

THE WITNESS OF HIM THE GOSPEL OF THE APPEARANCES OF YESHUA HAMASHIACH

PRINCIPLE 01: THE APPEARANCE OF HAMASHIACH UNTO ADAM:

"And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden:" and "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. 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. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, Thus was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua HaMashiach. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him:"

So Yeshua HaMashiach stands Him called both Word of God and The Voice of God, Who too stood with God Almighty before the institution of both wisdom and time that would be made to stablish the relativity about the divine's orchestration of both celestial and terrestrial being. Being equal with God, being one of the three chief Persons of the Yahweh Deity, being Jehovah The Most High God Who knows no partition or separation in His Holy Entire Divine Being: HAMASHIACH YESHUA stands The Eternal Living Word and Voice of God Almighty- even as The Word and Voice of God stands not an abstract sound but a Living Divine Being out of Whom and from Whence is drawn the manifestation of The a Divine's commandment. Each time God spoke, HAMASHIACH was His speech, s both Voice and Word that stood the manifestation of God's order- as there stand no distinction between the manifestation and the Word pronounced of God unto the creature's existence. So HAMASHIACH stands the blueprint of the manifestation of all creation, as was pronounced saying "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." So it was HAMASHIACH YESHUA the Voice of God Who walked in the garden of

Eden at the cool of the day to commune with man made in His image, that by order of continuous communion He build in Adam the wisdom unto dominion hold over all terrestrial being and unto the stablishment of a global governance over all earthly existence.

PRINCIPLE 02: THE FIRST APPEARANCE OF HAMASHIACH UNTO ABRAHAM:

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all;" and "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great thus man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. Of therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but thus with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) By so much was YESHUA made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But thus man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for thus he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

Melchizedek stands the firm of person by which HAMASHIACH revealed Himself to Abraham, even as 'King of Salem' means 'King of Peace;' and HAMASHIACH Himself was of Esaias called 'Prince of Peace;' and even as Melchizedek means 'King of righteousness,' and HAMASHIACH was called of Jeremiah 'The Lord our Righteousness.' Moreover HAMASHIACH appeared to Melchizedek with bread and wine to stablish the signatory conversation of the hallowed communion of the New Testament - in which communion the bread and wine signify the flesh and body of HAMASHIACH, by the partaking of which flesh and blood is stablished the hold of steadfastship in life everlasting. So HAMASHIACH some saying "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

PRINCIPLE 03: THE SECOND APPEARANCE OF HAMASHIACH UNTO ABRAHAM:

"And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My LORD, of now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh. And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD."

HAMASHIACH YESHUA stood among the three persons of the Yehovah Deity that revealed themselves and Himself to Abraham, even as HAMASHIACH stood with the Father and Spirit come to Abraham in terrestrial form to stablish the blessing by way of communion in partaking of bread, flesh and wine - which conversation Abraham and Sarah diligently stablished and so they received Isaac by way of divine communion and by fellowship with the Divine.

PRINCIPLE 04: THE APPEARANCE OF HAMASHIACH UNTO JACOB:

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place YESHUA: for I have seen God face to face, and my life is preserved."

Even as the man that Jacob wrestled with bore divine authority unto the establishing of a new name unto Jacob, pronouncing that he had wrestled with man and God and stood victorious (the wrestling with man standing Jacob's conversation with Laban, and the wrestling with man being that present conversation having endured throughout the night for blessing's sake): so the man stood divine in that Jacob spoke after the encounter saying that I have seen the face of God and lived: now being named Israel- 'The Prince of God.' So it is evident that Jacob wrestled with the HAMASHIACH of God, Who then established Jacob the Divine blessing of Holy Name.

PRINCIPLE 05: THE APPEARANCE OF HAMASHIACH UNTO JOSHUA:

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

The coming of HAMASHIACH and revealing Himself unto Joshua stands the conversation of the Messianic Revelation of Him Who stand 'The Eternal Captain of The Host of The LORD GOD OF HOSTS,' which hosts stand combined and comprised of both the angelic hosts and the hosts of Athens Saints The LORD's Redeemed. HAMASHIACH being the Captain of the Brethren and Him granted of God Almighty Lordship over heaven and earth- thus commandeering all the holy hosts bearing power over all the hordes of hell. So by the sword of HAMASHIACH was Israel established Canaan, as The Lord's Martyr Stephen witnessed saying "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with YESHUA into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;" so too by the Sword that proceeds out of the mouth of HAMASHIACH shall the saints be established the kingdom promised of God Almighty.

