



Y'hovah Saves, Captain of the Lord's Host and Son of Eternity

THE BOOK OF JOSHUA: JEHOVAH-SAVED, HEIR OF SALVATION, SON OF ETERNITY (GOD)  
STRATEGIES on Possessing the Inheritance (Temporal and Eternal)

Chapters		Titled
1	<u>For Israel:</u> God Commissions Joshua	THE BOOK OF THE LAW- (TORAH) THE WORDS OF MY MOUTH AND MEDITATION OF MY HEART -Mouth of the mind, our thoughts, must meditate (utter, mutter, reflect) day and night on the Book of the Law ( <b>eating pomegranates</b> ) The Word above all earthly powers abideth, His truth is forever! But his delight is in the Law of God and in it doth he meditate both day and night <b>The Secrets of the Woman (church)</b>
2	<u>For the Gentile Nations:</u> Rahab Hides the Spies	THE TWO WITNESSES OF THE LAW (DECALOGUE) MUST BE HIDDEN IN THE HEART The heart must be open enough like that of a Harlot but wise enough to keep Jehovah's secrets ( <b>the doctrine of grapes</b> ) Jehovah will do nothing but He reveals His secrets to them that fear him <b>Tte Two Witnesses of the Decalogue Covenant</b>
3	Israel Crosses the Jordan	THE TIME OF THE HARVEST AND THREE DAYS PASSOVER JORDAN Death were is thy sting; O grave where is thy victory....thanks be to God who gives us the victory through Jesus Christ our Lord. <b>Armed Mighty Man of Valour</b>
4	Twelve Memorial Stones from the Jordan	THE TWELVE EVERLASTING (STONE) WITNESSES OR ISRAEL (PRINCES) Faith (continuous obedience to Jehovah's Law) is the victory that overcomes the world! <b>The Throne, The Prince and Princes</b>
5	The New Generation Circumcised First Passover in Canaan The Commander of the Lord's Army	THE HOLY PRINCE AND HIS PRINCES (ISRAEL) Of what profit is circumcision if they obeyed not the law? Faith without works is dead just as the body without the Spirit <b>Oh to be holy!</b>
6	The Fall of Jericho (possessing quick understanding)	CANAAN'S VISION OF THE END OF JERICHO (THE WORLD) Behold, I saw a new heaven and a new earth <b>Canaan's Vision</b>
7	Israel Defeated at Ai The Sin of Achan	THE FIRST INVESTIGATIVE THEN SECOND THE EXECUTIVE JUDGMENT Judgment begins at the House of God, and if it first begins with us what shall become of sinners and the ungodly <b>Time of Trouble 36 Dead</b>
8	The Fall of Ai Joshua Renews the Covenant	THE ALL CONSUMING FIRE AT THE APPOINTED TIME! Who shall dwell with the devouring fire? Who shall dwell with everlasting burnings? <b>The All Consuming Fire upon Mount Ebals's Altar</b>
9	The Gibeonite Deception	THE MERCY SEAT'S COVENANT BY OATH Hewers of wood and drawers of water they shall be for the House my God <b>Jehovah's wrath kindled above the Mercy Seat</b>
10	The Sun Stands Still Five Kings Executed Conquest of Southern Canaan	PURIM TIMES OF DELIVERING JUDGMENT AND SALVATION I heard the number of them that were sealed..and I saw great multitude which man could not number <b>Come out of her my people that you receive not of her plagues-Marked for Death or Salvation</b>
11	Conquests in Northern Canaan	FAITH'S GIANTS BY THE WORD As the heavens are above the earth so are my (words) thoughts and ways above yours <b>Giant by the Word</b>
12	Kings Defeated by Moses Kings Defeated by Joshua	ISRAEL ONE WITH (POSSESS) THE INHERITANCE OF SALVATION The Kingdom of God is not meat and drink but righteousness, peace and joy in the Holy Ghost <b>Israel rules by the Character of God</b>
13	Land Still to Be Conquered The Inheritance East of the Jordan	ISRAEL ONE WITH (POSSESS) THE INHERITANCE: THE CITIES AND VILLAGES OF THE ENLIGHTENED, THE PARADISE OF EDEN EAST OF JORDAN The path of the just is as a shining light that shines more and more unto the perfect day <b>The Tabernacle of God with man</b> <b>Settling in the Inheritance of Salvation: The Cities and Villages of the Enlightened</b>
14	The Inheritance West of the Jordan Caleb's Request and Inheritance	CANAAN'S REST AND HEBRON: THE CITY OF THE FOUR GIANTS, THE LAND OF THE MEEK WEST OF JORDAN By humility and the fear of the Lord are there riches, honour and life <b>Canaan and the City of Four Giants now Hebron</b>
15	The Allotment for Judah	THE LOT OR PORTION OF THE CHILDREN OF THE TRIBE OF JUDAH AND EMMANUEL, THE LION OF THE TRIBE OF JUDAH In my Father's House are many mansions I go to prepare a place for you; and if I go and prepare a place for you I will come again and receive ye unto myself that where I am there ye may be also <b>Caiaphas ignorance</b>
16	The Allotment for Ephraim and Manasseh	THE MESSIAH' AND 'THE APPROACH OF THE CROWN OF SHILOH! The sceptre shall not depart from Judah nor a Lawgiver from between his feet until Shiloh comes <b>First Messiah then Shiloh, High Priest then King</b>
17	continues	THE FIRST BORN AND FIVE DAUGHTERS DOUBLE PORTION: THE BRIDEGROOM AND THE FIVE WISE MAIDENS And of the increase of His Government and peace there shall be no end <b>Man of War and the Ten Maidens</b>
18	Allotment of the Remaining Land The Inheritance for Benjamin <sup>1</sup>	THE GENESIS OF FAITH: PREACHING OF THE GOSPEL OF THE KINGDOM OF HEAVEN Sit Thou on my Right Hand until I make Thy enemies Thy footstool <b>Israel's Congregation made whole in Shiloh</b>
19	The Inheritance for Simeon <sup>2</sup> The Inheritance for Zebulun <sup>3</sup> The Inheritance for Issachar <sup>4</sup> The Inheritance for Asher <sup>5</sup> The Inheritance for Naphtali <sup>6</sup> The Inheritance for Dan <sup>7</sup>	'THE GENESIS OF LEVI: FIRSTFRUIT(S) OR HEIR(S): HOLY ONE(S), THE PRIESTHOOD OF JEHOVAH Charity rejoices not in iniquity but the truth (The essence of praise and worship is the faith of obedience) <b>The Priesthood of Jehovah</b>
20	The Six Cities of Refuge	THE DWELLER IN THE CITY OF REFUGE DELIVERED IN JUDGMENT BY DEATH OF THE HIGH PRIEST The Lord will be a Refuge for the oppressed, a refuge in the Times of Trouble. <b>Shiloh's Refuge</b>
21	Cities and Pasturelands Allotted to Levi (All six Cities of Refuge given to the Priests)	FROM BEGINNING TO END THE OFFICE AND MINISTRY OF THE PRIESTHOOD OF JEHOVAH Because you have made he Lord which is my refuge thy habitation therefore no evil shall befall thee <b>Jehovah's salvation from beginning to end: full and complete</b>
22	The Eastern Tribes Return Home The Eastern Tribes' Altar of Witness	THE CONSUMMATE COVENANT (BABYLON & ISRAEL) ISRAEL'S FAITH AS JUDGE IN JEHOVAH'S 'WATCH' These are they that were not defiled with woman for they are virgins <b>The 144,000 (in type) faith as Judge in Jehovah's Watch</b>
23	Joshua's Charge to Israel's Leaders	ISRAEL, JEHOVAH'S WORSHIPPERS Out of the portion of the children of Judah was the inheritance of the children of Simeon : God is a Spirit and they that worship hHim must worship Him in Spirit and truth <b>Faith's Praise of Jehovah our Lord and King</b>
24	The Covenant Renewal at Shechem Choose Whom You Will Serve Joshua's Death and Burial	THE TWO W(ITNESSE)'S: WOR(D,K)S, SERVANTS OF JEHOVAH I told you and ye believed not the works I do in my Father's name bear witness of me (that the Father hath sent me) <b>The Two Witnesses,</b>



# THE BOOK OF (JOSHUA) JEHOVAH-SAVED

## FEATURING:

- CHAPTER 2: A PRIOR WORK (a must read)
- (FIRST) HEIR ROLE (INHERITANCE IN JESUS, THE CHRIST) PLAYED BY JOSHUA
- JOINT-HEIRS OF THE LAND OF GILEAD AND CANAAN, ISRAEL AND OTHERS
- STRATEGIES ON POSSESSING OUR (ETERNAL) INHERITANCE (IN CHRIST):
  - Eating pomegranates (supposedly 613 seeds for all the commandments in the Torah (Law)), meditating day and night: using the mine(d) and the horizontal mouth
  - Bearing fruits: Grapes, doctrine of truth, abiding in Christ, Divine, that His words are in us
  - Olives, baptism of The Spirit and His guidance: it's written
  - Always using Gethsemane (Oil or Winepress): Prayer of Gethsemane, seeking counsels at the mouth of Jehovah at all times: praying without ceasing
- THE (OX)HEAD(S) OF ISRAEL: 144,000
- THE TWO WITNESSES, JEHOVAH'S SERVANTS
- **24 POEMS FOR EACH CHAPTER MEASURED**

Dated: December 14, 2021



# THE BOOK OF JOSHUA

## INTRODUCTION

Forty years had passed from the time of the exodus from Egyptian bondage, the parting of the red sea, the giving of the Law at Sinai, and the construction of the Sanctuary Tabernacle, and the wanderings of the children of Israel in the wilderness, that all the men of age that left Egypt had all died, except their children and Two of the twelve spies that searched the Land of Canaan and did not bring back an evil report. The other Ten did such as the whole congregation that was condemned to die in the wilderness.

Moses had lived forty years in Egypt before his flight to the wilderness on account of his sin, another forty years in the wilderness, until God visited him at the burning bush and sent him back to deliver His people. (He too spent another forty years with Israel in the wilderness, yet his strength or his physical signs failed him not.) Likewise, he spent forty days and nights in the Mount with God at the giving of the Law and yet another forty days and nights, at the second giving of the Law with God, because Israel had broken, the first Covenant, when they made a molten calf and worshipped at its feet.

The Two of the twelve were Joshua and Caleb who in type spoke of yet another Two who spoke of the power of faith to conquer, overcome and even to create all things. The efficacy of these Two was to be infectious in the whole congregation of Israel as righteousness exalts a nation but sin is a reproach unto any people. For the just shall live by faith. And yeah, by faith we establish the Law. Thus, though these Two lives were threatened by the whole congregation yet they lived. And one of them was the chosen leader as Captain of the Host of Israel to direct them to the Land of Canaan (the meek).

At the of the end of the forty years manna ceased and Israel entered the Promised Land east of Jordan where the conquest began to dispossess the inhabitants whose day of reckoning had come. The Book of Joshua captures those battles and the strategy on how Israel won the War. There is a parallel between that War and the Great Controversy of our time unto the end. We shall be examining this parallel in our study of the Book of Joshua.

Joshua was the Son of Nun and his name means: Y'hovah saves and his father name: Perpetuity or inferring eternity. He was the Captain of the Host of Israel. In type he represented Y'hovah, the Saviour and the Son of Eternity who is the Captain of the Lord's Host whom he met over against Jericho.



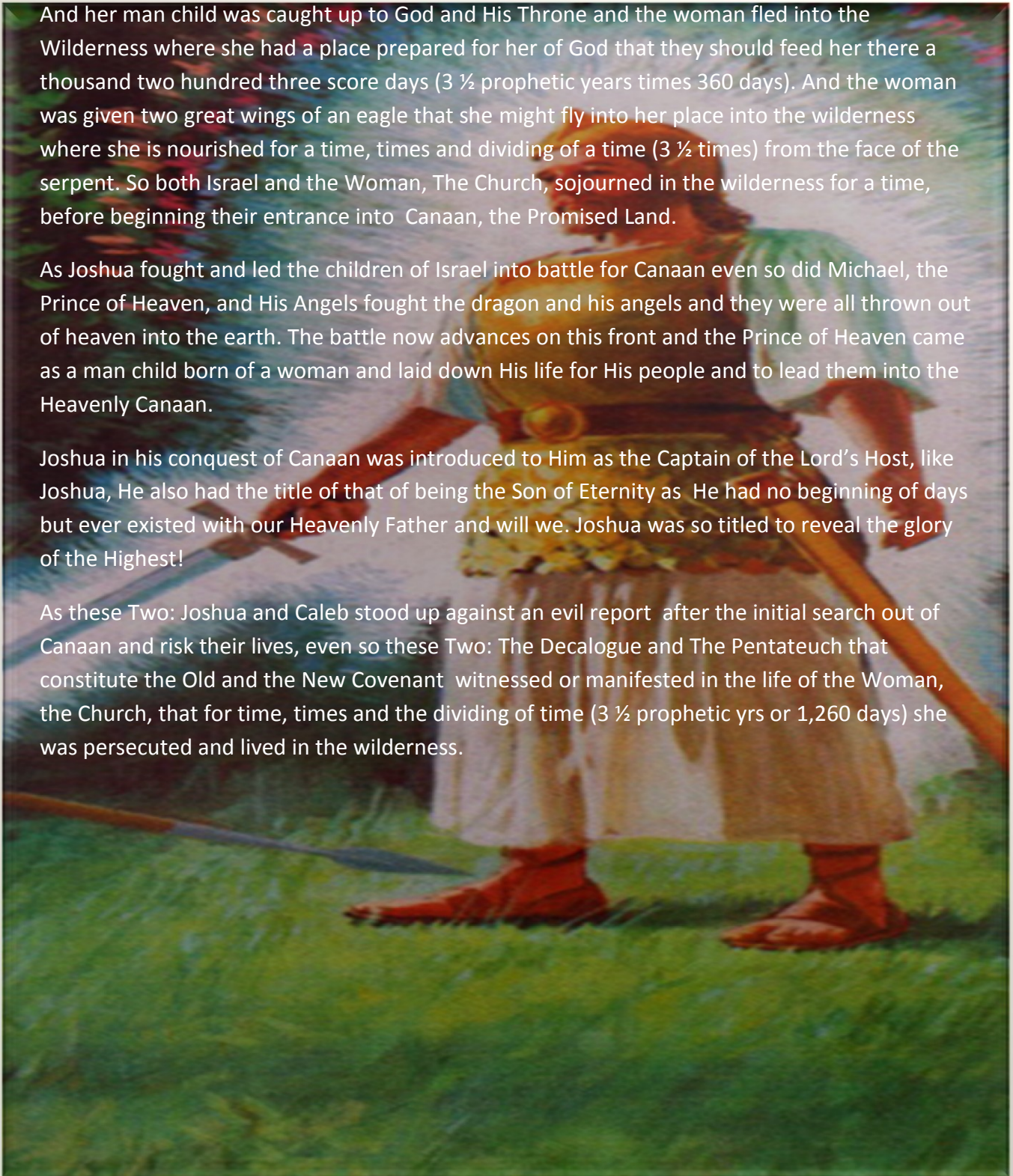
## THE BOOK OF JOSHUA INTRODUCTION

And her man child was caught up to God and His Throne and the woman fled into the Wilderness where she had a place prepared for her of God that they should feed her there a thousand two hundred three score days (3 ½ prophetic years times 360 days). And the woman was given two great wings of an eagle that she might fly into her place into the wilderness where she is nourished for a time, times and dividing of a time (3 ½ times) from the face of the serpent. So both Israel and the Woman, The Church, sojourned in the wilderness for a time, before beginning their entrance into Canaan, the Promised Land.

As Joshua fought and led the children of Israel into battle for Canaan even so did Michael, the Prince of Heaven, and His Angels fought the dragon and his angels and they were all thrown out of heaven into the earth. The battle now advances on this front and the Prince of Heaven came as a man child born of a woman and laid down His life for His people and to lead them into the Heavenly Canaan.

Joshua in his conquest of Canaan was introduced to Him as the Captain of the Lord's Host, like Joshua, He also had the title of that of being the Son of Eternity as He had no beginning of days but ever existed with our Heavenly Father and will we. Joshua was so titled to reveal the glory of the Highest!

As these Two: Joshua and Caleb stood up against an evil report after the initial search out of Canaan and risk their lives, even so these Two: The Decalogue and The Pentateuch that constitute the Old and the New Covenant witnessed or manifested in the life of the Woman, the Church, that for time, times and the dividing of time (3 ½ prophetic yrs or 1,260 days) she was persecuted and lived in the wilderness.





**INTRODUCTION:**

We are measuring the second Chapter of **the Book of Y'hovah saves**. Second or Two accords with the measure of the Spirit on the Measuring Reed or Rod, hence the title: **The Law is Spiritual** as declared by Paul, but, I am carnal sold under sin, **Romans 7: 14**. In the previous Chapter Joshua, the Captain of the host of Israel, was counselled that this Book of the Law, from Hebrew pronounced: Torah, Torah, meaning: precept or statute especially the Pentateuch or the Decalogue, shall not depart out of thy mouth, but thou shall meditate in it day and night that thou might observe to do all that is written therein: for then shall thou make thy way prosperous and then shall thou have good success, **Joshua 1: 8**.

As the Captain of the Lord's Hosts despatches the word from his mouth now Joshua despatches these Two, he having the Spirit of faith, having believed now he speaks, sending them to spy out Jericho the condemned city and to search and find those who will believe unto the salvation of their own souls. Thus the Captain of the Lord's Hosts says: and this gospel, the same Two, shall be preached in all the world for a witness, and then shall the end comes, **Matthew 24: 14**. Joshua had meditated in the Book of the Law, day and night, he had sowed in abundance, from this abundance now his mouth speaks and the Spirit attends to his words. This is how the Captain of the Lord's Hosts works by His Words and His Spirit. Thus by the Words of the Lord were the Heavens made and hosts thereof by the breath of His mouth for He spoke and it was done He commanded and it stood fast, **Psalms 33: 6, 9**.

Thus Paul and Barnabas, these Two, were despatched and evangelized the Apostles' then known world according to this standard. After that Paul together with Silas and Barnabas and Timothy worked as teams. Jesus also had practiced this pairing when He had sent the Seventy, Two by Two before His face in every place that He himself would go. This has roots in the pronouncement in the mouth of Two or three Witnesses shall every matter be established, **Deuteronomy 19: 15 and Matthew 18: 16**. Joshua's meditation day and night was in the Torah: precepts or statutes especially these Two: The Decalogue or Ten Commandments and The Pentateuch which constitutes the Old and New Covenants. They did not depart from his mouth as they were his constant meditation so now he despatches the Two Spies that personifies or embodies the meditation of His heart day and night.

The Book of the Law was put in the side of the Ark of the Covenant and was to be a Witness against Israel, **Deuteronomy 31: 26**. The Ten Commandment or Decalogue Covenant was within the Ark beneath the Mercy Seat, this also bears Witness of the works that are approved of God as righteous. Now these Two Witnesses are despatched as the Two Spies, to spy out Jericho. Remember, Jesus' words are Spirit and they are life, **John 6: 63**.

So then the Law is spiritual but I am carnal sold under sin. The Law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death. The Two Spies sent by Joshua personifies the Two Witnesses that testify as to the works of righteousness that are approved of God and that which bore witness against Israel.

John, the forerunner to, and Jesus, also embodied these Two Witnesses. They were put to death or laid down their lives for the cause of God. We will get insights as to why Rahab, the harlot, chief of sinners,

became such a champion of the faith and was given the honourable position of being in lineage of the Saviour of the World.

She in behalf of her house and family covenanted with the Two Witnesses and was faithful even upon Jericho's wall that crumbled and fell and remained within the house with the red scarlet hanging from their window and their lives were saved. Glory Hallelujah!

Those who embrace the message of John the Baptist, and the Lord Jesus, and covenant with them as Rahab did, heeding the call to come out of her (Babylon, The Mother of Harlots and the abomination of the earth) and be not partakers of her sins, for her sins have reached unto Heaven, **Revelation 18: 4-5**, will likewise be saved and spared from the destruction that shall occur worldwide in our day. For God so loved the world that He gave His only begotten Son that whosoever believes in Him might be saved. For God sends not His Son into the world to condemn the world but that the world through Him might be saved. But this is the condemnation that light is come and men love darkness more than light and will not come to the light that they might be saved, **John 3: 16-17**. The message of John, the Baptist and the Lord Jesus Christ is no different from that of the Two Witnesses, that which is contained in the Decalogue and the Penta-teuch, the basis of the Old and oh yes of the New Covenant. Welcome to the realm of the Spirit!

#### **Y'HOVAH SAVES, SON OF ETERNITY SENDS THE TWO WITNESSES OR SPIES**

**V1 And Joshua the son of Nun sent out of Shittim** (acacia trees, a place east (meaning forefront of time, or palce) of Jordan) **two men to spy secretly, saying, Go view the land, even Jericho** (its month or fragrant, to make of quick understanding). **And they went, and came into an harlot's house, named Rahab** (roomy, broad, wide, at liberty, proud), **and lodged there.**

As the Two that came from eternity to view Sodom and Gomorrah and lodged that night with Lot and his family even so these Two went as sent by Y'hovah who saves, not willing that any should perish but that all comes unto repentance, **2 Peter 3: 9**, to go and view the land Jericho, meaning of quick understanding, and like the Two in Sodom they find lodgement in the house of Rahab who was disposed or at liberty to receive them.

As the Spirit of the Lord was upon the Anointed and made him of quick understanding in the fear of the Lord, **Isaiah 11: 3**, even so those who are at liberty to receive the Two Witnesses are so disposed. For when He the Spirit of Truth is come he shall reprove of sin, of righteousness and of judgement, **John 16: 8**. And the Word of the Lord which is as the snow and the rain that comes down from Heaven and waters the earth causing it to bud and bring forth seed for the sower and bread for the eater and shall not return unto Him void but shall accomplish that which He had sent it to do and shall prosper therein, **Isaiah 55: 8-11**, even so these Two were sent for this purpose at hand from Shittim, East of Jordan, which speaks to Eternity.

So then Joshua depicts the Y'hovah despatching His Word or Two Witnesses from His Eternal abode in Heaven to save whomsoever will. The Two despatched represents that which is the foundation and the walls or sides of His Throne that which He governs or rules by, **His Law or Torah**. God is not willing that any should perish but that all should come unto repentance so He sends these Two as the Two who came unto Sodom by evening.



**V8 And before they were laid down** (for rest, sexual connection, decess or any other purpose,) **she came up unto them upon the roof** (a *roof*; by analogy the *top* of an altar: - roof (of the house));

Those who receive the Two will make them as Rahab did as the Roof upon their House or as Lot hid them within his House offering them lodgement from the wicked who seek to destroy them. How beautiful is the picture of the Two being an offering upon the top of Rahab's altar. Yea, blessed is the man that walks not into the counsel of the ungodly nor stands in the way of sinners nor sits in the seat of the scornful but his delight is in the Law of God and in it he meditates both day and night. He shall be like a tree that is planted by the rivers of water that shall bring forth his fruits in his season; neither shall his leaves wither and anything he shall set his hand to shall prosper, **Psalm 1: 1-3**. He drinks from the wells of Living Water.

So the woman came unto the Two and covenant with them before they were laid down.

**V15 Then she let them down by a cord through the window: for her house was upon the town wall** (a wall as built in a trench), **and she dwelt upon the wall** (a wall for protection).

Those who are on the Lord's side will be as Rahab's house liberated to receive His Two Witnesses providing lodgement even a roof for them to hide and a window for their escape though they be upon the strong foundation or the wall of the condemned City or place. Have you receive the Lord's Witnesses within your house? Are they your meditation day and night? Do you provide for them an opportunity, 'a cord through your window', to escape and fulfil their mission, having covenanted with them. So speak and do as they that shall be judged by the Law of liberty, **James 2: 12**. Such a house like Rahab's is joined unto the House of the Lord.

**V22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.**

The time of the Two Witnesses is that of the period spent in the City of Jericho and their escape unto and the period they abode in the Mountain. On the fourth day of creation God called out all the Witnesses of Heaven and Earth, the Sun and the Stars, and the Moon, to provide light in the firmament and to give light upon the earth. (We are told to let our light so shine that men may see our good works and glorify our Father who art in heaven, **Matthew 5: 16**.)

Following the pattern of creation with the evening preceding the morning: when God called forth Light on day one we understand that twelve hours had elapsed, similarly, on day four we understand that the Sun that rules the day was called fourth after this ½ time had passed, so then in one hemisphere the Sun shines in the other the Moon and the Stars were the light thereof. From this time unto the end of the First Week the Heavenly hosts gave their testimony or light which is 3 ½ times or days which equates in sum total to the same period of time being the duration of their testimony being half of 7 days.

The Heavenly Hosts are largely divided into Two: the Sun and the nine Planets at the centre of the solar system and the Stars in the outer-sides of the Heaven. The Planets also are as satellites as the Moon reflecting the light of the Sun. The Moon is a special light that encircles or highlights the earth as the Sabbath is encircled by a halo (rank the sun and nine planets from the 1<sup>st</sup> Commandment unto



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the 10<sup>th</sup> and 4<sup>th</sup> or Sabbath equates with the Earth), a reference point for a dream that one Patriarch had of the Sabbath. The moon also in type speaks to the Word of God which highlights the importance of the Sabbath.

The Sun and Nine Planets, these Ten are in type for the Decalogue or Ten Commandments and the Stars according to their arrangement represents the Pentateuch which presents in signs the gospel as contained therein.

This is why Isaiah **40: 21-22** portrays God as sitting upon the circle of the earth as He sits upon His Throne beneath the mercy seat and within is the Ten Commandments or Decalogue and then in the sides thereof is the Pentateuch. So then to the Law and Testimony if they speak not according then there is no light in them, **Isaiah 8: 20**.

So the Two Witnesses as depicted from Creation spent ½ time in the City and escaped to the Mountains and then the other 3 time or days in the Mountains, totalling 3 ½ times or days, while the hosts of darkness pursues after and sought them in all the way and found them not so they returned. This 3 ½ times or days is the period of faith when the Two Witnesses testify yet it was gross darkness unto Jericho who sought to slay them. If the Words of God are Spirit and they are life those who oppose and disobey them are no different than Jericho but are convicted as they were: murderers, yea, blasphemers and have by their own actions condemned themselves. Remember, Y'hovah saves, being not willing that any should perish but that all should come unto repentance. I pray that we chose the path of faith.

### **THE LORD, SELF EXISTENT, ETERNAL ONE: HEAR YE THE SPIRIT!**

**V2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.**

No man speaking by the Spirit can say: Jesus is accursed, and no man can say Jesus is Lord but by the Spirit of God, **1 Corinthians 12: 3**. The King of Jericho was told the purpose of the Two (men) of the Children of Israel, who are as a Prince that has power with God and man and will prevail, to be that of searching out the country. Their time of entry also specified as beginning from 'night' or evening as alluded to before, the ½ time.

**V9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.**

Now the woman professes: I know that the Lord, the Self existent and Eternal One have given you the land and your terror is fallen upon us and that all the inhabitants of the land faint because of you. Yeah, the Spirit of a man is heard above his words! How could she know?

The Law or Torah was added because of transgression that sins might be exceedingly sinful, **Galations 3: 19**. Thus the inhabitants of Jericho were in terror and faint because of **the Witnesses: they feared losing their lives**. But Rahab was roomy or opened minded enough to commune with them, she with open face as beholding in glass the glory of the Lord was changed from glory to glory even as by the Spirit of the Lord, **2 Corinthians 3: 18**. And the Lord is that Spirit and where the Spirit of the Lord is there is liberty, **2 Corinthians 3: 17**, hence she sought to and commune with them. The Lord knows those that are His, hence, Joshua despatched the Two. Even so now in our time those that are the

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Lord's are told to come out of her my people that you receive not of her plagues for her sins have reached unto heaven, **Revelation 18: 4.**

**V16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.**

As Rahab receives of the Lord (into her house upon her roof,) who is that Spirit, even so now she speaks from her window: get you to the mountain, lest the pursuers meet you; and hide yourselves there (what how many days?) three days, (how did she know the remainder of the time?) until the pursuers be returned: and afterward may ye go your way.

Remember, any man speaking by the Spirit cannot say: Jesus is accursed, neither can any man say: Jesus is the Lord, but by the Spirit of God. Rahab by the Spirit spoke the things that pertain unto Him.

**V 23 So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them:**

My words shall not return unto me void but shall accomplish that which I have send them to do and prosper in thing therein, **Scripture Text.** So the Two return and descended from the mountain and passed over (Jordan) to the East or Eternity the place of the acacia Trees called Shittim unto Y'hovah, the Son of Eternity, the told him all things.

**THE TIME OR PERIOD OF ENQUIRY, PERSECUTION AND DESTRUCTION:**

**V3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.**

Who know what is entered into thine house? And who can tell but those who hear you speak unto the Law and the Testimony, then they know that there is light in your house? These two must therein be hid as David said thy word have hid in my heart so that I might not sin against thee, **Psalms 119: 11.** Those who are opposed to God will seek to separate you from the word of God asking and demanding of you to recant like they ask of Rahab, to bring them forth the Two as they did even with Lot. The purpose of the Two is to search out all the country and to find even as they did you others. Yea, this gospel of the Kingdom shall be preached in all the world for a witness and then shall the end come, **Matthew 24: 14.**

**V10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites (in sense of publicity, or prominence, a mountaineer, a Canaanite tribe), that were on the other side Jordan, Sihon (to wipe away, sweeping, tempestuous) and Og (to gyrate, to bake round cakes on hearth, round, king of Bashan), whom ye utterly destroyed.**

The Two has power over fire which proceeds from their mouths, the first heaven, water, and to smite the earth with plagues, **Revelation 11: 3-7.** Thus Elijah who precedes Elisha, by the Sword which is the Word of God slew Jezebel's prophets and called forth fire to slay those who sought to do him hurt and by his prayers shut up the heaven that it rained not for the time or period of his witness 3 ½ years, causing the plague of drought, famine and pestilence. Afterwards by the same token prayed and released the waters of heaven. This is the authority and dominion that is given unto the Two



Witnesses over first heaven and earth.

