increase of the empire and military power presided over by the throne of the kingdom? Does not the constitution of majesty stand strength appertaining the grant that can be established by majestic sceptre's stretching forth? Does not majesty stand the construction of the citizenry governed by the throne of the empire? Is not majesty the authority unto the dictation of every the order appertaining the conversations of the empire's treasury? Is not majesty a conversation of government sourced of the wisdom of God Almighty, even as He stood the Eternal King of Heaven before the creation of mankind? Does there in existence stand a kingdom half as strong as that of heaven? Does God Almighty not rule over millions of angels that can each respectively conquer the kingdom of darkness and arrest Satan and annul every demonic activity? Did not the HAMASHIACH of God speak saying "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you?" Is not life everlasting reserved only to the citizenry of the heavenly kingdom? Is it not so that only the citizenry of the kingdom stand the sole respective heirs worthy to the communion of the kingdom's treasury, even the commonwealth of the respective kingdom? Is not the saint both in pilgrimage and life eternal granted divine authority unto the communion and partaking of every the blessing of the heavenly kingdom through HAMASHIACH YESHUA of Nazareth? Is not salvation a conversation reserved only to the heirs of the heavenly kingdom?

The utterance of Him The Eternal LORD GOD OF HOSTS The Great King of Heaven Who commandeers a host of angels innumerable and undefeatable, the speech of Him The Sovereign LORD that bears rule over all being, The saying of Him The Divine Creator and Sole Emperor over all existence: Let it be known that the reception of the Lordship and Salvation of Yeshua HaMashiach of Nazareth stands the divine conversation unto the hold of heavenly kingdom's citizenry. Moreover every divine blessing of the heavenly kingdom stands the order of treasury channelled and dispensed by the cross of Yeshua HaMashiach, even as the HAMASHIACH of God Almighty stands the manifestation of the heavenly kingdom incarnate, even as in Him is the full goodness of God Almighty and the full power and divine virtue of the heavenly kingdom, as was preached of My Spirit saying "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HAMASHIACH."

UTTERANCE 079: IN ADDRESS TO HIM THE BEARER OF THE KEYS OF THE HEAVENLY KINGDOM - THE BURDEN OF DIVINE AUTHORITY UNTO HEAVELY COURTS EVERY PROCESSION OF BINDING AND LOOSING IN PILGRIMAGE:

What in itself stands the key of the heavenly kingdom and what its significance? Is not the key of the Heavenly Kingdom The Divine authority unto the determination of heavenly court's resolute determination and procession appertaining event's manifestation in whatever the conversation of being whether celestial or terrestrial? Is not the revelation of the HAMASHIACH the divine access and grant of key to heavenly kingdom? Did not the HAMASHIACH speak to one having known the reality of His Messianic Divinity saying "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven?" Is not the key of the heavenly kingdom the divine authority of the person of Yeshua HaMashiach of Nazareth? Did not HAMASHIACH speak saying "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That of two or three shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them?" Does not the heavenly court stand the divine authorized institution that bears the determination of every conversation of manifestation in creation in accordance with the outlined will of the Sovereign Majesty of God Almighty? Does not God preside over every matter and receive every the petition and prayer unto a manifestation and hope desired of the presenter of the petition and prayer unto the motion of His Divine Majesty? Does not the heavenly kingdom alone bear authority unto the loosening of an event, even its creation and manifestation unto existence and progressive continuous influence? Does not the heavenly kingdom then bear divine authority unto an event's binding, even its arresting and ceasing that it no longer be and that it no longer hold any influence in existence? Does not then the bearer of the key of the heavenly kingdom hold divine authority unto every the conversational capacity of binding and loosening in every the heavenly court's presiding procession?

The utterance of Him the Great King of Heaven, the speech of Him by Whose permission Alone every conversation received authority unto manifestation: let it be known that by the practice of the heavenly kingdom's key, even bold declaration of faith in the name of Yeshua HaMashiach of Nazareth, does each the pilgrim bear authority divine unto the every the processional order of heavenly court's determinations, both unto the conclusion and annulment of certain matters, as well as unto the release and manifestation of other matters. Moreover the heavenly key stands authority unto the manifestation of divine command in the full capacity of the heavenly kingdom's even to the moving of mountains and to the uprooting and planting of nations by prayer, your faith stands your only limitation (thus build faith by the knowledge of heavenly kingdom and divine sovereign thrones capacity in respective conversations as revealed by the Word of God). It strongly grieves Me that most, if not all, My children die without this knowledge nor practice in testimony: Heaven stands for the prosperity of the pilgrim in his every venture.

UTTERANCE 080: IN ADDRESS TO HIM CALLED THE SAINT OF GOD ALMIGHTY - THE BURDEN OF HOLINESS' REPRESENTATION IN PILGRIMAGE:

What stands the true eternal conversation of saintship? Who stands the appointed of every the saint? Is not the saint each the person redeemed by the blood of the Lamb, and so holy and worthy unto the divine communion of the Lord's Table and unto the inheritance of steadfastness in the coming divine euphoric paradisiac Eutopia of God Almighty the Eternal? Does not saintship thus stand the conversation of the representation of the holiness of God Almighty in every the conversation of pilgrimage and testimony of livelihood upon the earth as a child of God Almighty, even the representation of the divine in every dimension of earthly habitation and interaction? Does not the reception of the salvation and redeeming virtue of Yeshua HaMashiach mean that one stands an ambassador of the heavenly kingdom, in that He stands not an earthly citizen but a testimonial Representation of the throne of God Almighty, where every word and work stands a preaching and doctrine of the order of the Kingdom of The Living God? Does not the sight of the saint stand the sight and representation of God Almighty? Is not every the same the fragrance of the HAMASHIACH of God Almighty? Shall not every saint be judged of God and HAMASHIACH appertaining every the conversation wrought of his body in the standard of the Representation of God Almighty, was it not preached saying "Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of HAMASHIACH; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad?" Shall not all men be judged of the divine appertaining the conversation of what stood the standard of how each man respectively stood the representation of the image of God Almighty, if judgement shall then be so great, how much then shall be stablished divine jealousy in judgement appertaining the divine's jealousy born of the representation of His Holiness and divine nature by the saint in every the conversation, dimension and order of work and word wrought and pronounced in pilgrimage?

The utterance of Him The Eternal God and Judge Jealous about the every conversation of the representation of His Holiness and Divinity, the speech of Him that shall stand the eternal judge of all men ever having lived: it stands a wisdom of eternal truth that every man stands the Representation of My Divine image, and that each My redeemed stands the representation of My Holiness and divine nature, moreover each man shall stand judged. Each saint shall bear respective Messianic Judgement according to the standard of His conversation: to each the faithful shall be stablished divine reward of treasury in life everlasting, but to the unfaithful forfeiture of divine glories according to respective treasury born of labour. Wherefore stand zealously and diligently obedient to that preached of My Spirit saying "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: 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."

UTTERANCE 081: IN ADDRESS TO THE DIVINE HOME SEEKER- THE BURDEN OF PILGRIMAGE AND VENTURE TILL ZION'S COMING:

Was it not pronounced of the patriarchs saying "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God?" Did not the HAMASHIACH of God Himself pray saying "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me?" Did not the Eternal Father speak saying "I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty?"

Did not God Almighty ordain for each His Redeemed a place of eternal habitation in His Divine City saying "In my Father's house are many mansions: of it were not so, I would have told you. I go to prepare a place for you. And of I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also?" Is not livelihood on earth a conversation of journey and pilgrimage to every the saint redeemed by the blood of the Lamb? Does not every man on earth stand in perpetual pursuit by the conversation of his every labour, and is not the City of God called the City of Peace, that is Jerusalem? Is not saintship the conversation unto Zion's coming, even the coming to and arrival at eternal Zion's gates? At salvation's institution is there not a journey instituted, even migration from terrestrial conversation unto eternal hallowed celestial translation, which journey is born of motion about every the conversation of livelihood in perfect accordance with the divine standard expected of testimonial witness in the cross of the Nazarene Carpenter? Is it not so that pilgrimage stands the divine journey preached of the Spirit of God 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?"

The utterance of Him The Divine Destination Desired of Every the Redeemed: Let it be known that every the conversation of the redeemed and pilgrim stands a footstep in His direction Ward his eternal coming. It remains that every man is upon a journey, for time purposed divinely of Me to stand a venture, journey and voyage unto eternal habitation - the habitations Being only two, even

the Divine Euphoric Paradisiac Eutopia of The Living God, and the lake of fire stablished by the divine righteous judgement and eternal wrath of God Almighty. Wherefore are all men upon either the Broadway unto eternal condemnation, or the narrow way unto life everlasting, as was preached and revealed of the Son of God saying "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

UTTERANCE 082: IN ADDRESS TO THE DEAD YET LIVING IN HAMASHIACH- THE BURDEN OF GOLGOTHA THE PLACE OF THE COMMUNION OF SKULLS:

Was it not the eternal wisdom of the divine calling of God Almighty that the calling unto the conversation of pilgrimage in the Messianic Testament as that each the pilgrim stand a bearer of personal cross in Calvary's Testament? Did not Himself the HAMASHIACH of God Almighty speak saying "Then said YESHUA unto his disciples, of any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, of he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works?" Was it not the divine order of sacrifice that each the saint redeemed hold self in eternal consecration and sanctification unto God Almighty? Was it not the divine eternal wisdom of God Almighty that each the saint present himself an offering unto the knowledge of divine salvation, even presenting full self a sacrifice unto God Almighty soul and spirit? Was not each saint called to present body a sacrifice in pilgrimage, that it be applied unto every the conversation of divine purpose of God Almighty, being made by sacrifice the temple, Tabernacle and dwelling place of the Spirit of God Almighty? Was not the pilgrim called to stand the conversation of a living sacrifice of the altar of God Almighty in the resurrection power of Yeshua HaMashiach, did not the Spirit expressly command saying "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service?"

The utterance of Him to Whom it appertains every the conversation of the presentation of sacrifice, the speech of Him The Eternal God to Whom Alone is every the conversation of the Heavenly Altar: whether redeemed or unreconciled I stand the Sole Creator and Only Proprietor of all Being, even as every the conversation of manifestation unto existence was sourced of Me and its continuation of every existence is born of My Divine Sovereign Will Alone. Let it be known that I have called all men unto the consecration and sanctification of divine self sacrifice in the testimony of My Son: the man faithful to this conversation of living divine sacrifice shall stand an heir of life everlasting, but every the man unfaithful shall stand a creature of perdition eternal and condemnation never ending without chance of escape appertaining lake of fire's eternal affliction.