PRINCIPLE 06: THE APPEARANCE OF HAMASHIACH UNTO SHADRECH, MESHECH AND ABEDNEGO:

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheroffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheroffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: And whoso falleth not down and worshipping, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now of ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but of ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. Of it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of

the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after thus sort. Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon."

Where Nebuchadnezzar sought to stablish himself to stand a God to the nation's subject to the governance of his throne, even in erecting a great statue of himself that all people in his kingdom were to worship his throne; in Shadrech, Meshach and Abednego refusing to worship his image without diplomacy in speech about their standing to offer and honour only ELOHEISRAEL as their God, Nebuchadnezzar condemned the same three unto death by flame of furnace, which flame they heated seven times more than normal- furnaces flame consuming the men that cast them therein. Yet it was manifest by a divine intervention, even the working and appearance of Yeshua HaMashiach as the fourth man witnessed of a Nebuchadnezzar : which Son of God stood faithful to redeem the three from the flames capacity of harm- so with Him the three walked in the flames of furnace and came out thereof without harm or flames smell or damage to their clothing attires. So by thus HAMASHIACH YESHUA revealed and signified that only by His Power can a man be redeemed from the the harm of the second death, even from the flame of the Lake of Fire (a flame strong enough to consume the flames of hell): which deliverance can only be stablished by the true reception of the Lordship of Yeshua HaMashiach and by the adherence of His doctrine even throughout all eternity.

PRINCIPLE 07: THE FIRST APPEARANCE OF HAMASHIACH UNTO DANIEL:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

It is in thus vision of Daniel that it was revealed that HAMASHIACH YESHUA the Son of Man shall and has already received the conversation of divine sovereign majesty and dominion hold of Governance and Lordship over all the earth, where in he true manifestation of His Divine Throne and Kingdom shall all nations and dwellers of the earth be subject to His every will and commandment in the Messianic Millennia of His Divine Reign, and then into the New Heaven and Earth. Moreover there shall never stand any adversary strong to challenge and uproot His Divine Majesty.

PRINCIPLE 08: THE SECOND APPEARANCE OF HAMASHIACH UNTO DANIEL:

"And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength."

In this visitation did HAMASHIACH YESHUA, with his angel Gabriel, strengthen Daniel unto the ability to fully receive the holy conversation of His angel Gabriel, even as all strengths unto conversations of divine supernatural capacity are sourced of HAMASHIACH.

PRINCIPLE 09: THE APPEARANCE OF HAMASHIACH UNTO ESAIAS:

"In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lofted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, thus hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell thus people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of thus people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Unto the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the LORD have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."

In this conversation did HAMASHIACH YESHUA, Who Himself is the Living Being of the Voice of the LORD GOD, command and ordain unto Isaiah the prophecy: even as HAMASHIACH stands The Word and Voice of The LORD GOD, Whose dwelling place and procession stood in and out of Him Who sits upon the throne (so Being in the Gather He addressed Esaias and the Angels), till there was too ordained a throne for Him at the right hand of God Almighty; Moreover there too was of The Father stablished too in Him hold of Self's life.

PRINCIPLE 10: THE APPEARANCE OF HAMASHIACH UNTO SAUL OF TARSUS:

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that of he found any of thus way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am YESHUA whom thou persecutest: it is

hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink."

In appearing unto Saul of Tarsus, HAMASHIACH YESHUA revealed that the persecution of both Saint and church stands persecution unto HAMASHIACH, so in that encounter was the life of Saul transformed and made new by the irrefutable reality of the Risen Yeshua HaMashiach of Nazareth. Moreover HAMASHIACH showed the divine compassion even unto the redemption of one who had esteemed it a conversation of holiness to persecute and afflict all that worshipped and prayed in the name of Yeshua HaMashiach.

PRINCIPLE 11: THE APPEARANCE OF HAMASHIACH UNTO PAUL:

"And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

In revealing Himself unto Paul the now imprisoned did HAMASHIACH YESHUA reveal the reality of His presence unto all the Redeemed regardless the troubles and adversities of their pilgrimage - the which conversation by His Spirit stands the testimony of divine comfort, even as He Himself spake 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." So true in HAMASHIACH is manifest the Scriptures 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."

PRINCIPLE 12: THE APPEARANCE OF HAMASHIACH UNTO ANANIAS:

"And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of thus man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

For I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even YESHUA, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached HAMASHIACH in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not thus he that destroyed them which called on thus name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that thus is very HAMASHIACH."

