

DAY 7: GOD RESTED

THE 7<sup>TH</sup> DAV. BI ESSED

& HALLOWED IT

PRECEPT-DEUTEROS,

I SAY LET ÉM BLOW THEIR TRUMPETS...THOSE ISRAELITES HAVE NO IDEA...

#### FOREWORD FOR DEUTEROS

The first word for the 'Teuch' or Book of Deuteros is to explain its meaning. A Greek word which means: second, afterwards, a review or recount.

This is the last of the 5 precepts of the TORAH, TORAH OR LAW which is but one measure on the Reed or Rod, being its seventh precept, to understand THE WORD OF GOD equating with the seventh day after Creation.

And God rested on the Sabbath Day and God blessed the seventh day and hallowed it for in it He rested from all His works which He created and made.

The last day of the week after Creation, is called the Seventh or Sheh-beh Day, specifically, the Hebrew pronounced Shabbath or Sabbath, bearing the appellation of the Creator. It's **The Sanctuary in Time** when the morning stars sang and the sons of God shouted for joy in worship of Him who is Faithful and True, The Perfect, Sacred Full One. This day is set aside for Him who makes all Creation whole. This is the fruit borne on this day, wholeness or completeness, a recount of Holiness. The fruit speaks to the subject, The Word of God, which is Spirit and Life. God is a Spirit and they that worship Him must worship Him in spirit and in truth. Only those made whole are able to worship in spirit and truth.

As a tree is known by its fruit even so by His fruit a man is known. And so the Creator is also known by His works that He is to be worshipped and praised. He is not only the Author and Redeemer of our eternal salvation. He is also the Finisher of our Faith. Thus He is First and the Last, the Alpha and Omega, the Beginning and the End. He who makes man whole and holy is to be worshipped as God.

This Teuch or Book, therefore, reviews or recounts the lessons from the journey of the children of Israel through the wilderness over 40 years, a second time, to teach this precept and recount the other six. It ends in the last chapter with the death and burial of Moses after he had surveyed, from a vantage point, the promised inheritance and the passing of leadership baton to Joshua. In the end the Lessons from the past are to be reviewed or recounted in holiness and brought into focus as the basis for praise and worship of God.

#### **FOREWORD FOR DEUTEROS**

In the end, when the Stone cut out without hands is about to destroy the great image of Babylon, to make way for the Fifth or Deuteros Kingdom, The Kingdom of God, the issue of '7' or 'worship' will take center stage that everyone will hear and know the issues of life and holiness.

Then in this World of 7 billion people, the Prophets after the Order of Elijah will call on Sheh-beh, the Sacred Full One, being filled with the 7 Folded Spirit, having been born again of the Water and the Spirit, their faith made whole, following their Lord wherever He goes, they are enlisted in His army as volunteers and numbered among the faithful. The 7<sup>th</sup> Day or Sabbath Day will occupy the attention of the apostate church and state who will put to death those who say it is better to obey God rather than man.

God has reserved 7 last plagues for those who destroy His creation. Fret not thyself for evil doers neither be alarmed by them. They too have their end.

#### **DEDICATED**

This Book is dedicated to Adam & Eve, Able & Seth, Enoch, Abraham & Sarah, Isaac & Rebecca, Jacob, Leah & Rachel and the 12 Tribes of Israel, all those throughout all ages who Paul described as 'if ye be Christ then are ye Abraham's seed and heirs according to the promise.' These are they that make up God's Church, Christ's Bride.

We thank Thee O God for the Kingdoms of this World: Babylon, Medo Persia, Grecia, have become kingdoms of our Lord and His Christ and He shall reign for ever and ever. The Scapegoat, the devil shall be bound for a thousand years in the wilderness and we shall live and reign with thee for a thousand years, judging the 12 Tribes of Israel.

.....these all continued in one accord and in prayer, praise and worship.

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#### **INTRODUCTION**

Deu1:1, These be the words which Moses (drawing out of water, rescued or saved) spake unto all Israel (as a Prince rule as God) on this side Jordan (descend to the lower region or territory) in the wilderness (pasture, open field whither cattle are driven, desert), in the plain (sterile valley of Jordan called Arabah: desert) over against the Red sea, between Paran (to gleam that is embellish oneself, boast, ornamental, to explain oneself), and Tophel (to smear, plaster, frivolity or slime, quagmire), and Laban (white, a mesopotamian, a place in the desert), and Hazeroth (a yard inclose by a fence, court, valley, a place in Palestine), and Dizahab (of gold).

This occurred in the 40th Year, the 11th month, on the 1st Day! The journey or movement of salvation is thus portrayed in broad terms: the deliverance from bondage of Egypt (sins), the crossing of the Red Sea (baptism), then the wilderness up to and before or East of Jordan (trial or testing) and then the inheritance or Land of Canaan (eternal reward) over or on the west of Jordan.

The Book of Deuteronomy, from root word: deuteros, meaning: recount (review) or second, presents a role play by Israel of the Judgment: 'Investigative' by reviewing or recount from the Book of Genesis: God's Oath unto their Fathers and their journey in Exodus from Egypt and their experiences in the wilderness recorded also in the Books of Leviticus and Numbers up to the point of the start of the dispossession of the wicked heathen nations, the "Executive' phase of the Judgment including the possession of their lands east of Jordan, speaking of the beginning of the time for the Saints to possess the Kingdom of God which includes that just beyond Jordan or grave, the Land of Canaan: the meek, as opposed to those who are executed in the judgment: the humiliated or vanquished. All these Books were written by him who in type spoke to 'that Prophet,' of the Tribes of the Priest, and King among the Tribes, and man of God: being both son of man, and son of God.

Moses, the Mediator plays the role of 'that Prophet': as Jesus did with His Disciples speaking of the Kingdom to come. If you want to understand the issues of the Judgment and the Kingdom of God, the fifth Kingdom, that the Book of Daniel spoke of in Chapter 2, then you should pay attention to the contents of this Book which outlines the Covenant at Horeb, the Ten Commandments; its Statutes and Judgments as the basis for the Nation (Israel) to possess the inheritance (the land). This review or recount in Deuteronomy or Deuteros of the experiences of and beginning from the oath with the Fathers: Abraham, Isaac and Jacob and their Children: Israel from Genesis to Numbers finds it function, and activities to accomplish the will of God.

So then Babylon from the word Babel which had roots in Genesis is the first of the heathen kingdoms whose prerogative is worldwide power, authority, dominion even as the Law (Torah) of the Penta-teuch (and Decalogue) has universality. Then comes Media-Persia, the kingdom out of which Israel would return from captivity to Canaan's land even as they went out of Egypt in that Book of the Law, so this is designated the Exodus or Exothos of Heathen Kingdoms. Then came Alexander the Great, the he-goat with the notable horn between his eyes of the Kingdom of Grecia, who depicted the Lord's Paschal Goat that when he was strong would be broken, hence the Kingdom of Grecia is designated the Leviticus of Heathen kingdoms. After which four horns stood out of his kingdom to the four winds of heaven but not

in his power even as the Children of Israel were numbered on the four quadrants around the Sanctuary in the Book of Numbers under the ensigns of their fathers and out of which kingdom the people of God would be sealed as described in Revelation 7, hence this kingdom is designated the Numbers of Heathen Kingdom.

And then last or fifth of the kingdoms is the Kingdom of God when the judgment is given to the Saints and time come for the saints to possess the Kingdom, this is the Kingdom of God or the Deuteros Kingdom! So you see that this Book is of Great Significance to us today!

OVERVIEW (copies of messages shared as my study progresses)

9/14/2020

Gm bro. Having id. the principles set from creation about our redemption Ive moved on to the

Deuteros/Review/Recount/Judgement or the Kingdom of God. Im measuring the Book of Deuteros (deuteronomy). I have downloaded all 34 chapters and i have already measured Chapter 1 and the scenes are awesome!

Eden with the good tree of life and the tree of the knowledge of good and evil presents itself to Israel on the Border of Canaan God gave them the good land of Canaan and told them to go up and possess it and the 10 spies of the 10 tribes spread an evil report. And so God swear that they wouldn't see nor enter therein except Caleb, the one who forced the will that he was prepared by prayer and Joshua, the one Jehovah-saved with the infilling of His everlasting Spirit, and their little ones who had not the knowledge of good and evil whom they said would be prey, they were spared from the first time and to enter the second (recount) time that Good Land (Inheritance) even so it is with us and salvation after the judgement or recount (that forty years period) those who qualify will possess it.

10:50 AM W

9/19/2020

I've decided to measure the book of Deuteronomy as it speaks to the precept of a recount, review. second or last and is used to describe the 5th or kingdom of God in Daniel that's involved in the judgement

1:40 PM W

9/20/2020

Deuteros 2: likens the time of possessing the kingdom of God to that of taking THE LAND OF THE GIANTS: THE GREAT IMAGE OF DAN 2 like the Emims, the Zanzumims and the Amakims who the Lord destroyed and gave the inheritance to Edom, Moab, Ammon n Israel. Interestingly Esau n Lots children were also delivered from the king of the North in Dan 11:41, remarkable.

9/29/2020

There's much to be said about the study of Deuteronomy. Firstly, the study of the Second or Last/Recount, time of Judgment provides interesting parallels: The Last 4/5 Kingdoms whose prerogative is worldwide power, authority, and dominion and portrayed as different parts of the giant image of Daniel 2 is in keeping with the similar pattern emerging from the early/first nations from Egypt which became prominent, the head nation, in Genesis with Joseph at the helm in the time of the famine and out which Israel went (like that of Babylon) to take over the Amorites (Giants too: imagine King Og bed was 9 cubits or 13.5 feet long and 4 cubits or 6 feet wide) two kings lands by the hands and outstretched arms of the Lord who

gave their lands into the hands of Israel (like the two hands of silver of the image of Daniel 2) and take note of this: Israel's brother Esau's (Edom) children and Lot's children (Moab and Ammon) (like the two breasts as in Daniel 2 image) were not overthrown by Israel's two hands and arms as the Lord gave them an inheritance among Israel on the East of Jordan much like Daniel 11: 41 when these nations again (Edom, Esau's childrent and Moab and Ammon, Lots Children) escaped the king of the north. (question will they again escape his last day conquest too?). Secondly the chapters are captioned accordingly chp 1: The Word of the Lord (which He has set above His Name) which the men of war didnt believe and like Trump created and evil report; Chapter 2: The mighty hand of the Lord, (His Spirit) Chapter 3: The outstretched arm of the Lord, Chapter 4: Hear and Do the Covenant: The Law of the Lord (speaking to faith by works), Chapter 5: Israel as a Prince that rules as God (the spoken and written word becoming the Living Word of God upon the throne of the hearts of those who fear God who hear, learn, keep and always do all the commandments of God) The study is proving to be very refreshing and stimulating! 3:30 PM <//

Israel gathering unto Horeb (meaning: desolate) in Deu 5 where the voice of God was heard out of heaven, out of **the fire** and **the darkness** is actually **a recount of Creation** when *everything was without form and void or desolate* and God began speaking (His Voice), and called forth **LIGHT** (the Fire) which he separates and called day; and **darkness** He called night. Hence, Moses received, the pattern or design of the Sanctuary and its furniture in the Mount which encapsulates the design of Creation which was being recounted in the Chapter. Interesting!

1:47 PM 🕢

10/17/2020

#### i'm now at Chp 8 of Deuteros: BUE SAPPHIRE STONES

FOUNDATION-This was the same Covenant that God established with Adam at Creation as depicted in the design of our solar system demonstrating the Ten bullet points or the sun and the planets of the Two Tables of Blue Sapphire Stone (colour of the Sky) as the foundation of the inhertiance (good land or universe) for us to drink of the Rock of Flint.

10/18/2020

Chapter 9: The Lord's Power and Wrath. Can the Arm of the Power of God's Wrath overthrow that of the Fear of the Lord? The wrestling is matched: a tie. Israel would have been destroyed by the Power of God's wrath like all the Nations of Canaan and their name blotted out from under the heaven had it not been for their Mediator, Moses who typified the Messiah, the man Christ Jesus! I am now at Chapter 10.

10/24/2020

Deuteros Chapter 10, The Covenant Renewal (Second): Redemption is seen in The Things of Creation (The First)-Take this absolutely and literally as well. The Chapter also reveals the basis and meaning of God's Throne: ark as Mercy (its seat), Law and order, His love for the stranger and greatness of His Love in that the Ark is made from Shittim wood or Acacia which is from scourging thorns depicting the great suffering He would endure for those whom He Love that it becomes a symbol, His Throne, by which He governs Yea Mercy, Law (Just) and Love speaks to who our God is\*

Deuteros chapter 11: The Covenant Blessings and Curses are outlin in this Chapter which also points to the final reward or judgment of the humiliated or those vanquished and the meek who inherits the possession/inheritance

10/31/2020

Deuteros 12: Covenant Observance outlined as the condition for possession of the inheritance (blessings of salvation) which includes the tabernacle or House of God being among Israel

Deuteros 13: THE WORDS OF STONE, SWORD AND FIERY JUDGMENT!. The Chapter is staged in the setting of the voice of the Lord God giving His Statutes and Judgment from Heaven out of the midst of the fire from Mount Horeb and Israel standing before Him and etching it by fiery inscription upon the Blue Sapphire Stones and so stones (upon which the words of the covenant were written) are used to kill the false prophets who use wonders and signs to lead Israel astray and the inhabitants of such a city are put to death by the sword (word of the covenant) and all spoils along with the city is burned with fire (the Glory of the Lord's sheh-kinah which was ascribed to another) and destroyed as a heap never to be built again. This is the same re-staging of Horeb that is found in Daniel 7 in the Investigative Judgment where the Ancient of Days did sit, His thorne is a flame of fiery, and its wheels are fire, and a fiery stream issued before Him and thousands stood before Him and the Books were opened. 4:22 PM <//

Interestingly the chapter also gives insight as to the basis of the Judgment Israel executed against Jesus, the Christ: Messiah as the Chief Priests, Scribes and Elders held him as a deceiver or the false prophet hence they sought to kill him

The Chapter also has application to that final false prophet, the inhabitants and that City: Babylon the Great, the Mother of Harlots and the abomination of the earth. It speaks expressly of that final test of the 7th Day Sabbath to identify those who are worshippers of the True God and those people that have many gods.

Deuteros 14 I have titled: Israel, Children of the Living God. It outlines that Israel is holy unto the Living God who dwells in their midst as they dwell in the Creation's Sanctuaryband that the distinction between clean and unclean morally as described in the Covenant of the Decalogue extends to include that which they eat. The inference to be gleaned is that as temptations stems from the lusts of the heart and the control of the desires and appetite includes that which is eaten as everything taken into the body find itself in its workings. I am now at Chapter 15, 3+ Chapters away from midway half of the 35 Chapters of Deuteronomy.

10:32 AM <//

Deuteros 15: The Holy One, past, present, and Israel, the future. The concept of holiness is explained in practical terms of the infinite one giving the rest or remission of the 7th (current) Year, His kindness and liberality and the memorial (past) of His deliverance within the finite limits of time, thus obliging Israel to do likewise (be holy) unto others assuring them of a glorious future. We are in the third set of Chapters of Deuteros: captioned Holiness for time and eternity, the previous set of seven Chapters was captioned: Spiritual foundation and design and the one before the first: Directed and Led by the Lord God who fights Israel's battle. Given there are 35 Chapters this means there will be 5 sets of seven chapters and each set or series will be also captioned.

3:17 PM 🗸

It's 34 Chapters reference to 35 Chapters in the above writing is incorrect.

11/11/2020

Deuteros 16: Months and Days of Holy Feasts relates four of the 7
Annual Religious Feasts to the Corn and Wine Harvest to explain mankind's redemption and the judgment (without even mentioning the Day of Atonement). There's a notable warning at the end of the Chapter in the last 2 verses which is a Religious Caveat to prevent Blasphemy within the True and Undefiled Religion (Viz.

not to setup an image (plant a grove of trees: a symbol or image of the Phoenician goddess) near the altar of the Living God. In other words not to use the altar of the Living God to sacrifice unto other gods)

9:08 AM

Deuteros 17: The Days of the Coming High Priest, Judge and King of the Covenant (Law) is the title assigned. The testimony or prophecy of the Law is evident and its use of the bedrock or fundamental principle of two or three witnesses to establish the first hands and afterwards the hands of the Israel in any matter. The principle of unanimity is discussed to remove evil from Israel. The principle is traced also to that of the Three Angels Messages as the First hands and all God's people as the hands afterwards to give the witness of the gospel of the Kingdom to all the world to get rid of the evil. The principle is also highlighted in Israel's ultimate and unanimous choice of Him who occupies (two) three positions of High Priest and Judge to be King of over the eternal inheritance. I am now half way of the 35 Chapters! Happy Sabbath

**DEUTEROS (RECOUNT) 18: The days of the Coming Prophet: the Incarnate Word of God** is the title assigned to this Chapter which details the coming Prophet like unto Moses who the Lord will raise up among Israel's brethren.

10:31 AM 
10:31 AM

9:28 AM <//

11/18/2020

Deuteros 19: The Time of The Inheritance and the Heirs: Salvation and The Obedient is the title assigned and gives insight using the model about appropriating the complete blessings of salvation. Israel's borders would only be enlarged for them to get all the land or inheritance which the Lord had sworn to their fathers only if they were obedient.

11/20/2020

Deuteros 20: The Proclamation of the Gospel and the Judgment model in this chapter titled The Day's of the Lord's Battle and victory over the enemies. The events climaxed in the Marriage (Supper) of the Lamb to His Bride, the Church.

11/21/2020

Deuteros 21 The Time of the Judgment of the Dead and the Quicken
The Law of the Slain whose slayer is unknown; the innocent blood shed
and the firstborn of the hated and the beloved is used to demonstrate
the caption in the title.

Deuteros 22: The Keeper (Protector and Defender) of Israel: The Kingdom of God demonstrates how the Covenant especially the commandments 7-10 from which the various laws are applied that are enumerated in this Chapter protects the individual and several interest of all that it may go well with God's People. The Chapter also speaks to how Israel is a chaste and pure virgin by neutralizing and outlawing the playing of the harlot or whore role among God's People which will be the part played by Mystery Babylon Great, the Mother of Harlots and the abomination of the earth, representing all those who are outside of God's Covenant relationship.\*

SPIRITUAL HOUSE Profound is the best word to describe the revelation of this Chapter That the Sanctuary The Tent of the Tabernacle of the Congregation where God dwells is representative of the Congregation of the Lord: Israel, the Kingdom of God, His Church where He desires to tabernacle with man. That s the teaching that the ministry or service of this tabernacle is for the service of all mankind. The Chapter uses the judgment principle of the 2 Commandment: 'visiting the iniquities of the fathers upon the children up to the 3 and 4th generation and the application of Commandments # 7 & 8 to establish its case. \*THIS IS THE 2ND CHAPTER IN THE SERIES OF 7 SPEAKING TO FAITH IN GOD AND HIS IDEAL FOR ISRAEL: THE KINGDOM OF GOD^

12/4/2020

Deuteros (Recount 24: titled The day or time of the Just typifies the experience of the just as that of Salvation in the Kingdom of God. We only have 10 more chapters to finish the Recount of the Judgment: both Investigative and Executive and the Kingdom of God.

12/5/2020

Deuteros (Recount 25): titled The Judgement of the (Great)
Controversy: the righteous justified and the wicked condemned. The
Final Sentence; Judgement including the Investigative and Executive
Phases of the Judgement is exemplified in the judgement processes
of Israel as the Kingdom of God. 9 more chapters left for completion!

1:11 PM V/

12/8/2020

Deuteros (Recount 26): titled: The Prayer for the Consummate Blessings upon the Nation of Israel (Kingdom of God, His Church)

recounts the history of Jacob (:renamed Israel, a Syrian next unto death: time of Jacob's Trouble) via Prayer and that of his descendants was the basis of how God build them into a nation: Israel, great, many and populous, who also cried out in Prayer in Egypt because of the evil

entreaty, affliction, and hard burdens and God heard their voice and delivered and made them a Nation of praise, name and honour lofty and high even as they also heard His voice at Horeb and now keep all His Covenant and bring the third year tithe of the Land and give to the Levi, the Strangers, the Fatherless and the Widows that they can eat (breaking the yoke and undoing the heavy burden of 'Egypt'). So then as they cried in prayer and God heard their voice and 'look' (came) down and delivered; His voice they also heard at Horeb and hearken and become as He has spoken: a people holy unto the Lord. So the Name of Israel as Nation is fulfilled which means: as a Prince He rules as God, for he speaks in prayer and his voice is heard by God and it is done; likewise God speaks and His voice is hearkened unto and obeyed so it is done they have become a people holy unto the Lord. These things the Mediator told the People to recount before the Lord when they went up to the Place where He puts His Name. The point is Prayer is the means whereby all things are accomplished for Israel and we all are encouraged as People of God to pray for His consummate blessings (coming down) unto us It also speaks to the fact that God also prays to us if our voice His heard by Him do we also hear and hearken to His voice? 3:03 PM //

12/9/2020

So we have finished the chapter on building nations by pra(e)ying. 8 more chapters to go

12/13/2020

Deuteros 27: titled The Perfect (Holy) Law for all Man (Israel) stages the passover Jordan as the slaying of the Passover Lamb thus enacting the New Covenant in Christ which is exemplified by the writing of the Law upon Stones as it was done at Horeb, thus Israel at that time became 'the people of God' as the first Adam made in the image of God. There are 12 verses of curses uttered loudly by Levi from the mount of blessing: Gerizim, to which all the people say: 'Amen'. And from the Mount of Ebal or curse was the Stones of the Covenant upon which all the words of this law were written and the whole stones altar for burnt and peace offerings set up. The seal of mounts Ebal and Gerizim is also explained..