**UTTERANCE 083: IN ADDRESS TO THE PRIESTS OF HAMASHIACH- THE BURDEN OF THE
CONVERSATION OF DIVINE PRIESTHOOD IN PILGRIMAGE:**

Does not every the soul redeemed by the blood of HAMASHIACH stand a priest of God Almighty called to stablish divine atonement and reconciliation of every the conversation of His Being through the atoning, amending and reconciling virtue of the cross of Yeshua HaMashiach? Was it not pronounced of God Almighty that to Him would Israel stand a nation of priests, every being the called unto the burden of the divine order of the Levitical priesthood, even the saying that "Now therefore, of ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation"? Is not Priesthood the purpose of saintship, even the perpetual expanse of the Heavenly Kingdom and the ensurance that every the dominion and possession hold of the colony stands reconciled unto God Almighty through the respective priesthood of the colonizer in perfect accordance with the divine order of the Messianic Priesthood of Yeshua HaMashiach of Nazareth stablished by the divine reconciling virtue divinely granted to Calvary's Cross' eternal erection? Is not HAMASHIACH YESHUA of Nazareth the One to Whom was stablished the divine ordination of High Priest of The New Testament in the degree and height of Melchizedek Priesthood, that through His cross unto God be reconciled every the creature and all creation unto God Almighty: did not God Almighty speak saying "The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek?" Did not HAMASHIACH YESHUA stablish Divine Atonement in Messianic Priesthood as by the sprinkling of His blood upon the heavenly altar? Was there not of God Almighty ordained the conversation of a divine Messianic Judaic Priesthood, which Priesthood bore divine virtue unto the atoning and reconciliation of all men both Jew and Gentile?

The utterance of Him that Alone bears divine virtue unto the ordination of priesthood, the speech of Him to Whom is stablished every the offering and gift unto hallowed conversation of priesthood and sacrificial offering and service: let it be known that the purpose of the pilgrimage of my Redeemed is that through them be stablished the expansion of My Divine Dominion hold in Sovereign Majesty, and that the expanse know the divine atonement stablished of God by cross through the calling of the pilgrim that by His labour be stablished the divine atonement. Moreover through the testimony of the pilgrim must all creation be reconciled unto God Almighty, even as in itself the testimony of Yeshua HaMashiach stands a conversation of divine priesthood, even as the erected Cross of the Son of God was divinely granted atoning virtue and authority unto the divine commissioning of priests, HAMASHIACH YESHUA Alone standing the Chief High Priest.

UTTERANCE 084: IN ADDRESS TO THE TAKER- THE BURDEN OF THE DIVINE POSSESSION BY ZEALOUS AGGRESSION APPERTAINING EVERY THE PROMISE AND ITS BLESSING:

As was instituted in the day of John The Baptist, so it remains that the kingdom of God suffers violence, and the violent take it by force. Does it not then stand that some the divine conversations demand an aggressive zeal unto their manifestation? Did not Jacob wrestle with HAMASHIACH till he was divinely granted the blessing of new Name from Deceiver to the Prince of God, even from single standing to establishment the divine nation held of God unto the eternal heritage and standing as the people of God Almighty? Did not Hannah pray with Zealous affection till the Priest mistook her for a drunkard, but because of her zeal and aggression did the same Priest Eli pronounce the blessing of the LORD unto her conception in womb, and so was born the great prophet Samuel? Does not the taker stand a bearer of the word of God unto the revelatory knowledge of the promise and then the perpetual engaging and pursuing of God Almighty till the divine promise's manifestation, even the manifestation of the hope? Is not the conversation of taking manifest only by divine order of faith eternal- was it not preached saying "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him?" Would not people come from far just to receive their healing by touching the hem of HAMASHIACH's garment in divine faith unto the manifestation of divine supernatural activity to testimonial standing in divine healing virtue?

The speech of Him from Whom is manifest the grant of divine virtue to the aggressive, and the divine blessing to the taker: there stands no divine conversation withheld from any the man bearing his faith and aggression till Hope's manifestation. Am not I a taker? Was not the strength of My taking ability made manifest through conversation of divine faith? Did not I take and manifest light out of darkness? Did not I take all creation and existence out of nothing and inexistence simply by the Word of My mouth? The greatest foundation unto eternal taking in itself is the divine nature, even as by the divine nature is manifest the conversation unto the hold of creative virtue at will, even strength of faith unto eternal hope's manifestation - however revelation and grace stand key unto taking's conversation.

UTTERANCE 085: IN ADDRESS TO THE YOUNG WOMAN- THE DIVINE CALLING TO STAND THE VIRGIN OF JERUSALEM TILL HALLOWED MATRIMONIAL UNION:

In Hallowed Scrip was conversation of virtue spoken saying “Who can find a virtuous woman? for her price is far above rubies. The heart of her Husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her Husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her Husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates:”

The utterance of Him by Whom was stablished girl's calling to virtue, the speech of Him the Eternal Father of the Virgins and daughters of Zion: **VIRGINITY IS IMPORTANT!** Is not virginity the greatest expression of virtue? Does not the white dress signify a virgin bride without blemish but offering her full self unto her betrothed? Is it not a divine calling to stand a Virgin at self's offering? Would not one betrothed and at marriage noted to stand a virgin be stoned according to ancient time 's commandment by the law of Moses? Was not Virgin's blood at consummation in Hallowed matrimonial Union purposed to stand the seal of holy covenant as by flesh's Union unto oneness? It stands that any conversation of fleshly Union out of holy matrimony stands a covenant of strange flesh- even an iniquity strong to eternal condemnation. Let it be known that there is a divine blessing and grace in motherhood that I have ordained and pronounced upon the woman faithful to present herself a virgin into hallowed matrimony, but to the disobedient and rebellious woman a curse about her whoredom.

UTTERANCE 086: IN ADDRESS APPERTAINING THE LORD'S ANOINTED- THE BURDEN OF THE TWO OLIVE TREES THAT STAND BEFORE THE LORD OF ALL THE EARTH:

Was it not a mystery expounded in Hallowed Scrip, saying "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof;" and "Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the LORD of the whole earth;" and "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And of any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and of any man will hurt them, he must in thus manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven?"

So it stands that there are two surnamed The LORD's Anointed, even the two shadowed by the cherubs that covered the throne and seat of mercy upon the ark in both the Tabernacle of Moses and in the Temple of Solomon. These two shall stand Prophets of God in the time of great tribulation, and their prophetic ministry shall stand to the shaking of nations by the divine virtue unto the manifestation of any their plagues at their will in prophetic utterance. Moreover they shall be hated of all nations, even as the world has hated holiness. After their three and a half year ministry they shall be killed by the beast at the possessed Capital of His global dominion hold - (at the time of their death shall nations celebrate and declare holidays of giving each other presents) but after exactly three and a half days they shall be resurrected in open sight and shall be seen ascending to heaven. Immediately after their ascension, there shall be an earthquake that will slay a third of the population in the beast's possessed Capital City.

UTTERANCE 087: IN ADDRESS APPERTAINING THE BEARER OF THE TESTIMONY OF THE KEY OF DAVID- THE BURDEN OF THE TESTIMONY OF OPEN DOOR BY DIVINE SUPERNATURAL MEANS:

Was not the speech of the key of David revealed of My Spirit in Hallowed Scrip saying “And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons;” and “And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name?” Does it not so Stand that there is One the Heir of the throne of David, the Heir of which throne bears the right unto the hold of the key of David? Does not the key of David bear divine authority that in its meeting with a locked door it bears the virtue divine unto its opening, even doors once esteemed impossible to open? Does it not bear virtue to close the door once open? Does this key bear irreversible divine authority save it be applied again, even divine virtue that a door closed by this key cannot be opened, and a door opened by this key cannot be closed? Is not this then the speech of divine breakthrough, even in that the key of David opens doors unto the fulfilment of divine calling in eternal purpose as ordained of divine ancient counsel’s determinate resolution? Is not this the conversation of divine cover, even the closing of doors behind the saint that none else be able to enter and inflict harm but the door stands sealed and impenetrable to force, the sealed door is thus transformed to walls strength by the key of David?

Let it be known that to him that moves in faith even unto situation that demands divine faith, there is a key that creates passageway even to the parting of seas that a nation move through water walls- the manifestation of the activity of which key is stablished by conversation of faith and maturity in communion with the Son of God the Son of David The Sole Bearer of the key of David, even Him Yeshua HaMashiach D’Nzareth.

**UTTERANCE 088: IN ADDRESS TO THE WAYFARER- THE BURDEN OF VENTURE'S PROSPERITY IN
WAY OF HOLINESS BORN OF DIVINE GRACE:**

Was it not of My servant, says the LORD GOD THE ONLY WISE AND TRUE GOD, pronounced 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?" Does it not then stand that there is Way of Holiness? Does it not remain that by the wisdom of the Living God there is a conversation unto divine reconciliation burn of redemption from all iniquity by way of cleansing by the blood of the Lamb? Does it not stand that there was stablished and manifest a conversation unto divine atonement by the blood shed of the HAMASHIACH of God upon the cross, which blood when sprinkled upon the heavenly altar was not of Me declared iniquity's propitiation unto every the receiver of the Lordship and Salvation of the Son of God the full remission each about his respective conversation of iniquity? Did not Him sacrificed upon that altar of His Cross the eternal divine atonement? In Himself is not the HAMASHIACH of God the Way of Holiness, even the only Way, Truth and life by which Sole Way Alone one can come unto steadship before the Father in divine eternal Messianic Reconciliation? Does it not stand that only the receiver of HAMASHIACH is given grant of steadship in the Way, and that those that shall seek prosperity in the Way of Holiness according to their wisdom, the same shall be blinded unto failure, but the humble meek and contrite in heart willing to receive and diligently obey every the divine instruction, the same shall prosper and arrive at Zion's gates worthy to enter thereinto.

Does it not stand that success in the Way of Holiness is Born of the Leadership of the Holy Ghost? Did not My Spirit declare plainly to you in Hallowed Scrip that "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee?" So it stands that those that shall stand the prosperous through Way of Holiness till arrival at Zion's Gates, these same shall be those that stood diligent about growth, strength and maturity about every the conversation of the order of the leadership of the Holy Ghost, even those that honour the instruction of The Spirit unto the manifestation of life everlasting.

UTTERANCE 089: IN ADDRESS TO HIM THE SEEKER OF THE SHEPHERDING OF JEHOVAH RA- THE BURDEN OF THE SHEPHERDING OF FATHER, SON, AND SPIRIT:

Was it not David who spoke in divine wisdom saying “The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever?” Was it not God Almighty that by His divine shepherding delivered Israel His people from Egypt the greatest nation bearing yoke of affliction throughout the History of mankind? Did it God Almighty plague Egypt with great wonders by His rod and by the staff of Moses till the liberty of Israel the assembly of His flock and congregation of the sheep of His heritage? Did not He Shepherd and gently guide Israel the church of the wilderness, even leading and shepherding them as a pillar of cloud by day and pillar of fire by night? Did He not Shepherd and sustain Israel by the bread of Heaven, even manna the meat of angels? Did He not cause rivers to flow out of rocks that they and their cattle have drink? Did He not stablish to them Canaan for a possession, leading them in by way of warfare? Did not God Almighty raise them to a strength of kingdom and majesty great upon the earth, stablishing to Judah and Israel the throne of David upon which throne would come one to sit HAMASHIACH the promised Messiah of God Almighty?

