

THE DIVINE PRINCIPLES OF LIFE
EVERLASTING IN YESHUA
HAMASHIACH
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LITERATURE



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THE DIVINE PRINCIPLES OF LIFE EVERLASTING IN YESHUA HAMASHIACH

PRINCIPLE 01: THE DEFINITION OF ETERNAL LIFE:

The simplicity of life everlasting is that it stands the perpetual communion and fellowship with God Almighty and Yeshua HaMashiach of Nazareth, even as HAMASHIACH pronounced saying "These words spake YESHUA, and lofted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And thus is life eternal, that they might know thee the only true God, and Yeshua HaMashiach, whom thou hast sent." So life everlasting stands the livelihood of perpetual communion and habitation in the presence of God Almighty, even as the presence of Hod Almighty is life to man's flesh, spirit, soul and mind, even as was exemplified of Moses Whose body was twice sustained for forty days only by the presence of God Almighty in the Mount without partaking any food, and as too was pronounced saying "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live:" so every conversation of death, corruption and destruction and rotting and decay simply stands the absence of the presence of God Almighty (so because of man's iniquity, trespass and sin was he expelled out of the presence of God Almighty was birthed the manifestation of evil, even unto body's corruption till physical death's manifestation, and mind's instability and limitation, as well as the progressive decrease of the capacity of the years of man's life upon the earth).

Moreover life everlasting stands the light of God Almighty channelled and dispensed by the cross of Yeshua HaMashiach, even the light that proceeded spiritually out of the piercing of a His side upon the Cross: life eternal being the communion of the drinking and partaking of the blood and flesh of Yeshua HaMashiach of Nazareth Alone. It too needs be pronounced that life eternal stands the conversation of the coming eternal divine livelihood in the divine euphoric paradisiac Eutopia Of God Almighty for a time without end in the New Heaven and New Earth: which conversation shall be granted only to the beaters of the salvation and redemption born of the Lordship of Yeshua HaMashiach, which redeemed and divinely elect Alone bear divine grant of steadship in the eternal commonwealth of the Israel of God.

PRINCIPLE 02: THERE IS LIFE:

KEY REFERENTIAL SCRIPTURES:

As unto The Revelatory Understanding of Life Everlasting, here stands the first Scripture to engage, that "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. And thus is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the HAMASHIACH. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, of thou be not that HAMASHIACH, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing. The next day John seeth YESHUA coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Thus is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that thus is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon YESHUA as he walked, he saith, Behold the Lamb of God!"

Here stands the Second Scripture to engage, that "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to YESHUA by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. YESHUA answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 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. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? YESHUA answered and said unto him, Art thou a master of Israel, and knowest not these things Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. Of I have told you earthly things, and ye believe not, how shall ye believe, of I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lofted up the serpent in the wilderness, even so must the Son of man be lofted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only

begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”

RECORD'S PRONOUNCEMENT:

ALMOST ALL MEN DIE IN THE PURSUIT OF LIFE- EVERY CONVERSATION OF MAN STANDS THE PURSUIT OF life. As was pronounced saying “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Yeshua HaMashiach our Lord:” so it is that Yeshua HaMashiach of Nazareth stands Zoe life Incarnate, even the dispensary Source and channel of the life giving power of God Almighty, Being The Source Of The life of God that stood to the divine animation of every living creature unto its divine perpetual capacity of unmeasurable and indeterminate numbering of life giving power in the potential of its seed - so creative life was sourced and manifest at the beginning through Yeshua HaMashiach The Word and Voice of God Almighty. Moreover life stands the signatory seal of the workmanship of the Hand of God Almighty, even as every the working of the Hand of God results and ends in the manifestation of the testimonial hallmark of life, even as God Almighty Himself is life: the fruit of every His conversation of DIVINE intervention and visitation being the standing of life always, even life eternal.