Thus, the Lord dried up the water of the Red Sea, as Israel, the Prince that have power with God and man, came out of Egypt, as it will when His people once again comes out of Babylon, destroying the two kings of the Amorites by which He got publicity throughout all Canaan, as they were a Canaanite Tribe.

The power, authority and dominion of the Two Witnesses can not be matched by those who enquire and seek to persecute those who align themselves with their testimony. For all power, dominion and authority is given unto them beneath the heaven upon the earth even as from the beginning of time at creation. This was the authority by which Adam and Eve exercised power and dominion over all the earth.

**V17 And the men said unto her, We will be blameless of this thine oath which thou hast made us swear.**

You must understand and know this that God hath by Himself sworn to bless Abraham and his seed and bound Himself thereby, **Hebrew 6: 13 and**. God's words are His bond. But there is a way that the Two Witnesses can be freed or be blameless of their oath to those who seek to be saved. You must know what this is given they have such power, authority and dominion to assure yourself of constant and continuous salvation and that ye be not destroyed.

**V24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.**

And the kings of the earth, the rich man and the poor man run to and hide themselves in the dens of the rocks and called to the mountains to fall upon them and hide them from the face of the Lamb for the time of His wrath is come and who shall be able to stand, **Revelation 6: 15-17**. All the earth at this time is delivered into the hands of the Children of Israel, for all the world do faint because of us, this is the message brought back by the Two Witnesses. Faith comes by hearing and hearing by the word of God. Do you hear what the Spirit of Prophecy, Testimony of Jesus Christ, said?

**CONFESS WITH THY MOUTH AND BELIEVE IN THINE HEART:**

**V4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:**

As it is written whosoever shall call upon the Name of the Lord shall be saved. But how shall they call upon Him of whom they have not heard? And how shall they hear without a Preacher? And how shall they preach except they be sent? As it is written beautiful are the feet of them that publish glad tidings of peace, **Romans 10: 15**. As Rahab received or took the Two Witnesses and hid them even so we are to receive by faith the Two Witnesses or the Law (Torah) and hide them as David said into our hearts.

Likewise we shall confess them with our mouths as she said: there came men unto me, but we will not recant or be separate from them as she continued: I wist not whence they were, for we believe them with all our hearts, thus we are saved.

**V11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.**

The confession turns now into a profession, the confidence of knowing these things, which results in a melting or conviction of the heart or mind and there is no confidence anymore in the flesh or our own strength knowing that the Lord, the God of the Two Witnesses, He is God in heaven above and in the earth beneath, yea the Spirit convicts of sin and of righteousness, **John 16: 8**.

**V18 Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.**

Only those who like us abide in the house made a home for the habitation of the Two Witnesses and who with us dwell therein, be it our father, mother, brethren or all of our father's household, the house in whose window is bound the scarlet thread, only these continue to profess their faith in the salvation of the God of Heaven and the earth. Yea, this Book of the Law shall not depart out of thy mouth but thou shall meditate in it day and night that thou might do all that is written therein for then shall thou make thy way prosperous and then shall thou have good success, **Joshua 1: 8**. So we continue in faith believing.

#### **DOOR OF THE HEART: THE GATE OF THE CITY**

**V5 And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.**

I stand at the door and knock if any man hears and let me in I will come in and sup with him and he with me, **Revelation 3: 20**. At the darkest point of any city is the point at which the door or gate to their heart is shut when the Two Witnesses goes out or are withdrawn from them. Such a City, place or person is doomed. However, Jesus is portrayed as knocking on the door of such hearts peradventure they might hear and let him in, glory, hallelujah to the goodness, longsuffering and forbearance of a loving Saviour.

Whereas Jericho's heart or gate was shut and the Two Witnesses without or within could not influence the inhabitants, Rahab had received them within, opening the door of her house and heart to them. The great mystery of what happens when one is joined unto God is explained as: the men went I wot not. And again as the wind blows where it list and wither it goes knows no man even so is a righteous man, **John 3: 8**. And next point to be made is that the Lord Jesus only enters through the gate or door of the City or the heart for those who are saved, as He is the Good Shepherd.

**V12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:**

Those who receives the Law and Testimony, the Word of God which are Spirit and life, are those who obey and do no evil hence they are kind as love works no ill to his neighbour, therefore, love is the fulfilling of the law, **James 2:8 & Romans 3: 10**. This is the kindness that is being alluded to that Rahab had showed unto the Two Witnesses and in return as man sows even so shall he also reaps, **Galations**



**6: 7**, so she requires the same kindness unto her fathers house and a true token, an oath by the Lord of the Two, which God had given unto us by the oath which He had sworn unto Abraham before. Thus God by swearing gives us an oath for our eternal blessing and salvation which of course is conditional to us abiding continually in Him. Glory, hallelujah!

**V19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.**

Where Rahab receive the Two becomes the home, the house of abode, for all who will be saved. The door of our hearts must be as shut that we do not go out into the street or the place of the damned. So we are counselled: son do thy diligence to guard the avenues of thy soul for out of it proceeds the issues of life, **Proverbs 4: 23**. We are joined unto the House of the Lord so we abide within meditating only upon His word.

**DEATH WHERE IS THY STING?**

**V6 But she had brought them up to the roof** (by analogy top of the altar) **of the house, and hid them with the stalks of flax** (a *tree* (from its *firmness*); hence *wood* (plural *sticks*): - + carpenter, gallows, helve, + pine, plank, staff, stalk, stick, stock, timber, tree, wood.), **which she had laid in order upon the roof.**

The uppermost part of the house is the roof where the Two Witnesses lay beneath the stalks of flax even as an offering is made upon the top of the altar with wood. Only when the Law is hid or placed within the heart of our bodies only then can we present our bodies as a living sacrifice which is our reasonable service and be not conformed to this world but we are transformed by the renewing of our minds that we prove what is that good, perfect and acceptable will of God, **Romans 12: 2**.

Then we have no fear for death, for perfect love casts out all fear, **1 John 4: 18**. We like Paul will ask: death where is thy sting? Grave where is thy victory? The sting of death is sin. The strength of sin is the Law. But thanks be to God who gives us the victory through Jesus Christ our Lord! **1 Corinthians 15: 55-57**.

**V13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.**

Yes, we have heard a joyful sound: Jesus (Y'hovah) saves, Jesus (J'hovah) saves. Spread the good news all around. Waft it on the rolling tide, echo back ye ocean's cave. Earth shall keep her jubilee: Jesus (Y'hovah) saves, Jesus (Y'hovah) saves! Thus, our father, mother, brethren, sisters and all we have, all our lives will be delivered from death and hell as Rahab and her house were.

**V20 And if thou utter this our business** (commandment, matter, power, oracle, message, glory) **then we will be quit of thine oath which thou hast made us to swear.**

The business of the Two Witnesses is only for those who are of Rahab's house the secret of the commandment and oracle must not be and will not be known by those who seek to destroy them. Otherwise those who betray their trust by their action as freed themselves from the oath of God who swore to bless Abraham's posterity.



**JOSHUA 2**  
**THE LAW IS SPIRITUAL**

**DEUTEROS, THE RECOUNT: BEYOND THE JORDAN**

**V7 And the men pursued after them the way to Jordan** (descend to the lower territory or region) **unto the fords** (crossing place or transit): **and as soon as they which pursued after them were gone out, they shut the gate.**

There is a way which seems right unto a man but the end thereof is the ways of death, **Proverbs 14: & 16: 25.** The pursuit after the Two to the way of Jordan, which descends to the lower territory or region, is one such way. Strait is the way and narrow is the path that leads to eternal life and few be that finds it. But, broad is the way and wide is the path that leads to destruction and many be that enter therein, **Matthew 7: 13-14.**

The motive of the pursuit is to capture and destroy the Two Witnesses such is the intent of those who say let us break their bands asunder and cast their cords from amongst us, **Psalms 2: 3.** These are they who would want nothing to do with the Presence of the Lord, they rail vehemently and boisterously against anything that has to do with God. They oppose all that is called God or worship, they are Blasphemers. They protect their City or place of habitation by shutting the gate after they depart like they did their heart's door in pursuit not giving any opportunity or room for the influence of the Two Witnesses to appeal to them or get in, they are stubborn and set in their ways of destruction. But, whereas they seek to destroy the lives of the Two, they instead are going to their own grave without knowing as they rush headlong to their destruction in deceit.

The Two Witnesses are not of Jordan but are from the beyond, that is east (forefront of place or time, or eternity) and they had crossed over to this side of Jericho and they know how to pass over back to the other side as death has no power over them. They are of the place which represents Eternity, Shittim, the place of the Acacia whistling, medicinal Trees. Let's continue to look at the Presence of the Lord in the recount:

- 1 As the children of Israel camped and abide **east of Jordan at Shittim**, the place of the whistling medicinal Acacia Trees and **Joshua despatched the Two Spies to searched out secretly Jericho** even so the Captain of the Lord's Host, Y'hovah despatches Two that are of the foundation and of the walls of the seat of God's government in Heaven to earth to spy out and search to see if there is any that did understand and seek after God, **Psalms 14: 2 & 53: 2.** And as the two came and lodged in Rahab's house even so will the Torah or Law, the Two Witnesses, will abide in the heart of those who are liberal to make room to accommodate its precepts and testimony.
- 2 The **King** and others **who say that two men of the children of Israel came in to night hither to spy out the country** are of those who are of a different spirit who are all gone out of the way and have all together become filthy, **Psalms 14:3 & 53: 3.** There is none that does good no not one.
- 3 As the king sought them saying bring forth the men that is come hither and have entered into thy house even so those who are opposed to God, being blasphemers, they will seek the Two Witnesses to do them hurt railing and speaking against all that is

called God or worship, they have determined to break their bands asunder and cast their cords away from us.

4 Like **the woman** those who are of faith will confess the things that pertain to the Two but will not part with their presence nor betray their trust having hid them in their heart as Rahab **hid them in her house**.

5 **Darkness** that of the Dark Ages or night the **time of shutting of the gate** of earth, the beginning of the time, times and half of time (3 ½ times) though it appear that **the Two** of the Presence of the Lord **went out**, yet they are concealed within the heart as they were in Rahab's house. Yea, when darkness veils his face I rest on His unchanging grace. Even so Jesus cried out: my God, my God why have Thou forsaken me? **Matthew 15: 34**.

6 When we present our bodies as a living sacrifice, holy and acceptable, which is our reasonable service, and be not conformed to this world but be and are transformed by the renewing of our mind that we might prove what is that good acceptable and perfect will of God, **Romans 12: 1-2**, then we would have done like Rahab hiding the two under the stalks of the flax upon the roof of our house, yea, hiding the Law or Torah within the hearts or our mind.

**V14 And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that, we will deal kindly and truly with thee.**

Remember the Two men represent the Two Witnesses, the Law or Torah, which is Spirit and they are life, uttering their business: matter, commandment or oracle, means recanting, separating or giving them over to the King of Jericho and his government and not allowing them to lodge in the secret place of our house. The Covenant that the Two Witnesses made with Rahab whose house and heart had room to accommodate them is that if she hid them therein protecting their lives they would protect her life: our life for yours, they said. Yea, so we sing: my life of scarlet, my sins and woes covered with His life, whiter than snow!

But apart from the protection that these Two would afford when the Lord had given Israel the Land that they would deal kindly and truly with those who covenant with them, the person in whose heart or house that these Two, who are Spirit and are life, abides can from that time, testify that the Law of the Spirit of Life in Christ Jesus has made us free from the Law of sin and death as they are from beyond Jordan, the place of Acacia, whistling medicinal trees in Shittim or eternity. So Jesus says, I have come that you might have life that you might have it more abundantly, **John 10: 10**.

The exchange of our life for yours is an exchange accomplished when the man of sin in the flesh is crucified with Christ and buried, celebrated in baptism, and the resurrection from the grave by faith in the operation and power of the Spirit of God given unto His new creation. Yea, we have received the washing of cleansing by the word and renewing of the Holy Spirit, **Titus 3: 5 & Ephesians 5: 26**. The Spirit and life of the Word, the Torah, these Two, now abides within, upon and among us. Let's continue to look at the Law or Torah, the Word of God, which is Spirit and Life:

8 Timing is everything, 'before they were laid down', is a reference to the death of the Two Witnesses, **Revelation 11: 7**. We must engage or covenant with the Two Witnesses before their ministry comes to an end. The roof of the house is the summit of its place even so is



- the mind, the seat of our consciousness, the summit of our body Temple or house. Here like Rahab must we meet with the Two as they are reposed beneath the Mercy Seat and in the side of the Throne of Heaven's Government. Those who are His has the Name of His Father in their foreheads of the mind, the seat of consciousness, **Revelation 14: 1**.
- 9 The content and author of the Covenant is now revealed according to the profession of the subordinate party, Rahab: **I know that the Lord**, the Self Existent, Eternal One, **have given you the land**, the same God who introduces himself to Israel, saying: I am the Lord, thy God which brought thee out of Egypt, **Exodus 20: 2-3**. Yea, God is a Spirit and they that worship Him must worship in Spirit and in truth, **John 4: 24**. Even as Israel trembled before God in Sinai when the commandments were given and the Covenant made, even so now she professes, **your terror is fallen upon us and all the inhabitants faint because of you**.
- 10 Reference is made to the power of the Two to bring forth or generate destruction, power over water: **the Lord dried up the red sea when he came out of Egypt** and **what was done to the two kings of the Amorites** (publicity), **Og** (to gyrate, to bake round cakes on hearth, round, king of Bashan) **and Sihon** (wipe away, sweeping, tempestuous), who were **utterly destroyed**.
- 11 The Second Commandment is now affirmed in these words by Rahab who heard like all Jericho her heart melted, but not being like the devils who trembled, **James 2: 19**, she also believed and now did something about it professing: **for the LORD your God, he is God in heaven above, and in earth beneath, Exodus 20: 4-5**. She decided not to bow down nor worship any more graven image in the heaven above nor in the earth beneath!
- 12 And now she solicit the Two **to swear by the Name of the Lord** unto her which they are obliged to keep as Commandment number 3, states: thou shall not take the Lord thy God's Name in vain, **Exodus 20: 7**. And she commands and demands this on the strength that **she has shown these Two kindness** or love, yea: love thy neighbour as thyself, then it behoves them to show kindness to her father's house, and to give her a true token or sign that this will be done. The law hangs upon Two: love of God and love of neighbour, **Matthew 22: 39-40**. These are as the Two. The first, commandments one through four, speaks to our devotion or love for God and the second, the last six, of our devotion and love for our fellowmen.
- 13 Rahab now explains further who should receive kindness or love of these Two: my father, my mother, my brethren and sisters and all that they have, and deliver their lives from death. Yea, this falls in the ambit of the Two as Commandments number 5 to 10, **Exodus 20: 12-17**, covers all our relationships, one with another. Therefore, the Two have also the authority and the dominion to covenant with Rahab on this matter. How did Rahab know of the Decalogue? Who told her of its precepts? Who was her Teacher? Behold, the days come that I will make a new (Second) covenant with the house of Israel not like the Covenant that I made with them, (the First,) when I took them by the hand out of Egypt. This is the Covenant I will make with them in those days: I will write my laws upon their hearts and minds. No more shall a man teach his neighbour, saying know ye the Lord for they shall all know me from the least of them unto the greatest. For I will forgive their sins and iniquities....**Jeremiah 31: 31-34**. We are yet to see however an explicit reference to the 4<sup>th</sup> Commandment Sabbath in Chapter 2 except for the land which the Lord will give unto Israel in verse 14 which in type refers to the earth and the earth being the fourth object in the solar system equates with the 4<sup>th</sup> Commandment. However, when it comes to the dispossession of the Jericho the Dueteros precept which is embedded in the Sabbath Commandment is predominant and the means by which the City was destroyed by an



adjuration. Thus Rahab and all of her household would have been introduced to the whole Law or Torah and all of its precepts and statutes in coming into the inheritance with Israel into the earthly Canaan. The same holds true for the redeemed of the Lord in the end of time in the Book of Revelation.

**V21 And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet** (*crimson*, properly the insect or its color, also stuff dyed with it: - crimson, scarlet (thread); Kermes vermilio is one of the species of Kermes used to make the crimson dye also called kermes) **line in the window.**

Though your sins be as scarlet yet shall they be whiter than snow; though they be like crimson they shall be as wool, **Isaiah 1: 18**. For the Law of the Spirit of Life which is in the Anointed, Messias Christ Jesus, who is the embodiment of the Two Witnesses, being the Alpha & Omega, the Beginning and End, the First (one) and the Last (Two), being the One and Two or Second Witness, has made us free from the Law of sin and death. Jesus, the Alpha and Omega, the First and the Last is embodiment of the Two Witnesses. For the Law or Torah is a transcript of His and His Father Character.

The Two Witnesses had entered Rahab's house through its door now she had to send them away privately according to their Covenant through a window by a scarlet crimson thread or line which she left bound in the window as a token identity for the 'house of the saved' like that of the 'House of the Son of Peace'. The blood upon the door post and the lintel of the house of Children of Israel was the token for their deliverance from the destroying angel back in Egypt, **Exodus 12: 13**, who passed over them and spared their lives. Without the shedding of blood there can be no remission of sins, **Hebrews 9: 22**. The Anointed, Messias Jesus the Christ came from eternity, beyond Jordan, **gave his life for ours** at Calvary even as the Two Covenanted with Rahab: our life for yours, thus delivering us from death because of our scarlet crimson sins that we are now cleansed and whiter than snow and as wool.

(Another application is also when one door is closed another (or window) is open in that the Lord is not willing that we should be tempted above that we are able to endure but He will with the temptation make a way (window) of escape, **1 Corinthians 10: 13**. The token of these experiences is the memory of our victories, our faith which overcomes the world.)

But before she sent them away she agreed with them, pronouncing the benediction, saying: Amen or so **let it be according to your words**. They left to return to the Shittim, the place beyond Jordan, but in order to pass over they had to take the route of the 3 ½ days or times which actually begun from they were locked up in the City of Jericho hiding under the flax upon the roof or Rahab's House. Jesus the Messiah took that route after His Baptism or anointing for 3 ½ years ministering to Israel, then for three days and three night was in the heart of the earth like Jonah in fish's belly, **Jonah 1: 17 and Matthew 12: 40**, was put to death and on the third day was resurrected, completing his 3 ½ days and returned to eternity or Heaven. The 3 ½ days is a necessity because thus it is written in the oracle of creation from the beginning in that which reckons the signs, times, seasons and years as noted before above, and we must fulfil all righteousness, **Matthew 3: 15**. The Testimony is given by the Two Witnesses and reposed in the Ark of His Testimony and His New Testament or Covenant which is in the Oracle of His Word where are the Rahabs and her household of our time to pronounce the benediction of Amen: so let it be! Remember, if we agree, Two, upon the earth touching anything it shall be done of my Father in



Heaven, **Matthew 18: 19**. We must agree with the Word of God that it might generate or come forth or to fruition. We continue to look at this in the recount:

- 15 As Rahab **dwelt upon the wall of the City and let down the Two via the chord from her window** even so those who dwell in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord He is my refuge and fortress. My God in Him will I trust. No evil shall befall us neither shall any plague come near our dwelling though a thousand shall fall at our sides and ten thousand at our right hand, it shall not come near us, **Psalms 91: 7**. Jericho's wall will fall but Rahab's house and household will stand secure.
- 16 Because thou has made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee neither shall any plague come near thy dwelling, **Psalms 91: 9-10**. So Rahab hid the Two as a 'secret habitation' and sent them away for 3 days more to the Mountain, completing the 3 ½ days after which they went their way beyond Jordan.
- 17 Though the Two had the power to swear they are blameless if the following condition is not met by the subordinate to the Covenant: Rahab and her household.
- 18 The **token of the scarlet or crimson thread must be bind in the window** of her house: yea, we must not fear or love our lives even unto death, but we must overcome by the word of our testimony and by the blood of the lamb, **Revelation 12: 11**, and all who will be saved must abide in this same household, our mother, our father, our brethren and all of our father's household must be brought home to this point. Yea, this is the victory even our faith which overcomes the world, **1 John 5: 4**. Thank you Lord Jesus, keep us faithful, keep us true.
- 19 Whosoever does not abide in this household or truth and goes out in the street his blood shall be upon his own head, and Two Witnesses are guiltless. But, whosoever shall abide within this truth or house then his blood shall be upon the Two if any hand be upon him.
- 20 Neither shall the business or whereabouts of the Two shall be uttered, if so they are also quit or free of the Oath of the Covenant.

Like Rahab we say: Amen, so let it be!

#### **CONCLUSION: THE WORD RETURNS UNTO Y'HOVAH SAVES**

We have a mighty army ready to do and dare! Rouse them soldiers, rally around the banner! Who will join the army of the Living God and support the despatching of these Two in all the earth, to spy and search out the land for those of Rahab's House?

**V22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.**

**V 23 So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them:**

**V24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.**





# **THE BOOK OF JEHOVAH-SAVED: HEIRS**

## **INTRODUCTION: BE B.O.L.D.**

Oh I'll speak of Caanan's land and joy  
Flowing with milk and honey  
So will the earth be made for the meek to be, heir

Annex to it is the land of Gilead  
Inherited by Jacob's chosen first born and Machir, the man of war  
Therein lies the cows of Bashan  
And you know of their fame and renown

You must have also heard of Samson great fete  
When he slew the lion with his bare hand  
And prepared room in his carcass for bees to be housed and fed

Such was the inheritance abounding in substance plenty  
And made Israel Jerushun fat and wealthy

They received land without labour  
And cities they had not built  
Olive and vineyards they had not planted  
From which they did eat and rejoiced

All was required was for them to be b.o.l.d.  
And keep the sword in its sheath as the God's word in the mouth  
So would they order their thought and deed  
Such is the Covenant God made

Go to Olivet's Mount and there from the scriptures written and read  
Behold Jesus in the Garden of Gethsemane  
Do as he and watch and pray  
Press the olives in his cup to drink

For three hours did he prepare  
The next day from 6th unto the 9th hour the sun became dark  
As the sun of righteousness poured out his soul for our redemption

He is Divine and we are the branches  
He that abides and his words in him bear much fruits

Eat all six thirteen seeds of the pomegranate  
Obey all commands of the Law  
Thereby you'll breathe freely and live!

December 13, 2021.

(B.ook o.f L.aw D.eart not: B.O.L.D.)

# STRATEGIES ON POSSESSING THE INHERITANCE BEYOND JORDAN (GRAVE)

<u>CHAPTERS</u>	<u>STRATEGIES</u>	<u>GOAL OR OBJECTIVES ACHIEVED</u>
1	Law depart not out of (vertical) mouth	<ol style="list-style-type: none"> <li>1. So shall you observe to <u>do all the law</u></li> <li>2. Then shall you be prosperous in all your ways</li> <li>3. Then shall you have good success</li> <li>4. Knowledge of Jehovah's Commandments</li> <li>5. Empowered (be strong)</li> <li>6. Courageous or Bold</li> <li>7. Fearless</li> <li>8. Comforted (not discourage or dismayed)</li> <li>9. (as revealed by Jesus prefacing all his responses in His temptation: 'It is written...')</li> </ol>
2	Under Rahab's Roof and within her House with <b>Line of Scarlet Thread in Window</b> : Embracing The Covenant of The Law, defending the Two Spies or Witnesses of the Decalogue not betraying them to the enemies by Blasphemies	<ol style="list-style-type: none"> <li>10. Their (Two Spies) lives in exchange for the lives of all who have also entered into the Covenant of Sinai in Horeb: such will be dealt with kindly and truly.</li> <li>11. (Jesus established the Communion Supper: unleavened bread, wine and foot washing)</li> </ol>
3	<u>Going after</u> (following) the Ark of the Covenant of Jehovah, the Living God: repository of the indivisible whole Law: Decalogue inside, and Pentateuch in its side and the Presence of Jehovah upon the Mercy Seat between the Cherubims borne by the Priests whose feet dipped into the water of Jordan	<ol style="list-style-type: none"> <li>12. The Power of Death (Flow of Water of Jordan) smitten and cut off (destroyed) along with the Grave (flow of water into the Salt or Dead Sea)</li> <li>13. By the Presence of Jehovah in the midst thereof</li> <li>14. The Dwelling Places of both First and Second Adam Redeemed (The Old and New Testament)</li> <li>15. All Israel Passover death on dry ground into the Inheritance (temporal and eternal), demonstrating the translation that will occur at</li> </ol>



# STRATEGIES ON POSSESSING THE INHERITANCE BEYOND JORDAN (GRAVE)

		<p>Jesus' Second Coming with the living saints.</p> <p>16. (Jesus institute Water Baptism and the Gift of the Holy Ghost: Comforter in commemoration of the Passover: death, burial and resurrection until His Second Coming for and with His People)</p>
4	<p>12 Stones taken out of the midst of Jordan where the feet of the Priests' stood firm that bare the Ark of the Covenant according to the number of the Tribes of Israel and carried over to <b>Gilgal</b>: place of lodging for the night</p> <p>12 Men taken out of the People, out of every tribe a man</p> <p>12 Stones set up in the midst of Jordan where the Priests' that bare the Ark stood firm and they were there to this day</p> <p>12 Men were prepared by Joshua and then called after the people were clean passed over to take upon their shoulders the twelve stones.</p> <p>After all that Jehovah had commanded was finished and the people had cleaned passed over Joshua commanded the Priests to come up out of the midst of Jordan and at the time their feet came up on to ground the waters of Jordan flowed again as before and overflowed all his banks.</p>	<p>17. 12 Stone or Everlasting Witnesses or Princes: The Tribes of Israel resurrected from death and the grave set up as a memorial of the Passover on Dry Ground</p> <p>18. 12 out of each Tribe a man represents those who have this special work at the end of time in the Preparation of God's People for the Resurrection and Translation, those sealed in Rev 7: 144,000</p> <p>19. By the Passover the Messiah becomes the Judge of the Quick and the Dead and is able to commit those who continue in rebellion to Death and the Grave by the 12 Stones that were set up in Jordan.</p> <p>20. The parallelism in the imagery of the Stones or Covenant in the Ark (chest or coffin) to the Stones in Jordan (death) speaks to how Jehovah by His Character makes those translated and resurrected into His Image: Character to be 'Everlasting Witnesses or Princes'</p> <p>21. Return of the flow of waters of Jordan speaks to the temporary continuance of the power of death to sustain the harvest of souls unto the end</p>

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		<p>after the Passover of the Messiah and His Second Return</p>
<p>5</p>	<p>From Chp 1:11 reference made of 3 days Passover</p> <p>From Chp 4:19 reference made of the People came out of Jordan on the 10<sup>th</sup> Day of First month (Abib or Nissan)</p> <p>Second Time Circumcision by Joshua (Heir, Deliverer)</p> <p>Stayed in their place in the Camp until made whole</p> <p style="padding-left: 40px;">Camp named: <b>Gilgal</b></p> <p>Eat the Passover at even on 14<sup>th</sup> of First Month (Abib or Nissan)</p> <p>On morrow after eat of the old corn of the Land, unleavened Cakes and parched corn: 15<sup>th</sup> of First Month (Abib or Nissan)</p> <p>On morrow after: 16<sup>th</sup> of First Month (Abib or Nissan) Manna ceased and Israel ate of the fruit of Canaan that year</p> <p>Joshua meets the Captain of Jehovah's host by Jericho</p>	<p>22. Suggests plan was in motion/thought from the (end of) First Week of the First month when they were eastward of Jordan: an allusion to Creation Week being the forefront of time</p> <p>23. Confirmed by them coming out of Jordan on the 10<sup>th</sup> according with the time the Passover Lamb was reserved in the First month</p> <p>24. The Heir's (Joshua) Second Time Circumcision is a reference to the Circumcision in Jesus the Christ or Messiah: Faith of Jesus as Saviour which is by the Spirit not in the letter or Law.</p> <p>25. The efficacy of the Deliverer's Circumcision is attested to in the Name of the Camp: Gilgal where the reproach of Egypt is rolled away of from Israel</p> <p>26. Eating of the Passover on 14<sup>th</sup> also attest to the efficacy of the merits of Jesus' death, burial and resurrection for our baptism and transformation</p> <p>27. Eating of Unleavened Cakes for 7 days: 15<sup>th</sup> unto 21<sup>st</sup> attest to the power now to live the overcoming life and free from sins.</p> <p>28. Eating of the fruit of Canaan's land (inheritance) alludes to our spiritual food: the fruit of the spirit of our eternal inheritance</p> <p>29. Such will have like Joshua communion with the Prince, Ruler or Captain of Jehovah's</p>



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		<p>host. (I will come in and will sup with him and he with me)</p>
6	<p>7 Days pass on to compass the City of Jericho once for 6 days and returning into the <b>Camp at Gilgal</b> and 7 times on the 7<sup>th</sup> Day with the 7 Priests with 7 Trumpets of Rams Horn that blew with the Trumpets before the Priests bearing the Ark of the Covenant and the Armed men of war before the Priests and the rereward followed the Ark of the Covenant and the people remained silent until the 7<sup>th</sup> time around on the 7<sup>th</sup> day at the time of the long blast of the Trumpets then they all shout and the wall fall flat and they went up into the city, every man straight up and they take the city, utterly destroying all both mankind and animals that is therein and burn the city with fire as they are accursed, saving only Rahab, the harlot and her father's household; and the silver, gold, vessels of brass and iron that is consecrated unto Jehovah.</p>	<p>30. Herein is revealed the strategy for consummating the world and making the new heaven and earth which the Book of Revelation gives further exposition of Him who is the First and the Last!</p>
7	<p>Obedience only by freewill Otherwise The Time of Trouble ensues Heir-Deliverer's and Elders' intercession and Investigative and Judgment then of God's People removes the accursed by total destruction of the guilty</p>	<p>31. Presence of Jehovah guaranteed only by obedience 32. Wicked pursues and slays God;s People 33. Investigative and then Judgment atones and repairs the Breach in 31 above. 36 innocent souls lost to communicate the importance of dying to self: obedience to avert such a time of Trouble upon the House of God when the wicked has the upper hand. How many more will be lost before we would have learnt this?</p>
8	<p>After investigative &amp; judgment of the House of God (remember Israel originally entered from the East of Jordan) Go up against Ai: decoy camps North of Ai with Heir with them</p>	<p>34. 144K sealed after Investigative Judgment 35. Daniel 11: 44 King of the North troubled by tidings out of the east and out of the North (unknown is the</p>