We move to the final Chapter of this set of seven titled: **Faith in God** a **Whis Ideals for Israel** so we have 7 chapters remaining to complete the Book of Deuteronomy

12/17/2020

What kind of a Prophet was Moses? The Mediator and Lawgiver!
Who revealed that Prophecy is (the law of cause and) effect: as a man sows he reaps! We are at Deuteros 28: JEHOVAH GOD,
GLORIOUS AND FEARFUL! who blesses the obedient to His Covenant (commandments, statutes and judgments) and exalts them above all nations and Who curses the disobedient and abases or demotes them below all nations. Prophecy is portrayed as the end result or effect of meeting the condition or cause: obedience or disobedience. The Nation (king or vile person) of fierce countenance Moses spoke of from the beginning in this Chapter of almost 70 verses which Daniel 8, & 11 highlighted. This Prophet like unto me the Lord will raise up from among Israel's brethren is no different from His Ministry which covered all the boundaries of Mankind;s existence.\*

Deuteros 29: Titled Jehovah's Covenant for Israel (past, present and future) or The Everlasting Covenant Reference is made in this Chapter to the Covenant made when Jehovah brought Israel out of the land of Egypt (meaning sun rise; as the sun first rose on the evening of the 4 th day of Creation or 3 1/2 days); the Covenant at Horeb (desolate: Creation first six days) where Israel heard Him speak or His Voice and now when they were at rest by recount in the Land of Moab (from her father, understood to be in reference to Eve not Lot's daughter on that first Sabbath (7th Day) or rest given as She is the Mother of all living at the point when all was done). The Chapter by inference spoke of the power, authority and character of God as contained in His Name: Jehovah: Selfexistent and Eternal which is: He declares before by word or deed (Light Cut off on day 3 1/2 indicating His death at Creation), then He does (Created all therein in 6 days after the pattern of the Sanctuary including the Decalogue and the Pentateuch as our solar system and the constellation of stars outside these have the same design) and man and woman by stooping and forming them indicating that he would have to die or stoop to raise them up from the ground or grave in their redemption and then on that first Sabbath all was recounted with Him resting. The point is that Jehovah was taking Israel through all the

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experiences to declare His Name unto them: Jehovah the one who before declares by word and or deed, does what he says, and then by an oath (adjuration) or sevening Himself establishes it forever; that's the point the Covenant made in Land of Egypt, at Horeb, and now in the Land of Moab by an oath following the same pattern and design revealed at Creation of this self same Covenant. Wow! Jehovah's Covenant is Everlasting and that's the point of all the curses in Revelation they are the curses of the Everlasting Covenant upon the disobedient as recorded in the previous Chapter. We now have five Chapters remaining in the Book of Deuteros.

2:49 PM 🕢

12/26/2020

Deuteros 30: titled Jehovah's word ordained to come to pass. And the word is nigh thee, even in thy mouth and in thy heart We are now in the second of the set of seven Chapters captioned: Jehovah and His Covenant are one: Self Existing and Eternal We now have 4 Chapters remaining to finish the series of Deuteros.

Deuteros 31 titled: JEHOVAH PROVOKED BY AND ISRAEL'S RETURN IN THE LATTER DAYS? The latter days provocation after the death of the Mediator (Moses) is role played in this prophecy its application also fulfilled after the death of the antitype Mediator (Jesus). The charge by the Mediator and Jehovah to Jehovah-saved (Joshua) and the Elders of the Tribes of Israel and their Officers (including all the men, women, children and strangers) was accompanied by a Prophetic Witness: 'this Song' and 'Heaven and Earth', these three played a role in their return to Jehovah and His Covenant to prepare for the First Coming of the Messiah. The role played also by those who are Jehovah-saved needs highlighting and the education of their children who know not anything to hear and learn to fear Jehovah is pivotal to this process. Question: shall Israel return for the Messiah's Second Coming? Paul addresses this issue in Romans 11: 26.

1/30/2021

Deuteros 32: 'This Song' bares witness against Israel and their sins that they repent (Daniel 9) that *all Nations: sons of Adam* may sing and join in the 7 songs and joyful shouts of the Book of Revelation even as Jehoshaphat and Israel's congregation praised the beauty of holiness that confused and destroyed the hosts of the enemy. This I have titled: The power of Jehovah's wrath and fear for the salvation of all nations referencing each set of seven verses to the apocalyptic of the Book of Revelation. It took several weeks to finish.

WEDNESDAY

Deuteros 33: \*The blessings by Moses: man of God, prophet, (of the priestly tribe of Levi) and king of the 12 Tribes of Israel equates with that of the tabernacle of the Son of God and Man, Prophet, Priest and King and Jehovah God, His Father with the Tabernacle of Jacob in the inheritance of the Promised Land of Canaan: The Kingdom of God in this Chapter titled: \* The Blessings of the Inheritance or Joy of the Redeemed We now moved to the final Chapter

YESTERDAY

**DEUTEROS (RECOUNT) 34**: The final Chapter is titled: **That death** (sealing) imparts everlasting life (redemption)! The great principle of love that reveals that for there to be a genesis: beginning, birth or resurrection there must be first a death: dying to self or sin is revealed in this Chapter that shows how the Messiah's death was typified in Moses death and the sealing imparted in the gift of Holy Ghost in Jehovah breathing into the nostrils of mankind the breath of life. **The necessity of dying to self is imparted for us to receive the gift of the latter rain of the 7 folded Spirit of God,** 

So we have covered these 34 Chapters in 5 Sets of Seven Chapters each titled: 1 DIRECTED AND LED BY THE LORD WHO FIGHTS ISRAEL BATTLES:; 2 SPIRITUAL FOUNDATION AND DESIGN; 3 HOLINESS FOR TIME AND ETERNITY; 4 FAITH IN GOD AND HIS IDEAL FOR ISRAEL: KINGDOM OF GOD; and the final set being: 5 JEHOVAH AND HIS COVENANT ARE ONE: SELF EXISTING AND ETERNAL.

	the Living Word of God, our Mediator, Jesus Christ, the I		lord has set his words above his name. HERE YE HIS WORDS! M. Lord will rise up and if any man will not hear him, he will be cut o	oses: drawn out of water depicts the root i	lebrew word: Yaw-raw. Yaw-raw. to flow as a	sater or rain of the Hebrew word: Torah: Law. ti	ne written or	
WITH RECOVET THE REDATORNOUS MEDT WITH RECOVET TO MOSSISS THE SHIGGDMAN	SMOST SQUEST TO ALL SEARCH ON THE FLARM. THE SOUTH OF THE SQUEST THE SECOND OF GROUNDAYS THE WILLCOMESS TO DEMANDS THE MED SEAR.  1.2. These have been submitted to the second of the se	THE LAND BEFORE YOU (ISBAEL) GO IN AND POSSESS.  1.8 Sehold, I have set the land before your go has of possess the land which the LORD wases write your fathers, Alexander (father of many science), Issae (he laugh), and laugh (Loughars), to give with them and to their sead after them.	DIET OF GAALT TRIBES (MISS MEN) MAGE CAPTANS OF 1,000%, 100%, 100%, 100% at 22.  15.000%, 100%, 100%, 100% at 22.  15.000%, 10	ERACL CAME NEAR UNTO MOSES AND 122 And or SPANKE trails on exercy, one of space, not seek, the west send man before us, and they ability send send man before us, and they ability send sends no the land, and bring us word again by what use you were upon, and those what cities we shall cores.	MOSSS WORDS TO IRSAIL: FRAR NOTI: 1.29 Then I safe unto you. <u>Great red</u> , eather its afeat of them.	CALLES, SON OF EPHONODIS, AND HE CONSIDER OF SIGNAT THOSE WHO BROOKE POLICIONS TO SIGNAT THOSE WHO DISCUSS TO SIGNATURE OF	spake unto you; and ye would not hear, but	WITH THE RECOLUTION TO POSSESS THE RENGEN MATE
SHIRT THE SHIRTLAL JOSHWOY OF CONTINUENT OR CONTINUENT OF CONTINUENT OR	11 DAYS FROM SINA BY SER UNTO KACCHBANNEA.  12 (There are desen days, forces from North- Greateds, of the Solitic monation) by the way of mount fail (rough, pas, kit, dov, an idenses Mountain) unto Endotherse (desert or Sanchary of a fugitive).	MEDIATOR NOT ABLE TO BEAR BRAEL ALONG () WALL NOT LEAVE YOU COMMORTLESS WALL SIMO TO YOU ANOTHER COMMORTED: 13 And I spake unto you at that time, spring, is most able to bear you myself alone:	MEDIATOR CHARGE THE ADDIES (JUDGES ALSO APPOINTED) TO JUDGE BIGHTCOUSE:  1.16 Avril belowed year judges of their fire, saying, files of the country to be the property of their property of thei	TWELVE MEN (SPIES) CHOSEN ALSO FROM EACH TREE OF MEDIATOR: 1.23 And the swipp peased me well and I took twelve men of you, one of a tribe:	AND THE LORO GOLTH BEFORE TO FIGHT FOR BRAKE EVEN AS HE DIG IN EXPIT- 1.30 The LORD your God which gesth, before you, he shalf fight for you, according to the before you be specified to be seen to be before your eyes;	THE LORD'S ANGER WITH THE MEDIATOR, WHO SHALL NOT GO IN/CONTINUE SHIRLE SOTH MOSES & MESSAN USED; 127 Also the LORD was anywith me for your sales, surject. Thou also shall not go in thilbse.	AMOBITE AS SEES DO CAME OUT AGAINST, DANSON & GESTINOTIO DIMARS IN SERVICE OF AGAINST OF AGAINST AND AGAINST A	SWITT THE SWITTALL COUNCY OF CREATON OF DAYS) AND RESEMPTION (FRITE ONLY PROST) (EASA IS LIGHT) WITTON CRESHMARK, (IS AD ONLY IN 10), THE DAYS, MARKE, A RESARRE TYON OF THE MENTAN ONLY ONLY ONLY ONLY ONLY ONLY ONLY ONL
GENESIS: BLAD THE SEGNE OF THE THREE STORES OF THE THREE STORES SHOWN THE SEGNE OF	TWO MONTHS (SO LIBMA DATS) BEFORE ADTH YARA DATE, THE MISCATOR BECOME THE RECOUNT OF THE LOSS COMMANDMENT TO DEBALL:  13.4 And it came began in the foreign layer, in the eleventh month (new rocco), and had been defended by the company of the layer of the partial that the season began until the officers again until the officers again until the officers again the foreign day of the layer of the	HEAVEN FOR MULTITUDE: 1:10 The LORD your God hath	COOS ADDEMENT RESPECTS NOT PRESON AND HIS SUDDES AMONTH DE L'ARRAD OF THE FACCO MAN, MAND AND AND AND AND AND AND AND AND AND	1.24 And they turned and went up into the mountain, and came unto the valley of Eshcol (bunch of grapes or other fruit,	thee, as a man doth bear his son, in all the	JOSEAN, SON OF NUN (WHICH STANDETH BEFORE MEDIATOR (NC): THE MENICIPALITY IN THE COST MEDIATE TO REMERT IT. 21.8 But behave light-howsh eaved liked the redeemed) the sin of Nun (perpetuly or forward), which provides the form the common of the cost of the cos	ISBAEL BETURNED WEEPING BEFORE THE LORD BUT THE LORD WOULD NOT HEARING NORS GIVE EAR WITHOUT SHARE: 1-35 And ye returned and ways before the LORD; but the LORD would not hearing to you wolce, nor give ear unito you.	GENESIS IRAO THE SOIGS OF THE IMPRESSION OF THE SET OF
EXPINIOS GIAMA, CALIED OLF AS THE STARES A PROGRAMMENT WAS GOON AND MORNING REGIONS OF HER MEASO, OF THE BOST A PROGRESS OF THE POSSESS THE INNERST FANCE, (L.AN IŞ)	THE ATTER MEDIATION HAD CLAUS MIND, MINE OF THE AMORTS WHO DWILLT IN MESSIGN AND ON MONOTON HAD CONTROLLED MESSIGN AND ON MONOTON HAD CONTROLLED MESSIGN AND MESSI	THE BLESSING OF A THOOSEAND TIMES SO MANY MORE AS SEARL AS THE LORD HAD PROMISED: 11.1 [THE LOID Good of your father make you at thousand lines to many, more as us are, and Bless you, as the hath assembed would	MEDIATOR COMMANDMENT AT THE TIME OF JUDGISMENT OF ALL THE THINGS WEICHEASTER SHOULD DO: 1:18 Avail communided you, at that time, all the things which ye should do.	THE SPIES OF ISSAEL BROUGHT THE FRAIT OF THE INHESTRANCE (BANG) AND WORD AGAIN SAYING IT & A GOOD BRHESTANCE (LAND).  1.25 And they took of the fruit of the land in their heards, and brought it down with us, well-brought us worth size of the land in their heards and their section of the second section of the section of the second section of the second section of the section of the second section of the se	ERACL FAILED TO BELIEVE THE LORD THEIR GOD: 1:32 We to this thing ye did not believe the LOBD year God,	CHELGREN (LITTLE ONES, MEEK) IN THAT DAY HAD NO KNOWLEDGE OF GOOD AND EVIL WILL POSSESS THE INHERITANCE (LAND) AND WILL NOTE A, PRIET: 1.35 Microsover your Bittle ones, which is a heard the a given, and your children, which is said well, they plain go the priess of the con- second will be a given. The con- second will be a given be a given to the con- second will be a given by the con- second will	ISALL ABOOK IN KADESH MANY DAYS: 1:46 So ye abode in Kadesh (Sanchay) many dayn, according unto the days that ye abode there.	EXOTHICS SHARL CALIDD OLF AS THE STARS A THOOLAND THAIS SOM ANY MATERYTER OLD THOO WHO THE BAST & THOOLAND SHELKE WILL POSSES THE IMMETRANCE (LAN I)
Learner SAMOOR (DEBMICO)  BEFORE SAMOOR FOR THOM ON THE ON	THES SIDE (EAST OF JORDAN) MOSES (MEDIATON) DOCKART THE LAW IN THE LAW OF MOME.  15 On this valid breader (six the two entries) or the same of the law of law of the law of law one of the law of	THE MEDIATOR QUESTIONS HOW CAN HE ALONE BEAR ISSAILS BERCEN (A BRICKE WHOM ANASE OUR BESPONSBUTT INCUMENT): 12.17 floor, can Impediation bear your cumbrance (burden, roubin), and your busters, and your stifle (controvery)?	FROM INDEX THROUGH CREAT A TERRILLY WINCENESS BY WAY OF THE MOUNTAINON IT MEADURES WINCENESS IN A MACEDINARMAN.  133 And whose register from Native (deposites, shariful particular, shariful particul	AND ISRAEL WOULD NOT REPENT EVEN UP UNTIL 34 AD WHEN THEIR	THE MEDIATION WENT SETONS GRAEL IN THE SHIEDY WIGHT AND CLOUD BY DAY TO SEARCH OUT A PLACE TO PITCH THEM TINT'S SKOWN THE WAY THEY SHOULD GO- 1.23 Who went in the way before yea, or search year out a place to pitch your tents in, in the by night, is a hew you by what way ye should go, and in a cloud by day.	ISRAEL TURN INTO THE WILDGRNESS BY THE WAY OF THE RED SEA (EVEN SO HEALE AGAIN IS OF WILDGRNESS AGAIN TOWN, LATT ON TOWN TOWN, LATT ON TOWN TOWN TOWN TOWN TOWN TOWN TOWN		LEVITHE SAMOUR (NEDRATOR) DECLARES SAMOTRE OF TRACEMENT BETOTELHES SAFERED. (TON) EDRE OF OR
MANABLE, UNDBRYTAKRONG THE TRUTH IS THE SALANDE THAT BLK TO, THIS IS THE RECOVERED OF THE HOLY TO ANDED THE MTSALL OF DOURT CRITICAL	THE CORD SPARE TO ISBAIL IN MOCINT HORIES.  1.8 The ICORD our God spaids write on in Horsel (devolute, shaller encurriant), saying, Ye have dwell long enough to this recourt:	MEDIATOR COMMANDS THAT WISE MIN AND UNDERSTANDING BE MADER RELEGS OF REARLE (THESE FEAR THE LORD): 1.21 Take you wise men, and understanding, and known among your tribes, and known among rulens over you.	THE MEDIATOR DECLARES TO ISSAIL: THE LOAD DUR GOD MAN GROWN IS THE MODIFICATION OF THE AMODITIST THIS AMOUNTS THE AMODITIST THIS AMO PROMISEC AMO THE AMODITIST THIS AMO PROMISEC AMO THE AMODITIST AND THE AMODIT	ISBAEL MURMURED IN THER TENTS OF THE LOND MATEED TO THEM AND INS PLAN TO MANY THE ADMINIST DESTROY THEM: 227 And ye marramed in your tents, and said, faceause the LOTO based on, he hash brought is farth out of the land of Egypt, to deliver us into the hand of the Americkes, to destroy us.	THE LORD HEARD ISEALL'S MURMURINGS AND WAS ANOTH AND SWORE: 2:34 And the LORD heard the voice of your words, and was wroth, and sware, saying.	ISBACL REPENTANCE CAME LATE & THY GROED THERE WILAPONS AND WAS READY TO GO UP INTO THE RILL:  1-11 Then ye arranged and said user one, We have sirred against the LODE, we will go up. Good commended us. And when ye had go up. Good commended us. And when ye had comed on every man bit weepons of var, ye were ready to go up into the bill.		NAMBES, UNDERSTANDING THE TRUTH IS THE SEALUND WE BEE, THIS STEE WOMFLEGGE OF THE RICKY TO ANDO THE WITHLE OF DOUBT CRITICAL
DENTRI CO. CORDINAS, FATH WHICH COMES THE HARM THE WICHOO OF GOOD S.K.W. TO PO SESSIMS THE GOOD RESTRANCE, LAND)	ISSALT DOLD BY THE LORD TO TAWN TO AND TAKE THEM SOURCET TO THE MODIFY OF AMORTIST AND OUT OF A THE THEM SOURCET TO THE MODIFY OF AMORTIST AND OUT OF A THE THEM SOURCET, and give the second of 1.7 Them you, well also you're promise, and give to the province out, and and it the dates an eight them entry, in the plain, is that hill, and in the walk, and it the sound by the sex sold, to be fined of the Consoller (humilisted, the Primeric), and out to themselve (humilisted, the Primeric), and out to the broad by the sex sold, the body of the Consoller (humilisted) which mountain from the sound that convey Justice the great river, the river Exphrades (breat front), realing).	ISBAEL AGREES TO SHARE THE RESPONSIBITY OF RILLERSHIP- 124 And by a movement me, and said, The thing which thou hast spoken is good for us to do.	MISSATOR TILLI SAME TO GO UP AND POSSESS THE MISSATOR TILLI SAME TO GO UP AND POSSESS THE MISSATOR AND TO TAKE NOT.  1.21 Selectify, the COLOR by Goodhean is the lower base go up and passess II, in the COID Gold of thy between hash said write these; fear not, notice the discouraged.	ISAAT QUESTIONS WHITHER SMALL WE COUR AS THE SPISE (MESSINGERS) MANY DECOURAGE ON REMAIN SAME OF THE PROPERTY	THE LORD SWORE: SURELY NOT ONE OF THIS SEN COMERATION SMALL SET THAT COORD INHERITANCE (DAND):  1:35 Surely been ball not one of these men of this will generation see that good land, which I sure to give units your fathers,	THE LORD SPACE UNTO THE MEDIATION TO SPEAK TO SPACE NOT TO GO UP RETINES 1.24 And the DIOD said swins may, fay unto them, Go not up, nather fight, for Jam set among you less the burstless before your enemies.		DESTRICOS CORDERINO, FATH WHE CO COMES BY FEATH THE WORLD OF GOOD B.K.W. THOO SESSING THE GOOD REBITTANCE (LAND)

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And the LORD cald unto me, <u>Distress not</u> the

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bor is will not give there of their thad for a possession; because I have given Ar unto the children of to the apossession. GENESIS: THE NORTHWARD LOURNEY: SWE R THE LOOK COMMAND TO TERN, ROSE OF AND LOURNEY, TO POSSESS THAT WHICH A R HE HAG GIVEN INTO SEARL'S HARD AND TO FIGHT IN BATTE, AND TO COMTEND FOR IT. RISE UP AND TACE YOUR DURNET OVER THE RIVER ARROWS HAVE GIVEN INTO GRADE. HAVE SOURCE THE RIVER ARROWS HAVE GIVEN INTO GRADE. HAVE SOURCE HAVE ARROWS HAVE GIVEN INTO GRADE. HE CORRESPONDED HAVE ARROWS HAVE ARRO GENESIS: THE MORTHWARD JOURNEY: SY R THE LOSS COMMAND TO TERN, ROSE O AND JOURNEY, TO POOS SIS THAT WHICH A R HE HAG GIVEN INTO SEARL'S HAND AND TO FIGHT IN SATTE, AND TO COMPEND FOR IT. THE SHARS DWELT PRESENT IN TIMES PAST, A
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#### DEUTEROS (RECOUNT) 3: THE BATTLE OF THE OUTSTRETCHED OR MIGHTY ARMS (EDREI) OF THE LORD

DUITIONS (RECOUNT) 3- THE AITTLE OF THE OUTSTRETCHOE OR MIGHTY AMMS (DURIS) OF THE LORD

There were two but starts to disposses the two fixings of the Amorites (prominence, in the sear of judicity) on the East side of Jordan: the hand(s) or armis) of the Lord took the land out of the two hands or arms (ping) of the Amorites. The first battle was at allaw (to stamp, perhaps threshing floor) in Chapter 2 and the second one was at Edira (Jamp, power, force, mighty) which ide detailed in the Lord took the Land out to the hand of the hand of the Amorites and gave the Land of the Land out to L