In the exploitation of man's wickedness did Satan stablish over man the empire and hold of tangible darkness, even the darkness of the shadow of the valley of death - but the visitation of Yeshua HaMashiach of Nazareth, even the conversation of His resurrection stood the dispensation of Zoe life throughout every atmosphere of the nation's Of man, the conversation of the life even the light of HAMASHIACH, stands far stronger and exceedingly more excellent in power than that of darkness.: the reception of which light and life standing a personal choice, even as there is no imposition appertaining light's reception and manifestation and testimonial accomplishment of divine capacity and holy labour: which reception of line and light too stands firstly the exposure of every the work and labour and every the conversation of darkness held in hand, even the exposure born of the light of Yeshua HaMashiach unto sight of stablishment of the divine's salvation and redemption. Moreover the written word of God stands the dispensary life giving power of Yeshua HaMashiach of Nazareth, even as the Holy Scrip stands the photograph and picture of the face and power and wisdom of Yeshua HaMashiach in the fulness of His every divine authority, the life -light Of Yeshua HaMashiach standing the divinely ordained standard of judgement by the ancient eternal divine counsel's deliberations and determination. life STANDS THE CONVERSATION OF LIVELIHOOD IN HIM THE RESURRECTION AND THE life: the reception of salvation being the dispensation of Zoe throughout all being, even the manifestation of divine life-light- to which purpose and conversation of such great divine testimonial manifestation was the gospel purposed and given.

PRINCIPLE 03: FAITH UNTO LIFE'S RECEPTION:

As was pronounced saying "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and "YESHUA saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me:" so it is that Yeshua HaMashiach of Nazareth is life, thus doctrine standing foundational unto the reception of life, even as HAMASHIACH Alone bears the divine capacity and authority unto the trigger of the manifestation of life, which life is manifest in the revelation and reception of the Lordship of Yeshua HaMashiach y soul's whole offering of self, possession, labour, skill and future unto the testimonial manifestation of divine purpose bearing vocal power of echo throughout eternity's furthest aeon. As was pronounced saying "Faith cometh by hearing, and hearing by the Word of God," so it stands that by the divine doctrine of Yeshua HaMashiach is stablished the Revelatory comprehension and divine understanding unto full conviction and total persuasion of being and motion and labour therein unto the divine wisdom and power in reception of life through Yeshua HaMashiach and by the revelation of the Holy Ghost: RECEIVING YESHUA HAMASHIACH AS LORD AND SAVIOUR MEANS RECEIVING life. Moreover, the ecclesiastical communion of the hallowed table's bread and wine by the Worthy and divinely elect in the redemption of HAMASHIACH, stands the Terrestrial representative witness and divine practice of the council and partaking of the flesh and blood of Yeshua HaMashiach unto hold of life Eternal.

As was pronounced saying that "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;" and "But of we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Yeshua HaMashiach his Son cleanseth us from all sin. Of we say that we have no sin, we deceive ourselves, and the truth is not in us. Of we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness:" so it is that the reception of life stands the reception of life, which reception of life stands the vocal confessional utterance born of faith in heart and full conviction and total persuasion of soul appertaining the death and resurrection of Yeshua HaMashiach saying "Lord YESHUA, I acknowledge that I am a sinner unable to save myself and that you died for me upon the cross and by the power of God rose again from the dead on the third day: I therefore ask you to come into my heart and cleanse me by your blood, I receive you as the Lord of my life. Satan and all your devils I renounce you, I break every covenant I ever made with you knowingly and unknowingly, I belong to Yeshua HaMashiach and from thus day I have nothing to do with you sand you have nothing to do with me. Lord YESHUA I thank you for your salvation, in your holy name I pray, Amen."

PRINCIPLE 04: THE BENEFICIARY CONVERSATIONS OF LIFE EVERLASTING DURING PILGRIMAGE:

The divinely promised manifestation of the nature of righteousness pronounced unto life everlasting's stablishment in the day of Yeshua HaMashiach, even in the day of divine glory's translation, that same conversation was divinely granted unto manifestation in pilgrimage by the grace of Yeshua HaMashiach of Nazareth unto perfect holiness of heart and soul before the eye of God Almighty, even as pronounced saying "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your

reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Moreover the eternal divine leadership of the Holy Ghost was too granted unto pilgrimage, even as was pronounced saying "For of ye live after the flesh, ye shall die: but of ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God;" and "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."

Moreover to pilgrimage was too granted the testimonial manifestation of divine supernatural Superabundant prosperity, even as was pronounced saying "For ye know the grace of our Lord Yeshua HaMashiach, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich;" and "But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is thus day." It too needs be pronounced that the Eternal peace of YAHWEH SHALOM was established and dispensed unto all being through the divine channelling power of the erected cross of Yeshua HaMashiach unto the testimonial manifestation of divinely perfected wholeness Of Being in divine glory without ought lacking- so is Yeshua HaMashiach of Nazareth called the 'Prince of Peace.'