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	<p>Lierswait in ambush West of Ai unkown: first contingent of 30,000 mighty men of valour and second contingent of 5,000 men</p> <p>The heir uses the Sign of the Spear in the outstretched hand to summon the liers in wait in ambush into action and the men of war to utterly destroy Ai</p>	<p>ambush west of the City that shall bring his end)</p> <p>36. Virgo's Constellation Sign has two Decans with spear. It is visible in the Northern Hemisphere from mid April to June where Israel is approx. located. Israel's first month: Abib/Nisan which corresponds nearly with the Gregorian April. We know Ai was taken after the 7 days of Jericho's march and the first failed attempt which was after the Feast of Unleavened Bread on 21<sup>st</sup> of the First Month, Abib. So it is approx. some time in Israel's second month which falls within the April to June appearance of Virgo's constellation and its 3 Decans 10 days apart. Remarkable synchrony of the Signs in Heaven and what occurs upon the earth.</p>
9	<p><u>The matter (mercy sought by deceit) of the Hivites of Gibeon (Chepirah, Beeroth&amp;Keriathjearim):</u></p> <p><u>Counsel of the Heir &amp; Princes @ <b>Gilgal</b> (Rolled Away Reproaches) Camp:</u></p> <ul style="list-style-type: none"> <li>• Correctly questions the relevance of a Covenant of Peace and life by Oath with a foreigner that dwells not with Israel</li> <li>• Covenant established by oath in err without verifying first matters represented</li> <li>• The matter wasn't brought to the general congregation before the oath</li> <li>• Three day (Investigative) Journey by Children of Israel provides the evidence needed</li> </ul>	<p>37. Reveals the Great Libertarian (Jehovah) again allowing His People to develop/mature in making wise decisions:</p> <p>38. To be viewed from the perspective of Freedom given to Israel (God's People) when their sins are Rolled Away or forgiven as under the New Covenant established by Jesus our Lord andSaviour</p> <p>39. Though they erred in not seeking counsel at the Mouth of Jehovah in this matter firstly or taking the 3 day Investigative Journey before or the input of the general congregation</p> <p>40. They showed maturity in not incurring the Wrath of</p>



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	<p style="text-align: center;">to dispel or confirm the truth of Gibeon's representations</p> <ul style="list-style-type: none"> <li>• Remedy for Breach to avert the Wrath of Jehovah upon Israel who swore in His Name- not freed from being bondmen: hewers of wood and drawers of water for the Congregation, Altar and House of God</li> </ul> <p><u>Counsel at the Mouth of Jehovah:</u></p> <ul style="list-style-type: none"> <li>• Freewill allowed</li> <li>• Wasn't sought by Prayer, Urim, Ephod, Prophet</li> <li>• Law's provision: Exodus 23: 32 &amp; Deu 7: 2: no mercy, no covenant for the inhabitants under judgment</li> </ul>	<p>Jehovah again as in the case of Achan and pacifying the murmuring of the congregation of Israel at large for their error by the remedy they made which also had its own set of consequences</p> <p>41. The Three Day (Investigative) Journey taken by Children of Israel reveals the deceitfulness of sins (Gibeon) and the need for such a journey as that taken by Messiah in his death, burial and resurrection to free us from sins and to look into the account of all who seek to align themselves with His Kingdom</p> <p>42. The Remedy Judgment of Gibeon not being freed from being bondmen: hewers of wood and drawers of waters for the congregation agreed by the Princess and established by the Heir (Deliverer and Shiloh: Joshua), the Son of eternity (Nun) is of perpetual effect and applies even to Constantine, the Roman and others who sought to come into the Christian Church by falsehood and deceit. This decree is the Allwise admission to work with our decision to bring about our sanctification, cleansing and deliverance even as He did with Joseph brothers when they sold him into Slavery.</p>
10	<p>Interim Camp set up at <b>Makkedah:</b></p> <ul style="list-style-type: none"> <li>• Gibeon's cry to the Heir to come up quickly to save and help us</li> <li>• Open (Two) Communion:</li> </ul>	<p>43. Parallels Rev 5 5<sup>th</sup> Seal opening cry of the souls under the altar-how long O Lord until Thou dost judge...</p> <p>44. White robes were given them</p>

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	<ol style="list-style-type: none"> <li>1. Inquiry at the Mouth of Jehovah for counsel, answer given: Fear not for I have given them into thine hand...the time had come for judgment</li> <li>2. The Heir spoke to Jehovah: sun stand still upon Gibeon (hilly) and Moon the valley of Ajalon (deerfield)-length of 2 days (times) in one day to slay all the Amorites and enemies in the fields             <ol style="list-style-type: none"> <li>i. In 'that day': 'same time; (1 time)-all the fenced cities taken and all (7) the inhabitants utterly destroyed</li> </ol> </li> </ol>	<p>and they were told to wait until the fellow servants who were to be slain. In this case Counsels at the Mouth of Jehovah says its not time until their fellow servants were slain. Joshua's enquire was when the time was come which follows when the 7 last plagues are to be outpoured. Joshua learnt from AI not to proceed again without the Counsels at the Mouth of Jehovah. Hallelujah!</p> <p>45. 2 Times plus 1 Time= 3 Times which parallels the last 3 times or Songs of Revelation from Rev 15 when the 7 last plagues which fills up the wrath of God as judgment is executed upon the Earth in the last day when all the earth is taken and its inhabitants utterly destroyed.</p>
11	<ul style="list-style-type: none"> <li>• The Great Hazor, the head of all those kingdoms were hardened by Jehovah that they should come out and fight against Israel that He might utterly destroy them all. None made peace except the Hivites: the inhabitants of Gibeon and the other cities were all taken in battle and then there was peace after the whole land was taken and given for an inheritance to Israel by their divisions of Tribes</li> <li>• Joshua againt sought counsel at the mouth of Jehovah: 'do not be afraid of them' and a prophecy received: 'by this time tomorrow I will deliver them all slain before Israel'. Battle strategy: 'thou shall hough their horses and burn their chariots</li> </ul>	<p>46. Like Hazor the Great, the head of those kingdoms, Babylon, the Great City, will be burnt with fire and utterly destroyed for all the kings, merchants etc to lament her destruction. Similarly all inhabitants of those kingdoms will be utterly destroyed none will be left to breathe that the Kingdom of God be set up and there be everlasting peace</p> <p>47. Joshua embraced the winning strategy every time since that early or first defeat at AI and they being deceived by the Gibeonites in making a league to preserve their lives viz.: to seek counsels at the mouth of Jehovah. The chapter didn't specify that he did only to say what the counsel Jehovah</p>



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	<p>with fire.’ Only Hazor the head of those kingdoms were burnt with fire. All other cities, spoils and cattle taken for prey unto themselves by children of Israel and all the men were smitten with the edge of the sword and utterly destroyed. The Heir left not any to breathe. The Heir battle along time with all these kings. And he likewise smote the Anakims (Giants) of the mountains of Hebron, Hermon, Anab, Judah and Israel and their cities and utterly destroyed them and there were not any left in the Land of the Children of Israel only in GAZA, GATH, &amp; ASHDOD.</p>	<p>gave him which is evidence that he did. All Giants and their cities slain in the children of Israel’s land except those left in GAZA, GATH &amp; ASHDOD for David in his time to make an example of. The only GIANT is the word of God’s Law which is set above HIS NAME and all who exercise faith in the Word of Jehovah. THESE ARE THE GIANTS OF THE PROMISED INHERITANCE, CANAAN’S LAND EVEN TODAY.</p>
12	<ul style="list-style-type: none"> <li>• The Kings the children of Israel smote and possessed their land divided into:</li> <li>• 2 Kings on the East side of Jordan who Moses gave that land to the Ruebenites, Gadites and half tribe of Manasseh</li> <li>• 31 Kings on the West side of Jordan who Joshua gave that land to the rest of the Children of Israel 9 ½ Tribes by their divisions of Tribe</li> </ul>	<p>48. Inheritance on the East side of Jordan makes several inferences to what existed before the fall (Jordan). Also end time events speak of drying up of the Euphrates and preparing the way of the Kings of the East for battle in Revelation.</p> <p>49. West side inference is therefore that after the fall (Jordan) the other kings the Lamb do battle in the end of time when the time comes for the saints to possess the kingdom</p>
13	<ul style="list-style-type: none"> <li>• Jehovah will drive out all inhabitants before the children of Israel as Israel expels them. The Executors: Moses, the Mediator and or Joshua, the Heir divide this land by lot for an inheritance and give to the tribes of Israel according to their families</li> </ul>	<p>50. Moses smote Sihon, King of Amorites and the Princes of Midian (Abraham’s son) and Og (giant) King of Bashan beyond Jordan eastward and divided that land for Reubenites, Gadites and half tribe of Manasseh, the sons of Machir. However, the Children of Israel didn’t expel the Geshurites (to join,</p>

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		<p style="color: red;">bridge) and the Maachathities (to press, depression) who lived among them unto this day.</p> <p>51. Joshua smote Jericho, Ai and other countries on this side of Jordan, westward, but spared: Rahab and her family as covenanted and the Gibeonites (hilly) as they made a league with them without first seeking counsel at the mouth of Jehovah and were deceived. Five verses in the chapter identify other countries yet to be taken and possessed, however, Joshua, Heir was now old and stricken in years.</p>
14	<ul style="list-style-type: none"> <li>• Only country of Canaan mentioned was Kirjatharba: City of four Giants now called Hebron. The inheritance of Caleb from forty five years ago and now he was eighty five years old. Given to him because:             <ol style="list-style-type: none"> <li>1. He wholly followed Jehovah</li> <li>2. As it was in His heart he brought word again: He had the Spirit of faith. He believed so He spoke so did Joshua only two of them of twelve Spies then Jehovah kept alive 45 years for them to inherit Canaan</li> </ol> </li> </ul>	<p>52. The Children of those who were first sent out as spies inherited Canaan while they all died in the wilderness except Caleb and Joshua. The Great Test of Allegiance was sending out of the Twelve Spies for them to declare what was in their heart. So it is today that our great test of allegiance to Jehovah is 'THE PROCLAIMING OF THE GOSPEL TO ALL THE WORLD' as it is in our heart so is the WORD we give. The test back at Eden was the Tree of Life and the Tree of knowledge of Good and Evil in the midst of the Garden.</p>
15	<p style="background-color: yellow;">Caleb's, Judah's &amp; The Lion of the Tribe of Judah's Portion:</p> <ul style="list-style-type: none"> <li>• The lot of the Children of the Tribe of Judah and Emanuel, the Lion of the Tribe of Judah outlined by its borders: Southern (from east to west); Eastern (from s to n); Northern</li> </ul>	<p>53. To outline the physical inheritance of the children of the tribe of Judah</p> <p>54. And the spiritual and everlasting inheritance in Emmanuel, the Lion of the Tribe of Judah</p>



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	<p>(from e to w) and Western (from n to s) and the names of the places where the borders pass presents an esoteric puzzle which when fitted together by understanding their meanings we behold the eternal inheritance is by the Lion of the Tribe of Judah which identifies Jesus as that Lion.</p>	
16	<p><b>Ephraim's &amp; The Anointed or Messiah's Portion:</b></p> <ul style="list-style-type: none"> <li>The Lot of the children of the Tribe of Ephraim outlined by borders and the names of the places where the borders pass presents an esoteric puzzle which when fitted together by understanding their meanings we behold the eternal inheritance is by the Messiah or 'Anointed' at his first coming and at His Second Coming as 'Shiloh' the Crowned and reigning King</li> </ul>	<p>55. To outline physical inheritance of the children of the tribe of Ephraim and separate Cites and Villages as being among the inheritance of the children of Manasseh so both make up the whole or one Tribe</p> <p>56. And to outline the First Coming the Anointed or Messiah and His Second coming as the Crowned and reigning King:' 'Shiloh'</p>
17	<p><b>Manasseh's, Five (Un)Wise Maidens' &amp; 'The Man of War's Portion (Rev 16:12-16):</b></p> <ul style="list-style-type: none"> <li>The Lot of the children of the Tribe of Manasseh outlined by borders and the names of the places and where the borders pass presents an esoteric puzzle which when fitted together by understanding their meanings we behold ultimate 'Man of War' of Israel, the double portion blessings of their inheritance, the Five Wise and unwise Virgins, maidens or daughters, and the three (like countries) in Rev 16 who will ultimately bear rule over all the earth in the latter day and the ultimate battle of 'Ar-Meggidon'</li> </ul>	<p>57. To outline the physical inheritance of the children of tribe of Manasseh, Joseph's children and the children of Israel; and Zelophehad (who had no sons) Daugther'sten in the west plus two in the east (Land of Gilead and Bashan)portions.</p> <p>58. And outline the Coming 'Man of War' with references/inferences to the ultimate battle of the Mount: 'Ar' at 'Meggido' or Armageddon. It infers that the inhabitants of the five cities: 'Bethshean, Dor, Endor (from which the witch Endor comes), Taanach, and Meggido of Caananites, even 3 countries which for a time</p>

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		<p>dwelt with Manasseh until subdued by Israel in way as the 5 Unwise maidens.</p>
<p>18</p>	<p><b>Now Congregation in Shiloh:</b> Similar to the 2 ½ Tribes: Gad, Reuben and ½ Manasseh receiving their inheritance east of Jordan and the Levites receiving the Priesthood of Jehovah as their inheritance; we now find another 2 ½ Tribes: Judah, Ephraim and ½ Manasseh having received their inheritance (viz.: 5 Tribes with 7 Tribes yet to possess theirs) and Benjamin <sup>1</sup> (Son of the Right hand with lots cast before Jehovah in Shiloh) lot came up to receive inheritance between Judah who abide on the South and the House of Joseph (Ephraim and ½ Manasseh) abode on the North. The esoteric puzzle continues outlining how Shiloh became King: Son of the Right Hand of God and to possess the Crowns of Glory. The chapter uses 3 male: witnesses from each tribe at Shiloh including the 7 Tribes yet to possess their inheritance to go and divide: describe the land in 7 parts; and the description written in a Book and return again to the Heir in Shiloh where the whole congregation camped for lots to be cast before Jehovah to identify the lots to be possessed by each Tribe.</p>	<p>59. The context of the Chapter is set to identify that Yeshua, the Anointed as the Levitical High Priest in that role has no inheritance among Israel; yet as King: Son of the Right Hand of God, Shiloh, he will tabernacle with His People.</p> <p>60. It subtly identifies the three members of the Godhead: Father, Son and Holy Spirit as the Alpha &amp; Omega: Beginning and the End; First and the Last appellation in writing 'THE BOOK OF SEVEN' which title is used also of the Father and the Son in Revelation and The Book Sealed with Seven Seals also identified there. Which confirms the credibility of the message of the Old Testament with that of New Testament and that Shiloh is indeed Jesus, the Christ, who gave the Book of Revelation to His Servant John.</p> <p>61. We gain insight that the whole land (earth) is conquered or subdued in Jesus: Shiloh and all needs to happen as lots were cast in Shiloh before Jehovah, is for Jesus: Shiloh to open the Book Sealed with Seven Seals before Jehovah in Heaven for the 7 Churches to possess also their inheritance. So we see the Time of the Kingdom of Heaven is at Hand.</p> <p>62. 3 men from ea. Tribe (12 Tribes)=36 witnesses, which number speaks of being</p>



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Sealed with the Name of the Lord. This group includes 21 (3 times 7 Tribes) men who were of the 7 Tribes yet to receive their inheritance and this numbers speaks of The Alpha & Omega: Beginning and End; First and the Last being among the witnesses which is the appellation or title used for both the Father and Son in the Book of Revelation.

63. The 36 Men/Witnesses: Sealed with the Name of Jehovah represents the 144K who are made first fruits as the Resurrected Savior: Shiloh. The 144K, 12K from ea of the 12 Tribes is representative of the whole congregation of Israel that ea Tribe is made whole (being 12) times the strength and power of the ox head: Eleph or Aleph, who is Christ or Messiah who is the First fruit (First and the Last) as Eleph as a number means: 1,000. This accords with Moses, the Mediator Prayer in Deu 1: 11 that God will multiply them 1,000 times.
64. The Book of the description of the Land by Cities in 7 parts; equates with the Book of Revelation addressed to the 7 Churches and which speaks of the Book Sealed with 7 Seals which when opened by the Lamb, Priest and King Shiloh, consummate the Saints receiving the everlasting inheritance as the lots cast in Shiloh by the Heir (Joshua) before Jehovah. The walk or

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		<p>pass through to describe the Land by the 3 Men from each Tribe speaks also of the proclamation of the Gospel and then shall the end comes.</p>
19	<p><b>Congregation still in Shiloh:</b>  <b>The last 6 Tribes: Simeon, Zebulon, Issachar, Asher, Naphtali and Dan lots came up and receive their inheritance. And the esoteric puzzle continues which when fitted together describes the Priesthood of Jehovah and its function on how the Heir(s), Firstfruit(s) are born and their eternal inheritance and the Judgment. The last person to receive an inheritance was Joshua who role played the 'First Heir'. He received Timnathserah (Portion of the Sun) in Mount Ephraim. Thus fulfilling the role of the appellation of being 'First and Last.'</b></p>	<p>65. 'Benjamin's inheritance from Chp 18 was in the midst of (Israel)House of Joseph above to the North and Judah below to the South to Portray King Shiloh: Son of Right Hand <b>ruling in the midst of Israel.</b> Now the last 6 Tribes inheritance jointly portray His Ministry of the Priesthood of Jehovah. And Joshua who role played Him receives inheritance among Israel <b>depicted that in the eternal inheritance His Tabernacle or dwelling will be with Man.</b></p>
20	<p><b>Congregation still at Shiloh:</b></p> <p><b>Cities of Refuge:</b>  <b>3 Cities of Refuge East of Jordan in the lowerlands: Bezer (inaccessible spot or gold defence) in Reuben (see ye a son); Ramath (Height or of falue) in Gilead (heap of testimony) out of the Tribe of Gad (crowd upon or attack) and Golan (exiles or captive) out of the tribe of Manasseh (causing to forget)</b>  <b>3 Cities of Refuge West of Jordan in the highlands: Kedesh (sanctum: holy place, to sanctify and cleanse) in Mount Naphtali (my wrestling); Shechem (ridge, spur of a hill,</b></p>	<p>66. The Peace that Jesus as High Priest offers to Refugees or sinners who flees to Him as King Shiloh who has made peace with God in our behalf is exemplified in the 6 Cities of Refuge for those who killed a person unawares or unwittingly and didn't hate him before time.</p> <p>67. Modeled in the 6 Cities of Refuge from the lowlands (three cities) east (at the entering of the gate of the Courtyard) of Jordan (the altar of burnt offering) to the highlands (three cities) or mount in the west of the Holy Places. Just imagine the Sanctuary as being</p>



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	<p>portion, content) in Mount Ephraim (double fruit) and Kirjatharba (City of Arba or 4 Giants) in Mount Judah (celebrated, praise or revere). Cities of Refuge provide a refuge for all Israel and Strangers that dwell among them who have killed a person unawares or unwittingly and didn't hate him before time before he stands before the congregation in Judgment and the death of the High Priest in those days then shall he return to his city and his house afterwards. At the entering of the gate of the City he must declare in the ears of the Elders the matter and then they will let him in and give him a place to dwell among them and will not deliver him into the hands of the Avenger.</p>	<p>superimposed on Israel's inheritance and you will see it follows the same principle as the Mighty Angel or Messenger of Rev 10 who was superimposed on the Front Elevation of Creation's Sanctuary which is the same pattern of Israel's Sanctuary.</p>
22	<p><b>From SHILOH again:</b></p> <ul style="list-style-type: none"> <li>• Joshua called The Eastern Tribes: Reubenites, Gadites and the half tribe of Manasseh and set them to their tents and blessed them.</li> <li>• They left with much riches, very much cattle, silver, gold, brass and iron</li> <li>• They built an Altar Ed: Witness the border of Jordan in the passage of Israel in the Land of Canaan before entering the Land of Gilead</li> <li>• The whole congregation of Israel gathered at Shiloh when they heard of the Altar and sent Phinehas the Priest along with 10 Princes (ox)head of thousands of Israel to the Land of Gilead to enquire into and meet with the Two Princes</li> </ul>	<p>68. At the end of time the Redeem will go to Heaven where the records will be search out or look into for it to be clear as to reason(s) why some were not saved.</p> <p>69. The Great Image of Daniel 2: Gold, Silver, Brass and Iron denotes the 4 kingdoms which the redeem shall possess when judgment is given unto them.</p> <p>70. The Altar: Ed means witness, just as Gilead's heap of testimony of stones witness over in the land of Gilead suggesting an extension of that Covenant to the Land of Canaan on the west side speaking to its efficacy after the death of the Messiah or His offering upon the Altar.</p>

# STRATEGIES ON POSSESSING THE INHERITANCE BEYOND JORDAN (GRAVE)

	<p>(ox)head of thousands of Israel,</p> <ul style="list-style-type: none"> <li>• The Eastern Tribe was willing for Jehovah to search out the matter pertaining their innocence and if it be they are guilty that 'save us not this day' even as Jacob had said back in his day with Laban: 'let him die' that is found with your gods.</li> <li>• They were satisfied that the Eastern Tribes didn't rebel against Jehovah as they only set up the Altar: Ed as a Witness to protect against being disbarred from the service of Jehovah in time to come.</li> <li>• Conclusion reach that war was not needed against the Land of Gilead; that they all were delivered from the Hand of Jehovah; and that Jehovah was with them and that Jehovah is the only God.</li> </ul>	<p>71. Israel's end time dilemma of transference from the Old to the New Covenant also revealed in the measure and ultimately the cleansing or wholeness of all Israel with the 12 Princes (ox)head of thousands of Israel in type of the 12 times 12, 000 of the Tribes of Israel that are sealed in Revelation 7.</p> <p>72. No war was needed to destroy those east or before the Altar of Jordan (death of the Messiah) by those west after Jordan or death of the Messiah as all agreed that Jehovah is the only God and were committed only to serve Him at Shiloh: an epithet of His Messiah.</p>
23	<p><b>Where? Shechem? (Not Sure)</b> The Covenant (Ex 20) between Jehovah and Israel outlines their spiritual relationship to realize the promised inheritance and rest from all enemies round about. This was substantially complete, except, for a remnant (few) of nations. Israel is charged to continue to enact the Covenant goal by the courage of 'Caleb's' force of will and the faith of 'Joshua's' night and day meditation, these Two, which only can align to the Two Witnesses of the Covenant of Love. This was Joshua's charge being old and stricken in age</p>	<p>73. If the charge was given from Shechem's ridge or spur of a hill it can be understood to mean this is the condition to remain at the Covenant's summit which is similar to the charge given by Jesus at Mount Olivet before being taken up. The Two Witnesses of the Covenant in Messiah's time that embodied its precepts were certainly John the Baptist, his forerunner and Yeshua, Jesus the Christ. We would do well to heed their teachings.</p>
24	<p><b>Camp at Shechem:</b></p> <ul style="list-style-type: none"> <li>• Israel professed by the (first) Heir to be as Witnesses against themselves that they chose to</li> </ul>	<p>74. The Witness (for)against ourselves is evidence in our profession (words) and what we affirm in our deeds</p>



# STRATEGIES ON POSSESSING THE INHERITANCE BEYOND JORDAN (GRAVE)

be Servants of Jehovah to which they affirm: We are Witnesses. Their faithfulness to obey is the proof they are Servants of Jehovah and Jehovah's Witnesses

- The Covenant Renewal effected at Shechem on that Day the Heir set them (Israel) a Statute and a Ordinance. The Words also written in the Book of the Law and a Great Stone set up as a Witness under an Oak Tree by the Sanctuary at Shechem of this. The Covenant of the Decalogue: It's First Four Commandments is referenced clearly in the first four progressive verses in their specific order which speaks of the Works that will affirm Israel's sincerity and faithfulness. The others are by inference to being Servants of Jehovah who is Holy, Jealous and Just then we must be Servants of our neighbours doing to others as we would have done to ourselves

(works): Faith and Works. This is exemplified throughout Israel's History: Joshua and Caleb, The Two Spies, John the Baptist and Jesus and the Two Witnesses of Revelation. The traditional view of the Two Witnesses being the Old and the New Testament is not overridden but it is an expansion. And it is a salient point if we must inherit eternal life. Israel's Fathers that left Egypt all perished in the Wilderness and did not set their foot into Canaan's Land for this expressed reason.

75. Another great revelation of the Chapter is Shechem's Summit parallel with that of the Sabbath at the end of the first Week of Creation providing the eye opener that that Day's blessing and hallowing extends to the grave for those who are Jehovah's Servants and Witnesses since Creation is but one side of the coin with Redemption being the other captured in the narrative of the tale of the Two Gardens: Eden and Gethsemane. For God by resting that first Sabbath spoke to His intent of atoning for man's sin and blessing and hallowing this spot for them, so they can rest from their works until He calls them forth again refreshed with energy and life. Every Sabbath we have a Shechem Summit: a Covenant Renewal until this promised is fulfilled by our loving and

# STRATEGIES ON POSSESSING THE INHERITANCE BEYOND JORDAN (GRAVE)

		<p>faithful Father and His Son, Jesus Christ, our righteousness. Pray that we all be found faithful! Amen.</p>
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## THE SECRETS OF FAITH (THE WOMAN: CHURCH)

As the woman embodies faith has two mouths  
So does each that possesses eternity and lives  
Out of the abundance of one the other speaks  
This is the union of heart and mouth  
The vertical and the horizontal  
If with the whole heart we commune with God  
Then will we relate well one with another

Only by the Book of the Law within the mouth  
The sword within its sheath  
Will each be able to observe all its writings within  
Because faith comes by hearing the Word of God  
And out of the abundance of the heart the mouth speaks  
This is the Sanctuary let none other commune therein  
Intercourse must only be with the Devine by day and by night

Remember the vertical is the thought  
By which we mutter, utter or meditate  
As a man thinks in his heart even so is he  
And the horizontal the lips of the mouth  
By which we utter for all around to hear  
But only God knows what we commune within

**S.C.Ri.B.E. 21**

**March 14, 2021**







## THE TWO WITNESSES (SPIES) OF THE COVENANT

Joshua, the Sun of Jehovah  
Sent out Two from the scourging thorns: Shittim  
They went and came into the fallen harlot's house: Rahab  
That's roomy in every direction  
This is the paradox recorded in Chapter Two  
But only the woman was minded to hide  
Those prepared to suffer contempt and shame  
For such is the scourging of thorn

She had received the message of the First Witness  
That Jehovah is the power only to fear  
He parts the Red sea and dried up the water  
Be it a giant or other: Sihon or Og  
He utterly destroys these Rulers that are Two  
Kings of the Amorite He leveled to the dust  
He only is God in the Heaven above and in the earth beneath  
This she believed and received with the whole heart  
Now melted as butter in the Sun

No longer was there any courage in man to trust  
She desired the hope that stems there from  
An inheritance in Israel with her father, mother, brethren  
And all the members of his household  
This is the message of the Second Witness  
And The Two Spies did agree and Covenant with her in an Oath  
Even as evidenced in the Decalogue of the Commandments these ten  
That if she evangelized and brought them all under the roof of this Covenant  
Whosoever is found in her house  
For the token of the line in the window, the Scarlet thread  
When Israel come to possess the inheritance  
Even as these Two were let down and escaped so shall be spared  
Whosoever therein blood is shed shall be upon Jehovah  
Who has the power not only to utterly destroy but to resurrect

So Eve who became Rahab and her household  
Are spared by the love of the Second Adam  
Yea God who became man  
When the First man by love was made lame  
Granted all the deliverance in His Son's name  
And recorded it as the Witness of Two in Chapter Two  
The First Four and the Last Six!

**S.C.Ri.B.E 21, March 25 2021**





## ARMED MIGHTY MAN OF VALOUR

Give me the power of might  
That I flex with strength  
And in the face of danger and pain  
I will never run away  
Surely the Book of the Law with the Commandment  
Did not depart out of my mouth  
That I become a mighty man of valour

The Sword I wield is within my mouth  
And it cuts by the word which goes forth  
And none can withstand its power or strength  
By it I am proclaimed a mighty man of valour  
And armed to the teeth I run the street

The Word of God is set above His Name  
That I have success and prosper in the way  
I know the power of His word  
By which He created the world  
It makes me strong and of good courage  
I never fear nor am I in dismay  
I shout aloud and say:  
The Captain of the Host is my guide  
He bids me ever to go on in victory  
Never to sleep nor die but to arise  
And to shine forth for light is come!