BATTE OF THE OD FIGHT FOR US T TIME THE LAND T THE TWO KINGS THE EAST SIDE OF N	ISRAEL TURN UP TO THE WAY OF BASHAN AND OG, THE KING OF BASHAN CAME OUT AGAINST US, HE AND HIS PEOPLE, T O THE BATLLE OF EDREI:	ISRAEL TOOK OUT OF THE HAND OF THE TWO KINHS OF THE AMORITES THE LAND ON THIS SIDE (EAST) OF JORDAN FROM THE RIVER ARNON UNTO THE MOUNT OF HERMON: 3.8 And we took at that time out of the hand of	MEDIATOR GAVE GUEAD LINTO MACHIR-	ISRAEL SHALL NOT FEAR ALL THE KINGDOMS FOR THE LORD OUR GOD	ISRAEL ABODE IN THE VALLEY OVER	BATTLE OF THE OD FIGHT FOR US OD FIGHT FOR US THE TWO KINGS THE EAST SIDE OF N
CHANGOTHE CORD MATERIAL OF THE CORD MATERIAL OF THE CORD OLD CORD CORD CORD CORD CORD CORD CORD COR	3:1 Then we turned, and went up the way to Bashan (soft, fertile land, modern day Syria; east of Jordan): and Og (to gyrate; to base round cakes; round) the king of Bashan came out against us, he and all his people, to battle at Edrei (an arm, power and force; mighty).	the two kings of the Amorites (in sense of publicity; prominence) the land that was on this side Jordan (descend to lower territory or region),	3:15 And I gave <b>Gilead</b> (heap of testimony) unto <b>Machi</b> r (to sell; surrender; salesman).	SHALL FIGHT FOR YOU: 3:22 Ye shall not fear them: for the LORD your God he shall fight for you.	AGAINST BETHPEOR: 3-29 So we abode in the valley over against Bethpeor (house of peor (a deity)).	MANE OF THE LORD. MATEL OF THE THE MANE THE LORD. CAN FOUND THE LAND OUT OF THE MANE THE THE THE LAND OUT OF THE MANE OF THE THE DESTITE OF SIGHTHE MANE OF THE MANE OF THE MANE THE DATE OF THE MANE THE MANE THE DATE OF THE MANE THE DATE OF THE MANE THE MANE THE DATE OF THE MANE THE DATE OF THE MANE THE MANE THE MANE THE DATE OF THE MANE THE MA
PRIT. THE LOND DECLURE DELIVERANY REATOTHE HEADED OF SERALE, LUDGENER POS SESS (DAVIG) THE INHERTRANCE LAND) AND THE MEDIATOR INTERCED WITH THE LOND	THE LORD SAID UNTO THE MIDDATOR: FLAR HIM NOT FOR IVILL HIM AND ALI HIS PEOPLE ARD HIS LAND INTO THY HAND AND THOU SHART DOT ON HIM AS THOU DIST UNTO SHOW, ENCO OF THE AMORITE WHICH AND AND HIM AND HIM	HERMON THE SUDDINANS CALLED SRION AND THE AMORRES CALL IT SHENR: 3:9 (Which Hermon (to sedude, conscreta, abuye), and count in Palettinis by Biddonians (in the Seeper of catching fair, faithey, an inhabitant of Sidon) sides (sidon) sides (s	TO THE TRIBLE OF REUBER AND TO THE TRIBLE OF GAD THE MIDIDATOR GAVE FROM GILEAD UNTO THE RIVER ARMON HALF THE VALUEY AND THE BROOMER KYEN UNTO THE 2.315 And unto the Reubenites (see ye a vol), and unto the Gallette (she or was only one), to attack, invade, overcome) I gave from Gilead (heap of testimony) even unto the river Arnon (traveling stream) half the valley, and the border even unto the river Jabobs. (Income), and the production of the control o	THE MEDIATOR RESOUGHT THE LORD AT THAT TIME: 3.23 And <u>berought</u> (pray, intrest, make supplication) he LORD at that time, saying.		PRET: THE LOND DECLARE DELIVERANK ATO THE HAND OF SEAZE; LUDGENES POSSES (DWIDD THE INHESTEACE LAND) AND THE MEDATION INTERCED WITH THE LOND
GINISIS: DIE GREATUSS, MIGHT HAMES DE GOT THAT DO MIGHT WORKS IN THE GREAT STRAIG HAND GO, RING OR RASHAN, THE CITE OF HIS KINGDOM AND ALLHS LAND	THE LORD DELIVERED INTO OUR HANDS OR, KING OF BASHAN AND ALL INS PROPEL AND WE SMOTE HAN UNTIL NOTE WAS LEFT TO HAND REPAIR AND ALL INSTANCTION OF THE MERANING.  3.3 So the LORD Our God delivered into our hands og [round] also, the king of Bashan all his people: and we smote him until none was left to him remaining.	ALL TH ECITIES OF THE FRAIN, AND ALL GREAD AND ALL BASHAN UNITO SALCHAH AND CIDENT. CITIES OF THE KINGDOOM OF GO BE NASH.  3.10. All the cities of the plain, and all Gillestell bengo festations, and all Bashan (cities region east of Jordan), unit of Salchah (to valler, walking) and fifted impring receive properties of the kingdom of Og (round) in Bashan (coft, fertile regions east of Jordan).	THE PLAIN ALSO AND JORDAN AND THE COAST INERCOF FROM CHININEETH EVEN INTO THE SEA OF THE PLAIN, EVEN THE SAIT SEA UNDER ASSHOTHINSGAM: 3.17 The plain is on all orden discscend to the lower territory and region), and the coast hereof, from Chinnereth (larp happed) even unto the sea of the plain, even the sail sea, under Alabolopiugal (review of Jingah (cut up, corsider, contemplate) eastward.	O LORD GOD, THOLI MAST BIGUIN TO SHEW THY SERVANT THY GREAT NESS. AND THY MIGHET YEARLY. 3:24 O Lord GOD, thou hast begun to shew thy servant by greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?		GENESIS. THE GREATNISS, MIGHTY HANDS OF GOD THAT DO MIGHTY WORKES IN DELIVER RING WITO ESRALLY ARD GOG WHG OF AGSMA, THE CITY OF HIS KRIGGOOM AND ALL HIS LAND
NOTHOS: MEN OF WAR OF THE HOST 22 SEALL TOOK ALL 60 OTHS OF THE INFOCION OF ON WHO WAS THE LOST WHER LASO TO NASSOURE LOSD AN HER LASO TO NASSOURE LOSD AN HEAD OF THEIR BRETHER LABILIE TO 25 SES THE LONG ON THE NET DO AND THE REDUGGENT OTHER BY PRAYER.	SRAEL TOOK ALL HIS CITIES AT THAT TIME, 50 CITIES, ALL THE REGION OF AGOB, THE KINGDOM OF GO IN BASHAN: 3.4 And we took all his cities at that time, there was not a city which we took not from herefbreezoric cities, all the region of Argob (to pile together, a lump of day, stony), the kingdom of Og in Bashan.	ONLY OR, LEWG OF BASHAM REMAINED OF HE REMAINST OF THE GAPTS, BENDOD THE REMAINST OF THE GAPTS, BENDOD THE REMAINST OF THE GAPTS, BENDOD THE REMAINST OF THE GAPTS (FEET) THE PERSON OF THE GAPTS (FEET) THE 3.11 FOR YOUNG USE THE GAPTS (FEET) THE THE GAPTS (FEET) THE GAPTS (FEET) THE THE GAPTS (FEET) THE GAPTS (FEET) THE GAPTS (FEET) THE THE GAPTS (FEET) THE GAPTS (FEET) THE GAPTS (FEET) THE THE GAPTS (FEET) THE GAPTS (FEET) THE GAPTS (FEET) THE THE GAPTS (FEET) THE GAPTS (FEET) THE GAPTS (FEET) THE CAPTS (FEET) THE GAPTS (FEET) THE GAPTS (FEET) THE GAPTS (FEET) THE CAPTS (FEET) THE GAPTS (FEET) THE GAPTS (FEET) THE GAPTS (FEET) THE CAPTS (FEET) THE GAPTS (FEET)	MEDIATOR COMMANDED AT THAT TIME- THE LORD YOUR GOD AT GIVEN YOU THIS LAND TO POSSESS IT 'YE SHALL PASS OVER ARMED BEFORE YOUR BERTHERN THE OFFICEN OF SEALE, ALL THAT ARE MEET TOO WAY.  3.18 AND THE SEALE ALL THAT ARE MEET SHAPPEN OF THE SEALE AND THE SEALE AND THE SHAPPEN OF THE SEALE AND THE SEALE AND THE SHAPPEN OF THE SEALE AND THE SHAPPEN OF THE THE SHAPPEN OF THE SHAPPEN OF THE SHAPPEN OF THE THE SHAPPEN OF THE SHAPPEN OF THE SHAPPEN OF THE SHAPPEN OF THE THE SHAPPEN OF THE SHAPPEN OF THE SHAPPEN OF THE SHAPPEN OF THE SHAPPEN OF THE SHAPPEN OF THE SH	I PRAY THE, LET ME GO OVER AND SEE THE GOOD LAND THAT IS BEYOND JORDAN, THAT GOOLY MOUNTAIN AND LEBANON: 3-25 ptry thee, let me go over, and see the good land that is beyond Jordan, that goody mountain, and Lebanon (the white mountain from its snow).		EXOTHOS: MIEN OF WARR OF THE HOST OF THE RANGOOM OF OWEN WAS THE LAST WHER ALSO TO PRESON OF THE RETHINEST AND THE WAS THE RESTRICT AND THE WAS OF THEIR RESTRICT AND AMONO OF AND OF THEIR RESTRICT AND THE WAS OF THEIR RESTRICT AND THE WAS ON
LPN: THE BIHERTANCE (CITES & LAND DESSESSION, THAT TIME (SAUNE) OF RUDEN AND GADA AND THER BADES IN AND CHEUDEN AND CATTLE BADES IN HEM, THE MEDIATOR COUNSELLED NO. TO SPEAK TO THE LOND ANY FURTHER	ALL THESE CITIES WERE FENCED WITH HHIGH UNMALLED TOWNS A GREAT MANY: 3.5 All these cities were fenced with high walls_gates_nat bar; betide unwalled towns a great many.	AND THIS LAND WHICH WE POSSESSED AT THAT THE FROM AND TREAT WHICH IS BY THE RIVED AND THE ANNO AND A HARD WHICH CARE AND THE ANNO AND A HARD WHITE CARE AND THE CRIEST SHEEDER CARE LINFO THE RUBBENTS AND TO THE GARDISON. BY THE AND THE CRIEST SHEEDER CARE	BUT YOUR WIVES AND YOUR LITTLE ONES AND YOUR CATTE SHAL ABIDE IN YOUR CITES WHICH MEDIATOR HAVE GIVEN YOU. NO YOUR CATTE SHALL ABIDE IN YOUR 3-19 But your wives, and your little ones, and your cattle, (for it how that ye have much cattle,) shall abide in your clies which I have given you.	THE LORD ANGRY WITH THE MEDIATOR FOR ISRAEL'S SAKE AND WOULD NOT HEAR HIM AND SAID LET "IT SUFFICE THE, SPEAK NO MORE UNTO ME OF HIS MATTRE. 326 But the LORD was worth with me for your sakes, and would not hear me and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.		EAR THE NHEWTANCE (CITES & LAND POSS-SSSED THAT TIME GROWN TO RELUEK AND GAD AND THE ABBC IN AND CHLORED AND CATLE ABBC IN 1843, THE MIDDATOR COUNSELED NO TO SPEAK TO THE LORD ANY FLETHER
NUMBERS, ALL MUMBERS DIN THE ABARY LINEN DE VARABUNG LINEN DE ABARY LINEN DE VARABUNG LINEN DE VERSENS THE THER INHERISTATE WEST OF DEDOM MANANS SEH HAZ THER EKETWIS THE COMPT SA SHE SOSSESSION AND THE MUSH THE COMPT SA SHE SOWER THE COMPT SA SHE SOWER SHE SOWER THE COMPT SA SHE SOWER THE COMPT SA SHE SOWER THE COMPT SA SHE SOWER THE SA SHE SA SHE SOWER THE SA SHE SA SHE SOWER THE SA SHE SOWER THE SA SHE SOWER THE SA SHE	AND ISRAEL UTTERLY DESTROYED THE KINGDOM OF BASHAN AS THEY DID TO SHOON, THE RING OF HESSHOON AND HIS SHOON, THE RING OF HESSHOON AND HIS ADDRESS OF HESSHOON AND HIS ADDRESS OF HESSHOON AND HIS ADDRESS OF HESSHOON (AND HESSHOO	THE REST OF GILIAD AND ALL OF BASHAN: KINGDOM OF OG THE MEDIATIOR GAVE TO THE MATERIAE OF MANASSHA, ALL THE REGION OF BOOK CALLED LAND OF THE GRANTS:  3-33 And the rest of Giliadel Pheap of Testimony), and all Bashan (soft, feelir eggion east of Lordon), being the bingdom of Qiroundi, gave, the policy of Lordon of Qiroundi, gave, the part of Replace of Manasshan, and the region of Replace (story), with all Bashan, pitch: you called the Land of Research	UNTIL THE LORD HAVE GIVEN REST UNTO YOUR RETHREN AS WELL AS UNTO YOU UNTIL THEY POSSESS THE LANN WHICH THE LORD YOUNG GOOD HAS GIVEN THEM JOB TO THE WAY OF THE WAY O	THE MEDIATOR TO GO TO THE TOP OF PEGGAI AND LIFT UP THINKE ITS! WESTWARD, AND SORTHWARD, AND SORTHWARD, AND SORTHWARD, AND SORTHWARD, AND SORTHWARD, AND SERVICE THE WELL NOT GO OVER THIS JORDAN: 2.27 Get the up into the top of Plegal (to cut up, consider, contemplate), and lift up thine yesy westward, and northward, and southward, and eastward, and eastward, and behold it with thise yety: for these shall not		NUMBERS ALL NUMBERED IN THE MARKHY (MEN OVARIA) WILL NOOR REST THE LISABLE REST PE TOBEDAY. HERE INHERITANCE WEST OF CORDAY. AND THE MERCHYST SA HE LAND OF THE QUARTS SA HE SUME THAN THE MENCHYST SA HE SUME THAN THE SA THE SUME THAN THE SA THAN THAN THAN THE SA THAN THAN THAN THAN THAN THAN THAN THA
DEUTEROS: JOSHUA CHARGED, DEUTEROS: JOSHUA CHARGED, BETOEL GARLE AND TO CAUSE THEM TO POSSESS THE MHERTANCT: LEGERME FACE ON DUNCHIMA OF THE BRUGGIESHET	BUT ALL THE CATTLE AND THE SPOIL OF THE CITIES WE TOOK FOR A PREY TO OURSELVES: 3:7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.	JAIR SON OF MANASSEN TOOK ALL THE COUNTRY OF ARGOB UNTO THE COASTS OF GESHUR AND MACHATH AND CALLED THEM AFTER HIS OWN NAME: BASHAMINAUTHAINE AT ALL THEM AFTER HIS OWN NAME: BASHAMINAUTHAINE AND STATE OF THE COASTS OF A STATE OF THE COASTS OF THE COA	MEDIATOR COMMANDED JOSHUA AT THAT TIME: THINE EYES HAVE SEEN ALL THAT THE LORR YOUR GOOD AND DONE WITHOUT THISE TWO KINGS SO SHALOL THE LORD DO WITHOUT ALL THE KINGSOM WHITHER REALL PASSES.  ALL THE KINGSOM WHITHER REALL PASSES with the LORD DO WITHOUT ALL THE KINGSOM WHITHER REALL PASSES with the LORD YOUR CONTROL THE WITHOUT ALL THE WITHOUT AND T	BUT CHARGE JOSHUA, ENCOURAGE AND STRENGTHEN HIM FOR HE SHALL GO OVER REFORE THIS FEODE AND SHALL CAUSE THEN TO INHERIT THE LAND: 2.28 But charge china, and encourage him, and strengthen him: for he shall go one before this people, and he shall cause them to inherit the land which thou shalt see.		DUTEROS JOSULA CHARGED  ENCURAGED S.TRENTONEUT DO DISSESS THE BRIEF DATA TO CAUSE THE BRIEF DATA CONTINUE THE PROPERTY OF THE

uteros (recount) 4: The covenant: Testimonies, commandments, statutes & Judgements of the Law of the Lord: His voice and words out of the Fire in Horee and Heaven (the Introduction