Was not the Son of God manifest upon the earth in number among the sons of man? Did He not suffer till He was nailed to a rod and staff? By which erected rod and staff did not the Son-of God stablish salvation and deliverance from every the conversation of second death's coming affliction and yoke? Is He not faithful to deliver and Shepherd every the soul willing unto the reception of His Messianic Lordship and Salvation? Is not the Shepherding of The HAMASHIACH wrought and stablished at a personal level, even His standing as The Personal Lord and Saviour? Did not HAMASHIACH send His Spirit to lead His Church and every His Lamb at a personal level and too The Corporate level? Is not divine Sonship the conversation of the mentoring leadership and discipleship of the Spirit of God? Does it not stand true the utterance that as many as are led by The Spirit of God, they are the Sons of God? It remains that God is One, and He stands faithful to lead every the willing to stand obedient to every the ordinance and statute of His Divine instruction, for My ways, says the LORD GOD, are the only path unto salvation eternal, and by My leadership and guidance Alone is manifest the inheritance of life eternal. Let each men in pursuit of the divine nature and redemption of soul receive the order of My ways, and arise unto venture in the way of Holiness, in which way not the wise but the humble shall prosper: for only of Me is the wisdom of life everlasting, and only to one that humbled himself to the honour of My wisdom and so receives it in worship shall know life eternal.

UTTERANCE 090: IN ADDRESS TO HIM THAT KNOWS HIS BLINDNESS AND DEAFNESS- THE BURDEN OF DIVINE ACTIVITY UNTO TRUE HALLOWED SIGHT AND HEARING:

Can any man walk right before he first sees that his walking is wrong? Is not the standard of relevant walking established and made manifest by revelation, even eye's divine opening by the divine hallowed workmanship unto every the conversation of sight? Do not most men die without ever having known the conversation of sight and hearing? Is not salvation eternal and inheritance of divine nature born of Lordship's reception in pilgrimage? How can one then receive a LORD that He has never heard of, Whose virtue or capacity the eyes of his spirit have never seen? Do not even the greatest of men die too in search of sight and hearing, for no matter how great their treasury or how noble their devotion to cause, it remains that without sight unto Divine Lordship's reception they stand fuel unto the consuming wrath of God Almighty? What stands the true conversation of sight and hearing? Is there a danger that stands about man's soul, even the peril of eternal perdition Born of man's iniquity and wretchedness before the Eye of God Almighty? Does it not stand that every the soul holding conversation of spot and blemish no matter how small, shall be grounded and ensnared unto eternal perdition? Does not then the sight of damnation move a man unto the pursuit of salvation from the coming manifestation of second death? Does not the spiritual sight and hearing, even the opening of eyes and hearing of ears- is there not manifest hearing by the Spirit about the order of divine redemption perpetually preached of the voice of God Almighty throughout all creation, even the vision of the cross of the Son of God by which sight is manifest open order unto Messianic Redemption from eternal affliction? How then is sight received and how are ears opened? Does not man then need to journey to Him the opener and healer of eye and ear- Who Himself is ever at arm's reach?

The saying of Him by Whom is manifest the opening of blind eyes, the utterance of Him by Whom is manifest the healing of every the form of deaf ears: that men would come in their numbers, for I desire the opening of every eye and healing of every the ear. He that comes unto Me will I heal of blindness and deafness, and in him will I manifest a conversation of hearing in the strength divine unto soul's redemption and eternal inheritance of divine communion. Sight therefore stands the wisdom of God, and hearing the divine understanding in conversation of elevation unto perpetual habitation in the temple of God Almighty- so is sight the revelation of the Face of God Almighty, and hearing the knowledge of His Voice.

UTTERANCE 91: IN ADDRESS TO HIM THAT BOLDLY PRONOUNCES THAT THERE IS NO GOD- THE BURDEN OF HIM THAT WITHOLDS AND REFRAINS FROM DIVINE WORSHIP:

The saying of Him your creator and former, even He by whose wisdom and glorious workmanship you were created, even He by Whose wisdom you stand, is not this He by Whose wisdom you were formed and fashioned in your mother's womb and by Whose knowledge every the conversation of your flesh stands; is not this He that holds your every thought of mind unto your conception of idea and utterance in labour; is not this He that holds every the conversation of your being by His hand and so stablished its change in timeous progression; is not this He that holds your being unto its comprisement of its every faction of being, is not this He that every moment holds the knowledge of every the number and measure of the hair upon your head and each hair its length and form; is not this He that fashioned you and determined every the conversation and purpose of your being in every the season of your life which endures shorter than eyes' twinkling; is not this He that ordained every the day and breathe of your life before your creation and is not this He that determines every the manifestation of your every capacity in its timing in accordance with His will? Have you known how you were formed or how you came into being; have you known the number of your days and the wisdom by which you sucked milk as a babe? Have you known the Wisdom by which you grew and by which your structure is perpetually transformed in age? Have you known the wisdom that has allowed you the gift of lesson and maturity in wisdom? Have you known the divine hold of power unto creation divine and the wisdom unto hallowed purpose's resolution appertaining creation?

There is one Solely by Whose utterance of Divine Strength was manifest every the creature: even Him beneath Whom are all things as the earth and eternal Heavens stand insufficient unto the burden of His Divine Glory, Dwelling in His Eternal Light. There is One by Whom are -all things, Whose Hand holds every the creature and so works to the changing and potterly of the creature's manifestation in timeous change's perpetual order. There is One from Whom are all things, even One from whence every the creature was sourced and drawn out by Spirit's workmanship unto the manifestation of the creature's reality in the perfect accordance of His Divine Word. There is One through Whom are all things, even Him that sits the Heavenly King and so ever bears divine authority unto approval of every the event and manifestation as pleaded and pronounced in the procession of His Heavenly Court. There is One in Whom are all things, even Him in Whom every the creature bears hold of its compositional constitution of being and in Whom alone the existent thing holds its definition of Being and out of Whom is no existence. There is One for Whom are all things, even Him that created all existence unto the conversation of worship's offering to the divinity and beauty of His Divine Glory, all being standing divinely atoned and reconciled in His Son. There is One unto Whom are all, even Him The Eternal from Whom was Sourced all creation and treasury, and so He stands the same's sole Proprietor. There is One of Whom are all things, even as every the conversation of manifestation stands the accordance of the determination of His will in ancient divine counsel before creation and time's divine institution. There is One about Whom are all things, even whether it stands the conversation unto the honour or ignoring of His Name, it remains that the conversation is about Him. There is One after Whom are all things, even as every the manifestation stands a preaching and revelatory reality of the respective mystery of His Divinity. There is One with Whom are all things, even He that holds every the wisdom and knowledge appertaining the order unto manifestation.

There is One, Who Himself is One Being part holds many Divine Expressions of Hallowed Person, Chief Being Him The Eternal Father, Word and Eternal Spirit, yet holds no limitation or partition of Being but is in truth One God, even One Eternal Divine Being the Triune God. I AM that I AM Who Alone Lives, Being not a creature but holding conversation of Divine Life Light without any above Me but the Sole Worthy Proprietor of Worship. I AM THAT I AM that Alone IS, even as all creations stands but a Divine shadow of My Being, but I dwell on heights and Glory exceedingly beyond creature's understanding, before you believe I Was, and I AM whether your eye has seen the proof of My Divinity, and forever shall I Be even after your last breath on this earth.

UTTERANCE 092: IN ADDRESS TO THE TROUBLED OF SOUL- THE DISPENSATION OF THE PEACE OF JEHOVAH SHALOM AND OF HIM THE PRINCE OF PEACE AND KING OF SALEM AND OF HIM THE SPIRIT OF PEACE:

Do not most if not all men die in the pursuit of true eternal divine peace? Is not peace the divine nature of Him YEHOVAH SHALOM Whose Name is LORD GOD OF PEACE? Is not peace the divine nature of Him called The Prince of Peace and King of Salem? Is not Peace the divine nature of Him The Spirit of Peace? Is not the city of Him the Eternal Creator called Jerusalem the City of Peace? Is not peace a conversation sourced of God Almighty Alone? Is not Peace the conversation of perfect wholeness and completeness of being in divine glory without any form or manifestation of lack or want? Is not peace the perfect resting of soul regardless the affliction and adversity at hand? Does not peace stand the conversation of rest in great tribulation without fear, even the resting of soul born of the respective divine nature of God Almighty unto the testimony of deliverance and His divine faithfulness unto divine promise's fulfilment? Does not peace stand the conversation of the Heavenly Kingdom, even righteousness, peace and joy in Him the Holy Ghost? Was it not the conversation of peace in the day that Daniel rebelled against the commandment of Darius and was then cast into the lion's den, even the resting of his soul without fear of Lion's potential harm? Was it not Peace in Shadrech , Meshach and Abednego in the day that they were cast into the fiery furnace without fear of death or harm by flame, being not careful as to how they answered the king Nebuchadnezzar? Was it not the conversation of divine peace when HAMASHIACH YESHUA in Messianic Passion kept perfect silence of being regardless the greatness and number of false accusations pronounced of the Jewish elders against Him? Was it not divine peace when both Paul and Peter pronounced the coming manifestations of their respective deaths for the sake of HAMASHIACH's gospel without fear? Does not peace far surpass all understanding and reasoning of man?

The speech of Him The Eternal LORD of Peace, the utterance of Him by Whom is the manifestation of every the conversation and virtue of divine peace even to soul's rest in greatest depths of being regardless the context and dimension of the adversity: by the erected rod and staff of the Son of God in the LORD's Mount, even in Calvary, was established the divine conversation of a peace strong to soul's waters' resting, even during passageway of venture in the Valley of The Shadow of Death; for there is no season in divine shepherding that stands without a respective conversation of peace, even as My peace is born of the revelation of my Divine Nature and ability and faithfulness about the same promise's divine manifestation. The reception of My peace is simply by Word of faith's utterance in prayer and petition unto peace's reception.

UTTERANCE 093: IN ADDRESS TO THE MOURNER- THE BURDEN OF THE DISPENSATION OF DIVINE JOY:

Have not many stood in great grief and perpetually tormenting despair despite the greatness of their possessions and treasures? Does mammon and terrestrial possession and accumulation stand the order unto Divine Joy's manifestation? Many have sought the conversation of divine joy, yet have they only arrived unto the possession of counterfeit cheer which lasts not long in soul? Is it not true that many the men die without even the slightest knowledge of a small portion appertaining divine Joy's conversation? Has not Satan stablished an order in the world unto the barrier of every the conversation of divine joy? Is not divine joy the conversation of holy cheerfulness and merriness of heart regardless the affliction at hand and the threat of the adversary standing to soul's destruction? Was it not the conversation of divine joy when the Lambs Apostles stood in great cheer about the privilege of scourging for gospel's publishing? Was it not divine joy when Paul and Silas sang in worship in the night after being greatly flogged and wounded for gospel's sake? Is not divine joy the conversation of the heavenly kingdom? Is not divine joy above happiness, even as happiness is born of an occurrence, event and happening that stands reason to rejoice; but is not divine joy an unconditional cheer in soul in spite of misfortune, affliction and promised threat? Is not divine joy the conversation of martyrs celebrating the coming of death the translation from terrestrial habitation unto heavenly kingdom's steadship? Does not divine joy stand a conversation far beyond all understanding? Is not divine joy sourced of God Almighty Alone? Was not the coming of the HAMASHIACH of God Almighty the conversation unto anointing by divine joy?

The utterance of Him The Source and wisdom unto the expression and manifestation of every the conversation of divine joy, the speech of Him by Whose order is manifest the birth of cheerfulness from soul's depths: even as joy stands the eternal order of the divine kingdom, it stands that every the redeemed is called unto the manifestation of unconditional perpetual joy regardless the matter at hand. The true foundation of perpetual joy stands the revelation of the divine nature and Sovereignty of God Almighty, even Him that regardless the matter He is not dethroned but remains King over the matter and at the matter's conclusion He shall be glorified about the manifestation of His Divine redemption and deliverance. Arise unto the conversation of perpetual joy.