In revealing Himself unto Ananias, HAMASHIACH YESHUA did in thus conversation reveal that regardless the former conversation and regardless the wickedness of a man's yesterday and yesteryears, it remains true that there stands none beyond the redemptive power of Calvary- so long as redemption's reception is stablished by heart's willingness: moreover HAMASHIACH revealed that thee stands no vessel that God cannot use for the sake of His Divine Will. So by the visitation was one that stood a strong adversary of the gospel stablished into one of the greatest and undeniably the most effective preacher of the gospel throughout Apostolic History, even as by thus conversation was 'Saul the persecutor' transformed into 'Paul the Apostle of The Gentiles' and 'Paul the Apostle to the Jews and to Kings;' even one whose Gospel stood and stands pure to the extent that it shall be the standard of the divine's judgement, even as Paul pronounced saying "In the day when God shall judge the secrets of men by Yeshua HaMashiach according to my gospel."

PRINCIPLE 13: THE APPEARANCES OF HAMASHIACH IN THE BOOK OF THE REVELATION:

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as of they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

This conversation stands the Divine revelation of HAMASHIACH YESHUA bearing the glory of One of the expressions of His Eternal Divine Nature: thus form of glory preaching His Eternal steadship of God Almighty bearing Lordship and Divinely be Sovereign Majesty about the order of the Worship of all the true Church Assemblies and flocks of His purchase by Messianic Passion unto His Shepherding and Bishopric as The Eternal Divine Proprietor of the Worship of the Saints of God Almighty. So thus stands a form of HAMASHIACH's Heavenly Glory evidenced by that form of glory manifest and evidenced in His Transfiguration.

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

In this Heavenly procession was HAMASHIACH revealed to be the only worthy Son of Man divinely esteemed to the reception of the Book of the inheritance and judgement of God about the dominion hold of divine Majesty and Lordship over the earth: so He stood that frightful Holy Lamb the resurrected living Sacrifice once slain but now manifest victorious over death and the grave. So in the reception of the book was He pronounced the Redeemer of all saints from all nations, even He by Whose blood is manifest cleansing unto eternal righteousness and holiness in blood seal before God Almighty: stablishing the Redeemed to stand kings and priests unto God Almighty, reigning with Him over the earth. So was HAMASHIACH The Lamb then worshipped of all angels and then of all creation both in Heaven and upon the earth.

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Here HAMASHIACH revealed Himself the Shepherd of all the faithful in pursuit of the Salvation and redemption of God Almighty even unto life everlasting- as by His Shepherding and Divine leadership is established posterity of endurance and prosperity in the Way of Holiness, which Way HE IS.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud

thrust in his sickle on the earth; and the earth was reaped." Here HAMASHIACH revealed Himself as the reaper of the righteous, by the reaping of Whose sickle shall be established the Raptorial harvest of His saints that they be delivered from the conversation of the coming tribulation that shall stand harm to all the earth save those few sealed, even the 144000.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

In this soon to be fulfilled Prophecy was HAMASHIACH YESHUA revealed as Him perfect Being Faithful and True, the Divine Whose righteousness stand pure and holy - so He stands the recipient of Divine Majesty over all the earth, and so it is by thus form that HAMASHIACH shall come to claim the earth as the dominion of His Sovereignty: HAMASHIACH having many Divine Majestic Natures, so He wears many crowns. Moreover HAMASHIACH stands the Eternal God Bearing Eternal Divine Names and Natures that stand far beyond all the comprehensive capacity of the creature unnoted - so He had a name written that could not be comprehended or cyphered of any (even as we know none of the Names of The Almighty, but only descriptive titles). The vesture dipped in blood signifies that He stands The Lamb slain that by His blood be established the cleansing of the Redeemed's garments unto life everlasting. So HAMASHIACH YESHUA is called The Word of God, Which stands His Eternal Name in the HE IS The Living Being of The Utterance of The Most High God. The clean white raiments of a His saints reveal that HAMASHIACH's saints stand pure and Holy before God Almighty in all conversations. The iron rod over nations governance speaks that HAMASHIACH shall rule without any portion that can refuse or resist the will of His Divine Majesty. HAMASHIACH is King of Kings and Lord of Lords because His every Saint shall receive dominion to stand both a King and Lord, all which shall stand under His Divine governance. Moreover HAMASHIACH stands an executor of the Wrath of God Almighty.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

Here in this soon to be fulfilled Prophecy is HAMASHIACH revealed as He out of Whose mouth is the procession of the two edged sword that wastes all His enemies, moreover His Divine firm and that firm adopted of His saints stands incapable of age of and decaying and suffering any form of harm, in both all terrestrial and celestial conversations; moreover it is thus form and divine glory that HAMASHIACH YESHUA shall use to reign over all the earth during the Messianic Millennium, even as thus conversation stands the vision of exactly how the Messianic Kingdom shall be ushered in upon the earth, by HAMASHIACH defeating the beast and all marching to war on behalf of the beast.