and the second processing the second procesi

TOTAL AND ALL OF THE A	POSSESS THE LAND WHICH THE LORD GOD OF YOUR FATHERS GIVES TO YOU: 4.1 Now therefore bearing, O local, unto the standar (commandment, law) and unto	WHAT NATION IS THERE SO GREAT THAT HATH STATUTES AND JUDGMENTS SO RIGHTSOUS AS ALL THIS LAW THE MEDIATOR SET BEFORE ISRAEL THIS DAY:	TAKE GOOD HEED FOR ISRAEL SO NO SOMETIMES ON THE LONG SPACE TO YOU IN MOSES OUT OF THE LONG SPACE TO YOU IN MOSES OUT OF THE LONG SPACE TO YOU IN MOSE OUT OF THE LONG SPACE THE LONG SPAC	BUT ISRAEL SHALL GO OVER AND POSSESS THAT GOOD LAND: 4:22 Shit I must die in this land, I must not go over Jandan (decord to	IF FROM TRUNCE LINEAR, SHALL FREE HER LOSD THE CODDISING SHALL FIRST HAM IT SHALL SEEN HAM WITH ALL HIS WARRY SHALL SEEN HAM WITH ALL HIS WARRY SHALL HAM SH	OUT OF MEMORIA HE MADE ISSUED.  TO HEAR HIS NOTE THAT HE MISSIFF THE THE MISSIFF THE THE MISSIFF THE THE THE MISSIFF THE THE THE MISSIFF T		TOTAL AND ALL
THE CONTRACT OF THE CONTRACT O	BRAIL SHALL NOT ADD UNTO NEIHTER DIMINISK OLGER FROM THE WORD THAT SHALL MAY SEEP THE COMMANDENTS OF THE LOBD YOUR COD WHICH THE MEDIANC COMMANDS: 4.2 The ball not pide unto the word which cought from it. That ye was keep the command you, a ball which you want which I command you.	ISSAEL TO TAKE HEED AND YEEP HIS SOUL DISSISTING, WEST HE CREEKT THE THINKS WE WORK THE HEES HAVE SEEN AND LET THAT DISPART SHOULD THE HEAR ALT THE CAPT OF THE LES AND TEACH FROM THE WAR ALT THE CAPT OF THE LES AND TEACH FROM THE WORK AND THE 4.50 CPU) take head to thy lest, and less they and disparely, but then forget the things which then eyes have seen, and lest they depart from they have a land, and lest they less the seed of the life. but teach them thy sons, and they seen' same;	LEST YE CORRUPT YOURSELVES AND MAKE A GRANNI IMAGE, THE SIMURITUDE OF ANY ROLLER, THE UNKNESS OF MALE OR FROMALE. 4:16 Lest ye compay yourselves, and make you a grown image, the simulatude of any figure, the likeness of make of any figure, the likeness of make of female,	THAT SHEED HEARLLEST WE FORGET THE CONTINUENT OF THE LORD YOUR GOO, WHICH HE MEADS WITH HEARLS, AND MARK YOU A GRAVEN MAKE OR THE LEARNESS OF ANY TEMMS, WHICH THE LORD THE LEARNESS OF ANY TEMMS, WHICH THE LORD YOUR THE LORD YOUR FOR A WHICH THE LORD YOUR FOR A WHICH THE YOUR THE YO	THOU TURN TO THE LORD THY GOD, AND SHALL BE DECISION UNTO HIS VOICE: 4:20 When those are in vibulation, and all these things are come upon thee, even in the latter days, if thou tern to the	AND BECAUSE THE LORD LOVED STRAIGHT'S SANCHERS HE CHOST THEIR SEED AFTER THEM AND BROUGHT SEED. OF THE THEM AND BROUGHT SEED. OF THE SEED AND THE SE	THIS IS THE LIKE WENCH MOSES SET BEFORE THE CHEIDBEN OF SEARCE. d.44 And this is the law which Moses <u>set</u> <u>before</u> the children of treat:	I GER HA CORGANIZATION AND AND AND AND AND AND AND AND AND AN
THE ADDITIONAL PROPERTY OF THE ADDITIONAL PROPER	ISBAIL'S EVES MANY SEEN WANAT THE LOED.  DIS INCLUSE OF BARAFFOR, FOR ALL THE MANY THAT FLOCKINGS BARAFFOR, FOR ALL THE LOEN THE GOD HAD DESTROYED THEM FROM AMONG ISBAIL: 4.3 Your eyes have seen what the LOEN of Excusine of Baraffor (monitish in short); for all the men that followed Barafford, the LOEN thy God had personed them from among you.	SPECIALT THE DAY THAT STARES STOOD.  SPECIAL THE CONT THAT STARES, WHICH THE CORE SHAD EXTRO THE MERCATOR, GASTRET ME THE CORE SHAD EXTRO THE MERCATOR, GASTRET ME THAT THAT THAT STARES AND THAT THAT THAT SHAD SHAD EXTRA THAT THAT SHAD EXTRA THAT THAT SHAD EXTRA THAT THAT SHAD EXTRA THAT THAT SHAD EXTRA THAT SHAD EX	THE LIGHTSS OF ANY BEAST THAT IS ON THE EARTH, THE LIKENESS OF ANY WORSDED OWN THAT IS THE ARE. 4.17 The Blacess of any beast that is on the earth, the Blacess of any winged four that flieth in the air,	THE LORD THY GOD IS A CONSUMINING FIRE, DVIN A HALDON GOD: 4-28 For the LORD thy God is a consumine for even a justicus God.	FOR THE LORD THE GOD IS A MERCHEL GOD. HE WILL MOT FOREMAX ESHALL AND HOUSE THE CONTINUE OF SHALL AND HOUSE THE CONTINUE OF SHALL SHATERS WHICH HE SHARE WITH THE CONTINUE OF SHALL SHATERS WHICH HE SHARE WITH THE CONTINUE OF SHALL SHATERS WHICH HE CONTINUE OF SHALL SHATERS WHICH HE CONTINUE OF SHALL SHATERS WHICH HE CONTINUE OF SHATERS WHICH HE CONTINUES THE CONTINUES WHICH HE CONTINUES WHIC	TO DESIX OUT NATIONS ESFORE SEARL GREATER AND MIGHTER THAN ISSARL TO SERVE SEARLY. TO GIVE SEARLY THERE LAND FOR AN INSERTITANCE, AS IT IS THE SEARCH	INSEC ASE THE TEXTIMONIES, SINTUTES AND ROGAMENT WHICH MOSS SPACE UNTO THE CHILDREN OF ISSAEL, AFTER THEY CASH FORTH OF ISSAEL FOR THE PROPERTY OF THE ESTIMATE AND THE ESTIMATES AND THE ESTIMATES.	GENERAL DIE WAR DIE GENERAL DE GE
COR, TO CORE OF ARE TO THE AREA OF THE AREA OF CORE OF	BUT ISSEAL THAT CLEAVE TO THE LORD GOD IS ALIVE EVERYONG OF YOU TO THIS DAY: 4-4 But as that did glassy bubble, planning, tacked, joining the DOD your God are after every one of you this day.	AND ISSAEL CAME NEAR AND STOOD UNDER THE MOUNTAIN, AND THE MOOSTAIN BUSINED WITH PRESENCE OF THE MOOSTAIN BUSINED WITH PRESENCE AND THE MOOST OF THE MOOST OF THE MOOST OF THE MOOST OF THE MOOST AND THE MOOST OF	THE EXENSES OF ANY THINKS THAT CREEP ON THE GROCUMO, THE UNEXNESS OF ANY FIGH THAT IS IN THE WAITING EXHAUST HE GATTH: 4.12 The likewase of any thing that creeped not the ground, the likewase of any fish that is in the waters beneath the earth:	MANN ISRAEL SHAP REGIT CHIEDEN, AND CHIEDEN'S CHIEDEN AND ISRAEL SHAP ISRAEL SHAP ISRAEL SHAP ISRAEL CHIEDEN AND ISRAEL CHIEDEN AND ISRAEL CORRESPONDED ON ANY THINK AND ISRAEL CO VIEW ISRAEL CONTROL VIEW ISRAEL VIEW ISRAE	past, which were before thee, since the day that God created man upon the earth, and ask from the one side of harven upon the other whether there	KNOW THEREFORE THIS DAY AND CONSIDER IT IN THIS HEAVE, THAT THE LOSS HE IS GOO IN HEAVEN ABOVE, AND LOVEN THE EAST HOUSE IS ADOLE THE LAST HEAVE IS NOT HEAVEN AS CONSIDER IN THE HEAVE THE HEAVE IN THE HEAVE IN THE HEAVE IS AND THE HEAVE IN THE HEAVE IS AND THE HEAVE IN THE HEAVE IS AND THE HEAVE IN THE HEAVE IS NOT HEAVEN AND THE HEAVE IS NOT HEAVE IN THE HEAVE IN TH	ON THIS SIDE CORROW (SACT), IN THE WALLY OVER AGAINST EXPENDED, IN THE LARD OF SHOON INFO CONTROL AND	THE CONTRACT COURSE OF THE COURSE
AN HEAD OF THE CAPES, IN THE C	MEDIATOR TRUSHIT ISRAEL STATUTES AND JUDGMENTS EVEN AS THE LORD COMMANDS THAT GRAEL SHOULD DO SO THE TERM SHOULD SHOUL	THE LONG SPARE UNTO SERAL CUIT OF THE MOST OF THE FREE YE MISSED THE VOICE OF THE WORKE, BUT SERW NO SHAMILTING, ONLY MOST AND A VOICE.  4-12 And The LORD's seals used as year of the paint of the pain	LEST TERMS LEFT OP HIS EYES LIMITO  REALYEN AND WINNEY SEES THAT LEY.  THE MODON, AND THE STARKS, EVEN ALL  THE MODOT OF HARMS, SWOULD BE  DEPOSED TO WORKEN THEM AND TO  SERVE THE WHICH THIS LEAD TO  MODERN THEM AND TO  SERVE THE WHICH THIS LEAD TO  MODERN THEM AND TO  MODERN THE MEANING.  4.22 And left thou the Up this eyes  unto heaven, not when the upper the  stark medit has now of the stark, were  all the hour of heaven, thou didn't be  divided to workly then, and terms.	MERANDO CALL MEADON AND CARTINO TO WITHINGS AGAINST SEARCH 150 DAY, THAT SERAL SHALL SOON SERIOR FOR ANY AND ANY	GOD SPANENG OUT OF THE MIDST OF PIES AS ISSAEL MAS HARRA PAND INC? 4:33 Did over people hear the voice of God seasiling out of the midst of the fire, as thou hast heard, and live?	ISBAIL SHAFT HEREFORE HE STATUTES AND HIS COMMANDMENTS WHICH MEDIATOR OF HER STATUTES AND HIS COMMANDMENT SWICK HEAD AND HIS HIS POCKAGE AND HIS HE WAY GO WELL WITH HARR. AND WITH HIS POCKAGE AND HE HARROW HARROW HE HARROW HARROW HE HARROW	AND ISRAEL POSSESSED HIS LAND AND THE LAND OF DIG WING OF ARCHIVES, WHICH WERE ON THE SIDE OF JOHNSON OF ARCHIVES, WHICH WERE ON THE SIDE OF JOHNSON THE SUPPLIES OF ARCHIVES, AND THE ARCHIVES AND THE ARCHIVES AND THE ARCHIVES, WHICH WHERE ON THE LIGHT STREET, WHICH WHERE DISPOSIT STREET, WHICH WHERE DESCRIPTION THE LIGHT STREET, WHICH WHE PART OF TH	THE FROM INSORS TRACERED.  THE FROM INSORS TRACERED.  THE FROM INSORS TRACERED TO THE FROM INSORS TRACERED THE FROM INSORS TRACERED THE FROM INSORS TRACERED.  THE FROM INSORS TRACERED THE FROM INSORS TRACERED THE FROM INSORS TRACERED THE PROPERTY OF THE PROPERTY OF THE FROM INSORS TRACERED THE PROPERTY OF THE FROM INSORS T
Sea construction of the co	NEEP THEREFORE AND DO THIM FOR THE IS YOUR WICHOM AND UNDESTANDING IN THE SIGNET OF THE ANTONIC.  4.5. Keep Therefore and do them; for this is your windown and your understanding in the sight of the nation, which shall be will these standard, and say, Sarving this great nation is a wise and understanding people.	COVERNMY WHICH HE COMMAND ISRAEL TO PERFORM, EVEN TEN COMMANDMENTS; AND HE WROTE THEM UPON TWO TABLES OF	OF INHERITANCE AS ISRAEL ARE THIS DAY: 4:20 But the LORD both taken you, and	AMONTH THE NATIONS AND YE SHALL BE LEFT FEW IN NUMBER AMONG THE HEATHEN, WHITHER THE LORD SHALL	OR HATM GOD ASSEND TO GO AND THE HIGH THE MINDT OF ANOTHER HATTON FROM THE MINDT OF ANOTHER HATTON FROM THE PREPARATION, BY TRIGHES, BY HORNOGES, AND BY WARE, AND BY A MINGHEY HATMON AND BY HEAT HE LORD YOUR GOD DO FOR YOU IN COUNTY OF THE LORD YOUR GOD DO FOR YOU IN SUPERIOR HATMON TO ANOTHER HATMON HORNOGEN HOLD HATMON HOLD HATMON HOLD HATMON HATMO	THEN THE MEDIATOR SOURCE THREE CITIES ON THIS SIDE OF IDEBAN TOWARD THE SUPERIORS. 4.41. Then Moon server () divide, spearched (three cities on this side londan toward the sunning.	FROM ABOR WHICH BY THE BANK OF THE SAFEE ARROW, GIVE UND MIGHT SION WHICH HERMON. 4.18 From Assets (or the Hermatical, which by the bank of the Hermatical) Paralleg Erranel, see wattor mours (Escal, behalt) Size, the unmited of Mrt. Hermatic - Sized, which is Herman (to sedules, consecrate, planget).	SEW DEVINE SCALEDINGS DO LE REIN LOCATIONS DO LE REIN LOCATIONS DO LE REIN LOCATIONS DE LE RE
A THE COMM TO THE	HATH GOD SO NIGH UNTO THEM, AS THE LORD OUR GOD IS IAN ALL THINGS WE CALL UPON HIM FOR? 4.7 For what nation is there so great, who hath God so eigh (near, allied, next, ready)	THEY GO OVER TO POSSESS: 4:14 And the LORD commanded me at that time to teach you statutes and judgments, that	WHICH THE LORD THY GOD GIVE SERVEL FOR AN INHERITANCE: 4.21 Furthermore the LORD was appro-	THE WORK OF MEN'S HANDS, WOOD AND STONE WHICH NEITHER SEE NOR HEAR, NOR EAT, NOR SMELL: 4:28 And there ye shall serve gods, the work of men's hands, wood and	LORD IS GOD; THERE IS NONE ELSE BESIDE HIM: 4:35 Unto thee it was shewed, that thou minitest know that the LORD he is	THE SLAVER MISCHT FLEE THITMER WHICH SHOULD SILL HIS MISCHISCHED WILL HIS MISCHISCHED MISCHISCHED HAS DON'T RETURN FACTOR HAS TO HAN THAT SHEEP LAND THAT SHEEPE LAND CONTROL OF THE SHEEP LAND THAT SHEEPE LAND CONTROL HAS DON'T RESULT HAVE A SHEEP LAND THE SHEEPE LAND CONTROL HAS DON'T RESULT HAVE A SHEEPE LAND CONTROL HAS DON'T RESULT HAS DON'T	AND ALL THE FLANG ON THIS SIDE JORDAN LASTWARD, VIVIN UNTO THE SIZE OF THE PLANK, UNDOOR THE SPRINGS OF PROSER- LAST AND ARTH THE SPRINGS OF PROSERVE JORGANIA OF THE SPRINGS OF THE SPRINGS JORGANIA OF THE SPRINGS OF THE SPRINGS JORGANIA OF THE SPRINGS OF THE SPRINGS LINE SPRINGS OF THE SPRINGS OF THE SPRINGS CONSIDER.  CONSIDER.  AND ALL THE SPRINGS OF THE SPRINGS OF THE SPRINGS CONSIDER.  CON	ORNERS THE GRAF PRICE OF A COLUMN TO THE GRAF PRICE OF A COLUMN TO THE GRAF PRICE OF A COLUMN TO THE GRAF PRICE OF A COLUMN THE G
	The Lord's Presence (Resident) among torsel as Ne k on the Sobkath	The Lise gloss spiritual cent typified in obedience to it it go it and present the good land of cent	The Mediator leads is read to rent even though he desert go over into the good land with there	Coverant to be recounted just forgotten) etherwise israel will perial from the land of rest	The Lord is God, shile to do as He will (take a nation out of another restion etc) yet mention and will not forcels, bigget or destroy from who than to bis him with their whole hours out there's none beside him.	The Lorfs as the City of Befage on the East of Jordan in Him we hide by keeping life commandment and statutes we prolong our leveand drive out nations	THE LAND OF SEXT THE SABBATH ALL SECONDEY.  L. In inscreamble place, a maching, of the Louis, high in which hope of a sectionary of the Louis, high in which hope of a sectionary of a little with common of the land in the first place. The land is the land in	

becomes one that God relens and rules upon the throne of our heart! The Covenant of Horeb was recounted after to	From Sized juick part of medical points and devidences or discourage of the significancy of the significan							
We will be a server of the ser	AND THE MEDILITOR CALLED ALL ISRAEL AND SADE HEAR O ISSAEL THE STATUS AND SEDEMENT WHICH ISPACE IN DOSE AND SEEP AND SO THAN SELECTION OF SELECTION O	graven image, or any likeness of any thing that is in heaven above, or that is	REAGON TO SEEP THE SABBATH DAY OF THE STANDARD THE STANDARD TO SEE THE SABBATH DAY OF THE STANDARD THE STANDARD THE SABBATH DAY OF THE SABBATH	AND GIVE TIKEN TO THE MEDIATION:  \$-22 These words the LORD spake unto all your screenby in the mount out of the midst of the first, of the cloud, and of the thick darkness, with a great voice and he added no more. And he wrote them in two tables of stoce, and delivered that is considered in the control of the control o	them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!	Landardonia del la companio de		
The control of the co	HE LORD'S COVENANT WITH ISSUEL IN MORES.  5.2 The LORD our Coof made a covenant with us in Horeb (describe).		be prolonged, and that it may go well with thee, in the land which the LORD thy God gleeth thee.	WHICH ISSUED THE WORSE OF DATE OF HE MOST OF DATE OF DATE OF THE MASS TO THE MEASURE OF YOUR THREE AND YOUR TRIBES AND THE MASS AN	GO SAY TO ISRAEL GET INTO YOUR TENTS TENTS AGAIN: 5:20 Go say to them, <u>Get you into your</u> tents again.	And the second s		
Open and the an invariant of the angle of th		THAT LOVE ME AND KEEP MY COMMANDMENTS (TRUTH), YEAH MRCY AND TRUTH ARE MET	COMMANDMINT # 6: 5:17 Those shall not kill.	AND ISRAEL SAID: 5:24 And ye taid, linhold, the LORD our God high thewed us his play and by measures, and we have heart bit color, our of the midst of the flow we have seen this day that God don his with man, and be Eveth	MEDIATION STAND BY THE LORD: 5:31 flut as for thee, stand thou here by me, and I will speak unto thee all the communificates, and the strautes, and the indements, which thou shall teach	Concerned to the property of the concerned to the concern		
LIDE IN GIPTI MANUAL ALTERNATION AND GIPTI MANUAL A	THE LORD TRUMED FACE TO FACE WITH ISSAEL OUT OF THE MOUNT OUT OF THE FIRST.  5-8 The LORD taked with you tace to face in the resourt out of the midst of the fire,	the LORD thy God in vain: for the LORD	adultery.	THEN WE SHALL DIE: 5:25 Now therefore why should we die? for this great fire will	ISRAEL SHAEL OBSERVE TO DO THEREFORE AS THE LOSS YOUR GOO HAD COMMANNED: 5-22 Yes shall observe to do therefore as the LOBO your dost bark commanded your ye shall not the night hand or to the left.	ATO IN A GROWNING ATTERNATION OF THE ATTERNATION OF		
West in Libertaines in a terri- ment in Libertaines in a terri	MOSS, STOOD DETWIND IES MEDICATOR) THE LODD AND GRAD, OF THAT THIN; 5.5 is prosed determent the LODD and your in. 5.6 is prosed determent the LODD and you in. 5.6 is prosed determent the LODD and you in. 5.6 is prosed and in the long and went most up into the mount.)  Expire.	COMMANDMENT HE KEEP THE SABANTHY TO SANCTHY IT: 5.12 Keep the sabath day to associly it, as the LORO thy God harb commanded thee.	COMMANDABINT # 8: S.19 Neither shalf thou steal.	WHO OF ALL RESH HAS HERRO THE VOICE OF THE LIMING GOD SPRANNED?: 5:26 For who is these of all feet, that halk heard the voice of the living God speaking out of the mixt of the fire, as we have, and lived?	AND PRIONS THEIR DAYS IN THE INVERTANCE 5:33 Ye shall walk in all the ways which	The property of the property o		
THE THE PROPERTY OF THE PROPER	COMMANDMENT #2: THE INTRODUCTION: 5%   Jan the 1080 the Soil which brought thee out of the land of Egypt, from the house of bondage.	COMMANDMENT'S 4 CONT-Q:: \$13 Six days thou shall shour, and do all thy work:	COMMANDMENT # 8 CONT-0: \$:20 Withor that thou boar false witness against thy neighbour.	MEDILITOR TO GO NEAR AND NEAR ALL THAT THE LOOD SHALL SAY AND SPEAK AND THEN SAY AND SPEAK AND THE TO NEAR AND DO IT.  5.27 GO thou near, and hear all that the LORD our God thall say, and quash thou unto us all that the LORD our God that peak unto their year.  and do it.  and do it.		On it accounts des services and a count of the count of t		
The state of the s	THE CONCLUSION, COMMANDMENT 81: 5:7 Thou shall have now other gods before me.	manservant, nor thy maidservant, nor	neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant,	THE LORD HEARD THE VOICE OF SEASTS WORD: SEAST HAVE WILL SIND: 5-28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD had unto me, have heard the voice of the works of the people, which they have spaken unto the: they have sead to the state of the have some of the people, which they have spaken unto the: they have solders.		The property of the property o		

DEUTEROS (RECOUNT) 6: THE SIGN OR SEAL OF THE COVENANT: LOVE
Son whatever thine hand finished to do, do it with all of thy might. Love the Lord thy God with all of thy heart, with all of thy soul and with all of thy might. On that they will have such an heart in them to fear me that they would do all my commandments all her fear of the Lord is to excheve that expended to the holy in the lord and only the Saint of the Fear of the Lord is to excheve that expended to the holy in the lord and only the Saint of the Fear of the Lord is to excheve that expended to the holy in the lord and only the Saint of the Fear of the Lord is to excheve that expended to the lord is to excheve the saint of the Fear of the Lord that saint is shall abide satisfied. The fear of the Lord is to excheve the saint of the Fear of the Lord that seals us to do so. The Chapter tells us all that we must do to cooperate with the Will of the Spirit of God. And concerve do so the Spirit of the read will seal the saint of God. And concerve do so the Spirit of the Lord will seal as accomplish to the Will of the Spirit of God. And concerve do so the Spirit of the read will seal as accomplish the Lord will seal as accomplished. NAME OF THE LORD: SIGN OR SEAL OF

he Will of the Spirit of God. And once we do so the Spir	rt of the Lord will seal us accordingly.				
MANOOT OT THE ORGANISM SET OF THE PRINCIPLE OF THE ORGANISM SET OF	NOW THESE ARE THE COMMANDMENTS, STATUTES AND JUDGMENTS TH FLORE COMMANDED TO TEACH SPACE:  6.1 Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to goosess it:	ISRAEL SHALL BIND THEM FOR A SIGN ON THEIR HANDS, AND THEY SHALL BE AS FRONTLETS BETWEEN ISRAEL FYES: 6:8 And thou shalt bind (to be physically or merkly in love) them for a sign (mark or token) upon thine hand, and they shall be as frontless (fillet for the frehead) between thine EXEL.	FOR THE LORD, ISRAEL'S GOD IS A  BALOUS GOD: 6:15 [For the LORD by God is a <u>leatour</u> , <u>God</u> among you leaf the <u>never</u> of the LORD by God <u>be kindled</u> against thee, and <u>destroy thee Form off the face of</u> the earth.	THE LORD SHEWED SIGNS & WONDERS GREAT AND SORE UPON REFORM: 6:22 And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharach, and upon all his household, before, our eyes:	MANIL OF THE LODID: SIGN OR SEA, OF THE CONGENING COMMANDMENTS, STATIES, JOGGHENST STORES, STATIES, JOGGHENST STORES, THE THE STATE THE AT A REPUBLIC TO WHEN THE THE A STATE STATE STATE STATE STATE STATE THE THE THE THE STATE ST
THE SPEEC DISCREPANCE OF THE SPEEC OF THE SP	THAT ISRAEL MIGHT BEAR THE LORD GOD TO KEP ALL OF HIS STATUES AND COMMANDMENTS: 6.2 That thom uniquites fige (morally to eneuers, diffighten) the LORD thy God, to been consumed thee, lobo, and thy you, and thy son's son, all the days of thy life; and that thy, days may be prolonged.	the posts of thy house, and on thy gates.	ISRAEL SHALL NOT TEMPT THE LORD GOO AS THEY TEMPTED HIM IN MASSAH: 6:16 Ye shall not tempt the LORD your God, as ye tempted him in Massah, (testing of men or of God, temptation).	THE LORD BROUGHT ISRAEL OUT TO GIVE US THE INHERITANCE (LAND) WHICH HE SWARE UNTO OUR FATHERS: 6:23 And he brought so cut from thence, that he might bring us in, to give us the land which he sware unto our fathers.	IN THE SING OF THE FIALA OF HIS STATUTE AND COMMENDATION OF COMMENDATION STATUTE AND COMMENDATION OF THE AND COSTS OF CHRISTIAN SHOULD WE HE SING STATUTE THEN OF OWNER THE ROLD OF THE SING OF THE SI
in the control of the	HEAR O BRAEL AND OBSERVE TO DO IT THAT YE MIGHT RICREASE MIGHTLY IN THE LAND THAT FLOW WITH MILK AND HONEY. 50 S Heet therefore, C lizes at an observed to do it. that it may be well with thee, and that remay increase mightly, as the LORD Good of the fathers hath commised thee. In the land that floweth with milk and honey.	WHEN THE LORD ISRAEL'S GOD HAVE BROUGHT SAEL INTO THE INNERTRANCE (LAND) WHICH HE INNERTRANCE (LAND) WHICH HE SWARE HUTO AGRAHMAN, ISAAC, AND JACOB TO GIVE SRAEL GOODLY CITES WHICH IS REAL BUILT NOT: 6-10 And it shall be, when the (JOBD, thy God shall have brought the into the Land which he water unto thy fathers, to Abraham (father of many nation), to tasac (he luugh), and to Jacob (suppliment), to give thee great	ISRAEL SHALL DIJGENTLY KEP THE COMMANDMENTS OF THE LORD GOD AND HIS TSTIMOWES A HIS STATUES. 6.17 Yes Juli Bligneyth Seeg the commandments of the LORD your God, and his testimonies, and his statutines, which he hath commanded thee.	THE LORD COMMANDED BRAEL. TO FEAR THE LORD FOR DUR GOOD ALWAYS THAT THE LORD MIGHT PRESERVE US ALIVE: 6:24 And the LORD commanded us to do all these statutes, to fear the LORD our Goof for our good alloways. But the might preserve us allow, as R is at this day.	from Stall (Rome) or denoted out from Stall (Rome) or denoted out to the upper) (Out and they have to the upper) (Out and they have med) of the way or out of the med) of the way or out of the each of 18 ftm. appropriet and they have be to the following they way they are depy to \$15 km or appropriet and they have they are depy to \$15 km or appropriet they way they are depy to \$15 km or appropriet they are they are depy to \$15 km or appropriet they are
NOTHORS THE LORD DUE SOOD IS ON HINTON THE NOTE SOOT THE HINTON THE		ISRAEL MIGHT HAVE EATEN AND BE FULL: 6:11 And houses full of all good things, which thou filledst not, and	ISRAEL SHALT DO THAT WHICH IS RIGHT AND GOOD IN THE SIGHT OF THE LOND. 6.18 And thou shalt do that which is right and good in the sight of the LORD. that it may be well with thee, and that thou mayets go in and possess the good land which the LORD wave unto thy lathers,	ISRAEL RIGHTEOUSNESS IF WE OBSERVE TO DO ALL THESE COMMANDMENTS: 6:25 And It shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.	THAT PRODUCED SOM THAT PRODUCE SET THE SET OF THE SET O
LUC! THE EXOND OF LINCONDUMAN ALL THE HART, SOLL AND MONITOR THE OWN CHARACT COLOR OWN THE OWN CHARACT COLOR OWN WILL AND TO FORT THE LOBE OWN ELEVISIES, THE TO SEE OWN ELEVISIES, THE TO SEE OWN ELEVISIES THE OWN SETONE IS NOT THE OWN SETONE	WITH ALL THINE HEART, SOUL AND MIGHT: 6:5 And thou shalt love the LORD thy God		cast OUT ALLISRAEL'S ENEMIES. 6-39 To past out all thine enemies from, before thee, as the LORD hath spoken.		LIVE THE BOOK OF UNCONDITIONAL AND ASSESSED THE STATE OF THE TENDER OF T
MARRIST THE MANT THE MALCO THE CORP COD AND SALEST THAN EAR WE NAME THE OFFICE THE ACCOUNT THE CORP THE COUNTY OFFI STATUTES AND THE LUDGMERTS	ISRAEL'S HEART:	ISRAEL SHALL FEAR THE LORD GOD AND SERVE HIM AND SHAIT SWEAR BY HIS NAME: 6:13 Thou shall fear the LORD thy God, and serve him, and shall swear by his name.	WHEN ISRAEL SON ASKS WHAT MEAN THE TESTAMONIES, AND THE STATUTES AND JUDGMENTS WHICH THE LORD COMMANDS ISRAEL:  20 AND WHEN thy son asketh thee in time to will be the statutes, and the testamonies, and the statutes, and the ludgments, which the LORD our God hath commanded you?		MORBES THE RAIT: THE MACO'T PERSON OF THE MACO'T PERSON OF THE MACO'T PERSON OF THE THE THE MACO'T PERSON OF THE THE THE THE PERSON OF THE JUDGMENT'S STATUTE AND THE JUDGMENT'S
DUTROS: SRAR CALLED DUTAGE.  HI COVEMAT DUGENTU VITO THER IN COURS AND STORY DESTRUCTION OF THE COURS AND STORY DESTRUCTI	SRAEL SHAL TEACH DILIGENTLY THY OHLDEEN AND SHALL TALK OF THEM WHEN THOU SITTEST, WALKEST, LEST DOWN AND EZ: And thou shall stack them diligently, unto thy children, and shaft task of them when thou sittest in time house, and when thou sittest in time house, and when thou walked by the way, and when thou liest, down, and when thou risest up.	GODS OF THE PEOPLE WHICH ARE ROUND ABOUT ISRAEL: 6:14 Ye shall not go after other gods, of the gods of the people	ISRAEL SHALL SAY UNTO HIS SON WE WERE PHANON'S BONDMEN IN KGYPT AND THE LORD BROUGHT US OUT OF EGYPT WITH A MIGHT HAND: 6:21 Then thou balts a year to thy son, We were Pharach's bondmen in Egypt, and the LORD Tought us out of Egypt with a mightly hand.		DEUTRIOS: ISRAEL CALLED TO TEACH MAN THE TOTAL MAN THE COPAGE AND THE LORD COPAGE SETS WITH THE LORD COLIN CODE.