**UTTERANCE 094: IN ADDRESS TO HIM THE SEEKER OF LIFE ETERNAL- THE BURDEN OF THE
DISPENSATION OF LIFE EVERLASTING IN THE DIVINE EUPHORIC PARADISIAC EUTOPIA OF GOD
ALMIGHTY:**

Who stands the Eternal Source of life, even Him in Whose self is every the conversation of the life hold of His Divine Person? What stands the conversation of life eternal and what the conversation of communion eternally with God and HAMASHIACH? Is not all the earth but a divine shadow of heavenly life, and is not heavenly life but a shadow of the divine life glory of God Almighty? Who is He that Alone lives, even the Divine life power higher than all forms of life, even Him the Divine uncreated One Whose Glory and life power is not subject to time nor limited to season's progression, being of a higher life virtue and strength? Has any the man proven the wisdom unto life's manifestation, and stands any the man bearing divine wisdom appertaining what stands the conversation of life everlasting according to human wisdom? Is not the wisdom of life everlasting stablished by the conversation of the wisdom of God Almighty? Is not first death a perversion Born of migration out of the divine presence of God Almighty? Is there not a conversation of eternal death, even second death the conversation of eternal habitation in the consuming flame of the lake of fire, which fire consumes the flame of hell? Does not sin stablish death by eternal judgement unto perpetual perdition Born of The Divine sight of blemish? Is there not a book called the book of life? Is there no eternal redemption stablished to Him whose respective name is found in the book of life? Is not life the dispensation of the divine nature divinely granted and stablished unto Shiloh's gathering, even to the communion of the cross of the Nazarene Carpenter? How does one become an heir of life everlasting, what stands he conceded unto life eternal's reception?

The utterance of Him The Source of Every the manifestation of the Spirit of life, even Him by Whose Glory is manifest life never ending: every the recipient of the Lordship and Salvation of My Messiah shall stand an heir of eternal life, even Him that will stand faithful to the habitation and venture in accordance with life eternal's order throughout every the conversation of pilgrimage. Him The Son of God stands the Eternal Lamb Slain before the foundation of the world, even the Sole Proprietor of The Book of life. I have ordained prayer in word of faith the strength of confession unto hold of life in HAMASHIACH. Life everlasting's full institution shall stand at first resurrection, where each the heir shall be translated to respective divine glory unto habitation in the divine euphoric paradisiac Eutopia of God Almighty: even the eternal communion in the knowledge of the Face of God Almighty.

**UTTERANCE 095: IN ADDRESS TO HIM HOLY YET POOR- THE BURDEN UNTO THE DISPENSATION OF
DIVINE SUPERNATURAL SUPERABUNDANT EXCESSIVELY OVERFLOWING PROSPERITY IN THE
PROVISION OF YEHOVAH YIREH:**

What stands the conversation of treasure and economic value? Of Whom is Sourced the wisdom of financial order and economic treasury? Of Whom is the wisdom about creation's valuing of conversation of treasure? Who stood the Creator of Every the mineral and element of great value? Who stands the King of a glorious divine heavenly kingdom flooded with precious gems, which kingdom's streets stands made of God so pure like unto crystal glass? Was not man fashioned unto dominion hold over all terrestrial treasure? Was not Eden purposed to stand man's headquarters unto dominion hold over all being? Was not Eden the place of earth's greatest treasures, was in to said of Eden that "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?" Is there not a conversation of a divine anointing and power of wealth unto the god of great treasury? Is not Him the Eternal God the Sole Proprietor of all treasure in all being, being the Creator of all treasure? Did not Satan rob man of terrestrial treasure hold by man's iniquity?

By man's conversation of iniquity was not there born the curse of poverty - was man not condemned unto bread born of labour and sweat for the same earth? Was not the earth cursed to manifest to man the thorn and brier perpetually? Did not the HAMASHIACH of God descend from heaven to earth unto number among men? In Messianic Passion did not HAMASHIACH condemn the curse of poverty by the wearing of the crown of thorns, the same emblem that stood representation of poverty? Is it not preached of HAMASHIACH, that for this sake He became poor, that ye through His poverty be made rich? The speech of Him The Source of both terrestrial and eternal wealth; the utterance of Him the Giver of Divine Supernatural Superabundant Prosperity: in the Name of The HAMASHIACH of God did I encapsulate redemption from poverty unto divine prosperity purchased by the utterance of the blood of the Son of God that flowed out of His head from the wounds of the crown of thorns that He wore when He was nailed to the cross. Divine prosperity is the right of the Redeemed.

UTTERANCE 096: IN ADDRESS TO HIM UNDER INFIRMITY'S YOKE- THE BURDEN OF THE HEALING VIRTUE OF YEHOVAH RAPHAH AND HAMASHIACH'S STRIPE:

What stood the root cause of the manifestation of the conversation of sickness and from whence came the conversation of infirmity, the yoke of illness, the plague of ailment and the suffering of disease? Does not every the creature formed of God Almighty require perpetual habitation in the medium source of whatever it was created from, even as the fish was made from the water so it needs to dwell in water for the continuation of its habitation? Does not the beast need to dwell upon the earth from whence it was commanded and drawn unto manifestation by the Word of The Living God, if it was placed in the waters would it not drown? Does not the tree need earth unto its planting and growth by root hold in the earth's depths, if it was planted in the ocean's depths would it not too drown and there die? Was not man Sourced of The breath of God Almighty, was He not fashioned in the divine image and eternal essence of the Eternal King? Does not man need habitation in the eternal presence of God Almighty that he know not death or any conversation that is not of the eternal goodness and glory of God Almighty? Did not Moses twice continue forty days without food being sustained solely by the presence and Word of The Living God? Is not then every the conversation of corruption unto man's flesh born of his standing out of the presence of God Almighty? Is not physical death a manifestation of corruption born of standing out of God's presence? Is not sickness in itself a manifestation of corruption manifest of habitation and standing out of the presence of God Almighty? Is not every the sickness an expression of a spiritual creature that plagues the body of the sons of man?

Is there any sickness that cannot be cured by the hand of God Almighty? Is not The Healer the Divine Eternal Nature and Name of God Almighty Him JEHOVAH RAPHAH? Did not the HAMASHIACH of God descend from Heaven unto number among the sons of man? Was not HAMASHIACH scourged and flagged in the conversation of His Messianic Passion? Is there no manifestation of healing virtue by the stripe of HAMASHIACH, even as God spoke of His healing virtue saying the manifestation of healing by the stripe of HAMASHIACH? The utterance of Him The Eternal healer and delivered from every conversation of sickness; the speech of Him the Eternal King and God of Glory by Whom is manifest perfect health without any the form of sickness: in the Name of Yeshua HaMashiach of Nazareth have I concealed divine virtue of healing triggered by faith's conversation, even in the Name of Him The Son of The Living God and in the Name of The HAMASHIACH of God Almighty have I concealed and divinely encapsulated my full virtue unto total health- even in accordance with the prayer and speech of the blood that flowed out from the stripes of HAMASHIACH as He was upon the Cross nailed. Divine eternal health is a right of the saint.

UTTERANCE 097: IN ADDRESS TO HIM ENSNARED IN DEMONIC AFFLICTION - THE BURDEN OF DIVINE DELIVERANCE FROM AND AUTHORITY OVER AND ABOVE ALL SATANIC AFFLICTION:

Does it not stand that even before He has a single enemy, and before any arose and stood unto the defiance of His throne, God Almighty commandeered an army great and strong by angelic hosts strong unto His every command? Did not Lucifer rebel from God Almighty and lead astray a third of the heavenly angelic host? Were not the rebellious faction of angels deformed in their expulsion from the beauty of angelic glory unto the hideous deformation of demonic form? Was not Satan and his every devil expelled unto forfeiture of access and standing in the eternal heavenly kingdom of God Almighty? Was not Satan cast down to the earth with his rebellious demonic faction and divinely forced to make hell the epicentral focal point of his kingdom? Did not Satan stand the serpent that led man unto the conversation of iniquity and so steal the dominion hold of man over the earth? Is not Satan the god of The world and the Prince of the air, is not the world an expression of the satanic kingdom? Did not Satan stablish an order of demonic principalities and powers each respectively above a nation, even the labour unto oppressive dominion hold over all the earth nation by nation respectively? Did not then devils practice the conversation of affliction hold over man even to the possession of souls by devils, even the habitation of devils in men? More over does it not stand that of Himself Satan and his dominion hold no peer, and so the practice of satanic craftsmanship unto the manifestation of strength born of abominable combinations of creatures? Yet does it not stand that there is a divine eternal virtue that far excels satanic craft? Was not the excellent divine virtue practiced of Moses by his rod in swallowing the serpents of pharaoh's magicians, moreover was there not a point that they stood unable to counterfeit the miracle of Moses and acknowledged the excellence of divine virtue saying to Pharaoh that this is the Finger of God? Were not Pharaoh's magicians rendered unable to stand before Moses because they too were under the affliction of the divine plaguing?

Did not the HAMASHIACH of God die and go to hell a prisoner and captive of Satan? Did not all hell celebrate and rejoice about the captivity of the Spirit of The Son of God? Was He not mocked and cast of devils unto the bottomless pit unto the suffering of all pain? Did not HAMASHIACH then begin to transform into the form of His Divine form of eternal glory? Was not all hell blinded by the divine flooding of His light and was not every devil including Satan paralyzed to the floor unable to stand in the power of His Divine Glory? Did HAMASHIACH not then triumph over Satan and all hell in crushing Satan's head and taking the keys of death and hell? The Speech of Him The Eternal King of Heaven Whose Power is above all other powers united, the utterance of Him that knows no conversation of weakness and stands divinely incapable to suffer defeat: by My Hand did I stablish the Name of My Son above all other Names, even unto the divine authority of the pulling down and uprooting of demonic principalities and powers by the pilgrim; too by the divine it turned of the Name of The HAMASHIACH of God is manifest divine virtue and authority over Hell unto pilgrim's exercise of divine empowerment of pilgrimage, even to the casting out of devils and chasing away of Satan himself that he run like a dog fleeing with its tail between its legs.

**UTTERANCE 098: IN ADDRESS TO INIQUITY'S BEARER- THE BURDEN OF WITNESS UNTO
RIGHTEOUSNESS, DELIVERANCE FROM JUST PERDITION:**

What stands the conversation of sin, what stands the order of trespass, what stands the practice of transgression, what stands the conformation of iniquity? Does in not stand that sin stood arrows deviation from the target to the which it was shot, does it not then follow that iniquity stands the conversation of any the manifestation of conversation that is not the divine's will, even the deviation slightest from the divine expectation and purpose of Him the Eternal Creator? Was not sin born of serpent's heart, even Him that sought to stablish Himself God and so stood expelled out of the heavens because of the wickedness of his heart? Was not by the serpent manifest a temptation to woman and man by which conversation man fell from the knowledge of divine glory as by his disobedience? Was not by sin of first man stablished the order and conversation of sin by his every son, even the corruption of being unto hold of sinful nature appertaining his every generation and genealogy encapsulated in his copulative seed? Does not then sinful nature lead to sinful work, do not even babes stand the evidence of sinful nature by practice of disobedience of parental instruction without a leader or instructor unto the conversation of disobedience? Does not sinful work lead unto divine judgement, and by judgement is not stablished the conversation of condemnation eternal about blemish by transgression's hold? Is not sin then the order unto death eternal, even second death in the eternal affliction of the flame carrying the fullness of the wrath of God, even the flame strong to consume hell's flame? Has not every man sinned and so stands the heir unto eternal condemnation?