It too needs be pronounced that the Cross Of Yeshua HaMashiach was divinely established unto the dispensation of divine joy the anointing of God, which joy stands cheer of soul born of the revelation of the divine nature and promise regardless the adversity, even as was pronounced saying "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified;" and "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Moreover to pilgrimage's Testimony was divinely established the conversation of divine supernatural authority over all being, and over Satan and his every devil and demonic principality and power in the Name of Yeshua HaMashiach of Nazareth. CALVARY'S EVERY ACCOMPLISHMENT WAS DIVINELY GRANTED TO PILGRIMAGE AND IS TRIGGERED BY FAITH.

PRINCIPLE 05: THE COMING DIVINE EUPHORIC PARADISIAC UTOPIA OF GOD ALMIGHTY:

(KEY REFERENTIAL SCRIPTURES: Revelation 19-22)

RECORD'S PRONOUNCEMENT:

The coming promised divine Paradise of life everlasting stands the conversation where each the creature and too every the saint shall bear glorious body born of the beauty of the holiness of God Almighty, even to the radiation of the divine of the glory of God Almighty. Moreover the commonwealth NB Divine Euphoric Paradisiac Eutopia shall stand the place of the perpetual majesty and epicenter of the divine governance of the Living God, where each the saint shall be divinely granted conversation of majesty in the burden and hold of a throne and portion of dominion hold in divine paradise unto the establishment of a perpetual divine order of majesty in HAMASHIACH YESHUA in submission to the throne of God Almighty and under the tutelage of the Holy Ghost. It too needs be pronounced that the coming Divine Euphoric Paradisiac Eutopia shall stand the divine

habitation and governance residential about the kingdom of the saint on behalf of God Almighty to the creature as by divine majesty, and unto God Almighty the priesthood on the behalf of the creature as by divine Atonement in He perfectly acceptable order of worship honoured Of God Almighty unto perpetual divine encapsulation of the creature in the eternal glory of God Almighty. Each the divine movement and Apostolic revival congregational order of assembly's gathering born of divine's workmanship in the calling to worship shall stand a Divine Euphoric Paradisiac Eutopia Nation Of The heritage of the Cross of Yeshua HaMashiach of Nazareth, even a nation of the Heavenly Empire by the glorious workmanship of the Hand of God Almighty to the manifestation of a unique glory and divine light, where the Divine Euphoric Paradisiac Eutopia shall stand the full manifestation of every the conversation of the cross of Yeshua HaMashiach of Nazareth, even the divine glorious and beautiful manifestation of every the purchase of the Cross of Yeshua HaMashiach and every the accomplishment thereof unto divine treasury and prosperity hold appertaining majesty in life everlasting stablished by the paradise. THE DIVINE EUPHORIC PARADISIAC EUTOPIA OF GOD ALMIGHTY SHALL STAND THE CONVERSATION OF WORKMANSHIP AND WORSHIP IN THE KNOWLEDGE OF THE FACE OF GOD ALMIGHTY.

PRINCIPLE 06: PROMISES OF PARADISE:

THESE STAND THE PROMISED REWARDS OF PERSONAL BENEFIT I THE PARADISE OF GOD ALMIGHTY UNTO THE WAYFARERS AND PILGRIMS HAVING SO ENDURED TILL ZION'S COMING AND HAVING PROSPERED THROUGH THEIR PILGRIMAGE:

- *Partaking of the fruit of the Tree of life*
- *Victory over first and second death*
- *Kingdom and Hold of majesty governance*
- *Priesthood and order of Atonement*
- *Partaking of hidden manna*
- *Whitestone with scribing Of saint's divine new name that throughout eternoty shall be known only of God Almighty and the stone's recipient*
- *Robe of salvation and coat of righteousness*
- *Name's recording I The Book of life*
- *Power over nations*
- *Rod of iron unto international rulership*
- *Possession of Morning Star*
- *White raiment*
- *Mansion*
- *Pillarship in heavenly Temple*
- *On forehead superscription of City Of God's New Name, Of HAMASHIACH's New Name and of God Almighty's name*
- *Enthronement in the throne of a God Almighty and of HAMASHIACH YESHUA*