S.C.Ri.B.E. 21

Signed: March 18, 2021







**THE THRONE, THE PRINCE,  
HIS PRIESTS AND PRINCES**

**Only One can wear the triple crown upon His head  
He conquered death, the grave and so resurrect from the dead**

**Who ever heard One sits upon a coffin for His Throne  
That depicts His conquest of death and the grave as His own**

**He owns its depths and is permanently able to live therein  
He surrounds its chest forever for there's no limit to His domain**

**Which cannot Him contain so He sits triumphant thereon in glory upon a seat called mercy  
This He extends by Covenant to all who desire to live with Him in glory**

**How is this possible: for in Him is life and this is the light of man  
His Character of glory can never die as permanent as Stone it's written thereon**

**These are the two witnesses upon which hung all the law and the prophets  
And in this image was man made in the Garden at first**

**Man was given opportunity this to prove that even in dust His life abides ever  
Except he failed until the Testimony, Witness and Prince claimed the victory**

**Conquering death, hell and the grave, He took the title: The Resurrection and The Life  
By His character death, hell and the grave could not Him contain**

**By this He is heir to His Father's Throne but both abides forever  
So then together they both in glory reign until in skies of Heaven they do appear**

**When He, the Prince, comes again to claim His own  
Princes twelve together with him shouldered the burden**

**They along with all the redeemed from all ages, nations, tribes, tongues and peoples  
These He translates and resurrects from death and the grave**

**Who together with Him and His Father now reigns eternally!**

**S.C.Ri.B.E. 21  
April 8, 2021**







## OH, TO BE HOLY AS THE PRINCE AND HIS PRNCES!

Oh to be this side of Jordan westward  
After the death, burial and resurrection of our Chief Shepherd

Oh to be in the camp of Israel, the Prince, at Gilgal (forgiven)  
After the baptism of water and the power of the Holy Ghost

Oh to believe in the Lamb slain and be made whole  
Now in the army of the Captain of Jehovah's host

Oh to be among those circumcised the second time by our Deliverer (faith of Jesus)  
Who partake of His Blood and Flesh showing His death till He comes

Oh to believe in Jesus the Christ as Heir  
And hail Him the Lamb slain from the foundation of the world

Oh to be at Gilgal on the plains of Jericho  
That all our sins are rolled away and we are quick to understand God's truth

Oh to be circumcised in the Spirit by Christ the Heir  
That I am resurrected in and partake of the newness of His life to be as He

Oh for the faith of Jesus, the Messiah  
That I might have the power to be as the unleavened bread (sinless)

Oh for the faith of Jesus, the Messiah  
That I may eat of fruit of the everlasting inheritance

Oh to see the vision of our eternal inheritance  
Therefore Thy Law will not depart out of my vertical mouth (mind)

Therein I will meditate continuously  
Till I lift up mine eyes and see the Prince of eternity

Oh to be resurrected as the just only by the faith in Jesus  
That as Prince of Jehovah's host He will come unto us

**S.C.Ri.B.E 21**

**Date: April 17, 2021**





## CANAAN'S VISION OF JERICHO'S SALVATION

Manna ceased after the first day of the unleaven  
But continues the questions from Canaan's vision  
A land that flows with milk and honey make fat Jeshurun  
The first is of who shall in yet three days Passover Jordan?  
That cuts off its waters that stacks upon a heap thereon  
Far away from the city of Adam and His piercing (Zaretan)

Israel and the Heir made the journey  
The consecrated Princes, the Prince and the Priests  
They put in and take out 12 Stones to bear witness  
From the place where the feet of Priests stood firm  
Until this day they are set up in their Camp at Gilgal  
Where all their sins were rolled away  
And circumcised and stayed until made whole  
The end of the second week they partook of the Lamb of the Passover

Yea Israel was justified in this Passover  
And now their growth and sanctity began the third week  
They must become a new lump purging out the old leaven  
They partake of the fruit of Canaan  
Unleavened cakes and parched corn  
Then did manna ceased  
As Israel was becoming Jeshurun

Unto the glory of the fourth week then  
Pay attention to Chapter six's vision  
As the first seen by Adam at night or even  
The first week over on the other side east of Jordan  
Behold Jehovah is in our midst that we invoke and adjure  
Without the noise of voice, nor uttering a word or shout  
He will come to our aid if we follow on to and lead as the holy  
Thus is the continuous walk of prayer without voice, word or shout  
Allowing the enemy to do as they chose





## CANAAN'S VISION OF JERICHO'S SALVATION

Until it's time for us to rejoice in the great shout  
Then comes the wall tumbling down

Next is the scene of the power that is given into our hand  
As we follow on to know Jehovah  
Then shall we know whose going forth is as the morning  
As He comes upon us as the former and latter rain  
The outpouring upon the seventh day Sabbath  
That we are able to shout to possess and take Jericho  
The wall come tumbling down  
And every man ascending straight up before him  
And all inhabitants slain by the Sword of the Word of God  
Thus we will take the Earth even as this scene at Jericho  
Behold The Consuming Fire shall devour all the slain within

Then return the Children of Israel from the battle of Jericho  
But not everyone was pure within  
So Jehovah withdrew from their Camp at Gilgal  
Even as Rahab, the unclean was without, so did He not come in  
The Elders nor the Heir: knew not the dilemma they'd face up on ahead  
In the fifth week in their own strength alone they went up to Ai  
And thirty six precious souls of Israel ended up dead  
Because of one called Achan wisdom institute the investigative before judgment  
As Jehovah will never force but allows everyone to exercise the  
freewill  
To either choose life or evil

**S.C.Ri.B.E. 21**

**Dated: May 3, 2021**





I am the Divine  
And you are the branches  
And my Father is the Husbandman  
Every Branch in me that bears fruit  
He purges that it bears more  
And every branch that bears not fruit  
He takes away and men gather  
And cast into fire and they are burnt  
And you are clean through this word

That's the essence of Joshua Chapter seven  
When the Heir and Elders intercede to mediate  
Then told the Nation of Israel they must consecrate  
By each their Tribe be brought near  
That Judah Jehovah take  
Then came the families of Judah  
And the household of Zarhites Jehovah take  
Then came these one by one  
And Zabdi Jehovah take  
Then the man Achan Jehovah take  
That appeared giving Divine trouble

The Heir first investigate then He and all Israel execute  
He willfully trespassed so by the Law condemned  
By the blue sapphire He and his family were stoned  
And then by fire all were consumed  
And then buried under a great heap  
In the valley of Achor you will see their memorial  
That all in Israel may learn never to take of the accursed  
And make the Camp of Gilgal to be troubled  
That Jehovah God from their presence fled  
And the wicked cause 3,000 of Israel to flee and 36 dead

S.C.Ri.B.E. 21

Dated: May 3, 2021







## THE ALL CONSUMING FIRE UPON MOUNT EBAL'S ALTAR

No alarm is needed nor any wonder  
Do not be amazed nor yet ponder  
The eternal designs of His order  
As they are fast fulfilling one after the other  
Only the ignorant could yet say His Law is done away  
But they do not understand the words of its Author

He opened His mouth and declared the end from the beginning  
Why be surprised this is the way of the Omniscient?  
There is no limit to His knowledge  
He called forth all the stars each by their own name  
And made them to be a message and in Israel an ensign  
That the lights in heaven also give light to those on earth  
That all may know and declare what is the truth

The day you eat thereof you shall surely die  
So it was recorded in the law  
And from that time till now death is yet to cease  
Then how could it be said that the law is done away  
When this is most obvious and evident  
For our Maker the All Consuming Fire himself did withdrew  
And gave all the opportunity by free will to choose to obey and live  
Which the enemy exploit and develop the lie  
So now many his followers abound  
What shall be their end when the Everlasting Burnings return?

John was given the reed like unto the rod  
To arise and measure the Temple, The Altar and the Worshipper  
Which are all the same when one stand up in righteousness  
They all have embedded the seven precepts of His holiness  
And in the midst thereof He is the Devouring Fire and the Everlasting Burnings  
Blessing for Israel half over against Mount Gerizim and the other over against Mount Ebal  
Even as Shadrach, Meshach and Abendego was with the Son of God in the furnace  
And a cursing for the wicked who as the soldiers will all be slain by its flame  
Those who arise as the 144, 000 are the whole stones in Israel's generations  
They are used by the Heir to make the lofty and pure: Ebal's Altar  
Upon whom the words of the Book of the Law are written and can be read

Sinners, O hypocrites, O wicked, bewail for your fall is near  
For they lie in wait between your dwelling and the House of God  
Upon the golden Altar their prayers with incense before God arise  
That now His wrath kindled He comes as the All Consuming Fire  
From the east they come and arranged themselves to your north  
At the time appointed your end shall be as foretold in Virgo's decan  
Behold the Spear is in the Heir's outstretched hand  
Wail O Babylon for your city is on fire and burns unto desolation

Signed: S.C.Ri.B.E. 21

Dated: May 8, 2021





## **JEHOVAH'S WRATH KINDLED ABOVE THE MERCY SEAT**

Whether or not they acknowledge and confess  
You must forgive without this redress  
This is not the salvation I know  
You must be willing always to forgive  
And when the truth is acknowledged  
Grant the pardon by mercy

For mercy and truth are met  
Friends always to be  
Righteousness and peace shall kiss each other  
Bonded together intimacy and eternity  
This is how I understand salvation to be defined

Yet we see another variation  
Deceit not truth is used and professed by Gibeon  
Rahab confessed and lied to her king and fellow citizen  
So as not to betray God's Kingdom  
And escaped because of their destruction  
And at evening remained unclean without the Camp at Gilgal  
But now Gibeon the Hivite like Constantine the Roman  
Professed and gain entrance to the Covenant's Oath  
But they are vessels fitted for destruction  
How can we avoid the wrath of Jehovah and the Lamb?  
Who require of us to honour our vows and every word our bond  
We must obey the words of Jehovah!

Let the wheat and tares grow together until the day of harvest  
The Tares as Gibeon and the Roman will never be freed  
Hewers of wood and drawers of water they'll always be  
Wood to kindle the flame of persecution  
For the righteous judgment of God is tribulation  
That all might be counted worthy who suffer for His kingdom  
Drawers of water for the washing which is by His word  
And the renewing of the Holy Ghost  
So the Congregation is cleansed and the altar prepared

Those who lie will never stand  
The three day journey and Judgment investigation  
Be not overtaken O Israel incur not the wrath of Jehovah  
Allow them space unto their own freedom or condemnation  
For upon the mercy seat sits enthroned the All Consuming Fire  
Who knows the secret of every heart and the liars He'll devour!

S.C.Ri.B.E. 21

Dated: May 15, 2021







## MARKED FOR DEATH OR SALVATION IN PURIM DAYS

The King's name and his Kingdom  
At times the name of each city  
Both received no mercy, nor pity  
Adonizedek<sup>1</sup> of Jerusalem  
Hebron's<sup>2</sup> Hoham<sup>3</sup>  
Jarmuth's<sup>4</sup> Piram<sup>5</sup>  
Japhia<sup>6</sup> of Lachish<sup>7</sup>  
Debir<sup>8</sup> of Eglon<sup>9</sup>  
Like these two before: Ai and Jericho<sup>10</sup>  
Several Kings that ruled Canaan's<sup>11</sup> Land  
Each suffered defeat at Israel's hand

Lord of Justice<sup>1</sup> in Jerusalem  
Summoned all to fight with one accord  
And smite the great and royal Gibeon<sup>12</sup>  
Now in Joshua's<sup>13</sup> and Israel's league  
They acted wilily, wisely and made peace  
Jehovah<sup>14</sup> had given Israel all Canaan's land  
To utterly destroy its people and all inhabitants  
Now if the great Gibeon was feared alone  
What now when it's joined with The Holy One<sup>15</sup>?  
Shall it not be seen seven<sup>15</sup> times greater?  
As revealed at Ai and Jericho's wall around

Counsel was received at Jehovah's mouth  
The Deliverer<sup>13</sup> came suddenly to them  
Up from Gilgal<sup>16</sup> He went all night  
Jehovah delivered them into Israel's hand  
Very great was the slaughter at Gibeon  
Others chased along the way up to Bethoron<sup>17</sup>  
And smote them unto Azekah<sup>18</sup> to Makkedah<sup>19</sup>  
Jehovah great hailstones from heaven cast  
They were marked<sup>19</sup> and buried among the dead  
More of hailstones than Israel slew with the sword

<sup>2</sup>Hebron: Seat of Association, spell or charmer; <sup>3</sup>Hoham: woe to them, who Yawheh impels; <sup>4</sup>Jarmuth: high elevated, proud, presumptuous; <sup>5</sup>Piram: wild, running wild, onager or wild ass, wildly; <sup>6</sup>Japhia: shine, shew self, be bright; <sup>7</sup>Lachish: obstinate, who walks or exist of self; <sup>8</sup>Debir: oracle, shine of innermost sanctuary; <sup>9</sup>Eglon: a (male) calf, nearly grown, steer, bullock; <sup>10</sup>Ai & Jericho: wicked, evil, commit iniquity; quick in understanding, month; <sup>11</sup>Canaan: humiliated; <sup>12</sup>Gibeon: hilly; <sup>14</sup>Jehovah: Self Existent, Eternal; <sup>16</sup>Gilgal: rolled away or forgiven; <sup>17</sup>Bethoron: house of hollowness or caves; <sup>18</sup>Azekah: grub over, fenced about, tilled; <sup>20</sup>Libnah: whitish tree, storax or poplar; <sup>21</sup>Amorite: in sense of publishing, prominence; <sup>22</sup>Jordan: to descend to lower territory or region;; <sup>23</sup>Ajalon: deer field, stag; <sup>24</sup>Horam: tower up, high; <sup>25</sup>Kadesh Barnea: Wilderness of fugitive or wanderer; <sup>26</sup>Gaza: strong, fierce, vehement; <sup>27</sup>Goshen: place of plenty and comfort



## MARKED FOR DEATH OR SALVATION IN PURIM DAYS

Wherever Joshua went so did all of Israel's army  
Up to Gibeon returned unto Camp to Gilgal did they  
The Caves of Makkedah great stones rolled and moved away  
The neck of the five Canaan's kings their feet they put without delay  
This Jehovah shall do to all enemies they fight against this day  
From Makkedah they passed unto Libnah<sup>20</sup> sealed and to slay  
From Libnah unto Lachish encamped and fought taken the second day  
Up from Eglon to Hebron and returned to Debir went they  
All kings and souls therein they slew and utterly destroy  
This spoke of the Lamb and his army for the last day  
Jesus the Christ, Saviour of mankind who teaches salvation's way

Amorite<sup>21</sup> kings join the other five west of Jordan<sup>22</sup>  
It's war of the leagues of nations against Gibeon  
Joshua and Israel came to defense as summoned  
He to Jehovah spoke: sun stand still upon Gibeon  
And moon upon the valley of Ajalon<sup>23</sup>  
That day Jehovah delivered up the kings of the Amorite  
He the army command: stay not, but pursue and smite  
Suffer not the enemy to enter again their cities  
For Jehovah has delivered them up into Israel's hands  
Afterwards he smote and slew the five kings  
And hang them all till evening on five trees

Horam<sup>24</sup> of Gezer came to help Lachish  
But him too Joshua smote and slew  
And all his people until none remain  
For he smote and slew all the country  
Of the hills and south, the vale and springs  
And everything that walked and breathed  
This was Jehovah's the God of Israel command  
For Gibeon's **cry** came to the Heir of the Camp at Gilgal<sup>16</sup>

<sup>2</sup>Hebron: Seat of Association, spell or charmer; <sup>3</sup>Hoham: woe to them, who Yawheh impels; <sup>4</sup>Jarmuth: high elevated, proud, presumptuous; <sup>5</sup>Piram: wild, running wild, onager or wild ass, wildly; <sup>6</sup>Japhia: shine, shew self, be bright; <sup>7</sup>Lachish: obstinate, who walks or exist of self; <sup>8</sup>Debir: oracle, shine of innermost sanctuary; <sup>9</sup>Eglon: a (male) calf, nearly grown, steer, bullock; 10Ai & Jericho: wicked, evil, commit iniquity; quick in understanding, month; <sup>11</sup>Canaan: humiliated; <sup>12</sup>Gibeon: hilly; <sup>14</sup>Jehovah: Self Existent, Eternal; <sup>16</sup>Gilgal: <sup>10</sup>lled away or forgiven; <sup>17</sup>Bethhoron: house of hollowness or caves; <sup>18</sup>Azekah: grub over, fenced about, tilled; <sup>20</sup>Libnah: whitish tree, storax or poplar; <sup>21</sup>Amorite: in sense of publishing, prominence; <sup>22</sup>Jordan: to descend to lower territory or region;; <sup>23</sup>Ajalon: deer field, stag; <sup>24</sup>Horam: tower up, high; <sup>25</sup>Kadesh Barnea: Wilderness of fugitive or wanderer; 26Gaza: strong, fierce, vehement; <sup>27</sup>Goshen: place of plenty and comfort



## MARKED FOR DEATH OR SALVATION IN PURIM DAYS

Come up to your servants stay not thy hand  
But come quickly to save and to help us  
Amorites kings of the mountains are gathered together against us

Today and Tomorrow, the first and the last in one day  
For the sun stood still and the moon was stayed  
So the people avenged themselves upon their enemies  
For so state the record in the book of Jasher  
The sun stood still in the midst of heaven a whole day  
The day of the very great slaughter till all in the field consumed  
The rest that remained return to their fenced cities to be pursued  
Joshua commanded at the time of the sunset the bodies of the five kings  
Be removed and buried behind the stones rolled in the cave wherein they hid  
Then from Lachish to Eglon the Heir passed and all Israel with him  
There they encamped and fight against that fenced city

The Heir smote all of Canaan's land  
From Kadesh Barnea<sup>25</sup> even unto Gaza<sup>26</sup>  
All the country of Goshen<sup>27</sup> even unto Gibeon  
Whoever heard of 'prophetic times' in real life  
A day: today and tomorrow between sunsets two  
The very great slaughter of the Amorites in the field  
Ended by the five kings bodies cast and buried in a cave  
Then began the prophetic time called in that day  
When all the fenced cities are taken and smitten  
Makkedah, Libnah, Lachish, Gezer, Eglon, Hebron and Debir  
So all these kings and their lands did the Heir take at one time

I have told you of Purim 'times' three which shall be at the end of time!

<sup>2</sup>Hebron: Seat of Association, spell or charmer; <sup>3</sup>Hoham: woe to them, who Yawheh impels; <sup>4</sup>Jarmuth: high elevated, proud, presumptuous; <sup>5</sup>Piram: wild, running wild, onager or wild ass, wildly; <sup>6</sup>Japhia: shine, shew self, be bright; <sup>7</sup>Lachish: obstinate, who walks or exist of self; <sup>8</sup>Debir: oracle, shine of innermost sanctuary; <sup>9</sup>Eglon: a (male) calf, nearly grown, steer, bullock; <sup>10</sup>Ai & Jericho: wicked, evil, commit iniquity; quick in understanding, month; <sup>11</sup>Canaan: humiliated; <sup>12</sup>Gibeon: hilly; <sup>14</sup>Jehovah: Self Existent, Eternal; <sup>16</sup>Gilgal: <sup>10</sup>iled away or forgiven; <sup>17</sup>Bethoron: house of hollowness or caves; <sup>18</sup>Azekah: grub over, fenced about, tilled; <sup>20</sup>Libnah: whitish tree, storax or poplar; <sup>21</sup>Amorite: in sense of publishing, prominence; <sup>22</sup>Jordan: to descend to lower territory or region;; <sup>23</sup>Ajalon: deer field, stag; <sup>24</sup>Horam: tower up, high; <sup>25</sup>Kadesh Barnea: Wilderness of fugitive or wanderer; <sup>26</sup>Gaza: strong, fierce, vehement; <sup>27</sup>Goshen: place of plenty and comfort







## THE GIANTS BY THE WORD

The Word of God's Law is set as head even above His Name  
Jehovah has magnified His Law and made it more honorable  
Only by His own death to atone that man from sin be set free  
Miniature man by faith in the word is made The Giant in statue  
Behold David just a boy who by faith the giant Goliath slew  
Smote the bear and the lion from whom he didn't withdraw  
Jehovah delivered the giants in the hand of Israel's Kingdom too

The word as head makes the king intelligent and quick to understand  
Sets the boundary, his domain, as a fence do enclose a village or yard  
When he howls for help its extensiveness is of great height and stature  
That he has a defender, a protector and one who offers guardianship  
A worker of miracles with great fascination some do call magic  
Thus His kingdom, have great dominion, authority, and power  
The word of God's Law is the foundation of His throne so they rule

Dominion and domain is his terrain be it north or south  
Mountain, plain or valley be it the border to the west  
Jehovah bade their horses houghed and chariots burnt  
Whatever the word, the heirs do, so the kingdom inherit  
The heir took the land, the hills, all the country of the south  
And all the country of Goshen, the valley and plain  
The mountain of Israel and the plain of the same

The heir the whole land took and gave as inheritance  
To Israel's children according to their divisions by tribe  
So the land from war rested enjoying glorious peace  
Thus is salvation for all who in body and mind are safe  
The nation of Canaan from east to west, Amorites, Hitites,  
Perizzites, Jebusites of the mountains and the Hivites  
They had not perfect peace as they obeyed not Jehovah's law

So the heir at that time turned back and took the Great Hazor  
Its king slew being the head of those nations' kingdoms  
Even as Moses did the Kings of Jordan's east,  
And He Jericho and Ai to its west  
As He had done to the five: Adonizedek and his hosts  
Israel demonstrates Jehovah's word only is the GIANT of this world  
And all who exercise faith in His word too have GIANTS become

Be it terrain bare or rough, from Halak that goes up to Seir  
Unto Baal fortune in the valley of Lebanon



## THE GIANTS BY THE WORD

That is under the blunt Mount Hermon  
Whatever the course these kings he took, smote and slew  
For out went they with all their hosts, much people  
As the stars innumerable, so were they as the sand of the shore  
Their horses and chariots in multitude great

And he smote all the souls therein each city  
With the edge of the sword as ordered by the word  
He left not any therein that breathe  
First began at the Great Hazor only he burnt with fire  
The Heir with these kings war along time made  
Though they join to camp at the haughty waters of Meron  
Their pride was their fall no match for the humble camp at Gilgal

Not a city with Israel peace made  
Save the Hivites the inhabitants of Gibeon  
All the other they took in battle  
All were sealed battle to do the heir and Israel  
At the Mouth of the Lord received a word to encourage  
And a prophecy that by this time tomorrow they all be delivered slain  
And their other cities none did they burn but took all the spoils and cattle as prey unto themselves

For it was Jehovah who hardened their hearts for them to come out against Israel  
That he might all of them destroy as Jehovah commanded the Mediator  
The heir and all the people of war came upon them as sudden destruction at the waters of Meron  
Spoils and cattle were taken as prey but every man was utterly destroyed none to spare  
Then the heir went and cut off all Giants, the Anakims of the mountains in Hebron and Debir  
In Anab, in the mountains of Judah and of Israel, the Giants and there cities were utterly destroyed  
That all may know that Jehovah's word is the only giant of this world and all who by faith obey

S.C.Ri.B.E. 21

Dated: June 19, 2021

## JOSHUA 12: ISRAEL: ONE WITH POSSESS) THE INHERITANCE

THIRY AND THREE kings: East of Jordan and thirty one on the west of Jordan the children of Israel smote and possessed their land.

NAME OF THE LORD: POSSESSING THE INHERITANCE (THE IMAGE OF GOD), THE NAME OF JEHOVAH: NOW THESE ARE THE KINGS WHICH THE CHILDREN OF ISRAELSMOTE AND POSSESSED THEIR LAND ON THE OTHER SIDE OF JORDAN, TOWARD THE RISING OF THE SUN FROM THE RIVER AMMON UNTO MOUNT HERMON, AND ALL THE PLAIN ON THE EAST. THE RULERS OF THE LAND SMITTEN AND THEIR INHERITANCE POSSESSED BY THE CHILDREN OF THE PRINCE THAT RULES AS GOD, EVEN AS ISRAEL DID IN THEIR OWN LIVES AT THE CAMP OF BETH-PEL: WHERE THEIR REMNACRES OF EGYPT WERE ROLLED AWAY DURING TO SLEET TO LAY HOLD ON THE ABINGE PRESENCE OF JEHOVAH: FROM SIN AND SLEET TO CEASE TO REFLECT THE GLORY OF JEHOVAH. IN THE MOUNTAINS, AND IN THE VALLEYS, AND IN THE PLAINS, AND IN THE SPRINGS, AND IN THE WILDERNESS, AND IN THE SOUTH COUNTRY, THE HTITES, THE AMORITES, THE CANANITES, THE PEZIZITES, THE HUVITES, AND THE JEUBITES: WHEREVER THE TERRAIN OR PLACE ON THE SOUTH SIDE OF THE INHERITANCE THE STRONGS WERE: IN THE MOUNTAINS, VALLEYS, PLAINS, SPRINGS, WILDERNESS, BE IT JORDAN, TO PUBLISH HUMILIATED, UNARMED OUT OF THE OPEN FIELD, LIVING PLACES OR TREESHING PLACE: WE ARE ON THE STRONG SIDE THAT THE SPIRIT OF GOD IN HIS SANCTUARY. THE KING OF LUBAH, ONE: THESE KINGS THAT FULL REVEAL BUT THE GLORY OF JEHOVAH: IN HIM WAS LIFE AND THE LIFE WAS THE LIGHT OF MAN: HE IS THE TREE OF LIFE WHO WRITETH THIS AS THE STOKAR-POPAL, THE TREE OF LIFE AS HIS GLORY REVEAL, HE IS A REUSE AND A HONG PLACE: FOR THE NAME OF JEHOVAH IS A STRONG TOWER, THE ROOTS OF HIS RUNG AN ARE SAVED, THESE ARE THE BLESSINGS THAT ISRAEL TAKE AND POSSESS THE LAND OF THE INHERITANCE: WE ARE COUNTRIED THE BLESSINGS, NAMING THEM ONE BY ONE. AND THE KING OF KADESH, ONE: AND THE KING OF JORDAN OF CAMEL, ONE: THE NAME OF JEHOVAH IS NOW AS THE SANCTUARY KADESH, THE CHILDREN OF ISRAEL TOOK UNTO THEMSELVES WHEN THEY POSSESSED THE INHERITANCE, WHICH PEOPLE WILL LAURENCE, WHICH PEOPLE WILL LAURENCE THE FRUITFUL OR PLENTIFUL THIS SPEAKS TO THOSE WHO LIKE THOSE UNDO THE ALTAW WHEN THE FIFTH SEAL WAS OPEN THAT WERE REHAZED FOR THEIR WITNESS OF CHRIST, THESE FAITHFUL ARE THE FRUITFUL WHO WILL BE LAURENED OR MOURNED BY THOSE WHO POSSESS THE INHERITANCE.