Was not the HAMASHIACH of God The LORD's Anointed born not by man's copulative seed but by Spirit's divine workmanship in Virgin's belly? Was He not free of corrupted sinful nature? Did He not live and grow thirty years without a single the manifestation of iniquity? Did HAMASHIACH not overcome every the conversation of satanic temptation and so stand victorious over all temptation? Did HAMASHIACH not die in the sinner's place, that the sinner receive the eternal salvation of His place? The utterance of Him The LORD of righteousness, the speech of Him able unto the pronouncement of pardon from sin and iniquity's every conversation: even as I in hallowed Scrip spoke 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:" so it remains that every the son of man repentant in the reception of the salvation and Lordship of the Son of God shall I pardon from his every sin and he shall stand an heir worthy to the knowledge of the eternal glory of God Almighty, even the communion of divine life everlasting.

UTTERANCE 099: IN ADDRESS TO THE WORSHIPPER IN SONG- THE BURDEN OF PRAISE AND DIVINE EXALTATION IN THE SONG OF THE LORD:

Who stands Him the maker of sound, and by Whose wisdom was every the conversation of symphonic harmony manifest? What stands the purpose of the song and to what intent was stablished melody and harmonic rhythm? Does it not stand that every the song and every the conversation of melodic harmony is sourced of a spirit- is it not so that every the song bears the strength unto unity and oneness with that spirit from whence it came and was stablished? Is not the song conversation of covenant approved between the source and hearer, is not the song the demonstration of covenant of worship about the honour of the God magnified by the spiritual source of the song? Is it not so that at the beginning there stood one the song and Divine order of worship in presentation of melodic harmony? Was not Him the Creator magnified in the song, which conversation stood the sole expression of worship, even the Song of The LORD? Is not worship the conversation of the divine preparation of a throne upon which God Almighty descends to sit upon? Yet is there not another conversation of song born of God's enemy unto man's ensnarement eternal? Was not the devil once Lucifer Chief appertaining every the conversation's order of practice in the Song of The LORD? Would not Lucifer sound the harmony of The Song of The LORD upon which harmony would God descend from His Eternal Heights as Lucifer sounded and bore the divine presence upon his wings till it descended onto the throne, which Glory he would then cover with his wings in the Song of The LORD? Is not worship a tangible and visible offering in Heavenly places? Does not the Song of The LORD bear conversation of strength unto echo beyond eternity's furthest aeon?

The utterance of Him The Source of Divine Wisdom unto song's presentation and melodic harmony's conversion, the speech of Him the Creator of The Song that it stand unto the presentation of worship in the honour of His Divinity: Let it be known that song was made and divinely purposed and anointed unto the conversation of worship's presentation and for that sole purpose Alone was it of God created and established. Moreover to Me is worship a throne that descend upon and sit unto divine judgement's favour to the advantage by Whose lips and hands the song of worship is established. Let it be known that there is an anointing of divine grace by which one can perpetually grow in skillsmanship unto worship's presentation in divine excellence of harmonic and melodious Order stablished by both lip's singing and hand's instrumental playing- nonetheless the state of heart is of God valued above sound, for many stand skilled yet their utterance is that there is no God, some even daring to stablish the Song of The LORD without true honour unto Him the LORD of the Song.

UTTERANCE 100: IN ADDRESS TO ALL CREATION- THE BURDEN OF WORSHIP THE DIVINE PURPOSE AND CALLING OF ALL CREATION:

In truth what stands the conversation of worship? What stands the conversation of acceptable divine exaltation? Is it not so that many pronounce themselves worshippers, yet their every conversation stands abomination before God Almighty? Is worship the conversation of standing in assembly and gathering in holy convocation without honour unto God save in assemblies conversations and gatherings order? Is worship simply the conversation of song and dance? Do not many men present themselves only in gathering yet they retain hold of their lives and every conversation of being without seeking the divine appertaining every the conversation of being? What stands the expectation of God Almighty about conversation of divine purpose, what stands the divine order about purpose of being? Is worship simply the conversation of mammon's presentation- what then stood the conversation of honour about Abel's sacrifice above that of Cain- was not respect stablished according to excellence of offering in heart's order? Is not worship the state of man's heart above the greatness of the offering he presents, too above however beautiful the symphony and harmony of song he sings in the honour of the Eternal God? Of whom was born sin and corruption by reason of transgression, trespass and iniquity, was not Lucifer the beautiful morning star that led all heaven in the song of worship unto the manifestation of the presence of God, yet the same once esteemed leader of worship in song became the first unto the dishonour of God Almighty in the leading of a treachery strong to the expulsion and demonic corruption and deformation of a third of heaven's angels? Can God be bought or bribed- can a man buy the divine favour of the Eternal King Whose gold is clearer than earth's finest crystal?

The utterance of Him The Eternal God of Heaven, the speech of Him Who Alone stands worthy of worship, being the Sole Creator, Proprietor and Sovereign ruler of all being in creation's full grasp by the greatness of His hand: even as I spoke in My word saying "Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in thus, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD:" so it stands that the conversation of true worship in Spirit is not the greatness of treasury's presentation or song's conversation, but the heart broken and humbled before God Almighty. I shall receive only the worshipper Whose conversation is Born of soul's depth unto a perpetual faithfulness in secret about every the diligent order of worship's presentation, that of the fall short in stablishing honour unto Me his God, then let it be of that in his hand and not a shortfall of that in his heart.

UTTERANCE 101: IN ADDRESS TO THE GOD SEEKER- THE BURDEN OF HIM HAVING FULLY DEVOTED HIMSELF UNTO THE KNOWLEDGE OF THE FACE OF GOD:

About the knowledge of Him the divine glorious in every the conversation of strength and might without limitation, about the communion hold with Him the Only Wise Eternal God glorious in Holiness unto the manifestation of wonders far beyond creature's comprehension and understanding: there stands one faithful and intent about the pursuit of the heat of God Almighty, even one the man after His own heart. There stands one that knows no peace without the presence of God, even in the faith that the divine presence stands the sole conversation of significance. There is One ever diligent and faithful about the Zealous pursuit of the seeking and finding of the presence of God Almighty; there is one faithful to follow every the conversations the divine protocol about the finding of the Face of God. There is One strong in the conversation of faith about the glory and Face of Him The Eternal God Who knows no conversation of limitation or restriction- which faith is the foundation of the finding of Him the divine as without faith it stands impossible to please Him the Eternal proven faithful unto one believing He IS and that He reveals Himself to them diligent in the seeking of His Face. There is one that treasures every the conversation of communion with the divine above his value of his every breath of life - there is one that has concentrated his secret life to stand the perpetual pursuit of the face and divine glory of the Almighty in every the conversation of hallowed fellowship and every the order of holy communion. There is one that has stablished the divine presence of the Almighty to stand the foundation of peace, that has treasured the divine glory of the Eternal God to stand a treasure beyond every the terrestrial treasure and carnal conversation of earthly treasure. There is one that has found and determined the presence of God to stand his strength, shield of divine supernatural cover and divine promotion and perpetual exaltation.

The speech of Him the Eternal God Whose eternal Triune Hallowed divinity and glory is founded in the divine Triune fellowship of the Almighty; the utterance of Him perpetually faithful to reveal Himself every the seeker: even as I Hallowed scrip spoke saying "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you:" so it stands that I shall stand faithful to reveal Myself to any willing to find me in full hearted pursuit - for an not I found in the secret place, and there stands the invitation unto divine communion with Me in soulful fellowship stablished by the divine unctioning of My Spirit. So shall the seeker ever know My presence and power in the fullness of My glory.

UTTERANCE 102: IN ADDRESS TO HIM WISE TO APPLY DIVINE GIFTING UNTO GOSPEL'S FURTHERANCE- THE BURDEN OF HIM THAT CONSECRATES HIS ABILITY UNTO ALTAR'S STANDING:

Who stands the Eternal Source of Divine Gifting's conversation? What stands the conversation of wisdom appertaining gifting's divine purpose- to what end is the hold of divine skill? Does not the pilgrim's every conversation stand the divine calling unto gospel's furtherance? Moreover is not the divine gift a tool unto the revolutionization of all the earth by the gospel of the Son of God? Is not divine gifting the calling of faithfulness appertaining gospel's prosperity in all nations? In truth it stands that the gift is credit of God Almighty unto the manifestation of the excellence of His divine will- every the conversation of His will being the witness of the erected rod upon which was raised the Son of Man: so shall it soon be seen that the bearer of eternal treasury in greatness of divine euphoric paradisiac Eutopia in the life everlasting communion, shall stand him that was faithful unto the perpetual development and exploitation of every the conversation of divine gift in the testimony of the Yeshua HaMashiach. Even as only divine gift stablished steadship before men many, and room before men great, so shall Him strong in divine gifting stand opportune unto the harvesting of nations in the Messianic Witness- moreover greatest portion of eternal treasury is born of perpetual labour in divine gifting unto gospel's furtherance- whether gift can be used to gospel's direct publishing or used as conversation of gains unto monetary seed's sowing in the gospel of HAMASHIACH unto the same's effectual fervent publishing in accordance with divine eternal standard. Does not the conversation of divine gifting stand a calling of eternal unto gospel's furtherance, so in itself is not the gift divinely purposed to stand eternal living sacrifice in perpetual speech and labour unto the revelation of the Son of God in creation's every sight and in all the gift's conversation? The abused of the gift shall receive just reward, but the one faithful in talent's exploitation builds great treasury that shall speak beyond eternity's furthest aeon.

The speech of Him from Whom is divine wisdom unto gifting's order and exploitation, the utterance of Him Jealous about every the conversation of the gift that he lends: soon shall the time come that in judgement each man bear account of every the conversation to which he applied his gift: for is not the gift sourced and subject to the throne of the Almighty and to the eternal will of the Most High. The acceptable conversation of gifting's use before Me shall be The Testimony of faithfulness appertaining gifting's devotion, consecration and sanctification upon heavenly temple's eternal altar.

UTTERANCE 103: IN ADDRESS TO HIM WHOSE BUSINESS IS STEWARD'S WELL BEING- THE BURDEN OF HIM WISE TO MINISTER UNTO THE SERVANT OF GOD AND HAMASHIACH:

Can God be seen among men, can man endure the knowledge of the Face of God Almighty? Can man endure steadfastness in the fullness of the divine glory of God Almighty- did they not fear greatly at the sight of the consuming fire of the Glory of the Voice of God Almighty, though it was far high in the mountain? Can any man endure the knowledge of the Voice of The Living God- did they not seek Him to refrain from speech in fear of death by the terror of His Holiness? Does not the servant of God stand the representation of the throne of God Almighty? Does not the servant of God stand the authority of the Eternal God? Does not the servant of God stand witness that the preaching of the servant of the HAMASHIACH of God stand the Word of God Almighty? Is not the servant of God the representation ambassador of the Heavenly Kingdom? Is not dealership with a servant of God dealership with God Almighty Himself? Is not revelation of a true steward of God a conversation of sight divinely established by the Hand of God Almighty, even the revelation unto report's belief in the revelation of the armour of God? Does it not stand that ministry to the servant of God stands the presentation of worship's offering before God Almighty? Is not the steward the Representation of The Person and Authority of Yeshua HaMashiach? Let it be known throughout the earth that every the conversation of dealership with the servant of God stands the conversation of dealership with Him the God of The servant, even that honour of the Steward of HAMASHIACH, stands the conversation of honour unto the HAMASHIACH of the Steward.