PRINCIPLE 07: OUT OF HAMASHIACH'S PIERCING THE DIVINE DISPENSARY FLOW OF BLOOD AND WATER UNTO DRINK OF life EVERLASTING:

It stood the divine wisdom of God Almighty in ancient counsel's divine determination and deliberative resolution that through the piercing of HAMASHIACH's side upon the Cross be established the dispensation and perpetual flow of water and blood the drink unto life everlasting, even as HAMASHIACH YESHUA stands the well of living water and the eternal source and channel of all the rivers of life and tee stands the grant thereto:: the drinking of which blood and water stands the reception of life everlasting, even as HAMASHIACH preached to the woman of Samaria 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."

The drinkers of the blood and water of Yeshua HaMashiach of Nazareth stand the elect unto the reception of steadship in the covenantal heritage of the Israel of God and the bearers Of steadship in the divine commonwealth of life everlasting, even as HAMASHIACH testified saying "Then YESHUA said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." As It too needs be pronounced that the reception of the Lordship and Salvation of Yeshua HaMashiach stands the divine order unto the reception of life everlasting, being the act of the drinking of the blood and water of the side of HAMASHIACH- the true blood and water of life eternal. Moreover ONE DRINK OF THE BLOOD AND WATER OF YESHUA HAMASHIACH STANDS THE MANIFESTATION OF life THST WILL ENDURE FAR BEYOND THAN ETERNOTY'S FURTHEST AEON. **THUS THE ONLY DRINK OF LIFE IS FREE!**

PRINCIPLE 08: THE CONVERSATION OF THE FIRST RESURRECTION AND TRANSLATION UNTO ETERNAL DIVINE GLORY IN HOLD OF LIFE EVERLASTING:

The first resurrection stands a divine event that shall be manifest in two portions, the first being triggered at the time of the coming of Yeshua HaMashiach to stablish to Himself the Raptorial harvest of His Church, where HAMASHIACH shall come seated upon an Heavenly cloud and all the Living saints shall be caught up to meet with Him upon the cloud and all dead saints shall be resurrected from the dead and rise from the grave and too divinely translated unto divine glorious bodily form, which full event shall transpire at a speed faster than that of light, which new body forms shall hold divine capacity unto conversational in Heavenly places. The second portion of the first resurrection stands the divine event that shall be manifest by the rising of all the dead bodies of the saints slain during the seven year tribulation for the sake of the Testimony of Yeshua HaMashiach's pronouncement- which event shall be manifest st the time of the coming of Yeshua HaMashiach of Nazareth unto the manifestation of His Messianic Millennium Kingdom, where all the

saints shall bear hold of divine bodily forms unto steadship in the armies of HAMASHIACH and unto divine ordinations of Majesty and Priesthood forevermore, even as was pronounced saying "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For of we believe that YESHUA die d and rose again, even so them also which sleep in YESHUA will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in HAMASHIACH shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in t the air: and so shall we ever be with the Lord;" and "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of YESHUA, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HAMASHIACH a thousand years. But the rest of the dead lived not again untol the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HAMASHIACH, and shall reign with him a thousand years." Moreover steadship in the first resurrection shall be granted only ward the redeemed in the Testimony Of Yeshua HaMashiach, even as only the recipients of the Lordship and Salvation of Yeshua HaMashiach of Nazareth shall be divinely esteemed worthy of steadship in the commonwealth of the Israel of God Almighty and the heritage of life eternal- which work of first resurrection stands an event that shall be manifest only by the power of God Almighty, and by the voice of Yeshua HaMashiach of Nazareth, even as He preached saying "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at thus: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Even as by the commandment of Yeshua HaMashiach shall be manifest every the conversation of the first resurrection, so it is that Yeshua HaMashiach of Nazareth stands both the resurrection and life, because that in Him is manifest the rising of the saints from the grace, and that in Him is the divine glorious hold of every the life of the saints forever, even as He preached to Martha saying "YESHUA said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou thus?" It too needs be pronounced that thee is no form of death after the first resurrection: the first resurrection stands the only covenant of victory over the second death.