SPRIT: POSSESSING THE MEMORAH OR SEVEN SPIRITS OF GOD: SHON KING OF THE AMORITES, WHO DWELT IN HESHON, AND RULED FROM AROER, WHICH IS UPON THE BANK OF THE RIVER AMON, AND FROM THE MIDDLE OF THE RIVER, AND FROM HALF OF JEAL, EVEN UNTO THE RIVER JABBAR, WHICH IS THE BORDER OF THE CHILDREN OF AMMON, THE KINGSHIP OF THE AMORITES IS PORTRAIED WITH PROMINENCE IN THE PROGRESSIVE VERSE SET, SO HE IS THE DOMINANT ONE, HIS NAME SHON, SUGGEST HIS POWER OF DOMINATION, AND REACHES BEGINNING FROM AROER, MEANING JUMPER WHICH SPEAKS TO USING ONE'S OWN UNDERSTANDING, WHICH IS FROM THE BANK OF THE RIVER AMON, WHICH IS A BRAVING STREAM, FROM THE MIDDLE OF THE RIVER, FROM ALSO HALF OF JEAL, WHICH SPEAKS TO A HEAR OF TESTIMONY, UNTO THE RIVER ABAROC: POURING FORTH, THE BORDER OF THE CHILDREN OF AMMON (INBRED), THIS PORTRAIAL TELLS OF THE DOMINANCE AND PROMINENCE OF SHON WHO WAS VIOLENT AND TEMPTUOUS KING WHO RULED FROM HIS OWN UNDERSTANDING (SUCH AS SLEET) FROM OR ON A QUARREL ON THE MIDDLE OF IT, ALSO BORN OUT BY HALF OF THE HEAR OF TESTIMONY EVEN UNTO THE POURING FORTH OF THE SECOND WITNESS OF THE RIVER THAT WAS THE BORDER OF HIS LAND WITH THE CHILDREN OF THOSE WHO WERE INBRED, WHAT A KINGDOM AND A KING? THE KING OF JERCHO, ONE, AND THE KING OF AI WHICH IS BESIDE BETHEL, ONE: TWO MORE KINGDOMS PORTRAIED HERE, JERCHO IS QUICK UNDERSTANDING AS REVEALED BY BAHAB IN HER CONVERSATION WITH THE TWO SPIES AND AI WHO COMAET INQUIRY AND SH, WHICH WAS ABLE TO KILL 36 ISRAELS BECAUSE ISRAEL WAS ACCUSED BECAUSE OF ACANAH, THE KING OF MAKEKHAH, ONE, THE KING OF BETHEL, ONE, TWO MORE KINGOMS PAIRED, ONE WHICH SPEAKS TO SEALING OR BRANDING AND THE OTHER WHICH SPOKE TO THE HOUSE OF DWELLING OF GOD, THE KING OF DOR, IN THE COAST OF DOR, ONE, AND THE KING OF THE NATIONS OF GIGAL, ONE: ANOTHER TWO PAIRED WHOSE NAMES SPEAK OF FIRSTLY, DWELLING, AND THE OTHER WHEEL OR ROLLED, SO IN THIS SUMMARY WE HAVE FORM OF THE BRANCHES OF THE MEMORAH IN THESE SEVEN KINGDOMS WHICH WERE NOT OF GOD WHOSE KINGS ISRAEL SMOTE AND POSSESSED THEIR KINGDOMS WHICH SPEAKS TO WHEN SLEET OR DENIED WE WILL POSSESS THE SPIRIT OF GOD

GENESE: THE NATURE OF THE INHERITANCE (LAND), THIRY AND ONE BLESSINGS (LAND FLOWING WITH MILK AND HONEY), AND FROM THE PLAIN OF THE SEA OF CHINEROTH (HARP SHAPED) ON THE EAST, AND UNTO THE SEA OF THE PLAIN, EVEN THE SALT SEA: ON THE EAST, THE WAY TO BETHESMOTH (HOUSE OF DESERTS), AND FROM THE SOUTH UNDER ASDHOPTIPHAG (SPRINGS OF PISGAM), IN THE EAST OF THE LAND OF INHERITANCE FROM THE PLAIN TO THE SEA OF CHINEROTH WHICH IS HARP SHAPED: LESSER IN THIS DESCRIPTION THE WATY WATERS WHICH IS IN MORE ABUNDANCE AS ITS STRINGS THEN UNTO THE SEA OF THE PLAIN WHOSE WATERS ARE IN LESS ABUNDANCE THAN ITS VAST AREA OF LAND WHICH IS BELOW SEA LEVEL, CAUSED BY EVAPORATION, THIS IS THE SALT SEA ALSO CALLED THE DEAD SEA, WHERE SALT CAN BE HARVESTED TO PRESERVE AND AVOID MATH AND FOODS, THESE ARE TO THE WAY OF WATERS OF DESERTS WHICH IS SO VAST WHERE THERE IS NO WATER JUST VAST AREA OF DRY SAND, AND THEN FROM THE SOUTH UNDER THE MOUNTAIN OF ASDHOPTIPHAG WITH ITS MANY RAVINES OF FRESH WATER SPRINGS, SO THE INHERITANCE AS A VAST RESERVOIR OF PLAIN, SEA, SALT, SAND TO THE EAST, AND A MOUNTAIN TO THE SOUTH WITH MANY RAVINES OF SPRINGS OF FRESH WATER, THIS IS THE NATURAL AND PHYSICAL BLESSINGS OF THE INHERITANCE POSSESSING ALL THAT THE HERBS WED, THE KING OF JERUSALEM TO FLOW AS WATER OR RAIN PEACE, TO POINT OUT OR TEACH HOW TO BE SAFE IN KINGD OR THE WAY OF SALVATION), ONE, THE KING OF HERON (SEAT OF ASSOCIATION), ONE: IN THIS PLACE JERUSALEM TWINNED WITH HERON IS THE BLESSINGS OF SALVATION REVEALED BY COCTINE AND ITS TEACHING, THE KING OF TAPPAHAH (APPLE FROM THE TREE), ONE, THE KING OF HEMER (PIT OF SHAME), ONE, THERE'S ALSO FRUITS FROM TREES, SUCH AS APPLE AND THERE'S ALSO THE KNOWLEDGE FROM THE PIT OF SHAME THAT TO DO A BLESSING FOR ALL TO AVOID EVIL AS THEIR WERE IN THE MIDST OF THE GARDEN THE TREE OF LIFE AND THE TREE OF KNOWLEDGE OF GOOD AND EVIL, IN THIS IS A REMINDER OF OUR FREE WILL TO EXERCISE, WE MUST CHOOSE WISELY! THIS DEMONSTRATE OUR LOYALTY TO INHERIT SALVATION, THE KING OF TIRAH (DELIGHTMENTS, PLEASANT, TO SATISFY WITH), ONE: ALL THESE KINGS THIRY AND ONE, ONLY BY FAITH CAN WE PLEASE GOD AND TO TASTE AND TO SEE AND BE SATISFIED WITH THE INHERITANCE OF SALVATION WHICH WE DO WHEN WE SLEET DRY

EXOTHS: GIANTS BY FAITH IN THE MIND: AND THE COASTS OF OGL, KING OF BASHAN, WHICH WAS OF THE REMNANT OF THE GIANTS, THAT DWELT AT ASHTAROTH AND EDEB: ISRAEL BY FAITH SMOTE AND POSSESS THE LAND OF THE GIANT OIG OF BASHAN, THEY DIDNT FAIGHT AT THIS AS THE FORMER GENERATIONS WHO DIDNT BELIEVE AND USE THE CHILDREN OF THE GIANTS OF AMAN AS AN EXCUSE WHY THEY COULDN'T TAKE AND POSSESS THE LAND WHEN THE SPIES RETURNED FROM SEARCHING IT OUT, THE KING OF JABBAR (PROUD), ONE: THE KING OF LACHISH (WALKS AND EXERTS OF HIMSELF), ONE: LIKEWISE THEY TOOK THESE TWO PAIRED AND TWINNED WHO WERE EXALTED IN THE PRIDE OF SELF NOT INBRED WITH THE SPIRIT OF GOD, THE KING OF APHER (IN SENSE OF STRENGTH, FORTRESS), ONE, THE KING OF LASHARON, ONE, LIKEWISE THESE TWO GIVEN POWER TO SMITE AND POSSESS THE FORTRESS AND THE UPRIGHT.

LEVI: ISRAEL POSSESSES THE KINGDOMS: AND REIGNED IN MOUNT HERMON (HILLY, ABRUPT), AND IN SALCAH (TO WALK, WALKING), AND IN ALL BASHAN (DPT, FERTILE LAND), UNTO THE BORDER OF THE GESURITES (BRIDGE, TO JOIN) AND THE MAACHATHITES (TO PRESS DOWN, DEPRESSION, BRUISED) AND HALF OF JEAL (HEAR OF TESTIMONY), THE BORDER OF SHON (TEMPTUOUS OR VIOLENT), KING OF HESHON (INTELLIGENCE), THE REIGN OF THE DOMINION OF THE GIANT IS YET TAKEN BY HETH IS ONE WITH GOD WHO DENIED SELF AND AN SURVIVE, THE KING OF EGLON (CALF NEARLY GROWN), ONE, THE KING OF HAZOR (A YARD AS INCLOSE, A VILLAG), ONE: BOTH THESE KINGDS ARE SMITTEN AND POSSESSED HAZOR BEING THE HEAD OF ALL THESE KINGDOMS.

NUMBERS: SMITTEN AND GIVEN FOR A POSSESSION TO ISRAEL BY THE MEDIATOR, AND HERE: THEN DID THE MEDIATOR, THE SERVANT OF JEHOVAH, AND CHILDREN OF ISRAEL SMITE AND THE MEDIATOR, SERVANT OF JEHOVAH GAVE FOR A POSSESSION TO THE FEMURITES, THE GIANTS, AND THE HALF TRIBE OF MANASSER, THE INHERITANCE EAST OF JORDAN GIVEN TO THE TWO AND HALF TRIBE BY THE MEDIATOR, THE KING OF DRACAL (SHAKE, SHRINE OF THE INNERMOST SANCTUARY), ONE, THE KING OF JEZER (WALL IN OR AROUND), THE KING OF SHIMMOMERON (GUARD OF LASHING), ONE, THE KING OF ACHSAPH (EPFL, PRACTICE MAGIE), ONE, WHILE THESE FOUR ARE AMONG THE THIRY AND ONE SMITTERS BY THE KING OF ISRAEL DELIVERER AND GIVEN FOR A POSSESSION TO THE OTHER TRIBES OF ISRAEL.

DUTERS: THE SECOND AND LAST: THE WEST SIDE OF JORDAN KINGS SMITTEN BY THE HER: AND THESE ARE THE KINGS OF THE COUNTRY WHICH THE HER AND THE CHILDREN OF ISRAEL SMOTE ON THIS SIDE JORDAN ON THE WEST, FROM BAALGAD IN THE VALLEY OF LIBANON UNTO THE MOUNT HALEK, THAT GOES UP TO SIEB, WHICHOSE HER GAVE FOR A POSSESSION UNTO THE TRIBES OF ISRAEL ACCORDING THEIR DIVISIONS, SO THE OTHER NINE AND HALF TRIBES RECEIVED THEIR INHERITANCE FROM THE HER: OVERCOMER AND DELIVERER ACCORDING TO THEIR DIVISIONS, THE KING OF HORMAH (DECLINED, MAKE ACCURED, DEVOIDED), ONE, THE KING OF HAZOR (REQUESTOR, FUGITIVE), ONE, AND THE KING OF TAANACH (WHO HUMBLIES THEM, OR WHO ANSWERS THEM), ONE, AND THE KING OF BETHPEL (RETRAYED, TO GATHER AS TROOPS, TO CROWN), ONE, THESE FOUR INCLUDES AMONGS THESE KINGS SO SMITTED.

NOW THESE ARE THE KINGS WHICH THE CHILDREN OF ISRAELSMOTE AND POSSESSED THEIR LAND ON THE OTHER SIDE OF JORDAN, TOWARD THE RISING OF THE SUN FROM THE RIVER AMON UNTO MOUNT HERMON, AND ALL THE PLAIN ON THE EAST. THE RULERS OF THE LAND SMITTEN AND THEIR INHERITANCE POSSESSED BY THE CHILDREN OF THE PRINCE THAT RULES AS GOD, EVEN AS ISRAEL DID IN THEIR OWN LIVES AT THE CAMP OF BETH-PEL: WHERE THEIR REMNACRES OF EGYPT WERE ROLLED AWAY DURING TO SLEET TO LAY HOLD ON THE ABINGE PRESENCE OF JEHOVAH: FROM SIN AND SLEET TO CEASE TO REFLECT THE GLORY OF JEHOVAH. IN THE MOUNTAINS, AND IN THE VALLEYS, AND IN THE PLAINS, AND IN THE SPRINGS, AND IN THE WILDERNESS, AND IN THE SOUTH COUNTRY, THE HTITES, THE AMORITES, THE CANANITES, THE PEZIZITES, THE HUVITES, AND THE JEUBITES: WHEREVER THE TERRAIN OR PLACE ON THE SOUTH SIDE OF THE INHERITANCE THE STRONGS WERE: IN THE MOUNTAINS, VALLEYS, PLAINS, SPRINGS, WILDERNESS, BE IT JORDAN, TO PUBLISH HUMILIATED, UNARMED OUT OF THE OPEN FIELD, LIVING PLACES OR TREESHING PLACE: WE ARE ON THE STRONG SIDE THAT THE SPIRIT OF GOD IN HIS SANCTUARY. THE KING OF LUBAH, ONE: THESE KINGS THAT FULL REVEAL BUT THE GLORY OF JEHOVAH: IN HIM WAS LIFE AND THE LIFE WAS THE LIGHT OF MAN: HE IS THE TREE OF LIFE WHO WRITETH THIS AS THE STOKAR-POPAL, THE TREE OF LIFE AS HIS GLORY REVEAL, HE IS A REUSE AND A HONG PLACE: FOR THE NAME OF JEHOVAH IS A STRONG TOWER, THE ROOTS OF HIS RUNG AN ARE SAVED, THESE ARE THE BLESSINGS THAT ISRAEL TAKE AND POSSESS THE LAND OF THE INHERITANCE: WE ARE COUNTRIED THE BLESSINGS, NAMING THEM ONE BY ONE. AND THE KING OF KADESH, ONE: AND THE KING OF JORDAN OF CAMEL, ONE: THE NAME OF JEHOVAH IS NOW AS THE SANCTUARY KADESH, THE CHILDREN OF ISRAEL TOOK UNTO THEMSELVES WHEN THEY POSSESSED THE INHERITANCE, WHICH PEOPLE WILL LAURENCE, WHICH PEOPLE WILL LAURENCE THE FRUITFUL OR PLENTIFUL THIS SPEAKS TO THOSE WHO LIKE THOSE UNDO THE ALTAW WHEN THE FIFTH SEAL WAS OPEN THAT WERE REHAZED FOR THEIR WITNESS OF CHRIST, THESE FAITHFUL ARE THE FRUITFUL WHO WILL BE LAURENED OR MOURNED BY THOSE WHO POSSESS THE INHERITANCE.

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IN THE MOUNTAINS, AND IN THE VALLEYS, AND IN THE PLAINS, AND IN THE SPRINGS, AND IN THE WILDERNESS, AND IN THE SOUTH COUNTRY, THE HTITES, THE AMORITES, THE CANANITES, THE PEZIZITES, THE HUVITES, AND THE JEUBITES: WHEREVER THE TERRAIN OR PLACE ON THE SOUTH SIDE OF THE INHERITANCE THE STRONGS WERE: IN THE MOUNTAINS, VALLEYS, PLAINS, SPRINGS, WILDERNESS, BE IT JORDAN, TO PUBLISH HUMILIATED, UNARMED OUT OF THE OPEN FIELD, LIVING PLACES OR TREESHING PLACE: WE ARE ON THE STRONG SIDE THAT THE SPIRIT OF GOD IN HIS SANCTUARY. THE KING OF LUBAH, ONE: THESE KINGS THAT FULL REVEAL BUT THE GLORY OF JEHOVAH: IN HIM WAS LIFE AND THE LIFE WAS THE LIGHT OF MAN: HE IS THE TREE OF LIFE WHO WRITETH THIS AS THE STOKAR-POPAL, THE TREE OF LIFE AS HIS GLORY REVEAL, HE IS A REUSE AND A HONG PLACE: FOR THE NAME OF JEHOVAH IS A STRONG TOWER, THE ROOTS OF HIS RUNG AN ARE SAVED, THESE ARE THE BLESSINGS THAT ISRAEL TAKE AND POSSESS THE LAND OF THE INHERITANCE: WE ARE COUNTRIED THE BLESSINGS, NAMING THEM ONE BY ONE. AND THE KING OF KADESH, ONE: AND THE KING OF JORDAN OF CAMEL, ONE: THE NAME OF JEHOVAH IS NOW AS THE SANCTUARY KADESH, THE CHILDREN OF ISRAEL TOOK UNTO THEMSELVES WHEN THEY POSSESSED THE INHERITANCE, WHICH PEOPLE WILL LAURENCE, WHICH PEOPLE WILL LAURENCE THE FRUITFUL OR PLENTIFUL THIS SPEAKS TO THOSE WHO LIKE THOSE UNDO THE ALTAW WHEN THE FIFTH SEAL WAS OPEN THAT WERE REHAZED FOR THEIR WITNESS OF CHRIST, THESE FAITHFUL ARE THE FRUITFUL WHO WILL BE LAURENED OR MOURNED BY THOSE WHO POSSESS THE INHERITANCE.

SPRIT: POSSESSING THE MEMORAH OR SEVEN SPIRITS OF GOD: SHON KING OF THE AMORITES, WHO DWELT IN HESHON, AND RULED FROM AROER, WHICH IS UPON THE BANK OF THE RIVER AMON, AND FROM THE MIDDLE OF THE RIVER, AND FROM HALF OF JEAL, EVEN UNTO THE RIVER JABBAR, WHICH IS THE BORDER OF THE CHILDREN OF AMMON, THE KINGSHIP OF THE AMORITES IS PORTRAIED WITH PROMINENCE IN THE PROGRESSIVE VERSE SET, SO HE IS THE DOMINANT ONE, HIS NAME SHON, SUGGEST HIS POWER OF DOMINATION, AND REACHES BEGINNING FROM AROER, MEANING JUMPER WHICH SPEAKS TO USING ONE'S OWN UNDERSTANDING, WHICH IS FROM THE BANK OF THE RIVER AMON, WHICH IS A BRAVING STREAM, FROM THE MIDDLE OF THE RIVER, FROM ALSO HALF OF JEAL, WHICH SPEAKS TO A HEAR OF TESTIMONY, UNTO THE RIVER ABAROC: POURING FORTH, THE BORDER OF THE CHILDREN OF AMMON (INBRED), THIS PORTRAIAL TELLS OF THE DOMINANCE AND PROMINENCE OF SHON WHO WAS VIOLENT AND TEMPTUOUS KING WHO RULED FROM HIS OWN UNDERSTANDING (SUCH AS SLEET) FROM OR ON A QUARREL ON THE MIDDLE OF IT, ALSO BORN OUT BY HALF OF THE HEAR OF TESTIMONY EVEN UNTO THE POURING FORTH OF THE SECOND WITNESS OF THE RIVER THAT WAS THE BORDER OF HIS LAND WITH THE CHILDREN OF THOSE WHO WERE INBRED, WHAT A KINGDOM AND A KING? THE KING OF JERCHO, ONE, AND THE KING OF AI WHICH IS BESIDE BETHEL, ONE: TWO MORE KINGDOMS PORTRAIED HERE, JERCHO IS QUICK UNDERSTANDING AS REVEALED BY BAHAB IN HER CONVERSATION WITH THE TWO SPIES AND AI WHO COMAET INQUIRY AND SH, WHICH WAS ABLE TO KILL 36 ISRAELS BECAUSE ISRAEL WAS ACCUSED BECAUSE OF ACANAH, THE KING OF MAKEKHAH, ONE, THE KING OF BETHEL, ONE, TWO MORE KINGOMS PAIRED, ONE WHICH SPEAKS TO SEALING OR BRANDING AND THE OTHER WHICH SPOKE TO THE HOUSE OF DWELLING OF GOD, THE KING OF DOR, IN THE COAST OF DOR, ONE, AND THE KING OF THE NATIONS OF GIGAL, ONE: ANOTHER TWO PAIRED WHOSE NAMES SPEAK OF FIRSTLY, DWELLING, AND THE OTHER WHEEL OR ROLLED, SO IN THIS SUMMARY WE HAVE FORM OF THE BRANCHES OF THE MEMORAH IN THESE SEVEN KINGDOMS WHICH WERE NOT OF GOD WHOSE KINGS ISRAEL SMOTE AND POSSESSED THEIR KINGDOMS WHICH SPEAKS TO WHEN SLEET OR DENIED WE WILL POSSESS THE SPIRIT OF GOD

GENESE: THE NATURE OF THE INHERITANCE (LAND), THIRY AND ONE BLESSINGS (LAND FLOWING WITH MILK AND HONEY), AND FROM THE PLAIN OF THE SEA OF CHINEROTH (HARP SHAPED) ON THE EAST, AND UNTO THE SEA OF THE PLAIN, EVEN THE SALT SEA: ON THE EAST, THE WAY TO BETHESMOTH (HOUSE OF DESERTS), AND FROM THE SOUTH UNDER ASDHOPTIPHAG (SPRINGS OF PISGAM), IN THE EAST OF THE LAND OF INHERITANCE FROM THE PLAIN TO THE SEA OF CHINEROTH WHICH IS HARP SHAPED: LESSER IN THIS DESCRIPTION THE WATY WATERS WHICH IS IN MORE ABUNDANCE AS ITS STRINGS THEN UNTO THE SEA OF THE PLAIN WHOSE WATERS ARE IN LESS ABUNDANCE THAN ITS VAST AREA OF LAND WHICH IS BELOW SEA LEVEL, CAUSED BY EVAPORATION, THIS IS THE SALT SEA ALSO CALLED THE DEAD SEA, WHERE SALT CAN BE HARVESTED TO PRESERVE AND AVOID MATH AND FOODS, THESE ARE TO THE WAY OF WATERS OF DESERTS WHICH IS SO VAST WHERE THERE IS NO WATER JUST VAST AREA OF DRY SAND, AND THEN FROM THE SOUTH UNDER THE MOUNTAIN OF ASDHOPTIPHAG WITH ITS MANY RAVINES OF FRESH WATER SPRINGS, SO THE INHERITANCE AS A VAST RESERVOIR OF PLAIN, SEA, SALT, SAND TO THE EAST, AND A MOUNTAIN TO THE SOUTH WITH MANY RAVINES OF SPRINGS OF FRESH WATER, THIS IS THE NATURAL AND PHYSICAL BLESSINGS OF THE INHERITANCE POSSESSING ALL THAT THE HERBS WED, THE KING OF JERUSALEM TO FLOW AS WATER OR RAIN PEACE, TO POINT OUT OR TEACH HOW TO BE SAFE IN KINGD OR THE WAY OF SALVATION), ONE, THE KING OF HERON (SEAT OF ASSOCIATION), ONE: IN THIS PLACE JERUSALEM TWINNED WITH HERON IS THE BLESSINGS OF SALVATION REVEALED BY COCTINE AND ITS TEACHING, THE KING OF TAPPAHAH (APPLE FROM THE TREE), ONE, THE KING OF HEMER (PIT OF SHAME), ONE, THERE'S ALSO FRUITS FROM TREES, SUCH AS APPLE AND THERE'S ALSO THE KNOWLEDGE FROM THE PIT OF SHAME THAT TO DO A BLESSING FOR ALL TO AVOID EVIL AS THEIR WERE IN THE MIDST OF THE GARDEN THE TREE OF LIFE AND THE TREE OF KNOWLEDGE OF GOOD AND EVIL, IN THIS IS A REMINDER OF OUR FREE WILL TO EXERCISE, WE MUST CHOOSE WISELY! THIS DEMONSTRATE OUR LOYALTY TO INHERIT SALVATION, THE KING OF TIRAH (DELIGHTMENTS, PLEASANT, TO SATISFY WITH), ONE: ALL THESE KINGS THIRY AND ONE, ONLY BY FAITH CAN WE PLEASE GOD AND TO TASTE AND TO SEE AND BE SATISFIED WITH THE INHERITANCE OF SALVATION WHICH WE DO WHEN WE SLEET DRY

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## ISRAEL RULE BY GOD'S CHARACTER

Once self ruled Canaan's inheritance: each king his land  
Israel's Prince subdued self and from sin set free  
Smote the king so possessed the domain  
Dying to self so in him the image of God's presence dwell  
Behold this is the message of all who at Gilgal's camp abide  
Like Jacob who wrestled God at Penuel and become Israel

Messiah also is seen in the ministry of Moses and Joshua called Hoshea  
The Mediator and Overcomer: the Heir and Deliverer  
Who smote the kings and take the lands to Israel give the inheritance  
The Mediator died at River Jordan to pay the price from sin set free  
So the Overcomer as Heir and Deliverer be on the other side  
Give also to Israel the rest of the land by their divisions of Tribe

Who understands any of this that Israel as a Prince rules as God  
Dying to self so in him the character of God's presence may dwell  
For Jehovah sits enthroned above His grave triumphant in glory  
His character in the Decalogue beneath the mercy seat has death smitten  
So there the pot of manna remains fresh as Aaron rod continues to bud and live  
Speaking of Him who's the bread of life and the Mediator to be

So bear this in mind as we do the recount  
Who knows of what it was like before the fall?  
When man dwelt on the other side?  
From the brawling river Amon unto the blunt mount of Hermon  
Towards the rising of the sun, all the plain east of Jordan  
When the Most High tabernacle here on earth with man

The same as after, in the mountains, and in the valleys, and in the plains, and in the springs,  
And in the wilderness, but before, then it must have been in the darkness of the night  
Which must have been like today's twilight  
For in pristine state night must have been seven times lighter in God's sight  
Let's count the blessings name them one by one  
Let's count them and see what God has done

He who smote self possesses the tree, so white, of light and of life at Libnah  
The refuge or hiding place of Adullam by the Name of Jehovah  
Its sanctum which is holy of Kadesh  
The people will be lamented of Jokneam of Carmel, the fruitful  
For the Name of Jehovah is a strong tower the righteous run into and are saved  
Therefore the redeemed of the Lord shall return and they will be singing unto Zion





## ISRAEL RULE BY GOD'S CHARACTER

Which of these seven is match for the menorah of heaven?

Sihon<sup>1</sup> the violent who is the king of great prominence<sup>2</sup>

Who rule by his own understanding<sup>3</sup> and abide by his intelligence<sup>4</sup>

From the bank of the brawling river Amon<sup>5</sup> in the middle of the great testimony of Gilead<sup>6</sup>

Unto the bank of the pouring forth of the river Jabbok<sup>7</sup> on border of Ammon

Though he had the great witnesses of these seven yet they cannot match the menorah of heaven

What of Jericho<sup>2</sup> that's quick in understanding

And Ai<sup>3</sup> who do commit iniquity just beside the nominal House of God at Bethel<sup>4</sup>

And Makkedah<sup>5</sup> with its power to seal

And Dor's<sup>6</sup> dwelling in its coast thereof

And the nations of Gilgal<sup>7</sup> whose reproaches were never rolled away

Nah, none of these seven can match the power of the menorah of heaven

The inheritance of Canaan to its east is seen

A land so diverse in all of its terrain

Who can make from its plain of the sea of Chinneroth: harp shaped

Whose shore Jesus stood and the multitudes pressed upon to hear the word him play

Unto the sea of the plain even salt

To all is known as the sea of the dead

The River Jordan flows into its saucer

Its turquoise waters cause all to float as if upon a bed

These on the way to Bethjeshimoth: house of deserts so vast

From the south these all under AsdothPisgah: springs to contemplate

Great ravines from its height with water to refresh the thirsty soul at last

Remember from this mountain Moses viewed the land o'er, all was in his sight

Consider the lofty heights that flow as water or rain and teach the way of salvation in Jerusalem

Twinned with that of the seat of association in Hebron

Then unto the fruits of trees such as apple in Tappuah

Twinned also with the knowledge of the pit of shame in Hopher

This too a blessing for us to avoid the latter

For then unto we'll go to Tirzah to be satisfied: all these tally to thirty and one blessings o'er

Who can the giant smite and take

The coast so round as Og

That ruled the soft fertile land of Bashan

The remnant of those that dwell in the increase of flock of Ashtaroth

And with the arm of power and mighty at Edrei

None but those who are made giants by faith in the word



## ISRAEL RULE BY GOD'S CHARACTER

Who the Spirit imbues

Also to smite and take the proud at the elevation of Jarmuth

And he who walks and exist of himself at Lachish

For these be humble therefore are they exalted

With such power to smite and possess the strong at the fortress of Aphek

And to chide and correct and to make right and plain those of Lasharon

Who can the divided smite, join and make one the kingdom again

East and West of Jordan: before and after the fall in Eden

Only He that is the Prince of Israel who rules as God in Heaven

Can possess the reign from the blunt Mount Hermon

The walk in Salcah and the soft fertile land of Bashan

Unto the border of the bridge of the Geshurites and bruise the Maachathites

And half of the heap of testimony at Gilead

The border of the violent Sihon

King declared to be with the intelligence of Heshbon

And also smite and possess the calf nearly grown at Eglon

The wall in or around the city of Gezer

And the stature of Madon and Hazor: the village and head of the kingdom

All the kings and inhabitants of the fallen and divided kingdoms must die

Except Rahab and family and the inhabitants of Gibeon, the others refuse self to deny

Then did the Mediator and Israel smite those two to Jordan's East

And the Mediator gave for a possession to the children of Rueben, Gad and Manasseh

And the Overcomer: Heir and Deliverer smite thirty and one on the other side west of Jordan

Including the oracle of Debir, the wall of Geder, the guard of Shimronmeron and the magic of Achsaph

On the other side west of Jordan from Baal fortune called Baalgad in the valley of Lebanon

Unto the bare Mount of Halak that goes up to the rough country of Seir

The kings of the country smote the children of Israel and the heir

And he gave for a possession unto the children of Israel by divisions of tribe

These include the accursed and fugitive kings of Hormah and Arad

And the kings who humbles thee of Taanach and gathers troops at Meggido

**S.C.Ri.B.E 21**

**Dated: June 26, 2021**





## **THE HOPE OF TABERNACLE OF GOD WITH MAN**

**Put around her neck as the land of the Gibitites: a chain of hill and mountain  
Let the Angels of God as ministering spirits encamp around New Jerusalem  
Jehovah God Almighty, the Great White Mountain and all the land of Lebanon  
Is in the midst glistening white in the light of the brilliant and rising sun  
Before whom all idols fall as Baalgad under the Great Mount Hermon, His Son  
Enter the Tabernacle of His dwelling as the walled Hammath all saints chosen**

**The Saints in all of the kingdoms round they as the flock increase  
Anointed and by the spirit imbued with the arm of power made mighty  
No giants remain for their remnant the Mediator smite and cast out  
Reuben possess the city double, Kirjathaim, the fragrance and spice of Dismah  
And Zarethshashar, the glorious splendor of the new day dawn  
And Gad received wisdom and understanding in Heshbon;**

**He excelled to the height of the tower of Ramathmizpeh  
As he humbled himself to keep the seventh day Sabbath  
He exhibits the knowledge and fear of the Lord so he obeyed His word  
So to him is granted too pistachio, the nut in Betomim  
For what is the Sabbath Tower without the vision of a good eye sight?  
He sees so reveals the counsels received from the Sanctuary: Mahanaim unto the border  
Debir**

**Of course you do know Mahanaim is the double encampment  
Which Levi and the Tabernacle of God within and all the other Tribes surround  
The border of Debir is the veil for the shrine or Throne of the sanctuary innermost  
So the tribe of Levi within received not any inheritance as all the others of Israel without  
For Jehovah God of Israel is their inheritance and will their portion be  
As all the offerings of the freewill and others Jehovah to them also allot**

**S.C.Ri.B.E 21**

**Dated: July 14, 2021**





## SETTLING IN THE INHERITANCE OF SALVATION: THE CITIES AND VILLAGES OF THE ENLIGHTENED

Joshua stricken and old yet not all the land Israel had taken and owned  
Now our Prince and Heir exceeds all yet there's no end to his day nor year  
Reubenites and Gadites received their inheritance beyond Jordan Eastward  
The Children of Reuben did Moses, the Mediator, gave inheritance by their families  
Yet none but the sword, for Balaam, the son of Beor, the foreigner and soothsayer  
But the half tribe of Manasseh theirs for a possession received

What is yet to be possessed of the inheritance of salvation, west, over on the other side?  
All the borders of the Philistines that is rolling unlike Gilgal  
Where the reproach of the past in Egypt is rolled away  
And all of Geshuri, the bridge that joins to eternity  
When corruptible becomes incorruptible  
And mortality becomes immortality

Do you know what lies beyond Jordan: before the fall  
That has affinity to creation being eastward: the forefront of time  
From Aroer the place of one's own understanding  
On the bank or side of River Amon: a brawling stream  
And the city in the midst of the River  
All the plain of Medeba: the water of quiet unto Dibon that mope

Such was Eden with the test of life and death in its midst  
Man could choose the Spirit of life or lean to his own understanding  
This place was on the edge or start of the brawl or controversy  
Yet there was also the plain of Medeba: the water quiet and still  
If only man would desire it unto Dibon: to mope or pine with fervency  
What a portrayal of the terrain of the inheritance and salvation!