DEUTEROS (RECOUNT) 7: THE LORD GOD'S GREAT LOVE FOR ISRAEL

on and can be traced in the first

punkment of 40 years until all the men of war who <u>published against the word of God dele before they prought judgment to the healthen nation or true regue many, anon as war you many in a war normal property of the propert</u>

and events experiences or izose a size or protein seeming tene into not a winno occurred a Creation. In the same way that Creation back in a long space above on decemption and not expect to the contraction in the superior of the contraction of more independent of the process o was cut off in the midst of the week in AD 30.5 (31AD) at Kadeshbarnea, the Sanctuary of the fugitive, on the fourth or the eleventh day from Horeb, and He kept the Covenant with many until the end of that week, the remaining 3 1/2 times, yet they able in unbelief and rebot tance. This was fulfilled from 538 AD unto 1.798

The Part of the Control for the value of t	Word.	sword of the spirit of the word of God in the sheart of the heart which when drawn o	ecomes the sword in the stretched out arms	and hands of the Almignty God. Yea, Islan	as prince rules as dod being the living t	reactive of the washing of water by his
THE REPORT OF THE LORD OWN IN						
WHICH THE LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL IN NOT THE RESPONSE AND ALL YEAR LORD THY GOOD SMALL BRING SMALL						
BAILS SOON IN EACH THEM MISCONE SHALL THAN SOON WITH THE LORD THY GOD SHALL DILIVERY THEM MISCONE SHALL THAN SOON WITH THE WIT	MAN OF THE LOUDS SERVET.  COLUMN SERVET, THE MAN OF THE LOUDS SERVET.  COLUMN SERVET, THE MAN OF THE THE THE MAN OF THE	WHEN THE LORD THY GOD SHALL BINKE SIZES AT MAD HATTLE CORD THY GOD	L BECAUSE THE LORD LOVED ISRAEL AND BECAUSE HE WOULD KEEP THE CONTINUE TO THE	THEE ALL SICKNESS AND WILL PUT NONE OF THE EVIL DISEASES OF EGYD UPON ISRAEL BUT UPON ALL THEM THAT HATE ISRAEL: 7.15 And the LOBO will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will sy them	NATONS BEFORE THEE BY LITTLE BY LITTLE: 7:22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the	MAKE OTHE CORD SELECT S
BE SERVIN THE LEGISLATION OF THE CORD SHALL SHAL	PRINT LOUGHTH GOOD FOR THE COUNTY OF T	AND WHICH THE LORD THY GOD SMALL DELIVER.  THEM METOR STRAIL, THOU SMALT SMITT SMITE PARTY AND UTSLATE VIOLENCE TO THE METOR STRAIL, THOU SMALT SMITT SMITE PARTY AND UTSLATE VIOLENCE TO THE METOR STRAIL, THOU SMALT SMITT SMITE PARTY AND UTSLATE VIOLENCE TO THE METOR SMALL THOU SMALT SMITT SMITE VIOLENCE TO THE METOR SMALL THOU SMALT SMIT SMITE VIOLENCE TO THE METOR SMALL THOU SMALT SMIT SMITE VIOLENCE TO THE METOR SMALL THOU SMALT SMIT SMITE VIOLENCE TO THE METOR SMALL THOU SMALT SMIT SMIT SMIT SMIT SMIT SMIT SMIT SMI	SRAEL'S GOD HE IS GOD, THE FAITHFUL GOD WHICH KEEP COVENANT AND MERCY WITH THEM THAT LOVE HIM ARIO KEEP HIS COMMANOMENTS:  9 Know therefore that the LOBD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his, commandment to a thousand.	PEOPLE WHICH THE LORD THY GOD SHALL DELIVER ISRAEL, ISRAEL EVE SHALL HAVE NO PITY UPON THEM: 7:16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shall thou serve their god; for that will be a sare unto	THEM UNTO ISRAEL AND SHALL DESTROY THEM WITH A MIGHTY DESTRUCTION: 7:23 But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they	Part of the Lobe (no. 2014) of the Lobe (no.
Selection of the select	CHARGE GREEN TON COLLEGE CONTROL OF THE CONTROL OF	DATE OF THE PROPERTY OF THE PR	TO THEIR FACE: 7:10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he	THESE NATIONS ARE MORE THAN I HOW A I DISPOSSESS THEM: 7:17 If thou shalt say in thine heart, These nations are more than I; how can.	KING INTO ISRAEL'S HAND AND ISRAEL SHALL DESTROY HIS NAME FROMUNDER THE MEAVEN: 7-24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able stand before thee, until thou	NESS. GREMTON OFFICIAL OFFICIA
E SE	ALEGERALISM THE HELDER ALEGERALISM THE PRESENCE ALEGERALISM THE PRESENCE ALEGERALISM THE PRESENCE ALEGERALISM THE HELDER ALEGERALISM THE	LEAN AND THE STATE OF THE STATE	COMMANDMENTS AND THE STATUTES AND THE JUDGEMENTS: 7:11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee	BUT SHALT WELL REMEMBER WHAT THE LORD GOD DID UNTO PHARAOH AND EGYPT: 7-18 Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;	SHALL ISRAEL BURN WITH FIRE: ISRAEL SHALT NOT DESIRE THE SILVER OR GOLD THAT IS ON THEM: 7-25 The graven images of their gods shall we hurn with fire; thou shall not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein; for it is an	TOOTHOS SHARL OMY TOO THE THRMES. THAT ISSUEDINGS RATHER THE GLOBOOL, SO THE AND TO THE GLOBOOL, SO THE AND TO THE GLOBOOL, SO THE AND TO THE CORE AND THE CORE AND THE CORE AND THE THREE THE GOLD SHARL AND THE THREE T
NOT SERVICE THE CONTROL OF THE GRANT MADE SWITTERS.  1. THE GRANT MADE SWITTERS WHITE FIRST CONTROL OF THE GRANT MADE SWITTERS.  1.	The Administration of the Memory In The Administration of the Admi	DUDI DIE CHARLES AND	(JUDGMENTS) THAT THE LORG SHALL IXEE PUNTO SRAEL THE COVENANT AND THE MERCY WHICH GOD SWASE UNTO SRAEL'S FATHER: 7.12 Wherefore it shall come to pass, if we heathen to these judgments, and heach, and do them, that the LORD HOS God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:	AND WONDERS, THE MIGHTY HAND AND THE STEPTHED DUT AND MIGHTESPE THE LORD BROUGHT ISRAEL. OUT: SO SHALL THE LORD GOD DO UNTO ALL PEOPLE OF WHOM ISRAEL IS AFRAID: 7-19 The great temptations which thine eyes 150%, and the signs, and the winders, and the mighty hand, and the stretched out arm. whereby the LORD thy God brought thee out: so shift the out: so shift the out: so shift the out: so shift the sout is so shift.	ABOMINATION INTO THEIR HOUSE LESS ISRAEL BE A CURSED THING LIKE IT BUT ISRAEL SHALL UTTERLY DETEST IT AND SHALL UTTERLY ABHOR IT: 7-26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt	WAS AND UNION ON TO HOME OF THE AND
STALL AM HOLY PEOPLE, THE LORD DEPARTS OF PEOPLE AND THE LORD DEPARTS OF DEPA	Unimers (EASI, ANIO), YEO'S.  MINDS (EASI, ANIO), YEO'S.  MINDS (EASI, FORE, ASIA, FORE, MINDS, MIND	ON THE STATE AN HOLV PEOPLE, THE LOOD GOD HAD CHOSEN SHARLT OR BE A SPECIAL ROOM LEVEL OF BEAUTY OF THE STATE	ISRAEL, MULTPY ISRAEL, THE LORD WILL BLEES THE FRUIT OF ISRAEL'S WOME AND THE FRUIT OF ISRAEL'S LAND, ISRAEL'S CORN, WINE, OIL AND THE INCREASE OF ISRAEL'S SINE, THE FLOORS OF ISRAEL'S SINE ISRAEL.  18 7-13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and to they work of the wor	WILL SEND THE HORNET AMONG THEM UNTIL THEY ARE LEFT AND HIDE THEMSELVES FROM ISRAEL BE DESTROYED. 7:20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from		HUMBERS SHALL AN IOLY NE O'LL, WUMBERS SHALL AN IOLY NE O'LL, WILL SHE O'LL AND AN IOLY NE O'LL AND AN IOLY NE O'LL AND
THE LORD DID NOT SET HIS LOVE UPON ISSAEL  THE LORD DID NOT SET HIS LOVE UPON ISSAEL  NOR CHOOSE ISSAEL RECAUSE SHALL WERE  NOR CHOOSE ISSAEL RECAUSE SHALL WERE  NOR CHOOSE ISSAEL RECAUSE SHALL WERE  NOR HORD SHALL BOTH AND SHALL B	OUTFOY DABBUAGE OFFEEDING SOLE AMONG SEAL HE STITES THE RENEW OF A HOTEL HE STITES HE SHOWN OF A HOTEL HE STITES HE SHOWN OF HE HOTEL HE SHOWN THAN ALL AND THEN HAMEN SE HOLE WHEN OFFEE AFFEEDING OF HER FROM THE HER FOR THE HER FROM THE HER FOR THE HER FROM THE HER FOR THE HE	THE LORD DID NOT SET HIS LOW LIPON ISSUED BY THE LORD DID NOT SET HIS LOW LIPON ISSUED BY THE LORD DID NOT SET HIS LOW LIPON ISSUED BY THE LOW LIPON I	PEOPLE THERE SHALL NOT BE A MALE OR FEMALE BARREN AMONG ISRAEL OR AMONG ISRAEL CATTLE: 7:14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among	AT THEM FOR THE LORD, ISRAEL'S GOD IS AMONG ISRAEL, A MIGHTY GOD AND TERRIBLE: 7:21 Thou shalt not be affrighted at them: for the LORD thy God is among		DOUTION: MARINACI O'THI LIOND COOK SAMONG SEALL, HETSTHE COOK SAMONG SEALL, HETSTHE COOK SAMONG SEALL, HETSTHE COOK SAMONG SEALL, HETSTHE THEAT CALL AND THE ARTHOUGH HETSTHE THEAT CALL AND THE ARTHOUGH HETSTHE THEAT CHIT

BOUTERO (RECOUNT) E. TWO TABLES OF STONES THE CONEY FOUNDATION ORD THE INTERTANCE (LAND) & TO DRINK OF THE ORCK OF FUNT
Like has built attem, under built circle of the acceptance that there of are a gravathopser; that stretched not then beaven as a currial, and spreadeth them out as a tent to dwell in. God sits upon His Throne in heaven and beneath His
Morey seat of the Afto rish Throne is the Ten Commandments of His Covenant. Mores placed the Fire Books or Pentateuols to utilide in the side of the Afto rish Throne is the Ten Commandments of His Covenant. Mores placed the Fire Books or Pentateuols to utilide in the side of the Afto district and the Survivaries reading to the Ten Commandment of His Covenant. More placed the Ten Covenant of His Covenant in the Survivaries reading to the Ten Covenant of His Covenant in the Books or Pentateuols in the Books or Pentateuols in the Books or Pentateuols in the side of the Afto did not be survivaried as stating under the Survivaries reading the Survivaries reading to the Survivaries of His Covenant are the Survivaries or His Covenant or His Covenant are the Survivaries or His Covenant or His Covenant are the Survivaries or His Covenant or His Covenant or His Covenant are the Survivaries or His Covenant or His Covenan

ents a to mis where of the close at the says, assumed in the says at the close at t

oodness of the Lord, their Deliverer and Saviour! This was the same Co wo Tables of Blue Sapphire Stone (colour of the Sky) as the foundation			lar system demonstrating the Ten bullet point	s or the sun and the planets of
MANNE OF THE LOUNG ALCO THE COURT OF COORDON PREFECT OF THE COORDON PREFECT OF THE COORDON PREFECT OF THE COORDON PROFESS OF THE WARNER OF THE COORDON PROFESS O	ALL THE COMMANDMENTS WHICH I COMMAND ISRAEL HIS DAY SHALL BRAEL OSSERVE TO DO, THAT STRAEL MAY LIVE AND MULTIPLY AND GO IN AND POSSES THE LAND WHICH THE LORD SWARE LINTO YOUR FATHERS.  51. All the command the thic day shall you observe to be command the thic day shall yo observe to be command the thic day shall yo observe to be command the thic day shall yo observe to be command the thick day shall yo observe to be command the thick day shall yo observe to be command to the command the thick of the command the command to the command that the command the command that the command	A LAND OF WHEAT, BARLEY, FIG TREES, POMEGRANATS, QLIVE OIL AND HONEY: 8.8 <u>Aland of wheat, and barley, and yone, and fig trees, and pomegranates; Jahad of olive, and honey,</u>	WHO LED DRACE THROUGH THAT GREAT AND TREMILE VALIDATIONS WHEREN WERE TERY SERVENTS, SCORPONS, AND DROUGHT, WHERE THERE WAS NO WATER, WHO BROUGHT THE FORTH ATER OUT OF THE ROCK OF FURT: 5.15 WHITE WAS NO WATER, WHO BROUGHT THE ROCK OF FURT: 6.15 WHERE WAS NO WATER, WHO RED WAS NOT WAS NOT WERE THE ROCK OF FURT: 6.15 WHITE WAS NOT WAS NOT WERE 6.15 WHERE WAS NO WATER, WHO RED WAS NOT WAS NOT WAS NOT WATER 6.15 WHO WAS NOT WAS NOT WATER 6.15 WHO WAS NOT WAS NOT WAS NOT WAS 6.15 WHO WAS NOT WAS NOT WAS NOT WAS 6.15 WHO WAS NOT WAS NOT WAS NOT WAS 6.15 WHO WAS NOT WAS NOT WAS NOT WAS 6.15 WHO WAS NOT WAS NOT WAS NOT WAS 6.15 WHO WAS NOT WAS NOT WAS NOT WAS 6.15 WHO WAS NOT WAS NOT WAS NOT WAS 6.15 WHO WAS NOT WAS NOT WAS 6.15 WHO WAS NOT WAS NOT WAS 6.15 WHO WAS 6.15 W	NAME OF THE LORD'S ALLOY THE LORD'S REPORTED FREET CHIPS CONCEIVED FREET CHIPS CONCEIVE FREET CHIPS
THE OF THE PROPER OF THE PROPERTY OF THE PROPE	AND SRAEL SHALL REMEMBER ALL THE WAY WINCH THE LODE ID SRAEL THESE FORTY YEARS IN THE WILDERNESS TO HUMBER STARL AND TO PROVE SRAEL TO KNOW WHAT WAS IN ISRAEL'S HEART WHETHER SRAEL WOULD SEE HIS COMMANDMENTS: 2.7 And thou shalt remember all the way which that LODE In the old led these three forty years in the wifelemess to be made these, and the propose libes. In some winth case to the propose libes in low with case of the propose libes. In some winth case to the heart, when the propose libes in low winth case to the heart with the propose libes. In some winth case the propose libes in the wifelemests, or no.	A LAND WHEREIN ISRAEL SHALL BREAD WITH NO SCARCENES, ISRAEL SHALL LOCK NOT LACK ANYTHING, A LAND WHOSE STONES ARE BRON, AND OUT OF WHOSE LIST ISRAEL SHALL DIG BRASS:  89 A land, wherein thou shall gather and without scarceness, thou shalt not lack any thing in; a land whose interest iron, and out of whose hills thou mayest dig brass.	WHO LOD SRAEL IN THE WILDENESS WITH MANNIA, WHICH STRAEL FATHERS SENTENDED FOR THE STRAIN STR	NA  THE CONTRIBUTION OF THE MARKARIER ALL  THE CONTRIBUTION OF THE
GENESS THE EDWERAND HANDS OF SELECTION OF SE	THE LORD HUMBLED ISSAEL AND SUFFRED SEAL TO THE MORE AND SEAL WITH MANNA WHICH ISSAEL NEW MOT RETHER DISSAELS AND THE SEAL WITH MANNA WHICH ISSAEL SEAL WITH MANNA WHICH SEAL SEAL SEAL SEAL SEAL SEAL SEAL SEAL	WHICH HE HAD GIVEN ISRAEL: 8:10 When thou hast eaten and art	AND ISRAEL SAY IN HIS HEART: MY POWER AND THE MIGHT OF MY HAND HAD GOTTON HER HIS WRAITH: 8:17 And thou say in thine heart, My power and the might of mine hand bath, gotten me this wealth.	GENESS: THE FOWER AND INANES OF THE LOBST TACHES (HUMBLE, LAUSS FROM ALT TO THOUGH AND THE TO SAN OWN VILLESSE (PANASST) THE CORD TAKEN ON OR DET TO SELF OF ALL THE WEALTH HITM SOAN AS SERVICES.
DOOTHOS THE LORDS FOWERSHARES AMOGRAET TO SHARE ETVIES CONTROLLED TO THE THE TO THE TO THE TO THE TO THE TO THE TO THE THE THE THE THE TO THE	ISRAEL RAIMENT WAXED NOT OLD UPON SMAEL, NETHER ISRAEL'S FOOT SWELL S&4 The raiment waved not old upon thee, neither did thy foot swell, these forty years.	BEWARE THAT ISRAEL FORGET NOT THE LORD GOD IN KEEPING HIS COMMANDMENTS, JUDGMENTS AND STATUST HAT I COMMAND STABLE THAT I COMMAND STABLE THAT I COMMAND STABLE THE HOS DAY I BEWARE HER HOW FORE HOS the LORD LING GOD, and his Judgments, and his statutes, which I command there this day:	BUT ISRAEL SHALL REMEMBER THE LOND GOD FOR IT IS THE LORD GOD FOR IT IS THE LORD GOD THAT GIVES BAREL POWER TO GET WEALTH THAT HE MAY ESTABLISH HIS COVERNAMY WINCH HE SWARE UNTO SETS BUT HE WAS AND THAT WE WAS AND THE WAS AND THAT WAS AND THAT WAS AND THE WAS AND THAT WAS AND T	DOTIOS THE LOBIS POWER SHARES AND GHUST TO SHARES AND STATES HAVE TO COMMANDERSTS. DOWNERS AND STATES HAVE TO SHARES AND STATES HAVE TO SHARE TO SHARE THE CONTY CASE. HIS CONTACT FOR THE CONTY CASE. HIS CONTACT FOR THE CONTY CASE AND THE CA
LUN DINED TO HE FAMILY OF GOD THE COOK STATE HER PER STATE OF COOK WHISH OF THE COOK OF TH	ISRAEL SHALL CONSIDER IN HIS HEART THAT AS A MAN CHASTRETH HIS SON SO DOSS THE CORD CHASTRETH BRAEL: 8.5 Thou shall also consider in thine heart, that, as a man fasterenth his can, so the LORD thy God chasteneth thee.	HIS FULL AND HS BUILT GOODLY HOUSES AND DWELL THEREIN: 8:12 Lest when thou hast <u>eaten and</u> art full, and hast <u>built goodly</u>	IT SMALL BE IF BRAEL FORGET THE LORD COO AND WALK AFTER OTHER GODS AND SERVE THEM AND VORSHET PHEM THE MEDIATOR TESTHEIS THAN AND WORSHET PHEM THE MEDIATOR TESTHEIS THAN TESAEL. SHALL SURVEY PERSH:  8:19 And it shall be, if thou do at all forget the LORD WHY GOD, and walk after other gods, and serve them, and worship them. Lettiffs gainst you this day had.  14 shall seedy perith.	LEW, DONED TO HE FAMEY OF GOD: THELODAR STATES AND SHALL SHA
MARKER, MALRIC B. THE MARK OF THE MARK OF THE LOGGL BITS OF HE WANK OF THE COMMANDER TO THE LOD THE ADDRESS OF THE LOD THE ADDRESS OF THE LOD THE ADDRESS AND THE LOD THE ADDRESS AND THE ADDR	THEREFORE SRAEL SHALL KEEP THE COMMANDMENTS OF THE LORD GOOT OF WALK IN HIS WAYS AND TO FARR HIM. 8.5 Therefore thou shalk keep the commandments of the LORD thy God, to, walk in his waxe, and to fear him.	WHEN SRAEL'S HERD AND FLOCK, SILVER AND GOLD AND ALL POSSESSION ARE MULTIPEID: 8:13 And when thy herds and thy. Blocks multiple, and of the thy sed is multipled, and of that thy sed is multipled, and of that the sed is multipled, and all that the sed is multipled, and all that the sed is multipled.	AS THE NATIONS WHICH THE LORD DESTROYED BEFORE SRAEL'S FACE SO SHALL ISRAEL FRESH BECAUSE SISAEL OBSYED NOT THE VOICE OF THE LORD 8:20 AS the nations which the LORD destroyeth before your face, so shall ye perfol, because we would not be, obedient unto the voice of the LORD Your Good.	HALDBOLING OF HE WAN'S OF THE CODE LUTED OF HE WAN'S OF COMMANDMENTS OF HE LODGE THE ADDRESS AND THE LODGE
TO COURT BE MEMBRONGED AND COURT THE COORDER THE COORD	FOR THE LOND GOD BRING ISBAEL INTO A GOOD LAND, A LAIRO OF BROOKS OF WATER, OF FOUNTAINS AND DEPTHS THAT SPRING OUT OF MALETY AND HILLS: 8.7 For the LORD by God bringeth thee into a good land, a land of brooks of water, of fountains and deepths that spring out of walleys and hills:	THEN SRAEL'S HEART BE LIFTD UP AND SRAEL SHALL FORGET TE LORG GOD WINCH BROUGHT SRAEL OUT GOD WINCH BROUGHT SRAEL OUT HOUSE OF BONDAGE: 8.14 Then thine heart be lifted up, and those fignet the LORD Inty God, which brought thee forth out of the land of Egyst, from the house of bondage;		DE LUTROS THE BRHEBT ANCE CONSTRUCTION THE NO CONSTRUCTION THE NO WART AGOOD LAND WITH A ROOM TO WART AGOOD LAND WITH A ROOM TO WART AGOOD LAND WITH A ROOM TO SHARM THE VALLE AGO THE THE THE ROOM THE YELL AND THE THE ROOM THE THE COLL AND THE THE THE COCOMESS OF THE LODS WITH A ROOM THE THE COCOMESS OF THE LODS WITH A ROOM THE THE THE COCOMESS OF THE LODS WITH A ROOM THE THE COCOMESS OF THE LODS WITH A ROOM THE THE COCOMESS OF THE LODS WITH A ROOM THE THE COCOMESS OF THE LODS WITH A ROOM THE THE COCOMESS OF THE LODS WITH A ROOM THE COCOMESS AND STRINGS OF THE TO THE COCOMESS AND STRINGS OF THE TO THE COCOMESS OF THE TO THE COCOMESS AND STRINGS OF THE TO BY THE COCOMESS AND STRINGS OF THE TO THE COC