The utterance of Him from Whom is established the calling- the speech of Him from whence stands the conversation of stewardship in Messianic Ministry: He that stands a blessing to my Steward forth service unto Me, and He that prospers My Steward shall in no wise lose His reward both in the days of His pilgrimage and in eternal habitation's treasure- for there is no greater order unto possession of both terrestrial and celestial treasury than that of seeking the well being to My steward and the sowing of seed thereto: was not the widow of Zarepath sustained miraculously in a famine because of her service to Elijah, was not the Shunammite woman's son raised from the dead because of her ministry to Elisha? It thus stands that all the earth and creation by My Hand, even all being, know that the order unto the miraculous provision of God Almighty is Born of service to the servant of God and ministry to the Steward of HAMASHIACH- there is no greater order, for it is ministry unto Me.

UTTERANCE 104: IN ADDRESS TO HIM WISE UNTO DIVINE TABERNACULAR ESTABLISHMENT- THE BURDEN OF HIM ENLIGHTENED UNTO GOSPEL'S FURTHERANCE:

Does not every man leave the earth without hold of any the conversation of the earthly treasure he accumulated? What profit stands to earthly treasure's labour, even in that every the action and labour about earthly habitation and terrestrial treasury does not endure unto conversation yonder the grave- what then is that conversation of profit unto purchase of eternal paradisiac habitation and the treasury therein, for no work and labour holds strength unto standing with man in the moments of breath's return from whence it was sourced? No matter how great he stands, can any man hold conversation appertaining propriety of his soul? Knowing not how it came to be, knowing not whither it goes, knowing not what in truth it is and what stood the wisdom of its design, can any man claim his soul? Who then stands the proprietor of souls? Yet it remains in truth that there is a labour man can carry through the grave- there is a divine order of wisdom that man can apply unto harvest and great perpetual conversation of treasury unto greatness in eternal paradise: there is in truth a wisdom and order unto purchase of life everlasting. It has stood the wisdom of Him The Eternal Excellence that there stand a conversation of life everlasting's purchase in pilgrimage, even the currency of salvation and divine redemption and faithful livelihood therein, was it not His wisdom that reception of grace in faith manifest the purchase in the steadship of The coming divine euphoric paradisiac Eutopia of Him that Alone stands the Eternal God. Does not the builder of the divine tabernacle stand one whose every treasure and seed into the same's eternal harvest of rewards greatly multiplied in the harvest and reward of divine treasury granted Voice and strength beyond eternity's furthest aeon.

The speech of Him the Eternal Saviour, the utterance of Him Alone strong unto divine redemption, the saying of Him Faithful bro stablish just reward and recompense perfected in the eternal glorious wisdom of His judgement: him the labourer in the LORD's harvest, even every the faithful in diligent labour unto gospel 's furtherance, both the preacher and sower of Money unto gospel's furtherance shall bear equal reward, even as every man bears divine calling unto divine enlightenment in the eternal gospel. Behold, I have myself granted gospel labour the conversation of treasury and riches beyond the grave, moreover the standard line of eternal greatness in rank of the divine majesty, glory and treasury in the divine euphoric paradisiac Eutopia, the determination of greatness therein stands the standard of gospel labour's furtherance, even perpetual working unto Messianic Testimony's prevailing furtherance.

UTTERANCE 105: IN ADDRESS TO HIM WHOSE SAYING IS THAT TIME ABOUND- THE BURDEN OF HIM IGNORANT OF PILGRIMAGE'S DURATION:

There is One Who stands the eternal and older than time and wisdom, even Him by Whose Hand was time created that it stand progression's measure and manifestation appertaining every the motion of change; There is One The Eternal Who knows neither beginning nor end appertaining the divinity of His Being, even as He stands The God worshipped of time, for is He not time's creator? There is One Who knows neither the limitation of time (that every His work stand unto the manifestation of timeous convenience, bearing power only in the moment), nor subjection unto moment, His every work bearing power eternal unto voice before its manifestation, and an echo of Him divinely granted strength of echo beyond eternity's furthest aeon. How great the foolishness of man believing time abounds, leaving worship to the morrow ignorant that the morrow never comes. Is not the breath of man like the wind and breeze, which today moved but tomorrow is not found, or as water seen in a puddle that today sits but tomorrow is not therein found? Man stands but a creature of yesterday, and his days so finite in number, yet to his breath that stands not long, was it of God given strength unto determination of eternal habitation as in divine judgement. In truth time doth not at all abound, for the death of man is at hand, and so his breath is returned unto Him from Whence it came, and His Spirit tried by Him Who fashioned the same. There stands only one wisdom about time's use, even one wisdom about time's application, even as to time alone can salvation arise and redemption stablished, for after time there stands no longer the grant of deliverance from judgement's hold: let it be practiced in all the earth the seeking of the Face of the Almighty, and let it be stablished and wrought throughout the earth the calling upon the Name of The Most High.

The speech of Him The Most High, The utterance of Him the Almighty from Whom is the lengthening of time: in itself did I create time the witness of war- for there stands so strong a deception of man walking knowing that he stand at cliff's edge and the only way there after is down. Moreover let every the man know that His breath is but a vapour without strength unto endurance, yet by it stands the authority unto eternal habitation and reward appertaining life everlasting- for this cause was time given, even the order of holiness in witness and harvest that all they return together in divine redemption born of obedience in pilgrimage, even as the voice of the Lord is given to all that pursue His will perpetually about the time.

UTTERANCE 106: IN ADDRESS TO EGYPT-BABYLON-SODOM-TYRE-JERICHO- THE BURDEN OF THE CITY OF THE CONFOUNDED:

There she sits the mother of all the world's conversation of abomination, even Sodom the mother of every the practice of lasciviousness: Babylonia, the mother of blindness unto eternal condemnation; Egypt, the mother of demonic craft and satanic sorcery; Tyre, the mother of the worship and exaltation of devils unto perdition's eternal yoke. All her inhabitation stands the conversation of eternal damnation's inevitable yoke- her every practice being defiance appertaining the righteousness of God Almighty: even the practice of abomination beyond description, so she stands justly worthy of destruction by the fire of God Almighty, even the fullness of the wrath of God. Has she not drunk the blood of the saints and servants of God? Is not her every labour unto the death and destruction of the LORD's Redeemed? Is not this the city wherein the Son of God was crucified? Is not the work and purpose of Babylon to stand the persecution of the saints of God and the tribulation of all the redeemed, even the labour in satanic zeal unto the confusion and deceptive illusion about every the conversation of the faith of The Son of God? Is not wickedness the God of Babylon, have they not in her built a temple unto the worship of wickedness? Though she seem beautiful and glorious to man, even the mother of all the trade and economic order of mankind, does it not remain that she shall be utterly wasted? Has she not taught the nations the conversation of her fornication and the order of her treachery against the divine commandment? Believing she has snared many, she realizes that her own trap shall stand shackles to her feet and her own devices shall stand the trap and peril of her being, for ten fold shall her judgement be swiftly stablished unto the knowledge of the wrath of God, even the grievous pain beyond imagination.

The speech of Him the Eternal judge of every the city of man, the utterance of Him by Whose word shall stand sentence of every the city according each to her works: Let all my people come out of her, and let the redeemed stand far from her, for behold it shall be seen the rain of a fire unlike no other strong to the consuming of her every inhabitant, merchandise and tabernacle: them that stand with her stand the worshippers of wickedness, and they that have moved with her stand the enemies of God that shall meet His wrath by the His instruments of war. For behold how t hat in a short space shall be manifest her destruction and the grief of every her inhabitant is at hand - her that stood once the glory of nations shall be made naked and spiteful before all creation. In one moment shall the mother of wickedness stand barren without children, her every inhabitant laying a corpse unto the fullness of fowl's belly and vulture's consumption.

UTTERANCE 107: IN ADDRESS TO THE GRATEFUL- THE BURDEN OF THE COMMUNION AND ORDER OF THANKSGIVING:

There is a divine wholeness manifest of thanksgiving unto Him The Eternal King, for is not the presentation and offering of thanks the worship and acknowledgment unto Him by Whose Hand was manifest the testimony? What does it matter to give thanks, what stands the significance of thanksgiving's communion order? Why need lips utter thanks about the miracle, and what need-tongue honour God about the working of His Hand? Is not divine miracle's perpetuation established by the conversation of thanks in honour and worship unto Him by Whose Hand the miracle was wrought? Is there not a divine blessing unto him faithful to exalt the name of The Lord about the motion of a His Finger to marvel's manifestation? Should not every the Son of man offer thanks about his life unto existence? Should not him having known the salvation and redeeming virtue stand in perpetual offering of thanks, even as it stands a conversation granted of few? Should not one healed by the healing virtue of YEHOVAH RAPHAH stand in preservation of thanks, even as few have known the restoration of health by the Hand of God? Should not one redeemed from demonic oppression and satanic affliction stand grateful about authority over devils in the name of the Son of God? Should not one granted the divine prosperity born of the Hand of The provision of God Almighty stand in thanks, even as many the men die of starvation? Should not one standing the recipient of life eternal stand in giving of thanks, even as most men bear portion unto eternal perdition? Should not the bearer of the Peace of YEHOVAH SHALOM stand in giving of thanks, even as many rich die without peace having killed themselves? Should not the bearer of joy stand in giving of thanks, even as many great men of the world die in grief and depression?

The saying of Him the Eternal Source of Every good conversation of divine goodness, even the utterance of Him Alone from Whom is the procession of every the conversation of blessing and miracle unto receiver's eternal advantage: Let it be known that thanksgiving stands a conversation of tangible offering in heavenly places unto entrance and steadfastness before the throne of God, even as entrance through heavenly temple's gates is established only by thanksgiving's sacrificial presentation and offering. Moreover thanksgiving stands the conversation of the acknowledgement of the divine working and so Glory to God Almighty by Whom the conversation of goodness was manifest, even as He stands the sole eternal Source of goodness- so glorification and worship unto miraculous manifestation- was not thanksgiving established of God unto perpetual breakthrough, even too thanksgiving key unto breakthrough by thanksgiving in advance.