All the cities and the villages thereof received the Tribe of Reuben  
And their border was the River Jordan  
And what shall I say of the half tribe of Manasseh  
Whose coast was Mahanaim: double encampment  
And all of the soft and fertile land of the kingdom of Bashan  
And all the towns of Jair, the enlightener, threescore cities

So then Reuben, the first son, was given a lot, eastward towards the rising sun  
As the first man Adam he didn't need to cross over the death of River Jordan  
Manasseh also for God caused Joseph to forget his trials received the coast of Mahanaim  
The double encampment of the heavenly hosts Jacob saw on his journey when he returned  
Which the Children of Israel became with the House of God and Levi in their midst  
So all their land was soft and fertile and called Bashan as they dwelt at Jair, in sixty cities of light



## SETTLING IN THE INHERITANCE OF SALVATION: THE CITIES AND VILLAGES OF THE ENLIGHTENED

What is the nature of the inheritance yet to be possessed in the west?

From Sihor: dark and turbid and the duskiness of early dawn,  
Reminds me of the day of the Lord dark and gloomy, this is Sihor before Egypt  
Unto Ekron: eradication or plucked up by the roots, northward: dark, hidden and unknown  
When the Judge comes to destroy the enemy and avenge His saints, surely you see what I mean  
All these are counted unto the humiliated called Canaanites

These five lords of the Philistines: which are migratory and rolling, soon to pass away  
Though they be, Gazathites which are strong; Ashdothites: ravager,  
Yet they as Eshkathites, will be weighed or judged, and like Gittites of Gath treading of grapes,  
Unto them will be done until blood comes up to the horses bridle  
For as Ekronites: eradication and extermination so to them will be done  
And as the Avites, the Lord will overthrow

How did the children of Israel possess all the cities of Sihon, tempestuous and violent?  
The king of prominence, so great, an Amorite, who ruled with the intelligence of Heshbon  
Even unto the border of the children of Ammon  
By the mighty outstretched hand of the power of the fear of the Lord  
They eschewed evil in all its form, made their confession and repented and stood by the word  
Wisdom came and knowledge to understand to wage war with the power and might of God's own hand

Reuben received Heshbon and all her cities that are in the plan  
Dibon that mope and was pining, Bamothbaal couldn't find the heights of baal  
And Bethbaalmeon, the habitation of the house of baal their god  
And the tribe of Gad received inheritance also according to their families  
And half of the children of Machir son of Manasseh received half of the heap of testimony in Gilead  
Ashtaroth increase of flock and Edrei, the mighty, the former kingdom of Og, the giant, in Bashan

From the south yet to be possessed: all the land of the humiliated or Canaanites and Merah  
The cave or den so dark by the side of the Sidonians, a nation that fish so well  
And unto Apehek, the fortress of strength in the border of the prominent Amorites  
So in the last days, men as fishes will be driven by fear into the net of the caves of mountains  
Crying out for the rocks to fall upon and hide them from the face of Him that sits on the throne  
Interesting Mearah, a cave, as a net to catch out men as fishes of the people in the sea

But Reuben and Gad: first born of love, to them was allotted the heap of testimony in Gilead  
And all of the borders of the bridge of Geshurites and the press to overflow of Maachathites  
And the blunt, lofty Mount Hermon and all the soft and fertile land of Bashan unto the walk of Salcah  
The first born of Leah received the inheritance of Jahazzah stamped and shaken together  
That of the beginnings of Kedemoth and the light that shine so bright of Mephaath  
That all may know the key to the inheritance is for one to be born of love



## SETTLING IN THE INHERITANCE OF SALVATION: THE CITIES AND VILLAGES OF THE ENLIGHTENED

And to Gad son of the trickling myrrh of perfect love in whose heart is no fear so he attack  
Their coasts is in the help of the Lord called Jazer and all the cities of the heap of testimony in Gilead  
And half the land of the children of Ammon unto Aroer, that is before the great Rabbah  
These be among the countries the Mediator did distribute as inheritance in the plain of Moab  
On the other side of Jordan beside Jericho eastward  
The others we will soon include in this recount

What else is yet to be possessed: the land of the chain of hills of Gibitites  
And all of the land and lofty white snowy mountain of Lebanon towards the sun rising glistens  
And from the fortune of Baal in Baalgad under the lofty blunt Mount Hermon  
Even unto the entering into the wall of protection of Hammath as the Tabernacle of God  
Lofty is He and angels as chain of hills surrounds and He shines as Lebanon white and bright as light  
All idols as baal are subjected or under His lofty and Quicken Son, Hermon, that all enters His Protection

Possessed too was all the kingdom of Og which increased as a flock with the arm of power and mighty  
He had remained of the remnant of the giants which the Mediator smite and cast out with his deity  
Kirjathaim, a city double; Sibmah, the spice so fragrant and the splendor of the dawn as Zarethshashar  
These too were taken as Reuben became a city double, with knowledge and having great splendor  
The Spirit anointed and increases the flock of God and empowers the inner man with power and might  
This is what these countries possessed means in the inheritance of salvation

Though the Tabernacle of God as Hammath was not yet with Israel as the land of Gibitites and Lebanon  
They had these from the intelligence of Heshbon unto the height of the watchtower of Ramathmizpeh  
From the double camp: Mahanaim unto the border of the shrine of the innermost Sanctuary of Debir  
These were but types of what it would be for the Tabernacle God to be with man  
Wisdom, understanding, knowledge and fear of the Lord make us intelligent  
Even unto the height and power of the Sabbath's Tower

By it we leave our camp and the courtyard through it as the Tabernacle's door we enter  
To receive counsel and might: the Spirit of Prophecy and appear before the innermost shrine  
Imagine this was what Israel had possessed of the land of the inheritance of salvation  
But unto the tribe of Levi the Mediator gave not any inheritance  
Saying Jehovah God of Israel shall be thy inheritance and portion  
For all they possessed was to be stewards to be servants of His Sanctuary and Shrine

All inhabitants from the cold and frozen snow upon Lebanon  
Unto the hot burnings of water in Misrephothmaim and all of Sidon's fisherman  
In the hill countries cannot remain they also I will drive out before Israel's children  
That my executor divides the land by lot for the Israelites for an inheritance  
Nevertheless, Rueben and Gad, children first born of love expelled not but let remain  
All the inhabitants of the bridge that join in Geshur and the press that overflow in Maacha



## SETTLING IN THE INHERITANCE OF SALVATION: THE CITIES AND VILLAGES OF THE ENLIGHTENED

So these too plus the inhabitants of Gibeon's hill and Rahab the harlot humble and her family  
Make the chosen four that dwelt among Israel's children until this very day  
But Reuben did take also and possessed the house of peor in Bethpeor and Ashdothpisgah ravines  
And all the rooms of deserts in Bethjeshimoth house and Gad in the valley the heights of Bethharam  
And the house of leopard in Bethnimrah, the booths of Succoth, the unknown place of Zaphon  
These be the rest of Sihon's kingdom in Heshbon

Likewise Jordan, the lower region and his border even unto the edge of the sea of harp in Chinnereth  
Gad received among the lot for his inheritance on the other side of Jordan eastward  
Thus the first born of Jacob's children with Leah, Zilpah and Joseph of Rachel, his love  
These in Reuben, Gad and half tribe of Manasseh were the first upon whom the inheritance bestowed  
They are called the two and half tribe of Israel that settled by their families in the cities and villages  
Look eastward on the other side of Jordan

Now therefore divide this land westward, on this side of Jordan for an inheritance  
That taken and possessed and that yet to be taken and possessed  
For the nine and the other half tribe of Manasseh that they receive their own  
Only unto Levi gave he none inheritance but the sacrifices of Jehovah God of Israel  
These by fire is their inheritance as he said unto them  
So received the inheritance of salvation all twelve tribes of Israel's children and four others thus chosen

Reuben remember, received all the cities of the plain  
All the kingdom of tempestuous Sihon king of the Amorite which reigned in Heshbon  
Whom Moses, the Mediator, smote with the Princes of Midian, also a son of Abraham  
Evi, who wished for greatly, Rekem like Joseph's coat, a fabric of many colours  
Zur, a rock or a boulder, Hur, a white linen or crevice of a snake, and Reba, the fourth part or side  
These dwelling in the country were Dukes or Princes of Sihon

Remember likewise the inheritance of Gad by their family, the Cities and Villages  
And also that of the sons of Machir, the half tribe of Manasseh  
These also did possess their inheritance on the other side of Jordan eastward  
From the hand of Moses, the Mediator, and first executor they did receive  
Now the other nine and half tribe of Israel Joshua divide this land west of Jordan for an inheritance  
And as heir, and second executor, gave to them by his own hand to make plain the account of salvation

**S.C.Ri.B.E. 21**

**Dated: July 31, 2021**







## CANAAN AND THE CITY OF FOUR GIANTS NOW HEBRON

Both of them shall be redeem  
Before and after the fall: east and west of Jordan  
And bequeath to the twelve Tribes, Israel's Children  
East we have also the Cities of the enlighten as in Eden  
Ov'r there dwelt Manasseh, and the two tribes: Gad and Reuben

West is the inheritance of the meek, called the Land of Canaan  
Priest Eleazer, Heir Joshua and heads of the fathers distributed to them  
Only who wholly followed God could go up to inherit among the brethren  
There is the City of the four giants now called the Seat of Association in Hebron  
That reminds me of the four Beasts in Revelation in the midst of Jehovah's Throne

East and West the land from war shall rest  
Speaking of the inheritance of salvation  
By lots received they inheritance as God commanded by the hand of the Mediator  
The nine and half tribes, He also spoke swearing whereupon thy feet has trodden  
Shall be forever your inheritance and thy children's

For the Mediator gave inheritance to the two and half tribes on the east side  
But to the Levites gave he none inheritance among them  
The witness spoke: Jehovah kept me alive now forty and five years  
Since His word to the Mediator while Israel's children was in the wilderness  
And lo now I am old but not cold four score and five years

For Joseph's children were two tribes Manasseh and Ephraim  
And the Levites received no part of the land save cities to dwell  
And suburbs for their substance and to graze their cattle  
And the witness testifies: I'm strong this day as the day by the Mediator sent  
For my strength then is as my strength now for war to go out and come in

Israel's children obey Jehovah's command to divide and claim the land  
So it is with the inheritance of salvation, we share the gospel with every man  
Hear the strong gospel warrior: give me the Seat of Association in Hebron  
For you know the Anakims dwell there and the cities are great and fenced  
But Jehovah promised to be with me that I will drive them out of the land



## **CANAAN AND THE CITY OF FOUR GIANTS NOW HEBRON**

**So the children of Judah came to Joshua: the Heir in Gilgal  
And the witness in Caleb ye thus have heard as He spoke  
He begun: Ye know the matter of which Jehovah spoke concerning me and thee  
In that day in the desert of the fugitive at Kadeshbarnea  
So the heir blessed and gave him Hebron for his inheritance**

**For I was forty years old when from KadeshBarnea the Mediator sent  
To espy out the land and as it is in my heart the word I brought him again  
Therefore the Seat of Association in Hebron for an inheritance is given  
To Caleb who yelp being ready to attack, for he was prepared as Jephunneh's son  
Only Hebron is mentioned in this chapter of all the countries in Canann's land**

**That all may know the only basis to divide and claim Canaan's land  
Is to wholly follow Jehovah as Caleb and Joshua forty five years ago did  
So I believe they received two of the four places among the City of the four giants  
This was Hebron before: Kirjatharba and changed to the Seat of Association  
Joshua of Ephraim, the Calf; Caleb of Judah the Lion and what of the other two?**

**S.C.Ri.B.E 21**

**Dated: August 16, 2021**







## CAIAPHAS IGNORANCE!

Caiaphas, Priests and Elders in that day two thousand years ago did deny  
But the names of the cities and villages of the land of Canaan did testify  
Of the portion of the Conquering Lion and Lamb of Judah would sinners justify  
Caiaphas spoke what he himself didn't yet understand when he did prophesy:  
Rather than the Nation of Israel to perish better that one man should die  
Survey from the Seat of Association in Hebron southwest of Jerusalem and return  
Stand facing the north, the city of Caleb, Faith's Giant furthest right is river Jordan  
Turn now with your back to the north and let us begin the survey of the terrain

This is the lot or portion of the children of the tribe of Judah and their families  
Even unto Edom red like blood the Wilderness of Zin piercing the crucified  
Southward was the uttermost or strong side of the south coast be  
And the border went up 'returning' by the valley of the son of Hinnom or hell  
For so was His suffering unto the south side of the country of the Jebusites  
Which we all know to be that called Jerusalem: the place that teaches salvation  
'He continues' to the top of the mountain that lies before this valley westward  
'He journeyed to heaven' which is before the valley of the Giants northward

He went up to the inhabitants of Debir: the shrine of the innermost Sanctuary  
This Debir previously called Kirjathsepher or City of the Branches or 'Books'  
Which you all know as the Pentateuch and the Books opened in the Judgement  
The dwelling places or names of the cities throughout Judah all bare the record  
And 'Kenah' or dirge they lament and beat their breast 'Dimonah' mope or pine  
All sorrowing, and 'Adadah' for this is festival where all assemble and congregate  
Slain for His Mistress that's 'Baalah', who brought his ruins as 'Lim' overturned  
His strong bones or body as in 'Azem' yet his soul was not left in hell



## CAIAPHAS IGNORANCE!

For he went through the double gate of death and hell as 'Sharaim'  
Being the double prey as the city of Adithaim for as the Lamb he was walled  
This you know to be the city of Gederah which was a double wall as Gederathaim:  
For so is the sovereign will of Jehovah and even that of the son of Hinnom or hell  
But we must complete all fourteen cities and villages in the progressive verses  
That you receive the full account as you see the Messiah's Lamb Jehovah glorified  
The last cities: 'Jiphtah,' 'Ashnah' and 'Nezib' completes the forty nine verses set  
Together reads 'He opens the old station, post or guard' which is death and hell

The new verse in the next set declares redemption in the names of those cities  
As He Divine and we the branches in His Vineyard bears fruit or grapes of 'Anab'  
We abide in Him, His words in us as we hear intelligent and obey as 'Esstemoh'  
We who believe out of our bellies do flow rivers of water: the fountains of 'Anim'  
Death where is your sting, grave or hell where is your victory?  
The sting of death is sin and the strength of sin is the Law  
But thanks be to God who gives us the victory through Jesus Christ our Lord  
So we thank Thee O Lord, forgive us and empower us to serve today!

**S.C.Ri.B.E 21**

**Dated August 19, 2021**





## MESSIANIC HIGH PRIEST THEN SHILOH CROWNED KING

Who knows the lot of the children of the tribe of Joseph?  
And of the 'death' and 'the water of quick understanding' that is called baptism  
After forty days and nights of fasting in the Wilderness  
He endured and overcame the temptations of the devil  
As God's House: Bethel in whom the sevenfold Spirit dwells

So it is described: the lot of the children of the Tribe of Joseph fell from 'Jordan by Jericho'  
This is the 'death of quick understanding' when self is slain, crucified, and buried  
Unto the rebirth of water or 'refreshing' of Jericho that is eastward  
This is evidenced firstly, by 'water baptism' then His 'anointing from Heaven'  
To the wilderness that goes up from Jericho throughout Mount Bethel it is said

Search the record and see the prophecy of Him who is the estate and inheritance of Joseph  
Self slain, crucified and buried so in him the full measure of the Spirit dwell  
Hence the proclamation: 'this is my beloved son in whom I am well pleased'  
So as 'the apple' of His eye He went out of 'Tappuah westward'  
For as the 'Day Star of Heaven' he sets or dies in 'the west with a roar'

He proceeds unto the River of 'KanaH'  
'And the goings out thereof are at the sea'  
It is clear from this He 'bequeaths' His estate as 'Creator' and Redeemer  
By his death or 'goings out' as the Lion of the Tribe of Judah He 'roars'  
Check and you will see that 'Yeshua' cried with a loud voice or roar to give up the ghost

From 'Bethel' to 'Luz' as the 'House of God' He is 'the Almond' High Priest  
Passing by 'Archi' to 'Ataroth' as His 'reach' is the 'crown' of His Father's throne  
Certainly the dwelling of them with the Spirit's 'full measure' is as the 'double fruit' of 'Ephraim'  
Their estate is among those who in the regeneration God 'cause to forget' the past afflictions  
For their inheritance is among the children of the tribe of 'Manasseh'

To what intent or purpose was the Day Star among men?  
But to go down westward to the coast of 'Japhleti' so 'he deliver' his people from sin  
Unto the coast of 'Bethhoron' the 'house of cave,' Joseph's of Arimathea grave  
The nether or 'bottomost' pit unto 'Gezer' for He was 'cut off' from the living  
So they drove not out the 'Canaanites' that dwell at 'Gezer'





## MESSIANIC HIGH PRIEST THEN SHILOH CROWNED KING

Who knows the beauty of the last line or verse in the previous stanza?  
That these dwell among the children of 'Ephraim' until this day and serve under tribute  
Behold with the eyes that your mind grasp and comprehend with the hearing of faith  
That you be among the 'humiliated' that dwell as one 'cut off' dead to sin in water baptism  
And resurrected by the power and operation of the Spirit to serve by love

So the 'children of Joseph', 'Manasseh' and 'Ephraim' possess their inheritance  
As 'sons increasing' in knowledge and faith possess the kingdom of God  
Whom God 'caused to forget' the past affliction of sin  
And who received the full measure or 'double fruit' of the spirit  
For they are all children of Jacob, who also died to self to become Israel

What is the border of the inheritance of the children of Ephraim?  
He that was anointed Messiah with 'double fruit' or full measure of the Spirit  
Yes 'on the east side' 'Atarothhaddar' unto 'Bethhoron' 'the upper'  
'That is in heaven' the throne of the 'Crown of Glory' of 'the Most High'  
Even unto His victory over the grave of the 'House of Cave' same as the Ark of the Covenant

Hear of 'Messiah' whose 'going out' is with 'a roar' for His death was 'hidden' and 'gloomy'  
As the border went out towards the sea to 'Michmethah' on the 'north side'  
To heaven He went and 'approach to Shiloh' to 'rest' as it is said sit Thou on my right hand:  
The border went about eastward to 'Taanathshiloh' and passed by it on the east to 'Janohah'  
So he must first be Messiah and hung on the cross and die to wear the Crown of Shiloh on High

Behold from 'rest' He comes again this time not with thorns but 'The Crown' upon his brow  
For His 'Maiden' He comes those of 'Quick of Understanding' on earth and asleep in 'the grave'  
So the record states the border went down from 'Janohah' to 'Ataroth' and to 'Naarath'  
And came to 'Jericho' and went out at Jordan  
Messiah came, bled and died and now returns as Shiloh with crowns of Glory from on high

**S.C.Ri.B.E 21**

**Dated: September 13, 2021**





## THE MAN OF WAR AND THE TEN MAIDENS

Let us hear of the lot or portion of 'Manasseh Joseph's' firstborn  
That 'ever increases' the 'life abundant' the birth from above  
From his loins came Machir, 'surrendered': self, slain and crucified  
Beloved 'Man of War' with 'heaps of testimony' in words and deeds  
He'd the land of Gilead and Bashan in the east and Tappuah in the west  
So great that his eyes were set to go up to the wood country of 'Ar'  
To cut down and possess the Land of the Perizzites and of the Giants

Search the scriptures and see whom is he with vesture dipped in blood  
And makes war in righteousness and is called the Word of God  
He rides upon a white horse and armies of heaven He leads  
He wears many crowns and a sharp sword goes out of his mouth  
He 'surrendered' to the will of God and by John baptized in Jordan  
Rose, 'Anointed' and beloved the first born of the kingdom from above  
Son of God now mighty with great success in words and many deeds

Other sons: 'Abiezer', Helek, Asriel, Shechem, Hephher and Shemidah'  
These now add to seven: all the branches of the Menorah in heaven  
'Father of Help' He provides by His Spirit of Counsel  
'Smoothness of tongue, its flattery words' tells of the need of Wisdom  
'Blessed of the Almighty' tells of the strength of His Spirit of Might  
Understanding only can 'bear burdens like the shoulders and the neck'  
'Search out reproach' so we have His Fear and His 'Name of knowing'

Behold He as the border or coast descends to the 'River of Kanah'  
To bequeath His estate 'southward' though 'parched' and fallen  
To 'Ephraim' who represents the first born with the 'double measure'  
And also on the 'north' side is the border of 'Manasseh'  
Yet 'unknown' the second blessing of the 'life abundant' in heaven  
His as the sons of Joseph increases that they desire both high and low  
The Hill and Valley of the Canaanites of 'Bethshean' and 'Jezreel'



## THE MAN OF WAR AND THE TEN MAIDENS

Hear of the beloved of 'Zelophehad' the 'firstborn' or 'first rupture'  
That had not one of many sons but instead these five wise maidens:  
'Mihlah and Noah, Hoglah and Milcah and lastly Tizrah'  
Who overcame sin 'sickness' and was a 'movement' from age to age  
As a 'partridge' has the spirit of sacrifice, she is a 'queen' so noble  
'Delightful' and 'pleasant' for they came out of the firstborn of heaven  
Seek what Zelophehad was of Hopher of Gilead of Machir of Manasseh

Never mind I'll tell you the 'first born' is of the 'Fear of the Lord'  
Of a 'heap of testimony' both in words and in deeds  
Of those 'surrendered' self, slain and crucified then anointed  
Of salvation the past forgotten this is 'life abundant'  
Now 'southward' of 'the parched' and fallen is Ephraim's  
For there they received the spirit in 'double' measure or 'fruit'  
North is Manasseh's, we are yet to know the fullness of 'life abundant'

The border is the sea which is the Lion of the tribe of Judah in roar  
He purchased it all for us when He cried out loud and gave up the ghost  
These met in 'Asher' and 'Issachar' on the east  
Our 'joy' is 'he will bring a reward' as the 'Day Star comes to earth again  
For the house of Joseph even Ephraim and Manasseh  
Are a great people with the power of the Holy Ghost!  
They shall not have one lot only for they are ever increasing!

Who came near before Jehovah, The First Fruit: Heir, Mediator and High Priest,  
And the Princes: four Beasts and four and twenty Elders?  
Save these Five Maidens sealed with the double measure of His Spirit  
And had His Name too written upon their foreheads  
They wield the sword and claim the promise of the inheritance in His word  
For 'salvation's' 'joy' is 'He will bring a reward,' 'the House of rest and peace'  
There is a 'time' of 'affliction' as 'He who humbles' will 'answer thee' O Maiden





## THE MAN OF WAR AND THE TEN MAIDENS

The Man of War wield the sword upon mount 'Ar' to cut the wood down  
For it's ours and all the outgoings and borders thereof  
Behold 'all troops assemble' for the great battle of Armageddon  
Even these three as countries that bear rule: the dragon, beast and false prophet  
Who possess unclean spirits and demons that the Man of War and His Maidens  
They drive out as the Caananites though they be strong and have iron chariots  
Oh no among them was also found the five unwise maidens their inhabitants

There fell to Manasseh ten lots in the west beside these two  
The Land of Gilead and Bashan in the east on the other side  
Given to all his sons, seven and all his five wise maidens  
They alone could not drive out the foolish virgins out of the five cities  
So the Canaanites would continue in the land to dwell  
Until all Israel's princes were waxen strong they drove them not out  
But made them tribute bring until that time the Man of War return

O 'the border' of 'Manasseh' salvation  
The 'just, right' that 'prosper' from 'Asher' to 'Michmethah,' hid and concealed  
Yet they before who bear the burdens like 'Shechem' by the spirit understand  
He the Day Star of heaven travels as the strong man on 'the right hand'  
The great man of war goes to the inhabitants' 'affliction of the beloved'  
That Joseph's 'sons increasing' can declare the blessings of Jehovah's greatness  
And claim not just 'one lot or portion' but the double or the spirit's fullness

**S.C.Ri.B.E. 21**

**Dated: September 24, 2021**





## ISRAEL'S CONGREGATION WHOLE IN SHILOH

### INTRODUCTION:

How do we possess the eternal inheritance?

Israel moved by faith from forgiveness to Shiloh, from Gilgal to be cleansed

Who or where can assemble the whole congregation of the children of Israel?

He is the Temple and the Tabernacle of the Congregation as Jehovah

Before whom the whole earth is conquered: Behold the Prince and King Shiloh!

First at Gilgal where their reproaches of Egypt were rolled (washed) away

And now at His epithet, atonement made: man and God at one in peace

Men arose and went and the first fruit or heir charged them at Shiloh:

Walk through and describe "the land" and come again to me lots for you to cast

In those verses was the gospel commission long written and concealed

"The land" described typified the disciples sent to proclaim the everlasting gospel:

South 'parched' quarter from the end of 'honey in the trees hived' at kirjathjearim

The border: the 'Sun of righteousness,' went out on the 'west' there to die or set

He went to the well of waters 'to open wide' as Nephtoah that the heirs can drink

So is the 'House of Heaven' at Betharabah, a garb 'double fleeced' as Zenaraim

For the heirs are both forgiven and cleansed and become the Temple of Bethel

Oh, let me sing and tell you my joy as a child plays with a toy

Honey in the comb hived in my bough

This my delight I meditate both day and night

More are they to be desired than much fine gold

Me the tree by deep water

Leaves never wither only prosper

Bearing fruit always in season

Open your eyes and behold in God's Law

No greater truth you will ever find

His words trustworthy till the very end



## ISRAEL'S CONGREGATION WHOLE IN SHILOH

At Shiloh Seven Tribes of Israel as historicists say: 7 Churches or times till the end  
Yet to receive their inheritance so men passed through and describe "the land"  
By cities into seven parts in a Book and returned to the heir and host at Shiloh  
They as the Disciples received power from on high like them they do testify  
Behold Shiloh did come down from the loft of the mountain to its end  
That lies before the depth of the valley of the son of 'hell' or Hinnom  
This is the valley of the giants on the north or 'unknown' cast down from heaven

So He descended to the valley of the son of 'hell' or Hinnom  
To the side of 'Jebusi' or 'trodden of earth' on the south that was 'parched'  
Now watered by Nephtoah as He 'died' from 'affliction of the teacher' at Enrogel  
Thus as Avim 'overturn' the sprinkling of the 'heifer's ashes' of Parah and Ophrah  
For His blood now purifies everyone who touches the body of death from sins  
So Israel's children is asked: how long will ye slack to go and possess 'the land'?  
Jehovah God of your fathers have given you this eternal inheritance of salvation

'Book of Seven Seals' Shiloh as 'heir' now opens as the lots cast before Jehovah  
And divide or make holy the land unto Israel's Princes by divisions  
'Day Star' came from the north 'the unknown' from the Table of Shewbread  
And went towards the 'affliction of the sun' at Enshemesh  
Towards the Geliath: 'regions or circles' of our solar system that is over against  
The going up or 'resurrection' of the Sons of Adam' at Adummim  
For He descend or died as the 'Chief' or Bohan Corner Stone: 'See ye (God's) Son'!