SUCTESS (SECOUNT) I: THE LODGS FORMER (MIGHET MANK) AND WANTE (MINE WITHOUT MIXTURE AT THE COPE PROJECTION) IN SUCCESS FOR A CONTROLLED AND A

with this difficul of administration and contractions and

of the Wrath of God and be saved by the Power of the Four of the Lord I We thank You Lord Jesus for you					Mediator and the One who atonic for their link i	and they will ever adde on pensence ground that they be delivered from the Power
COUNTY OF SEA	HEAR O ISPAEL: ISRAEL ART TO PASS OVER ADROBAN THIS DAY, TO GO IN TO POISSES NATIONS GREATER AND MIGHTER THAN PASSAEL, CHIES GEAT AND FRACED TO SEARCH.  2.1 Hear, To be a search of the pass over content but for to put to greater and register than thysiell, cities great and ferced up to heaver,	THE LORD TO WASHIN THAT THE LORD WAS ANGER WITH ISRAEL TO HAVE DESTROYED ISRAEL: 9.8 Also in House we provided the LORD to wash, so that the LORD was anney with you to have destroyed 229.	SO THE MEDIATOR TURNED AND CAME DOWN FROM THE MICHAEL, AND THE MICHAEL DEPARTMENT RESEARCH THE PROPERTY OF CONTRACT WERE AN ARTHUR AND AN ARTHUR AND	trial), and at Kibrothhattawah (graves of the longing), ye provoked the LORD to wrath.	YET IGNALL ARE THY PEOPLE AND THENE INNERSTRANCE, WHICH YOU BROUGHT OUT BY THY MINGHTY POWER AND STREETING OUT BY MY SERVICE OUT BANK.  2-20 Yet they are thy people and thine inheritance, which has broughten out by the minisher power and by the minisher power and by the minisher out arm.	GOTIN O PRI MERCHANICA DE MANICA DE
Therefore the results of the results	OF ANAX:  9:2 A people great and sit, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand heliore the children of Anak (recklace, as if strangling)!	OF THE CONDINANT WHICH CONTENSAT THE LODD MADE WITH ISRAEL, THEN THE MEDIATOR ABOUT IN THE MOUNT FORTY DAYS AND MIGHTS, INSTHER DID EAT SIE AN NOR DESIME WAITER:  9.5 When Is was gone up into the mount to receive the tables of stone, were the tables of of the coverant which the LODD made with you, then I abode in the mount for the coverant wall forty.	AND THE MEDIATOR LODGED AND SERVICE, ISSUE HAD SINNED AGAINST. THE LOSD GOOD AND HAD MADE A MOSTER CARE. SEARCH, MAD THENED ASSIGNMENT OUT OF THE WAY WINDOW THE LOSD HAD COMMANICED SEARCH. SEARCH SOURCE, and book had continued against the LOSD year Cod, and had made you a molten call? by the second again capits coded soo for the second against suickles call of the second against suickles against suickles call of the second against suickles call of the second against suickles a	LINEWISE WHEN THE LOID SENT SEARLE FROM EMDESSHARMED, SANING GO UP AND POSSSSS THE LAND WHICH HAVE GIVEN YOU, THEN ISSAIL REBILLID AGAINST THE COMM ANDMENT OF THE LORD GOODNID SEARLE BELEVIEW ON TO GOO WOR MEARSENED TO HIS YOU'LE C22 I Librails when the LOID sent you from Exderbharme, aying, Go up and possess the land which have given you; then we noted examint the you from Exderbharme, aying, Go up and possess the land which have given you; then we noted examint the your from Exderbharme, and possess the land which have given you; then we noted the against the properties of the properties of the properties of the properties of the properties of the properties of the properties of the properties of the properties of the properties of the properties of the properties of properties of properties of properties of properties of properties of properties of properties of properties of properties of properties properti		Camera na reversaria de la composition del la composition del la composition de la composition de la composition del la composition de la composition de la composition de la composition del la composit
.B., 00., 0 w 025	ISRAEL'S FACE: SO SWALL ISRAEL DRIVE THEM OUT, AND DESTROY THEM QUICKLY, AS THE LOBO HAND SAID LINTO ISRAEL: 9:3 Understand therefore this day, that the LOBO thy God in he which gost hove before ther; as a consuming fire he shall destroy; them, and he shall bring them down before thy face; so shall thou define them.cut, and destroy them quick, as the LOBO hash said destroy them quick, as the LOBO hash said destroy them quick, as the LOBO hash said		MANDS AND BRAKE THEM BEFORE YOUR EYES: 9:17 And I took the two tables, and can't them out of my two hands, and brake them before your ever-	ISBAEL HAVE BEEN REBELLIOUS AGAINST THE LORD RIGHT THE DAY THAT THE MECHATICK NAME SOLD THE		CONTRACTOR OF THE CONTRACTOR O
TO THOSE THE THE THE THE THE THE THE THE THE TH	SPEAR NOT ISRAEL IN THINE HEART, AFTER THEAT THE LOOR GOO MAD CAST THEM OUT FROM BEFORE ISRAEL, SAYING, FOR MYRBGHTEOUSNESS THE LORD HAD BEOLOGIF HE IN TO POSSESS THES LANDBURGHT FOR THE WICKEDNESS OF THESE NATIONS THE LORD BOTH DRAYETHEM OUT FROM BEFORE ISRAEL:	AND IT CAME TO PAST AT THE END OF FORT NAYS AND FORTY NAGETY, THAT THE LODE GAVE THE MEDIATOR THAT THE LODE GAVE THE MEDIATOR THE TABLES OF STONE, EVEN THE TABLES OF HIS COVENING. THE TABLES OF HIS COVENING. THE LODE GAVE COVENING THE LODE GAVE COVENING. THE LODE GAVE OF THE LO	NEITHER EAT BEAD, NOR DRINK WATER, BECAUSE OF ALL YOUR SINS WHICH YE SIMNED, IN DOING WICKERLY IN THE SIGHT OF THE LORD, TO PROVOKE HIM TO ANGER: 9:18 And I fell down before the LORD,	THUS THE MEDIATOR FELL DOWN SEFORE THE LORD FORTY DAYS AND NIGHTS AS I FELL DOWN ATTHE REST, BECAUSE HE LORD HAD SAID HE WOULD DESTROY FOLL 9.25 Thus I fall down before the LORD forch flows and forty, siable, as I fell down at the fact, because the LORD had said he would destroy you.		I CONTROLLED CONTROLLE
THE THE MAN OF THE	NOT FOR ISRAEL'S RIGHTICOUNTS, OR THE UPPROPRIES OF ISRAEL'S MIGHT, DOST ISRAEL COT TO POISSESS THEIR LAND. BUT FOR THE WINCENESS OF THESE ANALYSIS THE CORE GOD COILS EARLY THE CORE SWARE UNTO ISRAEL'S FATHERS, ARRANGE WINCE THE CORE SWARE UNTO ISRAEL'S FATHERS, ARRANGE MICHOLOGY. 25 Not for thy rightecournes, or for the upper comprehense of them benef, doct through to suppripriesses of think benef, doct through the control of the contro	AND THE LORD SAND UNTO THE MEDIATION STATE OF YOUR PROPERTY MICH WINCE; FOR YOUR PROPERTY MICH WINCE CONTINUED AND THE MEDIATION OF GREYT HAVE CORRUPTED WHITE WAY WINCH COMMANDED GRAZE; THE WAY WANGE I COMMANDED GRAZE; THEY MANY MADE A MICHTEN MANGE. \$2.12 And the LOOD said unto many Arian, art then down quickly from hearch for they want to the continued of the	FOR THE MEDIATION WAS AFRAID OF THE ARACES AND HOT DESPLEASURE, WINDERSWITH THE LOSE WAS WOOTH ARACHES TRAIN TO COST WAS WOOTH ARACHES TRAIN TO COST WAS WOOTH ARACHES TRAIN THAT THEA ALSO 21% For those strain of the anger and hot displeasure, wherewith the LOSD was worth against you to destray you. But the LOSD hashed and so me at The LOSD was worth against you to destray you.	THE MEDIATOR PRANTO UNITO THE CODE, AND SAIR, O LODGO COO, DESTROY MOST SAIR, O LODGO COO, DESTROY MOST SAIR, AND THINKE HEATHANT, WHICH THOOL HAST REDICABLE THROUGH THE GREATHEST, WHICH THOOL HAST REDICABLE SORTH OUT AN MIGHTY HAND.  9-25 I LIQUIDE HEATHER SORTH SAIR OF LIQUID SAIR SAIR SAIR SAIR SAIR SAIR SAIR SAIR		United actional color of a com- position of the color of
WITH CONTROL OF THE C	UNDERSTAND THEREFROE, THAT TE LOSD GOO GIVE ISBASE NOT THIS GOOD LAND TO POSSESS IT FOR ISBASE INSURTIOUSESS, FOR ISBASE, AND ASTERNANCES POSSESS SO ISBASE POSSESS SO I	FURTHERMORE THE LORD SPAKE UNTO THE MEDIATOR, SAFING, I MAY SEEN THIS PLONE, AND, BENCH, IT IS A STRENCED SELF STREET, IN SELF SELF SELF SELF SELF SELF SELF SELF	AND I PRAYED FOR ALRON ALSO THE SAME TIME: 9:20 And the 1050 year very anexy with Auron to have destroyed him: and I prayed for Auron also the same time.	not unto the stubbonness of this secole, nor to their wickedness, nor to their sin:		The control of the co
	ESTMEMER AND CODET NOT, NOW INSTALL PROVIDED THE LOSE OGO TO WARATH IN THE WILDERNESS: FROM THE ANY THAT IS AND THE LAND OF COPY, UNITH IS SHART CAME UNTO THE JAMOO OF COPY, UNITH IS SHART CAME UNTO THE START, CRAFT SHAT SHAT SHAT SHAT SHAT SHAT SHAT SHA	NATION MIGHTLER AND GREATER THAN ISBAEL: 9:14 Let me alone, that I may destroy them, and blot out their name from, under houses; and I will make of thee	dust and I cast the dust thereof into	BROUGHTEST ISRAEL OUT SAY, BECAUSE THE LORD WAS NOT		The control of the co

DELITEROS (RECOVINE) NOTRE SECONO REGINNING (RECEMPTION) DE ISRAEL HIVENED EN TIME DE THE REST: CREATION

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to control by the companion parameter in the Work of playagement on the Work of playagement of playagement on the Work of playagement of playagement on the Work of playagement of playagemen

God's great love for them in keeping His Law and fulfilling His will. Then the last three progressive verses brings us into the fullness rought into the fullness and knowledge of the Lord's Rest or salvation which is refreshing to the soul in many ways.	of the understanding of His will, firstly that as th	e commandments is placed in the Ark a	o is it to be placed in our hearts by the fea	of the Lord that we also love, next we ar	e all apart of the ministry of servants or service (stewards), and finally thus are we
The discontinuous control of the con	AT THAT THAT THE LOSS CARD UNTO THE MIDDLAND, REVENTION THAT IN THE MIDDLAND, REVENTION TRANSLES OF STORKS. INSECTION TO THE MIDDLAND, AND CARD AND	OF THE COVENANT OF THE LORD, TO STAND BEFORE THE LORD TO MINESTER UNTO HAM AND TO BLESS IN HES MAME, UNTO THES DAY: 10.55 At that time the LORD separated the tribs of lawl to bear the srk of the covenant of the LORD, to stand before the LORD to minister unto	SRAEL'S FATHERS TO LOVE ISRAEL AD HE CHOSE THEIR SEED AFTER THEM, EVEN ISRAEL ABOVE ALL PEOPLE, AS IT IS THIS DAY. 10:15 Only the LORD had a delight in thy	ISBAEL FATHERS WINT DOWN INTO COPY WITH TO PERSONS, AND NOW THE CORD GOD MAD MADE (SBAEL SATE STARS OF HEAVIER FOR MULTITUDE: 10022 Thy fathers were drawn late Exercised with these one and ter- septical and now the LORD thy God hath minds there as the stars of heavier for residitaries.	CONTRIBUTION OF THE PROPERTY O
THE THE PROPERTY OF THE PROPER	AND I WILL WHITE ON THE TABLES THE WOODS THAT WISE ON THE RIGHT TABLESS WHICH THE MIDILATOR BROSE AND THE MIDILATOR BROSE AND THE MIDILATOR BROSE AND THE MIDILATOR BROSE AND THE MIDILATOR AND THE MIDILATOR AND THE MIDILATOR CONTROL THE MIDILATOR CONTROL THE MIDILATOR CONTROL THE MIDILATOR AND THE MI	INHERITANCE ACCORDING TO ALL THAT THE LORD GOD HAD PROMISED HIM: 10:9 Wherefore Levi hath no part nor inheritance with his brether; the	CIRCUMCISE THEREFORE THE FORESSIN OF FOUR HEART AND BE NO MORE STEPRISED 20:16 Circuracine therefore the foreskin of your heart, and ge to mouse stiffnerked.		We will see the second of the
The control of the co	WENT UP INTO THE MOUNT, HAVING THE TWO TABLES IN MINE HAND: 10:3 And I made an ark of shiftim wood, and	UNIO ME AT 19M1 THE ACCO AND THE LORD WOULD NOT DESTROY ERARC: 30:10 And I stayed in the mount, according to the first time, forty days and forty nights, and the LORD hearkered unto me at that time also, and the LORD would not destroy thee.	FOR THE LORD YOUR GOD IS GOO OF GOOD, AND LORD OF LORDS, AND A TERRIER WHICH CREASE AND A TERRIER THAT FOR THE THE THE THAT FOR THE THE THAT FOR THE THE THAT FOR THAT		The control of the co
TREATED TO THE CONTROL OF THE CONTRO	COMMANDMENTS WHICH THE LORD GOD SPAKE UNTO ISSAEL IN THE MOUNT OUT OF THE MIDST OF THE FIRE ON THE DAY OF THE	JOURNEY BEFORE THE PROPEL, THAT THEY MAY GO IN AND POSSESS THE LAND, THAT THEY MAY GO IN AND POSSESS THE LAND, WHICH I SWIRE UNTO THEIR RATHERS. TO GAVENITO ISPAIL.  10:11 And the LODIO said unto me, Adias, take thy journey before the people, that they may go in and possess the land, which I sware unto their fathers to said so you have father than to said so with the proper control of the prop	HE DOTH EXECUTE THE JUDGMENT OF THE FATHERIESS AND WIGOOM, AND LOVES THE STRUCKE IN COUNCIL PROPERTY 1000 AND ANMENT: 10:18 He doth reacted to do or make, bring formly the Judgment of the State-free and delayer, well great the stranger: In giving him food and rainment.		THE PROPERTY OF THE PROPERTY O
The control of the co	AND THE MEDIATOR TURNED AND CAME DOWN FROM THE MOUTH AND PUT THE TABLES IN THE ARK WINCH HE HAD MADE AND THESE THY HE AS THE LODD COMMANDED THE MEDIATOR: 10:5 And I turned myself and came down from the mount, and got the tables in the at which I had made; and there they be, as the LORD commanded me.	IN ALL HIS WAYS AND TO LOVE HIM AND TO SERVE THE LORD GOD WITH ALL THY HEAR AND WITH ALL THY SOUL:  10:12 And now, lirsel, what doth the LORD thy God require of thee, but to	ISRAEL WAS A STRANGER IN THE LAND OF EGIPT: \$0.19 Love we therefore the stranger; for		The common state of the co
A COLUMNO DE LA	AND THE CHILDREN OF ISSAIL TOOK THEIR DOUBLINGTH FIRST BEECHDOOR TO EXCELLENG AND MEDIAND OF THE CHILDREN OF ANALYSIS OF THE CHILDREN OF AND THE CHILDREN OF T	THE LORD AND HIS STATUTES WHICH COMMAND ISRAEL THIS DAY FOR ISRAEL'S GOOD: 10:13 To lease the communiments of	SHALT ISRAEL CLEAVE AND SWEAR BY HIS NAME:		The control of the co
International control	AND HENCE TO GUIDGODANI AND FROM QUIDGODANI TO DOTAMA, I ANADO OF SITES 32.7 From these they journeyed unto Guiggada (crowd, gather, to gush, cating, a cleft); and from Guiggada to Javanda (delsaanfores). 3 lasts of diven of water.	HEAVEN OF HEAVENS IS THE LORD'S, ISRAEL'S GOD, ALSO THE EARTH ALSO, WITH ALL THAT THEREIN IS: ,30:14 Behold, the heaven and the heaven of heavens is the LORD'S thy	THE LORD IS ISRAEL'S PRAISE, THE LORD IS ISRAEL'S COUNT FOR COME FOR ISRAEL THESE GRANT AND TREME! THROCK WHICH FRANK INTO SAVE STEN. 2021 His "Objections and he's high fact that have for for the three most and particle string, which there was no heart than the country of the		CONTRACTOR