**UTTERANCE 108: IN ADDRESS TO THE BEARERS OF FALSE RELIGION- THE BURDEN OF THEM
WHOSE WORSHIP STANDS THE PRACTICE OF DEAD WORKS:**

It has been said of Him the Divine that if the blind leads the blind, the two will fall into a hole: should not a blind man know the distinction of leadership with sight and leadership in conversation of blindness? If there is any man strong and mature in the knowledge of leadership and guidance, is it not the blind man having been led every the step of his life? Should not the true seeker of the Face of God Almighty come to the knowledge of true worship's order? Does not His word suffice to establish divine guidance unto the seeker till his soul's rest and refreshment in true worship acceptance before God Almighty, even the knowledge of the divine peace that can only come of the Hand of The Almighty? Yet this people is a people of greed or in pursuit of holiness but rather in laborious pursuit of lust's satisfaction, not knowing that the end of this deception is the grave, and the destruction of thus leadership is perdition eternal. There is a God ever faithful to reveal Himself unto the seeker of His Face, the conversation of which divine communion is established by a practice born of an insatiable hunger unto the true experience of his presence and holy person without intention unto carnal satisfaction or prosperity and possession of world's treasure born of craft's practice, but the knowledge of the power of God Whose kingdom was divinely encapsulated not in word but in power. There stands One ever awaiting to reveal Himself to the seeker of His Face, even the God never far from any man even as the distance between God and the seeker is only the distance of the utterance of the seeker's word in search born of heart's depths.

The speech of Him The Living God Whose divinity far excels creature's comprehensive ability, the utterance of Him Whose form stands a glory that no creature can stand the full revelation of: whom is it that they seek, and which God do they stand in ascribing honour, for My ways have they not known, and My wisdom have they not heard. Who stands saying I have not spoke, yet every the utterance is Born of my wisdom and every the speech unto the revelation and knowledge of My glory: he that seeks God and Truth, even he that seeks the knowledge of Him the divine of Whom alone is the wisdom unto enlightenment and divine illumination and inspiration- even the conversation of spirit's healing, resurrection and refreshments unto rest and peace in divine joy throughout while being. It stands the divine that every man stands the called unto the Way of His holiness, and so the calling to overcome deception, even as Divine conversation is affirmed in spirit by way of soul's resting in holiness- even the manifestation born of utterance and speech in the communion and fellowship between God and man without craftsmanship but the simplicity of divine order appertaining word power.

UTTERANCE 109: IN ADDRESS TO THE HYPOCRITICAL- THE BURDEN OF THEM WHOSE LIVELIHOOD IN SECRET CORRESPONDS NOT UNTO THE CONVERSATION AND ORDER OF HOLINESS:

Is not the Salvation of God Almighty a divine eternal redemptive order unto holiness in all conversations? Does not the burden of the Messianic Testimony stand a conversation of sanctification throughout personal being? Stands there anything that can be His from the eye of God, is there any the manifestation withheld and concealed from the knowledge of the Almighty? Is not every the mischievous thought of Satan before Him? Who then can claim wisdom unto matter's concealment from the Eye of the Almighty? Did not the blood speak to the Almighty though Cain considered himself having rendered the deed of Abel's slaughter in secret? Did not the three the sons of David die according to the Word of The LORD, which David acted in adultery with a married woman and then slay her Husband in secret, yet because of his act in secret, even his transgression, was he rewarded open shame by his son laying publicly and sun-openly with his wives and concubines? Did not Saul the king die in his disobedience as a man anointed of the LORD, even in the same day together with his sons? Can there be the withholding any the conversation from the wisdom and knowledge of the Most High? Did not Gehazi in secret demand reward from Namaan the Syrian, and because of this secret was upon him manifest the curse of the Leprosy of Namaan? Why then do men defy God, believing that He will hold no knowledge appertaining the transgression in secret wickedness, as if there is any the portion of blindness to His Eye, even as there stands no conversation that is not wrought in nakedness and openness before the knowledge of Him The Word and Son of God? Do men know not that God is found in the secret place, how then do they run to sin before the place of the habitation of God Almighty, even the place divinely purposed, ordained and sanctified unto conversation of divine communion?

The speech of Him the Omniscient before Whom stands the manifestation of every the conversation of event's occurrence, even Him the wise the manifestation of creature's every event standing the perfect accordance of His divine will pronounced in Ancient Divine Counsel: Him that is pure, let him be pure, and him that is unclean, let him be unclean for behold, he that has claimed cleansing Born of divine virtue, yet has secretly moved in a livelihood unacceptable and abominable before God Almighty, the same shall know greater affliction and greater death in second death's eternal perdition and ensnarement by flame strong to the consuming of hell's fire.

UTTERANCE 110: IN ADDRESS TO THE DECEIVERS- THE BURDEN OF THEM PREACHING A FALSE GOSPEL:

Is not the reality of the fullness of the virtue of the name of The HAMASHIACH of God manifest by the simplicity of utterance in faith? From whence come these bearing craft unto miracles in the name of HAMASHIACH? Is not Satan the source of craft in that of Himself he holds no power unto a manifestation in simplicity? How strong then the deception? What gospel is this that honours not Him The Son of Righteousness? What gospel is this that stands not in accordance with the divine mystery of Godliness: was not the woman deceived of the serpent unto lust? Did not Adam sin before God and so the corruption of every the generation and genealogy of his copulative seed by sinful nature? Have not all men sinned before God but way of practice of sinful work Born of sinful nature, even the lying and thievery practiced of a child without a teacher but only nature? Shall there not be manifest condemnation eternal in second death's inextinguishable flame and never dying worm, even the judgement of God Almighty at sight of sinful work in each the person's respective life record? Did not Eternal law pronounce divine grant of redemption by Messianic substitution appertaining wrath's endurance by Messianic Passion? By the Spirit of God's divine supernatural workmanship Was not the HAMASHIACH child conceived in a Virgin's womb, thus His freedom from copulative seed's corruption? Was the HAMASHIACH not born and manifest among men, so numbered among sinner's? Did He not live a life righteous and perfect without any the conversation of sin or iniquity or trespass or transgression before God Almighty? Did He not endure the pain of passion far beyond human comprehension? Was the HAMASHIACH of God not crucified in the midst of thieves yet He without justful cause unto crucifixion, did He not endure the scourging and affliction of man, and upon the cross in darkness the arrows and fiery waves of the wrath of God Almighty? Did HAMASHIACH not die upon the cross? So HAMASHIACH descended into hell first a prisoner cast into the affliction of the bottomless pit? Did He not transform into His Divine virtue and ascend out of the bottomless pit and paralyze all hell and brighten and blind all therein by His glorious light? Did He not crush the head of the serpent and take the keys of the death and hell? Did not HAMASHIACH's Spirit ascend out of hell and reunite with His body unto the conversation of resurrection? Did not angels and men see Him in the day of His resurrection? Did HAMASHIACH not ascend into heaven to stablish the divine atonement and so manifest eternal salvation as pronounced of God Almighty life everlasting's inheritance unto every the receiver of His Lordship faithful in His Salvation and Testimonial Redemption?

The speech of Him that holds the breath of every man in His hand, even Him the eternal source of truth unto wisdom of divine enlightenment unto soul's eternal redemption in life everlasting: Let every the preacher and labourer of a false gospel know that he stands an enemy of the throne of God Almighty and so in judgement shall he receive his respective reward as a son of perdition. Let every the saint know that in pilgrimage he stands called unto the conversation of divine maturity appertaining every gospel pronounced, even whether it stands a message of God or a lie disseminated of Satan.

UTTERANCE 111: IN ADDRESS TO THE WORLD'S WORTHY- THE BURDEN OF THEM ESTEEMED THE PROSPEROUS AMONG MEN:

Truly how marvellous it stands that the wealthiest of men stand unable to buy peace of soul and sleep of eyes in heart's resting! They have said that we are the owners of every the conversation of earthly treasure, yet God Almighty declares Himself the divine proprietor of every treasure being the same's maker and so the possessor of Every the manifestation of silver and golden, ruby and precious stone. How marvellous it is that the rich boasts earthly treasure unable to stablish soul's redemption from second death's yoke, yet the poor bear the eternal treasure that will stablish them steadship in the eternal divine euphoric paradisiac Eutopia of The Living God, even unto the steadship of The Knowledge of The Face of The Living God. Who is the Source of all the wisdom appertaining economic order in prosperity unlimited? Of Whose wisdom is the conversation of treasure and determination of financial value? Who stands wise unto the creation of treasury that shall endure beyond eternity's furthest aeon? Who made the earth's every mineral of treasure? Of Whom was manifest the wisdom unto practice of trade? Did not God Almighty stand the first by stablishing the Heavenly Kingdom Whose streets are made of Crystal gold, which kingdom stands an order of economic practice in glorious treasury far beyond both human comprehension and imagination? Did not God Almighty in ancient divine counsel pronounce that gold and the precious gem shall be stablished great honour? Moreover did not God Almighty determine the conversation of divine treasury that shall endure beyond life everlasting, even the treasure born of hallowed labour in pilgrimage? Is not God the maker of all creation and its every treasure known and unknown? Is not trade manifest in the Heavenly kingdom, even the pilgrim's purchase of celestial hope unto terrestrial manifestation in purchase by faith?

The speech of Him The Sole Proprietor of creation's every treasure, even Him the owner of cattle upon a thousand hills: it profits you nothing to seek and pursue earthly treasure, which cannot follow you through the grave! Moreover labour unto earthly treasure's accumulation stands foolishness, for what does it profit a man to gain the world and yet lose his soul - as there stands no earthly treasure unto purchase of divine righteousness, nor do these labourers partake of their labours but like the wind is it eaten and destroyed of another. Was it not commanded you that you seek first the kingdom of God and His righteousness and in this order is manifest every treasure celestial and terrestrial, even every treasure carnal and eternal. There is a treasure of the hand of God, even the treasure unto soul's redemption and great divine prosperity in life everlasting.

UTTERANCE 112: IN ADDRESS TO THE HOSTS OF THE LORD AMONG THE LIVING- THE BURDEN OF DIVINE WARFARE IN PILGRIMAGE:

Who are these called to the conversation of divine military strength, even these granted the conversation of divine eternal exercise unto the practice of the divine supernatural exploitation of the greatness of the divine virtue encapsulated in the Name of Yeshua HaMashiach, O that they knew the strength of the capacity granted and held in the name of the Son of God. Who are these called unto the conversation and practice of the manifestation of divine cover through the blood of the Son of The Living God? Who are these born into a war, even a warfare manifest by the Testimony unto divine redemption from perdition eternal, the adversary's labour being strife and battle unto the condemnation of every the soul of man? Who are these called unto the conversation of divine salvation's helmet, even that soundness of mind perfect and pure before the eye of Him Divine, and the wisdom unto the perpetual labour in redemption's testimony perfected and renewed and built from glory to glory? Who are these called unto the clothing of the breastplate of righteousness, even the divine consecration, sanctification and cover of heart and soul in worship, even the offering of livelihood that allows soul's labour without self's condemnation by self's conscious? Who are these whose loins stand girded with truth, even the hold of self from every the conversation of lasciviousness by the Word of God Almighty? Who are these whose feet stand shod with the preparation of the gospel of peace, even divine strength in the witness and testimony of the salvation and redemptive virtue of the Son of God Whose footprint is the manifestation of salvation in all their goings? Who are these that bear skillsmanship divine appertaining the defence of self by the shield of faith, even the cover from enemy's attack by the perpetual knowledge and utterance of the divine promise in scripture pronounced in the revelatory persuasion and full conviction about the divine's capacity and faithfulness appertaining the promise? Who are these skilled unto the offense of the Sword of The Spirit the Word of God, even the divine skill appertaining hallowed Scrip's exploitation in warfare?