A 'defence dwelling' or village of those born of God as Cheparhaammonai  
And Ophni as we were 'moldy' and came out of the decay of sin  
And Gaba for we are now made 'little hills' lofty with His glory  
Thus we are like these twelve cities with their villages  
For the Hosts at Shiloh give out three men of each of the twelve tribes  
These numbered thirty and six sealed in the forehead with the Name of Jehovah  
Among whom were seven tribes of twenty and one numbered: Alpha and Omega,





## ISRAEL'S CONGREGATION WHOLE IN SHILOH

If in doubt consult Revelation fourteen and Chapters one and twenty-one and two  
And you will see to whom these references were made and of whom they speak  
The heir sent and they arise and pass through 'the land' describing their salvation  
And returned and the lot of the 'Son of the Right Hand' or Benjamin came up  
As He's the First Heir among 'the hosts' that 'praise' God and 'always do increase'  
So Benjamin's border went forth between the children of Judah and Joseph  
Passed along the side towards Arabah or 'Heaven' northward or 'the unknown'

Back to the Table of Shewbread down or 'died' to Arabah or 'Heaven'  
That by His ministry we are made lofty or 'hilly' as Gibeon and 'exalted' as Ramah  
And like the 'well' or pit of Beeroth gushing up into everlasting life  
They 'sealed in the forehead among whom were numbered the Alpha & Omega':  
The Witnesses baptized in the name of three: Father, Son and the Holy Ghost  
Shall divide or 'make holy' the land in seven parts of the eternal inheritance  
'The praise' of Judah shall abide in 'Shiloh' on the south no longer 'parched'

And the 'increase' of the House of Joseph shall abide also on the north unknown  
As 'Shiloh' is the border that ministers at the Menorah and the Table of bread  
Be it the south or over on the north quarter of the Tabernacle in Heaven  
Remember 'His baptism': the border was from the north unknown side of Jordan  
And 'He' went up to the north 'unknown' side of Jericho's 'quick understanding'  
He went up through 'the lofty heights of' the mountain yet it was westward  
For He would as the Day star set or die unknown to many but His Disciples

For 'His' goings out were at 'the affliction of' Bethaven's house of the wicked  
So was his tripart baptism by water, the Dove of the Spirit and death  
So He passed along the side of Bethoglah as 'the sacrifice of the partridge'  
Northward as it was unknown to many and 'His' goings out were at the North Bay  
At the salt or dead 'roar of' the sea: at the south no longer 'parched end of Jordan  
So are we made witnesses as the watch tower of Mizpeh and as Chephirah  
We are as a 'village covered by walls' and as Mozah every sin 'squeezed out'



## ISRAEL'S CONGREGATION WHOLE IN SHILOH

The witnesses proclaim the gospel as they that described 'the land' in seven parts  
The Book of Seven taken and the heir in Shiloh cast lots for them before Jehovah  
'First Heir' is the border that went towards Luz: 'the Almond' High Priest  
On the side of Luz: 'His Priesthood' which is Bethel: 'House of God' He now serves  
Southward sealing Israel's twelve and all nations, kindred, tongue and people  
For 'He' descend or died to take the Crowns of glory of Atarothadar over against  
The hill 'no longer parched' side of the bottommost House of graves of Bethoron

He as Jordan is 'the descender' from heaven's eternity or east  
He died to claim the inheritance of Benjamin's 'Son of the Right Hand'  
On his 'garment' of Rakeem they cast lots to divide them whose fate he'll decide  
But 'God will heal' as Irpeel any who would repent and choose not to die  
Many that day was 'reeling, in astonishment, and terrible shaken' as Taralah  
For they knew from his roar and the signs that did follow He was innocent  
And should not have been flogged, beaten or even crucified to die being just

No part have I among Israel for the Priesthood of Jehovah is mine inheritance  
Yet by death I divide a portion beyond Jordan east for Gad, Reuben and Manasseh  
And to the west Judah and the House of Joseph and now the other 7 Tribes  
But those who read will understand my lot and portion their borders do testify  
I compass the corner of the sea's 'roar' southward from the hill before Bethhoron  
For my soul was not left in 'death and the grave' of Bethhoron  
But the goings out thereof were to the 'City of the Husband' of Kirjathbaal

For I went to prepare a place: New Jerusalem adorned as a Bride for her husband  
Kirjathjearim, 'City of Honey Hived' in the Trees as joys as pleasures here abound  
This city of Judah's praise and the west coast where I triumph over the grave  
Behold my portion in the dwellings as 'Son of the Right Hand' crowned King Shiloh  
Jericho as 'quick in understanding' was I made when baptized  
To make the 'sacrifice of Partridge' at Bethhoglah for you my young ones  
For as in the valley of Keziz I was 'cut asunder'



## ISRAEL'S CONGREGATION WHOLE IN SHILOH

For as the grain of corn at Zelah I 'fall' so that I may be 'Eleph' or 'First' Heir  
To make whole each of Israel's Tribe twelve multiplied 'a thousand times' or Eleph  
For this is the prayer for my blessings in Deuteronomy 1 verse eleven  
I as Jebusi 'tread' the winepress of the fierceness of the wrath of God Almighty  
O Jerusalem that ye as Daniel did for the nation may repent before it's too late  
And Gibeath for I am God's 'House' and Kirjath for them have I prepared a 'City'  
Will come again to receive you unto myself that where I am there you may be also

Signed:

S.C.Ri.B.E. 21

Dated: October 10, 2021





## THE PRIESTHOOD OF JEHOVAH

We have read of the Lion of the Tribe of Judah, Emmanuel: God with us  
And of the Messiah in Joseph and the approach of the Crown of Shiloh  
The Bridegroom and His Five Wise Maidens in Ephraim and Manasseh  
Prince Shiloh, the Son of God's Right Hand in the portion of Benjamin  
And the preaching of the Gospel of the kingdom of heaven  
Behold from the second unto the seventh lot from Simeon unto Dan  
Among are Zebulon, Isaachar, Asher and Naphtali the Priesthood of Jehovah

[Jehovah worshippers](#) only praise and revere in essence they hear to obey  
This is the 'hearing' of Simeon within the inheritance of Judah's praise  
All their villages round about leads to the 'mistress well of the height of the South'  
This Baalathbeer of Ramath is [the Menorah of the South in the holy place](#)  
[The golden pot of manna](#) is described within their '**habitation**' as Kattath being 'small'  
Nahalai, a pasture or bush for feeding. Shimron: 'something preserved'  
Idalah: memorial of God and Bethlehem: House of Bread or food.

How can Isaachar brings a reward for He reaches unto Tabor, being broken  
To Shahazimah, strutting as the Lion and Bethshemesh's House of the Sun  
And the outgoings is that of the Day Star at Jordan's [brazen Altar](#) or death?  
He [ministers in the Priesthood](#) He is 'happy, honest so prospers' as Asher  
His coast turns to the Height of Ramah and the strong city of Tyre's Rock  
To Hosah's 'hope and refuge' of salvation for He died with a roar at Achzib lies  
*Jehovah was constrained to resurrect and all those who look to Him when He returns*

We are in Adamah, the soil or ground so red from which the husband man was taken  
And Ramah of a height or loft when first made 'Hazor' a village: [a yard or court enclosed](#)  
Here man like Naphtali wrestles with God by faith only to overcome sin and death  
For 'the Day Star' is now appointed as Dan to '[Judge](#)' strong as the oak of Elon  
To give to every man his 'appointed portion' in Thimnathah  
For as Ekron every sinner and the unjust will be 'plucked up or rooted out'  
And by the word of Jehovah all heirs like Joshua will receive a city as Timnathserah: 'portion of the Sun'

**S.C.R.I.B.E.21**

**October 18, 2021**



NAME OF THE LORD: MARKED OF JEHOVAH FROM THE BEGINNING AND ASSIGNED BY ISRAEL IN THE EASTERN INHERITANCE LOWLANDS (COURTYARD); JEHOVAH ALSO SPAKE UNTO THE HEIR SAYING: CARRYING ON FROM BEING BEFORE JEHOVAH IN SHILOH HE ALSO SPAKE. THE OTHER SIDE JORDAN (DESCENDER, LOWER TERRITORY OR REGION) BY JERICO (LOUSE OF UNDERSTANDING) EASTWARD (FOREFORTH OF PACE) ON TIME, THEY ASSIGNED (OR MARK) BEZER (STRICTLY A DIPPING AS GOLD (AS DUG OUT)-GOLD DEFENCE, INACCESSIBLE SPOT) IN THE WILDERNESS UPON THE PLAIN OUT OF THE TRIBE OF REUBEN (SEE YE A SON) AND RAMOTH (HEIGHTS; SOMETHING OF VALUE, PERHAPS CORAL IN GILEAD (HEAP OF TESTIMONY) OUT OF THE TRIBE OF GAD (CROWD UPON, TO ATTACK) AND GOLAN (CAPTIVE; EXILE) OUT OF THE TRIBE OF MANASSEH (CAUSING TO FORGET), THE OTHER SIDE REFERS TO THE AREA (JORDAN, EASTWARD) THAT TYPES THE EARLY DAYS OF CREATION. THESE PLACES OR CITIES ASSIGNED WERE MARKED IN A SIMILAR WAY THAT CAN WAS BEING THE SLAYER OF HIS BROTHER. THESE WERE AMONG THE INHERITANCE OF THE EASTERN TRIBES: REUBEN, GAD, AND MANASSEH. A GOLDEN DEFENCE OR INACCESSIBLE SPOT IN THE WILDERNESS, THE HEIGHTS OR VALUABLE HEAP OF TESTIMONY AND EXILES OR CAPTIVES. THE MESSAGE IN THE THEIR NAMES SUGGESTS THE FUNCTIONS THESE CITIES FULFILLED.

JEHOVAH ALSO SPAKE UNTO THE HEIR SAYING:

20:1 THE LORD also spake unto Joshua, saying,

AND ON THE OTHER SIDE JORDAN BY JERICO EASTWARD, THEY ASSIGNED BEZER (STRICTLY A DIPPING AS GOLD (AS DUG OUT)-GOLD DEFENCE, INACCESSIBLE SPOT) IN THE WILDERNESS UPON THE PLAIN OUT OF THE TRIBE OF REUBEN (SEE YE A SON) AND RAMOTH (HEIGHTS; SOMETHING OF VALUE, PERHAPS CORAL IN GILEAD (HEAP OF TESTIMONY) OUT OF THE TRIBE OF GAD (CROWD UPON, TO ATTACK) AND GOLAN (CAPTIVE; EXILE) OUT OF THE TRIBE OF MANASSEH (CAUSING TO FORGET).

20:8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

THESE WERE THE CITIES APPOINTED FOR ALL THE CHILDREN OF ISRAEL AND FOR THE STRANGER THAT SOJOURNETH AMONG THEM, THAT WHOSOEVER KILLETH ANY PERSON AT UNAWARES MIGHT FLEE THITHER, AND NOT DIE BY THE HAND OF THE AVENGER OF BLOOD, UNTIL HE STOOD BEFORE THE CONGREGATION. 20:9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

SPIRIT: THE HAND (POWER) OF THE MEDIATOR STAYS THE HAND OF AVENGER OF BLOOD FROM THE CITIES OF REFUGE : SPEAK TO THE CHILDREN OF ISRAEL, SAYING, APPOINT OUT FOR YOU CITIES OF REFUGE, WHEROF I SPAKE UNTO YOU BY THE HAND OF THE MEDIATOR (MOSES). THE CITIES OF REFUGE FULFILL THE FUNCTION OF THE MEDIATION BETWEEN GOD AND MAN OF WHOSOEVER SHEDS HIS BLOOD AS EVERYONE MUST SO ACCOUNT. THESE WERE THE CITIES APPOINTED FOR ALL THE CHILDREN OF ISRAEL AND FOR THE STRANGER THAT SOJOURNETH AMONG THEM, THAT WHOSOEVER KILLETH ANY PERSON AS UNAWARES MIGHT FLEE THITHER, AND NOT DIE BY THE HAND OF THE AVENGER OF BLOOD, UNTIL HE STOOD BEFORE THE CONGREGATION: BUT ITS ONLY A PLACE OF REFUGE FOR THOSE WHO SLAY OR KILLED ANY PERSON UNINTENTIONALLY (NOT DELIBERATELY) TO FLEE BE THEY OF ISRAEL, OR THE STRANGER THAT SOJOURN IN ISRAEL, TO ESCAPE THE HAND OF THE AVENGER OF BLOOD, UNTIL SUCH STOOD BEFORE JEHOVAH'S CONGREGATION. THE NAMES SPEAK ALSO OF A HIGHER PRINCIPLE WHICH IS ONLY FULFILLED BY THE ATONING SACRIFICE WHICH IS THE ONLY GOLDEN DEFENCE OR INACCESSIBLE SPOT OUT OF 'SEE YE A SON', GOD'S ONLY SON, WHICH IS THE HEIGHT OR VALUE IN THE HEAR OF TESTIMONY, OUT OF TO CROWD UPON OR ATTACK, SO THAT THE EXILES OR CAPTIVE ARE OF THOSE CALLED TO FORGET THEIR SINS AS THEY ARE FORGIVEN. MOSES ALSO EXPRESSED THIS WHEN HE HAD KILLED AN EGYPTIAN AND FLED TO MEDIA. CHRIST'S MEDIATION STAYS THE HAND OF THE AVENGER OF BLOOD IN THE JUDGMENT.

SPEAK TO THE CHILDREN OF ISRAEL, SAYING, APPOINT OUT FOR YOU CITIES OF REFUGE, WHEROF I SPAKE UNTO YOU BY THE HAND OF THE MEDIATOR (MOSES). 20:2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, wherof I spake unto you by the hand of Moses:

GENESIS: CITIES OF REFUGE FROM THE AVENGER OF BLOOD: THAT THE SLAYER THAT KILLETH ANY PERSON UNAWARES AND UNWITTINGLY MAY FLEE THITHER: AND THEY SHALL BE YOUR REFUGE FROM THE AVENGER OF BLOOD: THE CITIES OF REFUGE WAS TO PROVIDE SUCH FOR THE SLAYER WHO COMMITTED THE KILLING UNINTENTIONALLY OR UNWITTINGLY FROM THE AVENGER OF BLOOD. CHRIST IS OUR HABITATION THAT IF ANYONE ABIDE SO SHALL WE BE FREED IN THE JUDGMENT.

THAT THE SLAYER THAT KILLETH ANY PERSON UNAWARES AND UNWITTINGLY MAY FLEE THITHER: AND THEY SHALL BE YOUR REFUGE FROM THE AVENGER OF BLOOD. 20:3 That the slayer that killeth any person unawares and unwittingly may flee thither; and they shall be your refuge from the avenger of blood.

EXOTHS: STANDING AT THE GATE OF THE CITIES OF THE REFUGE: AND WHEN HE THAT DOTH FLEE UNTO ONE OF THOSE CITIES SHALL STAND AT THE ENTERING OF THE GATE OF THE CITY, AND SHALL DECLARE HIS CAUSE IN THE EARS OF THE ELDERS OF THAT CITY, THEY SHALL TAKE HIM INTO THE CITY UNTO THEM, AND GIVE HIM A PLACE, THAT HE MAY DWELL AMONG THEM: AT THE GATES OF THE CITY OF REFUGE, THE REFUGEE DECLARES OR SPEAKS OUT HIS CAUSE IN THE EARS OF THE ELDERS WHO UPON HEARING OPEN THE GATES AND TAKES HIM INTO THE CITY AND GIVE HIM A PLACE THAT HE MAY DWELL. SO WE BY THE MOUTH CONFESS THE LORD JESUS CHRIST AND IN OUR HEART BELIEVE THAT GOD RAISED HIM FROM THE DEAD SO ARE WE SAVED. FOR WITH THE MOUTH CONFESSION IS MADE UNTO SALVATION AND WITH THE HEART A MAN BELIEVES UNTO RIGHTEOUSNESS.

AND WHEN HE THAT DOTH FLEE UNTO ONE OF THOSE CITIES SHALL STAND AT THE ENTERING OF THE GATE OF THE CITY, AND SHALL DECLARE HIS CAUSE IN THE EARS OF THE ELDERS OF THAT CITY, THEY SHALL TAKE HIM INTO THE CITY UNTO THEM, AND GIVE HIM A PLACE, THAT HE MAY DWELL AMONG THEM: 20:4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

LEV: THE SLAYER NOT DELIVERED BY THE CITY OF REFUGE UNTO THE HAND OF THE AVENGER OF BLOOD: AND IF THE AVENGER OF BLOOD PURSUE AFTER HIM, THEN THEY SHALL NOT DELIVER THE SLAYER UP INTO HIS HAND: BECAUSE HE SMOTE HIS NEIGHBOUR UNWITTINGLY, AND HATED HIM NOT BEFORE TIME. O FOR SUCH A REFUGE FROM UNINTENTIONAL SINS, O FOR A ROCK OR DEFENCE IN SUCH TIMES OF NEED, JESUS IS OUR REFUGE AND OUR STRONG ROCK OF DEFENCE. HALLELUJAH HE WILL NOT DELIVER US IN THE JUDGMENT OVER TO VINDICATION FOR WE DID NOT SIN WILLFULLY!

AND IF THE AVENGER OF BLOOD PURSUE AFTER HIM, THEN THEY SHALL NOT DELIVER THE SLAYER UP INTO HIS HAND; BECAUSE HE SMOTE HIS NEIGHBOUR UNWITTINGLY, AND HATED HIM NOT BEFORE TIME. 20:5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime...

NUMBERS: THE SLAYER STANDING BEFORE THE CONGREGATION FOR JUDGMENT AND THE DEATH OF THE HIGH PRIEST: AND HE SHALL DWELL IN THAT CITY, UNTIL HE STAND BEFORE THE CONGREGATION FOR JUDGMENT, AND UNTIL THE DEATH OF THE HIGH PRIEST THAT SHALL BE IN THOSE DAYS: THEN SHALL THE SLAYER RETURN, AND COME UNTO HIS OWN CITY, AND UNTO HIS OWN HOUSE, UNTO THE CITY FROM WHENCE HE FLED. THE SLAYER DWELLS IN THE CITY OF REFUGE UNTIL HE STANDS BEFORE THE CONGREGATION IN JUDGMENT AND ALSO UNTIL THE DEATH OF THE HIGH PRIEST IN THOSE DAYS. THIS TYPE SPEAKS VOLUMES AS TO HOW THE ATONEMENT FOR HIS UNINTENTIONAL SINS ARE ACCOMPLISHED: HE MUST FACE THE JUDGMENT AND THE HIGH PRIEST'S DEATH SPEAKING OF GOD'S SUPREME SACRIFICE OF MESSIAH WHO BECOMES KING SHILOH FOR THE PEACE AND RECONCILIATION HE MAKES FOR US WITH GOD BY HIS DEATH.

AND HE SHALL DWELL IN THAT CITY, UNTIL HE STAND BEFORE THE CONGREGATION FOR JUDGMENT, AND UNTIL THE DEATH OF THE HIGH PRIEST THAT SHALL BE IN THOSE DAYS: THEN SHALL THE SLAYER RETURN, AND COME UNTO HIS OWN CITY, AND UNTO HIS OWN HOUSE, UNTO THE CITY FROM WHENCE HE FLED. 20:6 And he shall dwell in that city, until he stand before the congregation for judgment; and until the death of the high priest that shall be in those days; then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

DUTERO: FROM THE LOWLANDS OF THE COURTYARD IN THE EAST TO THE HIGHLANDS OF THE WEST OF THE HOLY PLACES: THE PAGES THROUGH THE SANCTUARY: AND THEY APPOINTED KEDESH (SANCTUM, HOLY PLACE, SANCTIFY, CLEANSE) IN GALLELE (CIRCLE, AS A SPECIAL CIRCUIT) IN MOUNT NAPHTALI (MY WRESTLING), AND SHECHEM (A RIDGE, THE NECK AS BETWEEN SHOULDER, SPIR OF A HILL, BACK, CONSENT, PORTION) IN MOUNT EPHRAIM (DOUBILE FRUIT) AND KIRIATHARBA (CITY OF ABRA OR FOUR GIANTS), WHICH IS HERBON (SEAT OF ASSOCIATION, CHAIRMAN, ENCHANTMENTS, IN MOUNTAIN OF JUDAH (CELEBRATED OR PRAISE, TO REVERSE)). THESE OTHER 3 CITIES OF REFUGE ARE ON THE LOFT OR MOUNT AS THE HIGH AND HOLY PLACES IN HEAVEN: THEY TAKE THE DWELLERS TO THE 7TH POSITION BEFORE JEHOVAH'S THRONE, SO KEDESH'S SANCTUM OR HOLY PLACE SANCTIFIES AND CLEANSWS WITH THE LAVER WASHING OF WATER BY THE WORD AND THE RENEWING OF THE HOLY GHOST OR MENDRAH FOR ALL WHO TRAVEL IN PRAYER IN MOUNT NAPHTALI OR MY WRESTLING WHILE AT THE DOOR OF THE TENT OF THE MEETINGS AS THEIR PRAYERS ALONG WITH INCENSE ASCENDS FROM THE GOLDEN ALTAR BEFORE JEHOVAH. THEIR PRAYERS HEARD THEY OF SHECHEM'S PORTION RECEIVED IN MOUNT EPHRAIM THE DOUBLE FRUIT OF FORGIVENESS AND CLEANINGS. THIS IS THE WORK OF THE HIGH PRIEST WHO MINISTERS AT HIS TABLE CROWNED KING SHILOH, OUR PACE. THE HIGHEST IDEAL IN CHRIST THAT MEN CAN ATTAINED IS THAT OF KIRIATHARBA, CITY OF ABRA OR FOUR GIANTS WHICH IS HERBON'S SEAT OF ASSOCIATION. THE FOUR BEASTS WHO CEASE NOT IN MOUNT JUDAH'S PRAISE AND REVERSE, SAYING, HOLY, HOLY, HOLY!

AND THEY APPOINTED KEDESH (SANCTUM, HOLY PLACE, SANCTIFY, CLEANSE) IN GALLELE (CIRCLE, AS A SPECIAL CIRCUIT) IN MOUNT NAPHTALI (MY WRESTLING), AND SHECHEM (A RIDGE, THE NECK AS BETWEEN SHOULDER, SPIR OF A HILL, BACK, CONSENT, PORTION) IN MOUNT EPHRAIM (DOUBILE FRUIT) AND KIRIATHARBA (CITY OF ABRA OR FOUR GIANTS), WHICH IS HERBON (SEAT OF ASSOCIATION, CHAIRMAN, ENCHANTMENTS, IN MOUNTAIN OF JUDAH (CELEBRATED OR PRAISE, TO REVERSE)). 20:7 And they appointed Kedesh in Gallee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which is Herbon, in the

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# SHILOH'S REFUGE

Let me tell you of the glory of our eternal inheritance  
Christ is our City of Refuge in him we abide and dwell  
From beginning to end: from Creation unto Redemption  
East of Jordan to Gilgal then unto Shiloh's congregation  
We abide forgiven, cleansed and at peace in the Judgment

Jehovah marked Cain from the beginning so are these  
Bezer, an inaccessible spot and a golden defence  
Ramoth's height of great value in Gilead's heap of testimony  
Golan exiles and captives are all considered safe there to abide  
These three Israel assigned Cities of Refuge on Jordan's eastern side

Just across from Jericho who is quick to understand the meaning of salvation's plan  
Three Tribes at the entering the gate of the courtyard superimposed upon their land  
East of Jordan we see ye God's son in Reuben's Bezer: a golden defence, a spot inaccessible  
Gad's crowd do attack, a rock so solid, providing great value in Gilead's heap of testimony  
Causing to forget as Manasseh all of Golan's exiles and captives sins for they be forgiven

Remember, from the start the testimony of the 'seed of the woman' and the Lamb that was slain?  
These be now portrayed at the gate of the courtyard superimposed upon the eastern tribe's land  
Then they did take the next step down into Jordan's depths smitten and up again on the other side  
Now abide safe at Gilgal all reproaches rolled away: by the lamb on the bronze altar all were forgiven  
Thus the hand of the Mediator save all of Israel and Strangers there abide from the Avenger of Blood

The slayer who kills any person unawares and unwittingly flees and takes refuge from the Avenger  
There he abides and dwells safely until he stands before Jehovah's Congregation in the judgment  
He must first stand in the entering at the gate and declare in the City's Elders ears the matter  
And they must let him in and give him a place among them therein to dwell  
For as we confess with our mouths the Lord Jesus Christ and in our hearts believe so are we saved

The pursuit by the Avenger doesn't yield deliverance in his hand  
For the slayer smote unwittingly and hated him not before time  
So none of God's children in Christ can be plucked out of his hand  
We all as the slayer in Him as High Priest abide freed by his death and the judgment  
Just as the slayer is freed to return to his city when he stands before the congregation

Now for the last three cities west of Jordan as the highland of the Holy Places  
Kedesh's Sanctum or Holy Place that sanctifies and cleanses  
By the laver washing of water by the word and the renewing of the Holy Ghost  
For all who stand in Mount Napthali wrestling before the door of the tent  
As their prayer ascend with the smoke of incense from the altar golden



# SHILOH'S REFUGE

Shechem's portion fully received in Mount Ephraim's double fruit  
Being forgiven and now cleansed The High Priest function now attained at His Table  
Finally, Kirjatharba's City of Arba or four giants as the Four Beasts before the Throne  
Which is Hebron's seat of association and enchantment for these made pure  
They cease not by day or night to sound Judah's praise and revere, saying: Holy, Holy, Holy!

These be the six Cities of Refuge from the lowlands east of Jordan to its loft in the west  
Marking the positions of the Temple of God Almighty and His Christ  
Who is Shiloh, our peace, we must walk if only in Him we abide  
From the beginning He was declared the Seed of the woman and the Lamb from the foundation slain  
Now today He is the Resurrection and the Life if only in Him we abide!

S.C.Ri.B.E. 21  
November 6, 2021

Section 1: Introduction and background information. This section provides an overview of the project's goals and objectives, setting the context for the subsequent analysis.

Section 2: Methodology and data collection. This section details the research methods used, including data sources, sampling techniques, and the analytical framework.

Section 3: Results and findings. This section presents the key findings of the study, supported by data and statistical analysis.

Section 4: Discussion and implications. This section discusses the implications of the findings, compares them with existing literature, and offers recommendations for future research.

Section 5: Conclusion. This section summarizes the main points of the study and reiterates the significance of the findings.

Section 6: Acknowledgments and references. This section acknowledges the contributions of others and lists the sources of information used in the study.

Section 7: Appendix. This section contains supplementary information, such as raw data, detailed calculations, or additional figures.

Section 8: Final remarks. This section provides a final thought or reflection on the study's impact and the author's perspective.

Section 9: Detailed analysis of the first major component. This section provides a deep dive into the first primary finding, exploring its underlying causes and effects.

Section 10: Detailed analysis of the second major component. This section provides a deep dive into the second primary finding, exploring its underlying causes and effects.

Section 11: Detailed analysis of the third major component. This section provides a deep dive into the third primary finding, exploring its underlying causes and effects.

Section 12: Detailed analysis of the fourth major component. This section provides a deep dive into the fourth primary finding, exploring its underlying causes and effects.

Section 13: Detailed analysis of the fifth major component. This section provides a deep dive into the fifth primary finding, exploring its underlying causes and effects.

Section 14: Detailed analysis of the sixth major component. This section provides a deep dive into the sixth primary finding, exploring its underlying causes and effects.

Section 15: Detailed analysis of the seventh major component. This section provides a deep dive into the seventh primary finding, exploring its underlying causes and effects.

Section 16: Final summary and synthesis. This section synthesizes the findings from the detailed analyses and provides a final summary of the study's overall conclusions.

Section 17: Summary of the first major component. This section provides a concise summary of the key points from the detailed analysis of the first component.

Section 18: Summary of the second major component. This section provides a concise summary of the key points from the detailed analysis of the second component.

Section 19: Summary of the third major component. This section provides a concise summary of the key points from the detailed analysis of the third component.

Section 20: Summary of the fourth major component. This section provides a concise summary of the key points from the detailed analysis of the fourth component.

Section 21: Summary of the fifth major component. This section provides a concise summary of the key points from the detailed analysis of the fifth component.

Section 22: Summary of the sixth major component. This section provides a concise summary of the key points from the detailed analysis of the sixth component.

Section 23: Summary of the seventh major component. This section provides a concise summary of the key points from the detailed analysis of the seventh component.

Section 24: Final overall summary. This section provides a final, comprehensive summary of the entire study, including its main findings and conclusions.



## **JEHOVAH'S SALVATION FROM BEGINNING TO END: FULL AND COMPLETE!**

**Full and complete, from beginning to end, east and west of Jordan  
All the land possessed and inhabited finally at Shiloh's congregation  
Israel rested from all enemies about for Jehovah gives perfect salvation**

**Heads of Levi draw near to demonstrate our privilege to call on Jehovah's Name  
By the hand of Mediator and High Priest: the First Heir and all the Elders of Israel  
They all constrained by Jehovah's command to grant us the gift of our salvation**

**They gave Levi cities therein to dwell with suburbs for pasture for their cattle  
Whose names tell from the beginning of the Eternal's Tabernacle with the humble  
'Holon' sandy as round with particles whirling is the dry land with waters gathered**

**This becomes the courtyard and 'Debir' the shrine of the innermost sanctuary  
Thus 'Kibzaim' double heap of the dry land and the laver or waters of the seas  
Then comes 'Bethoron' or grave under the bronze altar, 'the house of caves'**

**This becomes most evident when you read of the Lamb opening the fifth seal  
And under the altar was seen all the souls beheaded for the word of God  
He hath power to open the graves being Just and the Resurrection and Life**

**Then 'Jarmuth' heights actively high or holy place for a Priest  
'Engannim' fountain of gardens of Living Waters flows  
That all heirs of salvation are as a well watered garden whose waters failed not**

**But who fills the role of the High Priest we read of the witness in Reuben's name:  
'Se ye a SON' a first born male child as 'Bezer' 'a golden defence' or Advocate  
And 'Jahazah' to stamp perhaps a threshing floor as the Lord of the Harvest**

**Dated: November 9, 2021**

**S.C.Ri.B.E. 21**



**JOSUAH 23 ISRAEL JEHOVAH'S WORKSHIPPERS**

The Pass (Etem) all enemies who dwell in the midst of Israel (within and among) upon the condition that Israel choose (abide or be joined) to keep the Covenant of the Delegation. Thus they are their workshippers of Jehovah if they worship in Spirit and in Truth. So Faith (remember: Simon's) inheritance in the midst of Judah's Christ Jesus abides in our heart that we be rooted and grounded in love. And those who obey God give His Holy Spirit! So Jehovah is within(!!) the true workshippers: Israel, who as a Prince rules as God! So then the essence of praise and worship [Judah's] Jehovah is Faith, Intelligent hearing [Simon] that there is no alliance, none to pass, that is AS ALL GODS THINGS ARE COME FROM YOU!