DEUTEROS (RECOUNT) 11:THE COVENANT OF THE LAW'S BLESSINGS (MOUNT GERZIN) AND CURSES (MOUNT EBAL)	
Covenant's Blessings or Curses from east to west (of ordan) for the humiliated: vanquisehed (disobedient) and the meek: humble self (obedient) these are the lesso	
Follow the blessings and curses: the lessons or teaching and final judgment for the humiliated: vanquished and humble: meek, rain or no rain: fruit or no fruit, wash	ed by water: sanctified: sins washed away and destroyed or si
the Covenant judgment executes curses and blessings; and they are conditional to israel's obedience or disobedience.	
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Covenant's Blessings or Curses from east to west (of ordan) for the humiliated: vanquisehed (disobedient) and th Collow the blessings and curses: the lessons or teaching and final judgment for the humiliated: vanquished and h the Covenant judgment sexcutes curses and blessings; and they are conditional to insert to bedience or disobedience.	sumble: meek, rain or no rain: fruit or no fruit.					nave. last three progressive verses outline that the Covenant ordains blessings and curses;
When the behaviors are shown to be below the property of the p	THEREFORE ISBAEL SHALL LOVE THE LOND GOO, AND KEEP HIS CHARGE, AND STATUTES, AND UDGGENERY AND 11:1 Therefore thou shall love the LODO by Good and shall be charge, and his statutes, and his judgments, and his commandments, after the commandments, and his judgments and his commandments.	STRONG, AND GO IN AND POSSESS THE INHERITANCE (LAND), WHITHER ISRAEL GO TO POSSESS IT:	ISRAEL'S FIELD FOR ISRAEL'S CATTLE THAT ISRAEL MAYEST EAT AND BE FULL:	KEEP ALL THESE COMMANDMENTS WHICH THE MIDDLATOR COMMAND SEARL TO TO DO THEM. TO LOVE THE LODG GOO, TO WALK MY ALL HES WANS, AND TO CLEAVE UNTO MM: 11.22 For if ye shall dillenately become the command you, to do them, to love the LONG your Good, to auch in billion ways, and to cleave unto him,	UPON MOUNT GREIM AND THE CURSE UPON MOUNT ERA:: 11:29 And it shall come to pass, when the LORD thy God hash brought thee in unto the land whisher thou gove to possess it, that thou shall put the bleveling upon mount Gerblim (cut up, nocky), and the curse upon mount (Ball foo be ball, fare).	TO THE PROPERTY OF THE PROPERT
In the property of the propert	AND EXCHAUSERAGE THIS DAY FOR THE MECHATION SEAR NOT WITH YOUR CHADBEN WHICH HAVE NOT SHOWN, AND WHICH HAVE NOT SECRET THE CHARTESTERMENT OF SECRET THE CHARTESTERMENT OF SECRETARISS, HE MINISTER AND HE STRETCHED DUT ARM. WITH YOUR AND HE STRETCHED AND H	LORD SWARE UNTO YOUR FATHERS TO GIVE THEM AND THEIR SEED ISRAEL, A LAND FLOWING WITH MILK AND HONEY:	TAKE HEED TO YOURSELVES, THAT IS RALE'S WART IR NOT DECEMED, AND ISSAIL TURN ADOES AND EAST AND EAST OTHER COOS, AND WOOGHIP THEM: 11:15 Take here to pursuelve, that your hear he not decided, and of your wards, and serve other god, and worthly them;	THEN WILL THE LORD DRIVE OUT THISSE NATIONS FROM REFORE ISBAEL AND ISBAEL SHALL POSSESS GEALTREANDERS AND MISSIENT THAN ISBAEL:  112.2 Then will be LOBD drive out all their nations from before you, and ye shall possess greater nations and mightier than yourselves.	ARE THEN FOT OVER ON THE OTHERSION (WEST) OF IDEAN WHEET HE SON GOSS DOWN, WE THE LAND OF THE CANADATES, WHOLLOW THE WEST OF INTERPRETATION OF THE CANADATES, WHOLLOW THE WEST OF IT	The control of the co
	AND HIS MERACLES, AND HIS ACTS WHICH HE IN IN THE MEGAT OF GOPT UNTO PHILADOLT, HE MEGAT OF GOPT LINED THE METAL OF T	FOR THE LAND WHITHER IS PACE.  ON IN TO POSSESSET, IS NOT AS THE LAND OF COPY, RICHM WHITHCH IS PACE CAMP. OUT, WHITHCH IS PACE CAMP. SENTE CAMP. SENT	AND THE WANTH OF THE LOOP DE  EMPOLED AGENT FAREL AND IS  SHULT UP THE HEAVEN, THAT THERE SE  NO SHAIN AND THAT HE HAND VIEW  NOT HER FREIT AND LETS ISSAIL  PERSON QUICKLY PROM OF THE COOD  LAND WHICH THE LODGE CHITH  SAFEL!  \$1.11 And then the LODGE SHAIT  Issail  Indied against you, and he shait up  that hazon. That there he so rush. Bet  And the lood self and her facil woll  that the lood self and her facil woll  then be provided yout most 1th so got  any person quickly time of the good  was provided and the facil with  the provided provided in the side of  the symmetry of the side of  the provided provided in the side of  the provided provided in the side of  the side	BE ISBALL'S FROM THE WIND CRIMING AND L'EMANDE FROM THE RIVER CHIPMENTS, LEVEN UNITO THE UTILITIES CONTROL WHICH THE UTILITIES CAN SHALL BE YOUR COAST:  11.25 Every place whereout the solic of your from the wideness and believes and believes and the shall be yours from the wideness and believes the work of the white mountain from its scowly from the river, the river taphrases (trust footh, suching, Suphrases (trust footh, suching,	FOR ISRAEL SHALL PASSOVER LORDAN TO GO IN TO POSSESS THE LAND WHICH THE LORD YOUR GOOG GIVES ISRAEL THE INSECTION OF THE LORD YOUR GOOG HES ISRAEL INSECTION OF LORD WHICH THE LORD INSECTION OF LORD WHICH THE LORD POSSESS THAN DOWNLT THEREIN: 11.12 For ye which pane over Jeroden to go in to possess the lard which the LORD year Goog given you, and ye shall possess it, and devel therein.	Control of the contro
A CONTRACTOR OF THE CONTRACTOR	AND WINATHE CID LINE OF THE ABMY OF EVERY, LINED THE ROBEST, AND TO THE REPOY, LINED THE ROBEST, AND TO THE REPOY, LINED THE ROBEST OF LINE WITH OF HE RED SEAT OF OVERFROW THEM AND ROW THE FEB SEAT OF USER LINED THE WIND THE SAME. 114 A For what he did not the CANODISC SAME THE ABOVE THE CANODISC SAME THE REPOY. HE WIN THE ROBEST OF THE REPOY HE WIN THE REPOY H	GO TO POSSESS IT, IS A LAND OF HILLS AND VALLEYS, AND DRINKS WATER OF THE RAIN OF HEAVEN. 11:11 But the land, whither ye go to powers it, is a land of hills and	HEART AND SOUL, AND BIND THEM FOR A SIGN UPON YOUR HAND, THAT THEY MAY BE AS FRONTLETS BETWEEN YOUR EYES: 11:18 Therefore shall ye lay up these	THESE SHALL NO MAN BE ARE TO STAND SECRET UPON FOR THE LOSS SHALL LAY THE FEAR OF SEARLE AND THE GREAT OF SHALL THE LAND THAT SEARLE LYON MALL THE LAND THAT SEARLE SHALL THAT SHALL	AND ISRAEL SHAEL COSSERVE TO DO ALL THE STATUTES AND JUDGARDINES WHICH ISST REFORE ISRAEL THE STAT 11-22 And by shall observe to do all the stratutes and Judgaronics which set before you this day.	A CONTRACTOR OF THE CONTRACTOR
A DESCRIPTION OF THE PROPERTY	AND WHAT HE DID UNTO ISSAEL BY THE WILDERNESS, UNTIL YOU CAME WITO THIS PLACE.  11:3. And what he did unto you is the wilderness. until yo came into this place;	A INNESTANCE (LAND) WHICH THE LOSING GOO CARES FOR: THE EYES OF THE LOSINGER ALWAYS. UPON IT, FROM BECOMEN GOTHE YEAR: LINTO THE CARD OF THE YEAR: LINTO THE PROPERTY OF THE YEAR OF THE YEAR.	AND SPARL SWALL TEACH TEM YOUR CHILDRIN, DEPARTMENT OF THE WAY.  WHEN SEALT, WHI SHAN HOUSE, AND WHEN SEALT WILL SEY THE WAY.  WHEN SEALT WALL SEY THE WAY.  WHEN SEALT WALL SEY THE WAY.  WHITE SEALT HE SEALT SHAN SEALT SHAN SHAN SHAN SHAN SHAN SHAN SHAN SHAN	BEHED THE MEDIATOR SET BEFORE ISBAEL ABLESSING AND A CURSE: 1125 Behold 1124 before you bit day a blessing and a curse;		THE STATE OF THE S
TO THE PROPERTY OF THE PROPERT	AND WALT HE OF TO CATTAMA, ABBRAM AND FLAME, THE OWN OF BELLERS, HOW THE FARTH OPPING DISK MOUTH AND SWALLOWED LITTHE MY DAY THEM IN THE STATE OF THE OWN OWN OF THE OWN	UNTO MY COMMANDMENTS WHICH I COMMAND SEART THE DAY, TO LOVE THE LORD YOUR GOO AND TO SERVE THE LORD WHY ALL YOUR HART AND WITH 11:13 And it that come to pass, if ye shall heavine differely unto my commandment which I command you this day. In low the LORD your	AND ISPAEL SHALL WRITE THEM UPON THE DOOR POSTS OF THINK HOUSE AND UPON THE CASTS: 1220 And those hast write them upon the foor posts of think house, and upon thy gates:	A BLESSING IF ISBAIL ORDY THE COMMANDMENTS OF THE LODG OOD, WHICH THE MEDIATOR COMMAND ISBAIL THIS DAY.  11.27 A Blessing, if ye doey the commandments of the LODG your Good, which I command you this day:		A CONTRACTOR OF A CONTRACTOR O
DATESON STATES	BUT ISBAEL EYES MANY SEEN ALL THE GREAT ACTS WHICH THE LOSIN GRE- 112 <sup>9</sup> BUT USER YOUR WINDOWS AT THE POST SEED OF THE LOTO WHICH HE GRE- SEEN OF THE LOTO WHICH HE GRE-	THAT THE LORD WILL GIVE ISRAEL.  THE RAIN OF ISRAEL LAND ON HE DUE SEASON, THE RIETA AND THE LATTER RAIN, THAT ISRAEL MAN GATHER HIS RAINST'S CORN, WHIS AND OIL:  11:16 That I juill give you the rain of your load in his day assoon, the Threating and the bitter rain, that thou maynet gether in thy corn, and thy wire, and thine oil.	THAT SEARL DAYS MAY EE MULTIPUED, AND THE DAYS OF ISSARTS CHILDRING, WITHIEL HAD WHOCH THE COST SWARE UNTO THE COST SWARE UNTO THE COST SWARE UNTO THE COST OF MEANING THE COST OF MEANING WITHIN THE COST OF MEAN	NAVE NOT KNOWN: 11:28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this		PARTICIPATO E PARTICIPATO DE PARTICIPATO

to district County's County's

The property of the property o							
NAME OF THE CONCESSION.  THE CONCESSION OF THE C	THESE ARE THE STATUTES AND JUDGMENTS WHICH ISBALL SHALL GREEN'E TO DO IN THE LAND WICH THE CIDE GOOD OF ISBALL'S FATHERS GIVE ISBALL TO POSSESS IT ALL THE DAYS THAT ISBALL LIVE UPON THE EATHE- 12-1. These are the statutes and judgments, which ye shall observe to do in the land,	ISBAEL SHALL NOT DO AFTER ALL THE THINKS THAT ERRALL DO HERE THIS DAY, EVERY MAN WHATSOEVER IS RIGHT IN HIS OWN EYES: 12.5 Ye shall not do after all the hings that we do here this day, every	NOTWITHSTANDING ISRAEL MAY KILL AND EAT FLESH IN ALL ISRAEL'S GATES, WATSOLVER ISRAEL SOUL LUSTS AFTER	EVEN AS THE ROCEUCK AND THE MART IS EATEN, SO ISARE SMALL EAT THEM: THE UNICLEAN AND THE CLEAN SHALL EAT OF THEM ALKE:  12:22 Even as the rosbuck and the hart is eaten, so thou shall eat them: the uniclean and the clean shall eat of them alike.	WHEN THE LORD GOD SHALL CUT OFF THE NATIONS FROM BETWEE FRANK, WINTERS BANK GOST TO POINTS THEM AND 12-20 When the 1000 Hry Gof shall cet, office a risker, bear lated in East, william Dau great to possess them, and thou	CONTRACTOR OF THE CONTRACTOR O	
IN A CONTRACT OF THE STATE OF T	ISBAEL SMALL UTTERLY DESTROY ALL THE PALACES, WINDERS THE MATIONS WHICH ISBAEL SMALL POSSESS SERVICE THERE COST. UNION THE MESS OF MALL POSSESS SERVICE THERE COST. IN COST. I	YOUR GOO GIVES ISRAEL: 12:9 For years not an set come to the rest and to the inheritance, which the LORD your God giveth you.	ISBAIL SHALL NOTEAT THE BLOOD ISBAIL SHALL POINT IF UPON THE EARTH AS WATER: 12-16 Only as that not set the Moods or what good II used the seath as water.	ONLY BE SURE THAT ISEASL EAT NOT THE BLOOD FOR THE BLOOD FOR THE BLOOD EAT THE LIFE WITH THE FLOW.  12-23 Cloy by sure they though and the blood for the blood is the life with the Blood is the blood for the blood for the blood for the blood for the blood is the life.	TAKE HIGH TO INHEALT HAN TERMAL BE MOST SAMED BY FOLLOWING THEM AFTER THAT THEY AE CESTROYED FROM BEFORE SEARLY, AND THAT SEARL ENQUIRE NOT AFTER THIS GOOD, SAYMED, 100W NO THESE SANTINGS SEARLY THEIR GOOD FATIN THESE SANTINGS SEARLY THEIR COOD FATIN THE SEARLY SEARLY THEIR COOD FATIN THE SEARLY SEARLY THE SEARCH SEARLY SEARCH SEARCH SHATE SEARCH SEA	was connected to the control of the	
THE CONTROL OF ANY OF A	AND ISSAEL SHALL OVERTHOW THEIR ALTERS, AND BEATA THER PILLARS, AND BEATA THER PILLARS, AND BEATA THER PILLARS AND ISSAEL SHALL SHAL	LOND GOO GIVES ISRAEL TO INHERT, AND WINEN HE GIVES ISRAEL REST FROM ALL YOUR ENEMIS ROUND ADDIT, SO THAT ISRAEL OWNEL SAFELY. 2:200 But when you no over Jerden, and dued in the land which the LORD YOUR GOO sheeth you to inherit, and when he shirth your rest from a 2001 mention round shoot, so that you describe its safety.	WOMS WICH ISBALL YOWEST, NOR ISBALL'S RECOVAL OF FERINMS, OR HEAVE OF FERINMS OF THINE HAND: 12:17. Those masses tool set within thy-rades the title of thy core, or of thy wiles, or of thy oil, or the firstings of thy bards or of thy files, nor any of thy vows which those vowers, nor thy freewill offerings, or heave offering of this hand:	ISRAEL SHALL NOT EAT (T; ISRAEL SHALL NOT EAT (T; ISRAEL SHALL POUR IT LIPON THE EARTH AS WATER:  12:-24 Those with not eat it thou thall sour it soon the earth as water.	SEARCH SWALL NOT DO SO UNITO THE LORD GOD. TOR EVERY ACCOMMENTOR TO THE GOD. TOR EVERY ACCOMMENTOR TO THE GOD	CHARLES DETERMINED AND AND AND AND AND AND AND AND AND AN	
CONTROL LANGE CONTROL LA	ISBAEL SHALL NOT DO SO UNITO THE LORD YOUR GOD:  12-4 Ye shall not do so unde the LOED your Sold.	WHICH THE LORD GOD SHALL CHOOSE TO CALLE HE NAME WHILL THERE, THITDER SHALL ISRAEL BRING ALL THAT COMMAND ISRAEL STRUCK SHALL	BUT SHART MUST EAT THEM BETORE THE LORD GOD SHALL CHOOSE, SHALL CHOOSE, SHALL CHOOSE, SHALL CHOOSE, SHALL CHOOSE, SHALL CHOOSE, SHALL SHOOSE, SHALL	SRAEL SHALL NOT EAT IT: THAT IT MAY FO WELL WITH ISBAEL, AND WITH ISBAEL, OBLIDGER AFTER SHALL WHEN ISBAEL SHALL BE AND ISBAEL SHALL BE AND ISBAEL WHEN ISBAEL SHALL BE AND IS	WHAT THING SOLVER I COMMAND BRAIL, RESERVE TO DO IT SEMALS SHALL NOT ADO THERETO, NORI DIMINISHE FROM: 12-32 What thing sonver I command you, observe to Set Those shall not add thereto, nor diminish from It.	What do the market was a common to the market wa	
CONTRACTOR OF THE CONTRACTOR O	PUT HIS NAME THERE, EVEN UNTO HIS HABITATION SHALL YE SEEK, AND THTHER	AND ISACL SHALL SHOCK EFFEE THE LORG DOES BREAK JAMO WES SON, DAUGHTES, MENESZIWANTS AND MANDSERWANTS AND THE LEVEL'S WITHIN BRALL'S CATES FORASHUCH AS LEVEL AND PARET MOE HENESZIWANT SHORE SHALL: 1212 And ye within periodice before better belook by and your designed, and your mentagened, and the Levelst ents with whyou.	TAXX HEED UNTO YOURSELF THAT SRAEL FORSARE NOT THE LIMIT AS LONG AS GRAEL LIMS UPON THE EARTH: 12.19 Take head to bryaff that the forsake not the Levite as long as thou livest upon the earth.	ONLY ISRAEL HOLY DRINGS WHICH ISRAEL HAS AND ISRAEL VOWS, ISRAEL HAS AND ISRAEL VOWS, ISRAEL WHICH THE LONG SHALL ORDINGS: 12-30: Only the boly bline which those has, and the houses, and the bolse with the house had been seen and the place which the LORD shall choose:		TO THE WALL OF THE CONTROL OF THE CO	
TO THE	AND THETHER SHALL STAND, INSIGHT SUBMIT OFFERING AND SAFEPECE, AND THISE AND BACKPECE, AND THISE AND BACKPECE, AND THESE AND BACKPEC STREAMS OF STREAMS IN AND, CREAK IN YOUR AND OFFERING. OF STREAMS IN ADDITIONAL SHALL SHEED AND ORDARD STREAMS AND THE SAFE SHALL SHEED AND STREAMS AND THE SAFE SHALL	THY BURNT OFFERING IN EVERY PLACE THAT ISRAEL SEES: 12-13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:	WHEN THE LORD ISRAEL'S GOO SHALL  BELLARIC SHALE'S GOODER AS HE MAS  PROMOMED SHALE AND SHAME SHALE  SAY, WHILL EAT FELSE; GRAEL MAY EAT  FELSE, WHAT SOUTH PORTS SOUL LISTS  AFTER:  12:20 When the Lord SHALE SHALE SHALE SHALE  HOW and Thou SHALE I, will sell selled, because thy soul fought to set first; thou  meyest all first; and shall  meyes the Shallower thy soul  balleth after.	AND ISRAIL SHALL OFFER HIS  BURNT OFFERINGS, THE FLISH  AND BEDOD UPON THE ATLAR OF  THE LORD GOD, AND THE RODO  OF THY SACRIFICES SHALL BE  POURED OUT 100N THE ATLAR  OF THE LORD GOD AND GRAFL  SHALL BAT THE FLISH.  A12.27 And those what offer thy  burnt offerings, the flish and the  Miscel, upon the altar of the LORD  thy Gall, and the Blood of thy  sacrifices shall be poured set.		A COMMENT OF THE COME	
TO THE CASE COMMODISTICS OF THE CASE COMMODISTICS OF THE CASE CASE CASE CASE CASE CASE CASE CAS	AND THERE SEARL SHALL EAT REFORE THE LONG COO, AND GRALL SHALL REDUCT BY ALL AND USE HOUSENING SHALL RESURCE BY ALL AND USE HOUSENING SHALL RESURCE SHALL RE	HIS BURNT OFFERINGS, AND THERE ISRAEL SHALL DO ALL THAT I COMMAND ISRAEL:  12:14 But in the place which the LORD shall choose in one of try tribes, there thou shall offer thy	IF THE PLACE WHICH THE LORD STRAIL'S GOOD MACH SHOULD TO PLY HIS MANNE THESE SET TOO FAR FROM SEARLY, THEN SEARLY SHOULD SHARE SHOW SHOW THE SEARLY SHOW SHARE SHA	WORDS WHICH THE MEDIATOR COMMAND ISBAEL, THAT IT MAY GO WELL WITH ISBAEL, AND WITH MIS CHILDREN AFTER MM FORTEX MINNER ISBAEL SHALL DO THAT WHICH IS GOOD AND RESET MY THE CORD COIL 12-28. Observe and hear all these words which I command thee, that it maps must find thee, and with the control of the cord Coil Coil Coil Coil Coil Coil Coil Coil		The comment of the co	

#### DEUTEROS (RECOUNT) 13:THE WORDS OF STONE, SWORD AND FIERY JUDGMENT!

EXECUTED SECOUNT 13-THE WOODS OF STONE, SWOODS ADD TEXT PLOCACEST IT.