The speech of Him The God of War perpetually victorious appertaining every the conversation of warfare; the utterance of Him that is exceedingly far beyond the strength of all His enemies united and holds generals in His rank that can single handedly destroy His every enemy: Let the Redeemed know that their salvation stands a conversation of divine warfare, where if they don't strike then shall they be smitten, and if they fight not shall they become the servants of defeat in affliction and yoke unto a weakness from whence they cannot arise. The time of the faintness of The hosts of my pilgrims is now concluded, for I now ordain in them a divine strength unto the eternal witness of HAMASHIACH in the nations of their adversity, then shall it be known that the divine virtue of God Almighty is a strength beyond death, and so shall they not fear the sword.

UTTERANCE 113: IN ADDRESS TO THE WORLD'S WISE- THE BURDEN OF THEM CONSIDERED AND ESTEEMED THE ENLIGHTENED:

They have spoken without saying, and sounded without wisdom- they have esteemed themselves the enlightened and wise unto the standard of the wisdom of God Almighty, yet among them stands none wise nor strong to stablish life into a body dead having once lived, yet has He not raised among them the dead, and even the living are they not borrowers of His breath? They have claimed knowledge of the beginning, yet the Stars around them have they not known, yet He that made the beginning and every manifestation knowing each and every single the Star by name. They have pronounced man's coming from the midst of beasts, without knowledge of what moved the manifestation of the beginning, yet by His Word He made time and wisdom, fashioning man from earth that he stand a living soul comely only of the divine's standard of workmanship. They have claimed knowledge about the mysteries of the creature, yet only by the simplicity of vocal utterance did God Almighty create all things. The speech of Him the Maker of Wisdom, the utterance of Him The Sole Proprietor of Every the conversation of knowledge both that revealed and that concealed: what wisdom have you known, you stand unable to manifest or hinder growth, you stand unable to create life, you stand unable to hold the star, you stand unable to darken the sun or bleed the moon, and you stand unable to of yourself deliver your soul from the coming judgement of my throne, yet I your Maker and Proprietor cause growth simply by the thought of my mind, I create life by the breath of My mouth, each the star I hold in my hand that it continue in timeous progression, I do darken the sun and bleed the moon unto the testimony of judgement at hand, and by My Salvation is every the receiving soul delivered from the coming judgement and eternal perdition.

He that desires wisdom let him come to the LORD and of Him seek wisdom, for out of His Mouth stands the procession of knowledge and understanding. By the wisdom of God Almighty is the soul's redemption from second death's eternal affliction, for there is no other wisdom unto salvation of judgement, even as man knows not how he came to be and whither the pathway's manifestation after last breath. The wisdom and order of this world shall soon cease giving rise unto new earth's and heavens, it is thus a fleeting moment that shall not endure, why then study for a Wisdom without eternal voice, yet leave your soul in trouble of coming perdition? Why ever perpetually pursue knowledge without eternal strength, when salvation stands in arm's reach, many now burn in hell's flames without chance to boast what was their great honour in flesh about a wisdom far surpassing those still living? True wisdom is the fear of the LORD and the knowledge of His salvation is understanding.

UTTERANCE 114: IN ADRESS TO THE ENEMIES OF THE LORD OF HOSTS- THE BURDEN OF THE DIVINE JUDGEMENT OF THE ADVERSARIES OF THE LORD:

There is One Who stands the LORD OF HOSTS, even the Eternal God Strong to the commandeering of Every the Host of Heaven, an innumerable assembly of hallowed angelic persons of warfare, even the companies of The LORD's ministers of warfare which He The LORD and Commander stands wise to knowing each and every single the Warrior by name. There is One THE LORD OF HOSTS, even The Eternal King of Heaven that knows no defeat in battle, even as He is incapable of any conversation save victory appertaining His every war regardless His adversary- so the divine calling of every the creature's subjection even as the sword of The LORD returns not to its sheath till it has drunk its fullness of blood and manifest the fullness of its victory in the complete destruction of the enemy that he never again arise, seek the matter in the book of the wars of The LORD. The speech of Him Whose Name is Victory and Who Himself Alone is Might and Whose every work and the divine God Sized testimonial strength comely and known only of His Hand: there is one that has been deceived unto the utterance in bold confusion, even unto the defiance of Him The Sole Eternal LORD. Have the enemies of The LIRD no Wisdom, fail they to consider the destruction of every the adversary ever having dared to seek warfare against Him The Eternal King? Fail they to consider the greatness of The LORD, how that solely by His thought can they cease to be? It remains that The LORD has withheld from them wisdom that they run to their destruction Swift like a deer into the hunters snare and O are they wasted and disarmed to a shame and reproach beyond pity.

There is the speech of His judgement, even the conversation of His sentence unto eternal perdition and never ending condemnation by the flame of the fullness of His Divine wrath, even the flame strong to the consuming of the flame of hell; it shall stand that every the adversary of the LORD shall be defeated and made to stand before the judgement of His throne, being held of mighty angels till utterance of Divine verdict and sentence, and so their casting into second death's hold, both every the man and devil corrupt before the eye of God Almighty.

**UTTERANCE 115: IN ADDRESS TO HIM GENTLE YET STRONG- THE BURDEN OF HIM KIND YET FRM
IN DIVINE ZEAL:**

Does there stand any the form of need that one stand in labour out of aggression? Is there not a divine calling that one perpetually stand to labour in conversations born of love? Was not HAMASHIACH gracious and merciful even unto pardoning and not condemning a woman guilty found in the act of adultery? Was not HAMASHIACH YESHUA Love Incarnate, even showing great affection unto many esteemed unworthy of divine consideration, even to dine in the house of tax collectors esteemed of the Jews bandits and thieves unworthy of divine attention and righteousness; did he allow a woman once a prostitute to wash his feet and sit receiving the conversation of His Gospel? Is not gentleness the revelation not of weakness but of strength in that even in conversations of disrespect, HAMASHIACH YESHUA Who Himself stood God Almighty able to destroy and devour the earth at any time, did He not show gentleness and patience in speech calm and well ordered in the trials established in the days of His Messianic Passion? Is not gentleness the conversation of greatest strength, even in that by the conversation of gentleness is won more the soul's than by any other conversation- love being the divine virtue unto the harvest strengthened by inspiring the soul? Is not gentleness founded in the conversation of love? Is not gentleness a fruit of the Spirit of God Almighty expected to be manifest in the life and testimony of the believer, being the conversation that closest stands the order of love? Is not gentleness founded and rooted in love? Does not Yeshua HaMashiach Himself stand the conversation of divine strength and gentleness, revealing a love unknown since the foundation of the world, even as the Messianic Passion stood the testimony of divine gentleness, as He suffered affliction without any the conversation of strife or resistance?

The utterance of Him Who Himself is the conversation of strength and might, the Speech of Him Whose Heart stands immeasurable in love, even manifesting Himself a man gentle yet perfect in strength: Let it be known that the conversation of gentleness is not an order of weakness, but a divine strength where unto men that cause your suffering and affliction shall stand shocked and wonder as to how strong your resilience and hold of self regardless the pain and affliction no matter how strong and honoured the adversary: even as I wrought in Passion suffering at the hands of man My very creation.

**UTTERANCE 116: IN ADDRESS TO THE CHURCH OF GOD- THE BURDEN OF THE ECCLESIASTICAL
CALLING UNTO DIVINE ZERUBABEL SEPERATION:**

Who are these that stand them called of God Almighty out of the confusion of the valley of death unto the hold of life eternal in every the conversation of being? What is this work that stands the institution of divine purpose of the wisdom and power of God Almighty throughout all the nations, even unto the annulment of every the work of devilish principalities and powers? Who are those come to the knowledge of the divine redemptive and saving virtue of the Son of God? Who are these that stand the called unto the manifestation of oneness divine in the body building of the perfect man, even the manifestation of Him through Whom stands the testimony and fruit unto life everlasting? Whom are these that stand called of Heaven the Zion of God Almighty The habitation of His Spirit? Who are these that stand manifest the called from all Nations unto oneness and perfect unity without partiality or division appertaining the witness of The Son of God? The speech of Him The Eternal Father of Lights of Whom is sourced every the conversation of divine light and glory, the utterance of Him from Whom is Sourced every the conversation of holiness and righteousness in every the order of divine sanctification: The Redeemed of The LORD stand the called and hewn out of the rock Babel, even the seed called out of Babylon unto divine planting in Jerusalem- their feet of flesh stand planted in Babylon, it remains that they are not derived from neither are they the bearers of Sodom and Egypt's impurity and nature that they be not called abominable and unholy and impure before the Eye of God Almighty.

The Church of the LORD's Redeemed stand those called to stand separate and independent of secular conversations that they lead their livelihood and pilgrimage in every the conversation of holiness and righteousness, bearing no form of compromise or confounding but the song of the LORD is ever upon their lips and his word ever the meditation of their heart. These are they called out to stand separate from every the conversation of iniquity and culture of Babel unto divine consecration and sanctification in pilgrimage, that in them be manifest the reality of divine power in a wisdom unknown since world's foundation: so are they the called out unto divine witness of the virtue and power comely only of God Almighty.

UTTERANCE 117: IN ADDRESS TO THE GOVERNMENT THAT HONOURS NOT GOD- THE BURDEN OF THE KINGS THAT DESPISE THE SOVEREIGN MAJESTY OF YEHOVAH SABAOTH:

There is One from Whose breath was made every the nation of man, even He that stablished life to the copulative seed of man that nations arise throughout every the generation of the seed of man and within every the genealogical age of the sons of man. There is One by Whose divine eternal wisdom manifest and so declared and recorded at divine counsel's ancient resolution and determination the conversation of every the border and strength and influence of every the kingdom and nation throughout the History of man, to which conversations manifestation has stood in perfect compliance and accordance with. The speech of Him The Eternal through Whom is manifest every the conversation of dominion and strength of nation and principality, even Him that determination every the border of dominion and seed of power: What king stands strong to the utterance that there is no God, where not all nations fashioned of the wisdom of God Almighty, how then refuses the king and ruler the offering of worship and honour of his dominion unto God Almighty, yet it is by the Hand of The Living God that every king and ruler arises unto conversation of power and dominion hold? It is by the approval of God Almighty that every the ruler and king acts in the hold and influence of power in every the conversation of dominion hold. Is not God Almighty The Eternal Source of Every the conversation of rulership and dominion hold, Himself Being the Sovereign King of Heaven and the LORD GOD OF HOSTS?

Every the nation stands called unto the honour of God Almighty, even to a law that upholds the righteousness and divine order of the Eternal Heavenly King in all conversations, the governments and rulers operating in accordance with the law without exception unto corruption's cropping manifestation. Moreover every economy must stand to the advantage of The nation's citizenry, the rulers and kings stablishing themselves servants of the people unto not the consolidation of power but the prosperity of their dominion hold. Moreover every the ruler must honour the glad tidings and good news of the coming and virtue of the Son of God Almighty, even Him the Saviour and Redeemer of Nations, even Him through Whom Alone nation's are delivered from judgement. The nation that stands not in the honour of God and HAMASHIACH shall be destroyed and perish in the wrath of the Living God, there is no nation that stands without conversation of subjection unto the Eternal King, even as He stands the source of every conversation of government, and is the creator and sole proprietor of every the ruler and his rulership, so is every government subject to His throne. Moreover every kingdom, nation, people and country stand in subjection to the rulership of Him The Son of God called and Divinely appointed and ordained The Prince of the Kings of The earth.