NAME OF THE LORD: JEHOVAH [HE]ST AMONG ISRAEL: AND I CAME TO PASS A LONG TIME AFTER THAT JEHOVAH HAD GIVEN REST UNTO ISRAEL FROM ALL THEIR ENEMIES ROUND ABOUT; THAT THE HEER [JOSHUA] WAKED OLD AND STREKEN IN AGE. THE BEST OF JEHOVAH FOR A LONG TIME, I.E. JEHOVAH WHO WITH HIS YEMERS FROM HIS BOW STROKES IN AGE. SO WORKERS OF ISRAEL'S BODIES SHALL PUT ON IMMORTALITY, AND BE CLEAN UNTO JEHOVAH YOUR GOD, AS YE HAVE DONE UNTO THIS DAY: BUTTIEH BEST WHOSE SPIRIT SATISFACTION IS THE CONDITION THAT WE CLEANSE: BE JOINED OR ABIDE IN JEHOVAH CONTINUALLY, FOR IT IS A SPIRITUAL UNION OR MARRIAGE: THE BEST WHOEVER COMETH WITH THE SPIRIT IN OUR MOUTH, BODY OF TEMPLE. THEREFORE IT SHALL COME TO PASS, THAT THAT ALL GOOD THINGS ARE COME UNTO YOU, WHICH JEHOVAH YOUR GOD PROMISED YOU: SO SHALL JEHOVAH BRING UNTO YOU ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

AND I CAME TO PASS A LONG TIME AFTER THAT JEHOVAH HAD GIVEN REST UNTO ISRAEL FROM ALL THEIR ENEMIES ROUND ABOUT; THAT THE HEER [JOSHUA] WAKED OLD AND STREKEN IN AGE. THE BEST OF JEHOVAH FOR A LONG TIME, I.E. JEHOVAH WHO WITH HIS YEMERS FROM HIS BOW STROKES IN AGE. SO WORKERS OF ISRAEL'S BODIES SHALL PUT ON IMMORTALITY, AND BE CLEAN UNTO JEHOVAH YOUR GOD, AS YE HAVE DONE UNTO THIS DAY: BUTTIEH BEST WHOSE SPIRIT SATISFACTION IS THE CONDITION THAT WE CLEANSE: BE JOINED OR ABIDE IN JEHOVAH CONTINUALLY, FOR IT IS A SPIRITUAL UNION OR MARRIAGE: THE BEST WHOEVER COMETH WITH THE SPIRIT IN OUR MOUTH, BODY OF TEMPLE. THEREFORE IT SHALL COME TO PASS, THAT THAT ALL GOOD THINGS ARE COME UNTO YOU, WHICH JEHOVAH YOUR GOD PROMISED YOU: SO SHALL JEHOVAH BRING UNTO YOU ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

THEREFORE IT SHALL COME TO PASS, THAT IS AS ALL GODS THINGS ARE COME FROM YOU! WHO JEHOVAH YOUR GOD PROMISED YOU: SO SHALL JEHOVAH BRING UNTO YOU ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU. 21:3 Therefore it shall come to pass, that all good things are come upon you, which the LORD your God promised you, as shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

NAME OF THE LORD: JEHOVAH [HE]ST AMONG ISRAEL: AND I CAME TO PASS A LONG TIME AFTER THAT JEHOVAH HAD GIVEN REST UNTO ISRAEL FROM ALL THEIR ENEMIES ROUND ABOUT; THAT THE HEER [JOSHUA] WAKED OLD AND STREKEN IN AGE. THE BEST OF JEHOVAH FOR A LONG TIME, I.E. JEHOVAH WHO WITH HIS YEMERS FROM HIS BOW STROKES IN AGE. SO WORKERS OF ISRAEL'S BODIES SHALL PUT ON IMMORTALITY, AND BE CLEAN UNTO JEHOVAH YOUR GOD, AS YE HAVE DONE UNTO THIS DAY: BUTTIEH BEST WHOSE SPIRIT SATISFACTION IS THE CONDITION THAT WE CLEANSE: BE JOINED OR ABIDE IN JEHOVAH CONTINUALLY, FOR IT IS A SPIRITUAL UNION OR MARRIAGE: THE BEST WHOEVER COMETH WITH THE SPIRIT IN OUR MOUTH, BODY OF TEMPLE. THEREFORE IT SHALL COME TO PASS, THAT THAT ALL GOOD THINGS ARE COME UNTO YOU, WHICH JEHOVAH YOUR GOD PROMISED YOU: SO SHALL JEHOVAH BRING UNTO YOU ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

SPRIT: JEHOVAH [TRU]EWORSHIPPERS OF ISRAEL: BELIEVE AS GOD: AND THE HEIR CALLED FOR ALL ISRAEL (AS A PRINCE RULES AS GOD) AND FOR THEIR ELDERS, AND FOR THEIR HEADS, AND FOR THEIR JUDGES, AND FOR THEIR OFFICERS AND ALL THEM THAT I AM OLD AND STREKEN IN AGE. ALL ISRAEL, AS A PRINCE RULES AS GOD, CALLED: THEIR ELDERS, HEADS, JUDGES AND OFFICERS, BY THE HEIR. THIS IS THE WHOLE CONSIDERATION OF THE CONSENT OF ISRAEL. FOR JEHOVAH HATH DIVIDED OUT FROM BEFORE YOU GREAT NATIONS AND STRONG: BUT AS FOR YOU, NO MAN HATH BEEN ABLE TO STAND BEFORE YOU UNTO THIS DAY: JEHOVAH DIVIDES OUT BEFORE ISRAEL GREAT NATIONS AND STRONG AS HIS FATHERS: BECAUSE THAT THE HEIR HATH CLEARLY UNTO HIS FATHERS: THAT NO MAN IS ABLE TO STAND BEFORE YOU, THE IMAGE IS PROFOUND: JEHOVAH HAS HIS SPIRIT IN CHARGEMENT FOR HIS PEOPLE: THAT HE BE NOT ABUSED: BUT JEHOVAH YOUR GOD, WHO AS HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

AND THE HEIR CALLED FOR ALL ISRAEL (AS A PRINCE RULES AS GOD) AND FOR THEIR ELDERS, AND FOR THEIR HEADS, AND FOR THEIR JUDGES, AND FOR THEIR OFFICERS AND ALL THEM THAT I AM OLD AND STREKEN IN AGE. ALL ISRAEL, AS A PRINCE RULES AS GOD, CALLED: THEIR ELDERS, HEADS, JUDGES AND OFFICERS, BY THE HEIR. THIS IS THE WHOLE CONSIDERATION OF THE CONSENT OF ISRAEL. FOR JEHOVAH HATH DIVIDED OUT FROM BEFORE YOU GREAT NATIONS AND STRONG: BUT AS FOR YOU, NO MAN HATH BEEN ABLE TO STAND BEFORE YOU UNTO THIS DAY: JEHOVAH DIVIDES OUT BEFORE ISRAEL GREAT NATIONS AND STRONG AS HIS FATHERS: BECAUSE THAT THE HEIR HATH CLEARLY UNTO HIS FATHERS: THAT NO MAN IS ABLE TO STAND BEFORE YOU, THE IMAGE IS PROFOUND: JEHOVAH HAS HIS SPIRIT IN CHARGEMENT FOR HIS PEOPLE: THAT HE BE NOT ABUSED: BUT JEHOVAH YOUR GOD, WHO AS HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

WHEN YE HAVE TRANSGRESSED THE COVENANT OF JEHOVAH YOUR GOD, WHICH HE COMMANDED YOU, AND HAVE GONE AND SERVED OTHER GODS, AND BOWED YOURSELVES TO THEM, THEN SHALL THE ANGER OF JEHOVAH BE KINDLED AGAINST YOU, AND YE SHALL PERISH QUICKLY FROM OFF THE GOOD LAND WHICH HE HATH GIVEN UNTO YOU. 23:16 For the LORD hath divided out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. 23:17 And ye have transgressed the covenant of the LORD your God, which he hath said unto you, and have gone and served other gods, and bowed yourselves to them: therefore shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

SPRIT: JEHOVAH [TRU]EWORSHIPPERS OF ISRAEL: BELIEVE AS GOD: AND THE HEIR CALLED FOR ALL ISRAEL (AS A PRINCE RULES AS GOD) AND FOR THEIR ELDERS, AND FOR THEIR JUDGES, AND FOR THEIR OFFICERS AND ALL THEM THAT I AM OLD AND STREKEN IN AGE. ALL ISRAEL, AS A PRINCE RULES AS GOD, CALLED: THEIR ELDERS, HEADS, JUDGES AND OFFICERS, BY THE HEIR. THIS IS THE WHOLE CONSIDERATION OF THE CONSENT OF ISRAEL. FOR JEHOVAH HATH DIVIDED OUT FROM BEFORE YOU GREAT NATIONS AND STRONG: BUT AS FOR YOU, NO MAN HATH BEEN ABLE TO STAND BEFORE YOU UNTO THIS DAY: JEHOVAH DIVIDES OUT BEFORE ISRAEL GREAT NATIONS AND STRONG AS HIS FATHERS: BECAUSE THAT THE HEIR HATH CLEARLY UNTO HIS FATHERS: THAT NO MAN IS ABLE TO STAND BEFORE YOU, THE IMAGE IS PROFOUND: JEHOVAH HAS HIS SPIRIT IN CHARGEMENT FOR HIS PEOPLE: THAT HE BE NOT ABUSED: BUT JEHOVAH YOUR GOD, WHO AS HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

GENESIS: JEHOVAH [WRITETH] THE MAN OF ISRAEL TO FIGHT NATIONS (GENERATIONS): AND YE HATH SEEN ALL THAT JEHOVAH YOUR GOD HATH DONE UNTO ALL THE NATIONS BECAUSE OF YOU: FOR JEHOVAH YOUR GOD IS HE THAT FUGHT FOR YOU: BECAUSE OF ISRAEL: THOSE I REMEMBER WITH NAMES: JEHOVAH YOUR GOD HATH DONE UNTO ALL THE NATIONS BECAUSE OF YOU: FOR JEHOVAH YOUR GOD IS HE THAT FUGHT FOR YOU: AS HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

AND YE HAVE SEEN ALL THAT JEHOVAH YOUR GOD HATH DONE UNTO ALL THE NATIONS BECAUSE OF YOU: FOR JEHOVAH YOUR GOD IS HE THAT FUGHT FOR YOU: BECAUSE OF ISRAEL: THOSE I REMEMBER WITH NAMES: JEHOVAH YOUR GOD HATH DONE UNTO ALL THE NATIONS BECAUSE OF YOU: FOR JEHOVAH YOUR GOD IS HE THAT FUGHT FOR YOU: AS HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

ONE MAN OF YOU SHALL CHASE A THOUSAND FOR JEHOVAH YOUR GOD, HE IT IS THAT FIGHTS FOR YOU: BE HE WHO IS NOT PROSECUED: YOU: 23:16 One man of you shall chase a thousand: for the LORD your God will be with you, and he will be left against you.

GENESIS: JEHOVAH [WRITETH] THE MAN OF ISRAEL TO FIGHT NATIONS (GENERATIONS): AND YE HAVE SEEN ALL THAT JEHOVAH YOUR GOD HATH DONE UNTO ALL THE NATIONS BECAUSE OF YOU: FOR JEHOVAH YOUR GOD IS HE THAT FUGHT FOR YOU: BECAUSE OF ISRAEL: THOSE I REMEMBER WITH NAMES: JEHOVAH YOUR GOD HATH DONE UNTO ALL THE NATIONS BECAUSE OF YOU: FOR JEHOVAH YOUR GOD IS HE THAT FUGHT FOR YOU: AS HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

EXODUS: JEHOVAH'S LOVE BESTS ISRAEL'S LOVE: YE HAVEN DIVIDED UNTO YOU BY LOT THESE NATIONS THAT REMAIN TO BE AN INHERITANCE FOR YOUR TRIBES, FROM JORDAN WITH ALL THE GREATS THAT I HAVE CUT OFF, EVEN UNTO THE GREAT SEA WESTWARD: JEHOVAH YOUR GOD HATH DIVIDED UNTO YOU THE GREAT SEA WESTWARD: CUT OFF AND DIVIDED BY LOT FOR YOU THE TRIBES OF ISRAEL, SUCH IN THE PROVIDENCE AND CARE OF JEHOVAH BECAUSE OF HIS LOVE FOR HIS PEOPLE. THEREFORE SHALL JEHOVAH YOUR GOD MAKE GOOD HIS PROMISE: THAT HE SHALL BRING UNTO YOU ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

JEHOVAH SHALL BRING UNTO YOU ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

TAKI GOOD HEED THEREFORE UNTO YOURSELVES, THAT YE LOVE JEHOVAH YOUR GOD: 23:12 Take heed therefore unto yourselves, that ye love the LORD your God: that ye may prosper, and that ye may be left against you.

EXODUS: JEHOVAH'S LOVE BESTS ISRAEL'S LOVE: YE HAVEN DIVIDED UNTO YOU BY LOT THESE NATIONS THAT REMAIN TO BE AN INHERITANCE FOR YOUR TRIBES, FROM JORDAN WITH ALL THE GREATS THAT I HAVE CUT OFF, EVEN UNTO THE GREAT SEA WESTWARD. THE INHERITANCE NATIONS FROM JORDAN UNTO THE GREAT SEA WESTWARD: CUT OFF AND DIVIDED BY LOT FOR YOU THE TRIBES OF ISRAEL, SUCH IN THE PROVIDENCE AND CARE OF JEHOVAH BECAUSE OF HIS LOVE FOR HIS PEOPLE. THEREFORE SHALL JEHOVAH YOUR GOD MAKE GOOD HIS PROMISE: THAT HE SHALL BRING UNTO YOU ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

LEVIT: THE COVENANT MARRIAGE (UNION) OF JEHOVAH AND ISRAEL SEPARATE FROM THE OFFENSE: AND JEHOVAH YOUR GOD HE SHALL EXALT THEM FROM BEFORE YOU, AND DRIVE THEM FROM OUT OF YOUR SOUGHT AND HE SHALL POSSESS THEIR LAND, AS JEHOVAH YOUR GOD HATH PROMISED UNTO YOU: THOSE THAT ARE THE REMANERS OF THEM THAT REMAIN TO YOU: THOSE THAT ARE THE REMANERS OF THEM THAT ARE DEFILED (UNCLEAN) BY THEM: AND YE SHALL BRING UNTO YOU ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

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ELIF IT YE DO IN ANY WISE GO BACK, AND CLEANSE (ABIDE, BE JOINED) UNTO THE REMANERS OF THEM THAT REMAIN AMONG YOU, AND SHALL MAKE MARRIAGES WITH THEM: AND YE SHALL BRING UNTO YOU ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

LEVIT: THE COVENANT MARRIAGE (UNION) OF JEHOVAH AND ISRAEL SEPARATE FROM THE OFFENSE: AND JEHOVAH YOUR GOD HE SHALL EXALT THEM FROM BEFORE YOU, AND DRIVE THEM FROM OUT OF YOUR SOUGHT AND HE SHALL POSSESS THEIR LAND, AS JEHOVAH YOUR GOD HATH PROMISED UNTO YOU: THOSE THAT ARE THE REMANERS OF THEM THAT ARE DEFILED (UNCLEAN) BY THEM: AND YE SHALL BRING UNTO YOU ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

NUMBERS: CALEB'S COURAGE AND JOSHUA'S FOCUS: THE TWO WITNESSES OF JEHOVAH'S LAW, SEE THEM AT JERICHO: NEEDED FOR THE HEIRS TO BE SETTLED AND INHERITED IN ISRAEL: JEHOVAH'S INCOMING: HE IS THEREFORE VERY COURAGEOUS TO KEEP AND TO DO ALL THAT IS WRITTEN IN THE BOOK OF THE LAWS OF MOSES: THAT YE RETURN NOT AGAINST THE RIGHT HAND NOR TO THE LEFT. JOSHUA'S COUNSEL: EMPHATIC HIS COUNTERPART: CALEB'S COURAGE AS DESCRIBED IN HIS NAME: TO HUP, TO BE FORKFUL, A GOOD VOYER: COURAGEOUS AND HIS OWN COURAGE: BELIEVER OF JEHOVAH: AT THE START TO TAKE POSSESSION OF THE LAND: JEHOVAH YOUR GOD SHALL BRING UNTO YOU ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

BE YE THEREFORE VERY COURAGEOUS TO KEEP AND TO DO ALL THAT IS WRITTEN IN THE BOOK OF THE LAWS OF MOSES: THAT YE RETURN NOT AGAINST THE RIGHT HAND NOR TO THE LEFT. JOSHUA'S COUNSEL: EMPHATIC HIS COUNTERPART: CALEB'S COURAGE AS DESCRIBED IN HIS NAME: TO HUP, TO BE FORKFUL, A GOOD VOYER: COURAGEOUS AND HIS OWN COURAGE: BELIEVER OF JEHOVAH: AT THE START TO TAKE POSSESSION OF THE LAND: JEHOVAH YOUR GOD SHALL BRING UNTO YOU ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

KNOW FOR A CERTAINTY THAT JEHOVAH YOUR GOD SHALL BRING UNTO YOU ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

NUMBERS: CALEB'S COURAGE AND JOSHUA'S FOCUS: THE TWO WITNESSES OF JEHOVAH'S LAW, SEE THEM AT JERICHO: NEEDED FOR THE HEIRS TO BE SETTLED AND INHERITED IN ISRAEL: JEHOVAH'S INCOMING: HE IS THEREFORE VERY COURAGEOUS TO KEEP AND TO DO ALL THAT IS WRITTEN IN THE BOOK OF THE LAWS OF MOSES: THAT YE RETURN NOT AGAINST THE RIGHT HAND NOR TO THE LEFT. JOSHUA'S COUNSEL: EMPHATIC HIS COUNTERPART: CALEB'S COURAGE AS DESCRIBED IN HIS NAME: TO HUP, TO BE FORKFUL, A GOOD VOYER: COURAGEOUS AND HIS OWN COURAGE: BELIEVER OF JEHOVAH: AT THE START TO TAKE POSSESSION OF THE LAND: JEHOVAH YOUR GOD SHALL BRING UNTO YOU ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

DEUTER: THE HOLY RECORD OF FAITH: THAT IT CAME NOT AMONG THESE NATIONS, THOSE THAT REMAIN AMONG YOU: NEITHER MENTION OF THE NAME OF THEIR gods, NOR CALLED TO STAND IN THEM, NEITHER SEW, NOR BOW YOURSELVES UNTO THEM: THE FAITH OF JEHOVAH YOUR GOD SHALL BRING UNTO YOU ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

THAT YE COME NOT AMONG THESE NATIONS, THOSE THAT REMAIN AMONG YOU: NEITHER MENTION OF THE NAME OF THEIR gods, NOR CALLED TO STAND IN THEM, NEITHER SEW, NOR BOW YOURSELVES UNTO THEM: THE FAITH OF JEHOVAH YOUR GOD SHALL BRING UNTO YOU ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

AND BRENDO THIS DAY I AM GOING THE WAY OF THE HEIR: THE FATHER: AND YE KNOW IN ALL YOUR HEARTS AND IN ALL YOUR MINDS, THAT YE HAVE NOT SEEN THE FACE OF JEHOVAH YOUR GOD: THING HATH FAITH OF ALL OF THE GOOD THING, WHICH JEHOVAH YOUR GOD HATH PROMISED UNTO YOU: ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

DEUTER: THE HOLY RECORD OF FAITH: THAT IT CAME NOT AMONG THESE NATIONS, THOSE THAT REMAIN AMONG YOU: NEITHER MENTION OF THE NAME OF THEIR gods, NOR CALLED TO STAND IN THEM, NEITHER SEW, NOR BOW YOURSELVES UNTO THEM: THE FAITH OF JEHOVAH YOUR GOD SHALL BRING UNTO YOU ALL THAT HE HATH SAID: YOU KNOW OF HIM: HE HATH DESTROYED YOU FROM OFF THIS GOOD LAND WHICH JEHOVAH YOUR GOD HATH GIVEN YOU: JEHOVAH ABIDES TO BRING ALL GOOD THINGS UNTO ISRAEL, FOR ALL EVEL THINGS UNTO ISRAEL UNTIL THEY BE DESTROYED OUT OF THE GOOD LAND: AS IS WRITTEN: THAT

WERE NOT MADE BY THE THINGS THAT DO APPEAR, HALLELUJAH!

DO APPEAR, HALLELUJAH!



## THE 144,000 FAITH AS JUDGE IN JEHOVAH'S WITNESS

Multitudes with the First Heir, called, the remnant chosen:  
Called, chosen, faithful and He watch many days to this day  
Reubenites, Gadites and the first half of Manasseh:  
Seed of the Woman, first born male child and Man of War  
East side Moses gave possession in the soft fertile Bashan  
Next half this side with Caleb's Brethren westward of Jordan  
The place of Jehovah's Tabernacle east and west holy and clean

Return East to your tents with (very) much riches and cattle  
With much silver and gold, brass and iron and very much raiment:  
Four Kingdoms of the Image Great dispossessed and shared among brethren  
On the borders of Jordan in the land of Canaan an Altar called Ed left as Witness  
As the Earth will be during the millennium with the devil bound a thousand years  
Then the enquiry as Phinehas and the Ten Princes (ox) head of Israel's thousands  
In Gilead's Land East with the other Two Princes (ox) head of Israel's thousands

They came to the kins of Reuben, Gad and half tribe of Manasseh east of Jordan  
Thus say the whole congregation: what is this trespass you commit?  
In turning away to build this altar and not following after Jehovah this day  
Is the iniquity of Peor too little from which ye have not been cleansed?  
Thus is referenced the pun as Jezebel means chaste or pure (peor)  
And Achan's time of trouble as the kin of Zerah: the rising light for all to see  
You rebel this day against Jehovah then wrath against Israel one way or another

Two among the Twelve Princes, (ox) heads of thousands of Israel gave answer:  
Jehovah is the God of gods: He knows, and Israel shall know whether it be:  
Rebellion or trespass against Jehovah as Jacob said, we now: 'save us not this day'  
For if we build the altar to turn from following after Jehovah or if it be  
To offer up burnt offerings and sacrifices and peace offerings for this same cause  
That in time to come if you shall say to us you have no lot in Jehovah:  
Your kins the same, the Altar is then our Witness to partake in Jehovah's service

God forbid that we build an altar to turn from following Jehovah  
Beside the Altar of Jehovah that is before His Tabernacle  
And this pleased Phinehas and the Princes (ox) head of Israel's thousands  
Who perceived Jehovah in their midst who brought word again to Shiloh Congregation  
That they went up not to war and destroy the land of Gilead  
For they declared that they were from out of Jehovah hand delivered  
All attest there is none but Jehovah who is the only God upon earth and in heaven

S.C.Ri.B.E.21

Dated: November 27, 2021





## FAITH'S PRAISE OF JEHOVAH OUR LORD AND KING

Let's hear the praise of the obedient to the Two Witnesses of the Covenant  
They are as Simeon's inheritance in the midst of Judah's as we heard stated  
Jehovah abides in the midst of Israel to give rest from enemies round about  
Abide they in Jehovah unto this day so all good things they reap never in dismay  
Only if they break the Covenant Jehovah heap all evil things upon them to destroy  
If we obey in praise we prosper and to do otherwise the enemy is heard in laughter

Call Israel's Princes who by His Spirit rules as God, their Elders, Heads, Judges and Officers  
And hear the Witness of One the Son of Eternity who in years, sticken, yes old and grey  
Jehovah drove out great nations strong from Israel that no man can stand before us to this day  
Who can that transgress the Covenant stand when Jehovah's wrath but a little is kindled?  
These that serve and bow down themselves to idols shall perish quickly from off the good land  
Jehovah: the Self Existent and Eternal, is the only God whom only we acknowledge with all praise!

What man is there like Israel with(in) whom Jehovah's Spirit dwells as in the Temple  
That all can testify as the Witness we have seen how Jehovah drove out Nations before us  
Jehovah is our God who have fought so one man of Israel may put to flight a thousand any day  
The remnant of Nations the 'Son' has divided by lot for an inheritance for all of Israel's Tribes  
From 'the altar of Jordan' with all the nations He cut off even unto the great sea of our day westward  
All ye people behold Jehovah's love in His Son and take heed to love Jehovah with all of your hearts

The sacrifice now made Jehovah shall drive out from before Israel and shall expel them out of our sight  
Even as Jehovah has promised us in His word that we should now take and possess their land  
Take heed therefore else any of you should go back to the remnant of these that remain in the world  
To give yourselves to them in marriage to go in and to have them come in unto you  
For our covenant is with Jehovah our God who has called us apart to be separate from the world defiled  
Take ye Jehovah's 'Right-hand' and join with all Israel in singing praises only to Jehovah King and Lord!

Who hath Jehovah sealed and settled in His Covenant to eat all six thirteen seeds of its pomegranate?  
That they do and keep all that is written in the Book of the Law of Moses save Caleb and Joshua of old  
Possess ye therefore Caleb's courage of force and the steadfast faith of Joshua till ye are old and grey  
Otherwise know for certainty Jehovah will not drive out these people of nations in the world remain  
But they will be snares and traps unto Israel and scourges in our sides and thorns in our eyes  
Heed also the two spies in Jericho and Jesus our Lord and John His forerunner and older brother

They do typify the Two Witnesses in Revelation of the Two who do speaks of love in God's Covenant  
Therefore come not unto these remnant nations but to preach the everlasting gospel of God's kingdom  
Make no mention of the name of their gods nor cause any to swear by these their idols that are lifeless  
Serve not neither bow down yourselves unto them who are idols vain both dumb and dead  
Our faith has become our sight and we know this day in all our hearts and soul not one word of God fail  
But every good thing Jehovah has promised because of our praise and worship by our faith doth prevail

December 4, 2021.

MISSION STATEMENT	VISION STATEMENT	VALUES STATEMENT	GOVERNANCE STRUCTURE	OPERATIONAL STRATEGIES	FINANCIAL PROJECTIONS	RISK MANAGEMENT
<p><b>MISSION STATEMENT:</b> Our primary purpose is to provide exceptional customer service and innovative solutions that drive business growth and profitability for our clients. We are committed to integrity, transparency, and continuous improvement in all our operations.</p> <p><b>VISION STATEMENT:</b> To become the leading provider of integrated business solutions in our market, recognized for our expertise, innovation, and commitment to excellence.</p> <p><b>VALUES STATEMENT:</b> Integrity, Innovation, Customer-Centricity, Transparency, and Continuous Improvement.</p>	<p><b>GOVERNANCE STRUCTURE:</b> The Board of Directors is the highest governing body, responsible for setting the strategic direction and overseeing the management. The Executive Committee, led by the CEO, is responsible for implementing the strategy and managing day-to-day operations. Key committees include the Audit Committee, Compensation Committee, and Nominations and Governance Committee.</p>	<p><b>OPERATIONAL STRATEGIES:</b> We will focus on digital transformation, operational efficiency, and talent development. Key initiatives include: <ul style="list-style-type: none"> <li>Investing in R&amp;D to develop new products and services.</li> <li>Optimizing our supply chain and production processes.</li> <li>Enhancing our customer support and service quality.</li> <li>Implementing robust cybersecurity measures.</li> </ul> </p>	<p><b>FINANCIAL PROJECTIONS:</b> Over the next five years, we project a steady increase in revenue, driven by market expansion and new product launches. Key metrics include: <ul style="list-style-type: none"> <li>Revenue Growth: 8-12% annually.</li> <li>Operating Profit Margin: 15-20%.</li> <li>Return on Equity: 12-15%.</li> <li>Debt-to-Equity Ratio: Maintained below 0.5x.</li> </ul> </p>	<p><b>RISK MANAGEMENT:</b> We have identified several key risks and have implemented mitigation strategies: <ul style="list-style-type: none"> <li><b>Market Risk:</b> Diversification of our product portfolio and geographic markets.</li> <li><b>Operational Risk:</b> Regular audits and process reviews.</li> <li><b>Financial Risk:</b> Maintaining a strong balance sheet and access to capital markets.</li> <li><b>Reputational Risk:</b> Proactive communication and crisis management plans.</li> </ul> </p>		
<p><b>GOVERNANCE:</b> The Board of Directors is composed of independent members with diverse backgrounds and expertise. We have established a robust framework for director independence and oversight. The Executive Compensation Committee is responsible for setting and monitoring executive pay, ensuring it is aligned with performance and long-term value creation.</p>	<p><b>OPERATIONAL:</b> We have implemented a comprehensive system of internal controls to ensure the accuracy and reliability of our financial reporting. Our risk management framework is integrated into our strategic planning and decision-making processes.</p>	<p><b>FINANCIAL:</b> We maintain a strong relationship with our financial institutions and have established a clear policy for capital allocation. Our debt covenants are designed to provide flexibility while maintaining a prudent level of leverage.</p>	<p><b>RISK:</b> We have established a Risk Management Committee to oversee the identification, assessment, and mitigation of risks. Regular risk assessments are conducted to ensure our risk profile remains within acceptable limits.</p>			
<p><b>COMPLIANCE:</b> We are committed to the highest standards of ethical conduct and compliance with all applicable laws and regulations. Our Code of Conduct and Ethics provides a clear framework for decision-making and behavior. We have implemented a robust training program to ensure all employees understand and adhere to our standards.</p>	<p><b>OPERATIONAL:</b> We have implemented a comprehensive system of internal controls to ensure the accuracy and reliability of our financial reporting. Our risk management framework is integrated into our strategic planning and decision-making processes.</p>	<p><b>FINANCIAL:</b> We maintain a strong relationship with our financial institutions and have established a clear policy for capital allocation. Our debt covenants are designed to provide flexibility while maintaining a prudent level of leverage.</p>	<p><b>RISK:</b> We have established a Risk Management Committee to oversee the identification, assessment, and mitigation of risks. Regular risk assessments are conducted to ensure our risk profile remains within acceptable limits.</p>			
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## THE TWO W (ITNESSE) 'S: WOR (D, K) S

At the base all Israel heard The Word and saw the cloud of smoke and darkness: Mount Horeb on fire  
In the beginning God created.....and God said...and it was done Thus 'The Word' wrought the work  
The Heir gathered all Israel atop Shechem, Elders and Heads, Judges and Officers they came before God  
I brought Israel unto the Amorites, they fought, I drove them out and delivered their land into your hand  
This day If it seems evil to serve Jehovah choose be it the gods of the Amorites or those over the flood  
But as for me and my house, and you are Witnesses this day against yourselves, we will serve Jehovah  
Yes, we are Jehovah's Witnesses and you, First-Heir and us, Joint-Heirs and fellow Servants of Jehovah

They began at the foot of Horeb on fire, and end atop of Shechem in the very presence of the Holy God  
Egypt to the Land of the Amorites and the Passover of Jordan unto Jericho sanctified holy and clean  
From sin and shame lost now justified, forgiven and cleansed, sanctified made holy and redeemed  
From the Camp at Gilgal and Makkedah unto Shiloh and now at week's end atop the Hill of Shechem  
That's a week cycle: the first to the last day calling on Jehovah to be made free from sin and shame  
We profess our beliefs we submit and surrender our wills with force, so obey all Jehovah's commands  
Importunate words of prayer we agonize self crucified so we conquer the seven nations of Jericho's men

Divide the Decalogue you have these two our service of love to God and our fellowman  
Of all Israel's Fathers that left Egypt only these two, Caleb and Joshua, could enter Canaan  
Of all Israel's army only these Spies which were two, entered first Jericho's gates and walls  
Only they could the harlot Rahab and family save to be the great... grandmother of our Saviour  
And of the mystery of salvation revealed, brought by just two, John the forerunner, then Christ  
Deny not the messages of Revelation of these Witnesses Two none other from death deliver  
Profess the word of faith the heart incline agonize in prayer, the will with courage to do God's work

**AMEN!**

**S.C.Ri.B.E. 21**

**Dated: December 11, 2021**