The application of the pulling and the two reads of commendents against these who breach the <u>States</u> of the Person and Presence of God accribing big Gibry to another is given in this Chapter, A judgment in a matter is a decision or a verient of the second of the pulling of the Person and Presence of God accribing big Gibry to another is given in this Chapter, A judgment is a certain of the case it is taked, as a prince he raise, as don't be not exceed another the pulling of the pullin

identify those who are worshippers of the True God and those people that have ma	iny other gods.	,		
MAME OF THE CORD ELSCOILS GOOD VESTERS (CORD ELSCHIES TO A ROOMER) AND CORD ELSCHIES TO A ROOMER SOLD OF THE CORD ELSCHIES TO A ROOMER TO	IS THESE ARISE AMONG ISRAEL A PROPHET, OR A DIEAMER OF DEEANE, AND GUYS ISRAEL AS MOOR A WONDER: 13: If there arise among you prophet, or a dreamer of dreams, and given there a sign or a wonder.	NEITHER SHALT ISRAEL CONCEAL HIM: 13:8 Thou shalt not consent unto him,	SRALL SMITE THE INHABITANTS OF THAT CITY WITH THE EDGL OF THE SWORD, DESTROYING IT UTTENLY, AND ALL THAT IS THEREBY, AND THE CATTE THEREBY, WITH THE EDGL OF THE SWORD: THE EDGL OF THE SWORD: THE INHABITANT OF THE EDGL OF THE INHABITANT OF THE EDGL OF THE SWORD: THE INHABITANT OF THE EDGL OF THE INHABITANT OF TH	HAME OF THE CORD. IACLOUS GOOD VERTER COLOSSIERS, A PROPERT AND COLOSSIERS, A ROY STORY AND COLOSSIERS, A ROY COLOSS
THE COMMAND THE ASSETS WOOD ON THE COMMAND THE ASSETS WE ASSET WHITE ASSETS WE ASSET WE COMMAND THE ASSETS WE ASSET WE ASSET WHITE ASSET WE ASSET WHITE ASSET WE ASSET WE ASSET WE ASSET WHITE ASSET WE A	AND THE SIGN OR THE WONDER COME TO PASS WHEREOF HE SPAKE UNTO ISSAEL, SANTHOL ET US GO AFTER OTHER GODS, WHICH US SHALL HAVE AND THE STATE OF T	BUT ISRAEL SHALL SURELY KILL HIM, ISRAEL HAND SHALL BE FIRST UPON HIM TO PUT HIM TO DEATH, AND AFTERWARDS THE HAND OF ALL THE PEOPLEY ALL THE PEOPLEY HIM TO GET THE THE THE THE THE THE THE THE THE T	of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap	POWER COMPANIES OF SEEN 400 MONTH COMPANIES OF SEEN 51 MONTH COMPANIES OF S
OR NESS THE GREEN SHARED ANGER IN  CHARLES AND CHARLES ANGER IN  CHARLES AND CHARLES ANGER IN  HIS SEASON CHARLES ANGER IN  HIS SEAS	ISBAEL SHALL NOT HEAREN UNTO THE WORDS OF THAT PROPHET, OR SHOW WITH ALL HIS SOUL.  AND WITH ALL HIS SOUL.  AND WITH ALL HIS SOUL.  AND WITH ALL HIS SOUL.  THAT PROPHET AND PROPHET OF THE WORDS.  OF THE JOBS DEED, God SECOND You. Is blook whether his pole has LIDB your food, and whether his pole has LIDB pole and pole has the pole of the JOBS pole of the JOBS pole of the JOBS Pole of The JOBS POLE OF THE PROPHET OF THE PROPHET OF THE JOBS POLE	AND SRAEL SHALLSTONE MIN WITH STONES, THAT HE DE, SEALEMS E HAD SOUGHT TO THE UST SRAEL AWAY FROM THE LODG GOO WHICH REQUEST ISSAEL AWAY FROM THE LODG GOO WHICH REQUEST ISSAEL OUT OF THE LAND OF ECTIF, FROM THE HOUSE OF BONDAGE:  13:10 And thou shall stone him with stones, that he die because he hath sought to thrust these away from the LODG HUT GOO. Mich, brought thee out of the land of Egypt, from the Whouse of bondsque.	AND THER SHALL CLEAVE NOQUITT OF THE CURSO THERE SHALL CLEAVE NOQUITT OF THE CURSO THE CHEST OF THE HEAD. THAT THE LORD MAY TURK FROM THE FRECKISS OF HEAD. SAMER, AND SHOW ISRAEL BEY, AND HAVE COMPASSION UPON ISRAEL AS MEDICAL SHAPE. AND HEAD THE SHALL AS HE SWOODN UNTO ISRAEL'S STATIEST. SHALL SHAPE WITH A SHAPE SHA	GRIESES THE CORDS FREEG ANGRE IN SOME LOCATION CONTRICTOR ANGRE IN SOME LOCATION CONTRICTOR ANGRE IN SERVICE OF CONTRICTOR ANGRE IN SERVICE SERVI
CORROR MARKE THE VOICE OF THE V	AND ISRAEL SHALL WALK AFTER THE LORD GOD, AND FEAR HIM, AND KEEP HIS COMMANDMENTS, AND DEEP HIS VOICE, AND ISRAEL SHALL SEVEN HIM, AND CLEAVE UNTO MIM. 13-14 YEAR HIM, AND CLEAVE UNTO MIM. 13-14 YEAR HIM, AND CLEAVE AND SHALL SHALL SHALL SHALL SHALL SHALL SHALL SHALL SHALL SHALL SHALL SHALL SHALL AND SHALL SHALL SHALL SHALL SHALL SHALL SHALL AND SHALL SHALL SHALL SHALL SHALL SHALL SHALL SHALL AND SHALL SHALL SHALL SHALL SHALL SHALL SHALL AND SHALL SHALL SHALL SHALL SHALL SHALL SHALL SHALL AND SHALL SHALL SHALL SHALL SHALL SHALL SHALL SHALL AND SHALL AND SHALL SHAL	AND ALL ISRAEL SHALL HEAR, AND FEAR AND SHALL DO NO MORE ANY SUCH WICKENISS AT RIS IS AMOUNT STREET. 23:11 And all Israel shall hear, and face, and shall done more any such wickedness as this is among you.	WHEN BRAEL SHAL HEARKEN TO THE VOICE OF THE LORD GOD, TO KEEP ALL HES COMMANDMENTS WHEN THE MEDIATOR COMMAND BRAEL THE MEDIATOR COMMAND BRAEL THE MEDIATOR COMMAND BRAEL THE LORD THE LORD GOD HE LORD	LODGED SEABURE THE VOICE OF THE LODGED OUT OF THE MOST OF THE LODGED OUT
THEN THE LAND OF THE LOBD THE SEARCH.  THE RECITED THE LOBB THEN THE OWNER TO THE THE OWNER THE	ISRAEL TO WALK IN. 50 SHALL ISRAEL PUT THE EVIL WAY FROM THE MIDST OF ISRAEL: 13:5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land	IF ISRAEL SHALL HEAR SAY IN ONE OF ISRAEL'S CITIES, WHICH THE LORG GOOD HAD GOVEN ISRAEL TO LORG LORG HAD SHAPE 13:12 If thou shall hear ray in one of thy Cities, which the LORD thy God hath given thee to dwell there, sayling,		THE WAY OF THE CORD THAN SOME A CONTRACTOR OF THE CORD THAN SOME CORD WAY AREA WAY OF THE CORD AND THAN CORD WAY AREA WAY OF THE CORD AND THAN CORD WAY AREA OF THE CORD AND THAN SOME CORD WAY AND THE CORD AND THAN SOME CORD THAN SOME CORD AND THAN SOME SHALL SOME OF THE WAY WAY THEN THE CORD AND THE CORD AND THAN SOME SHALL SOME OF THE CORD AND THE CORD AND THE SHALL SOME OF THE CORD AND THE CORD AND THE SHALL SOME OF THE CORD AND THE CORD AND THE SHALL SOME OF THE CORD AND THE CORD AND THE SHALL SOME OF THE CORD AND THE CORD AND THE SHALL SOME OF THE CORD AND THE CORD AND THE SHALL SOME OF THE CORD AND THE CORD AND THE SHALL SOME OF THE CORD AND THE CORD AND THE CORD AND THE SHALL SOME OF THE CORD AND THE CORD AND THE CORD AND THE SHALL SHALL SH
MANURE O'TEI CHICATE O'BRILLA MANCETO CONTRALAMENTE ACHO CHICATE HE A BRILLAN ACHO CHAUGHTE OH ANNE CHA PREMA DEL TENER ACH OH ANNE CHAUGHTE ON THE ROLE OF THE CHAUGHTE OF THE PROPER OF THE CHAUGHTE THE PROPER OF THE PROPER OF THE CHAUGHTE THE PROPER OF THE PROPERTY OF THE PROPER OF THE PROPERTY OF THE PROPER	IF SHARL'S BROTHER, THE SONG OF HIS MOTHER, OR HIS SON, OR HIS DOUGHTER, OR THE WHE OF HIS BOSOM, OR HIS DOUGHTER, OR THE WHE OF HIS BOSOM, OR HIS FREEND, WHICH IS SHARL'S WORN SOUL, ENTIRE SHARL SCREETLY, SAYING, IET US GO AND SHAVE OTHER GOOD, WHICH IS SHALL HAS NOT ENCOUNT, BOX SHARL'S SATHERS, THE SHARL SHAP HIS SHARL SHAP HIS SHA	CERTAIN MEN, THE CHILDREN OF BELLAL, ARE DOIN OUT FROM AMONG URAEL, AND HAVE WITHDRAWN THE INHABITANTS OF THEIR CITY, SAYING, LET US GO AND SERVE OTHER GODS, WHICH ISRAEL HAVE NOT INCOUNT.  13-13 Certain men, the children of Bellal, are gene out from among you, and have withdrawn the inhabitants of their city, saying, let us go and serve other gods, which ye have not known;		NAMES IN CONTRIBUTE OF THE CON
COUNTRY THE LABBLING TO BUILT DOING THE LABBLING TO BUT CHIEF HOW THE LABBLING THE LABBLING TO WHICH LABBLING THE LABBLING TO WHO CHIEF HOW THE LABBLING THE LABB	MAMELY OF THE GODS OF THE PEOPLE WHICH ARE ROUND ABOUT SBALL, MIGH, FROM JONE END OF THE EARTH VEN JUTCH THE OTHER END OTHER EARTH VEN JUTCH THE OTHER END OTHER EARTH VEN JUTCH THE OTHER END OTHER EARTH AND THE OTHER END OTHER EARTH VEN JUTCH THE OTHER END OTHER EN	THEN SHALL ISRAEL ENQUIRE, AND MARE SEARCH AND ASC DILIGENTLY, AND BEHOLD IF IT BE TRUTH AND THING CERTAIN, THAT SUCH ADOMINATION IS WROUGHT AMONG ISRAEL:  33:14 Then shall thou gnoging, and make search, and, ask diligently, and, behold, if it glar both, and the biling, certain, that such abomination is, wrought among you;		THE ADMINISTRATION OF THE PRECENT OF

IDOLATERS

OF THE LORD GOD.

NAME OF THE LORD, PEOPLE CALLED BY

THE REPORT IN THE PROPERTY IN THE PROPERTY OF THE CORN (DELF ASSTRUCT, TETRANIC) GOD :

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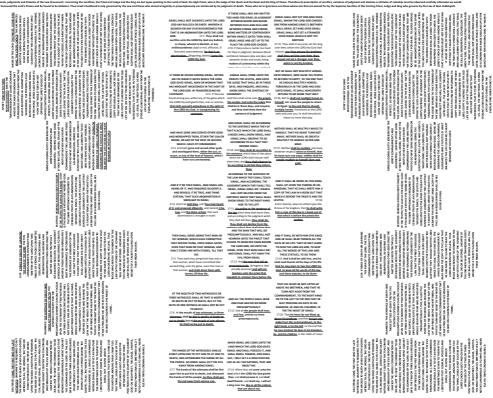
"Specify, the de all Diet Lord, the Timusment or Siry (the Intey Fines) which is share the same design of God? However, the property of the Lord of Long God. The new the siry or the Property of the Lord of Long God. The new the property of the Lord of Long God. The new the siry or the Long God. The new the siry of the Long God. The new the long God. The long God. The new the long God. The long God. The long God. The l

that sitteth upon the circle of the earth, and th	e inhabitants thereof are as grasshopp	ers; that stretcheth out the heavens as a c		to dwell in: For all the Earth and the Universe an	
ERAEL ARE THE CHEDREN F THE LORD GOD, ISBARE SHALL NOT CUT YOURSELYES, NOR MAKE ANY BALDNESS BETWEEN YOUR CYTS FOR THE DEAD:  14:1 Ye are the children of the LORD your God: we shall not cut yourselves, nor make any baldeness between your years for the	THE HOOF, YET CHEWS NOT THE CUD, IT IS UNCLEARAUNTO ISRAEL: BRAEL SHALL NOT EAT THERE FESH, NOR TOUCH THEIR DEAD CARCASE: 14/8. And the swins, because it divides to the howesth not.	AND THE CUCKOW, AND THE HAWK AFTER HIS KIND: 14:15 And the owl, and the night hawk.	INCREASE OF ISRAEL'S SEED, THAT THE FIELD BRINGS FORTH YEAR BY YEAR: 14:22 Thou shalt truly tithe all the	AND THE LEVITE (BECAUSE RE IMAS NO PART NOR BRITERY ANCE WITH SEARCH AND THE STRANGE, AND THE AND THE STRANGE, AND THE AND THE STRANGE, AND THE AND TH	THE WAY OF A WE CONTROLLED BY A WEST OFFI WAY OF A WEST OFFI WAY OF A WEST OFFI WAY OF A WEST OFFI WAS A
FOR ISRAELARE A HOLY PEOPLE UNTO THE LORIS GOOD, AND ITHE LORISONG CHOICEN STREET OF REA PEOPLE UNTO HORSELF, AND A PEOPLE WAS UNTO HORSELF, AND A PEOPLE WAS UNTO HORSELF, AND A PEOPLE WAS UNTO HE ARTHUR. AND HE ARTHUR HE ARTH		THE LITTLE OWL, AND THE GREAT OWL, AND THE SWAN:	AND ISBATL SHALL RAT SETORE THE LOURGE CONTROL OF SHALL SHALL CHOICE TO PLACE WHICH HE SHALL CHOICE TO PLACE HE SHAME THERE, THE TITTE OF SHALL'S WING OF SHALL'S WING. OF SHALL'S WING, AND OF SHALL'S WING, SHALL SHA		when the loop stooks also also also also also also also als
THING:	EAT IT IS UNCLEAN UNTO ISRAEL:	AND THE PELICAN, AND THE GIER EAGLE AND THE CORMORANT: 16:17 And the pelican, and the gier segle, and the connecrant.	AND IF THE WAY BE TOO LONG FOR EMAIL, SO THAT SMALL ARE NOT ABLE TO CAMBET, OR HE THE PLACE SE TOO SMALL THAN THE LONG TO SMALL THAN THE LONG TOO SMALL CHOOSE TO SET HIS SMALL WHICH THE LONG COD SMALL CHOOSE DEATH.  BE ASSED DEATH:  BY AND THE LONG COD MAD EXCEPT THE LONG COD MAD EXCEPT THE LONG COD MAD EXCEPT THE LONG THE LO		MESS. THE LAND HIS COLUTIVARIO, SAN MINISTER, THE COLUTIVARIO, SAN HIS COLUMB AND THE COLUMB AND THE HIS COLUMB AND THE COLUMB AND THE AND THE COLUMB AND THE COLUMB AND THE COLUMB AND THE COLUMB AND THE COLUMB AND THE COLUMB AND THE AND THE HIS COLUMB AND THE COLUMB AND THE COLUMB AND THE HIS COLUMB AND THE COLUMB AND THE COLUMB AND THE HIS COLUMB AND THE COLUMB AND THE COLUMB AND THE HIS COLUMB AND THE COLUMB AND THE COLUMB AND THE COLUMB AND THE HIS COLUMB AND THE COLUMB AND THE COLUMB AND THE COLUMB AND THE HIS COLUMB AND THE COLUMB AND THE COLUMB AND THE COLUMB AND THE HIS COLUMB AND THE COLUMB A
	OF ALL CLEAN BIRDS, ISRAEL SHALL	AND THE BAT:	THEN SHALL ISSAEL TURN IT INTO MONEY, AND BIND UP THE MONEY IN YOUR HANDONG SHALL GO UNTO THE PACE WHICH THE LOSS GOD SHALL LOSS These shall thou turn I into money, and blaid up the money in this band, and shall go unto the piace which the LOSD thy God shall choose:		The S. R. Koudandowerdow, or on the second of the second o
THE PYGARG, AND THE WILD OX, AND THE	AND THE OSSIFRAGE, AND THE	NOT BE EATEN:	AND DEARL DIAGR SEXTOW THAT MOMENT FOR WHAT DEVELOP BEAR SOLD WITH A STREET, FOR DOXES, OR FOR SHEEP, OR FOR WHAT DEVELOP BEAR DE SHEEP, OR FOR WHAT SHOULD DEARL OF FOR SHEEP BEAR SHEEP, OR FOR WHAT SHOULD BEAR SHEEP BEA		THE WINNER GROOT COUNTY OF THE STATE OF THE
	THE VULTURE AFTER HIS KIND:	EAT:	AND THE LEVITE THAT IS WITHIN URBALL'S CANTES, SIRALE SMALL HOT FORMAX PIAN, FOR HAM SO PART NOR PRIRETANCE WITH ISBALL. SALE? And the Levite that is withen they patter these shall not formate him: for the hath no part nor inhesitance with thes.		WARRIES MANRIEDO MADOIGT DE NEW TON CONTROLLA DE LA SERVICION
NEVERTHRIES THESE ISSAEL SHALL NOT EAT OF THEM THAT CHEW THE COD, OR O'T HEM THAT ORNOOTH DE COOK SHOOP, AT HE AND ONLY THAT ORNOOTH DE COOK SHOOP, AT HE AND ONLY THE COOK SHOOP THE COOK SHOOP THE SHOOP, THESE THE FACE OF THE SHOOP, THESE THE THAT ALL CHEM CHEM CHEM CHEM CHEM CHEM CHEM CHEM	AND EVERY RAVEN AFTER HIS SIND: 14:16 And every rawn after his kind,	IT UNTO THE STRANGER THAT IS IN OR ISRAEL'S GATE, THAT HE MAY EAT IT, OR ISRAEL MY SELL IT UNTO AN ALBEN FOR ISRAEL AND AN HOLY PROPEL UNTO THE A KIND OF OTHER'S MERK.  100 GOOD, ISRAEL SHALL NOT SEETH A KIND ON THE OTHER'S MERK.  14:21 "Ye shall not eat of any thing that dieth of listelf frou shall they is unto the	LAY IT UP WITHIN ISRAEL'S GATES:		The state of the s
	THE MARK, AND THE EMBEL WHICH DISSESS AND THE CONTROL OF THE CONTR	BORAL ASE THE CHOCKES FOR 12 CHOCKES AND THE SERVICE SECURITY STORES AND THE SERVICE SECURITY STORES AND THE SERVICE SECURITY STORES AND THE SERVICE SECURITY SECURIT	AND THE STATES AND TH	AND THE SEASON STATE COLORED THE LOCAL STATE COLORED THE SEASON STATE	Mode of a time concentration for concentration and concentration a

MANI OT THE LOPE DISEASEMENT CONCENTED AND THE STREET PROPERTY OF THE STREET THE STREET	AT THE END OF EVERY SEVEN YEARS ISRAEL SHALL MARKE A RELEASE. 15:1 At the end of severy seven years thought make a registed left set, remission for debt) or suspension (of Talbor) release.).	BUT ISRAEL SHALL OPEN HIS HAND WIDG UNTO HIM, AND SHALL SUREV UEND HIM SUPPICION TOR HIS NEED, IN THAT WHICH HE WANTS: him shad wide unto him. Advants: him wide unto him. advants geen then hand him sufficient for his need, in that which he wanteth.	AND ISRAEL SHALL REMISSION THAT ISRAEL WAS A BONOMAN IN THE LAND OF GOVERN AND THE LORD GOD RECEIVED ISRAEL THEREFORE COMMAND ISRAEL THEST THIS IS TO DAY. SLIST AND OTHER OF THE PROPERTY AND THE COMMAND ISRAEL THE THE LORD OF THE LAND	ISRAEL SHALL EAT IT WITHIN ISRAEL'S CATES: THE UNCLEAN AND THE CLEAN PRESONS SHALL EAT IT AUKE, AS THE ROSEBUCK AND THE HART: 15-22 Thou shalt eaft width thy gates: the undeen and the clean person shall eat it alike, as the roebuck, and as the hart.	MANALOT THE LODD THE SYNDERS OF (COUNTRY) THAN CHARLOW CHE. HE ACCOUNTED SHORT
THE THE CONSTITUTION AND AND AND AND AND AND AND AND AND AN	AND THIS IS THE MANNER OF THE RELEASE. EVERY CREDITOR THAT LENDS OUGHT HUND IN NISBGOUS BAUL RELEASE. THE SHALL NOT EACH IT OF HIS NISGGOUD, OR OF HIS ENGINER, BECAUSE IT IS CALLED THE LOND'S AND THE SHALL THE CARD THE LOND'S EVERY CREDITOR THE decide to give hund to like neighbour shall release it, he shall not exact it, of his neighbour, or of his brother because it is called the LORD'S release.	POOR BROTHER, AND ISRAEL GIVES HIM NOUGHT, AND HE CRIES UNTO THE LORD AGAINST ISRAEL, AND IT BE SIN UNTO ISRAEL: 15:9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be	AND IT SMALL BE, IF HE SAY UNTO SRAEL, I WILL NOT GO AWAY FROM ISRAEL, BECAUSE HE LOYES GRAEL AND AND SRAEL'S HOUSE, BECAUSE HE IS WILL WITH BRAEL. Is will not go away from thee, because he loveth thee and thine house, because he is well with thee;	POUR IT UPON THE GROUND AS WATER: 15:23 Only thou shalt not eat the	STREET, THE LODGE SETEMAN BILLY THE LODGE SETEMAN BILLY THE LANGEST SETEMAN BILLY THE LODGE SETEMAN BILLY BILLY THE LODGE SETEMAN BILLY BILY BI
THE CORP. BEING ALM AND THE CORP. BEING AND THE CORP. BEING ALM AND THE CORP. BEING AND THE CORP. BEING ALM AND THE CORP. BEING AND THE CORP. BEING ALM AND THE CORP. BEING ALM AND THE CORP. B	OF A FOREIGNER ISRAEL MAY EXACT IT AGAIN: BUT THAT WHICH IS THERE WITH SHAET'S REPORTER GRAEL'S HAND SHAEL 153.07 a foreigner thou mysets exact it, again; but that which it; sibles with thy brother thine hand shall release.	ISRAEL SHALL GIVE HIM AND THINE HARAT SHALL NOT BE GRIFFLY WHEN ISRAEL GIVE UNTO HIM: BECAUSE THAT FOR THIS THING THE LOAD GOO SHALL RESS ISRAEL IN ALL THAT ISRAEL PUT HIS HAND.  15-10 Thou hills surely give him, and thine heart thail not be grieved when thou gives unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand in all that thou puttest thine hand.	THEN ISRAE SHALL TAKE AN AUL AND THRUST IT THROUGH HIS EAR UNTO THE DOOR, AND HE HALL BE THY SERVAN'T FOREVER, AND ALSO UNTO SHALL'S MADDESENANT SHALL SO HALL SO HAVE AND ALL SHALL SO HAVE AND ALL SHALL SO HAVE AND ALL SHALL SHA		GENERAL THE CODY, SELECTION, CANNAY OF SELECTION CONTRICTORS OF SELECTI
ADDITION OF THE LOSS OF THE LO	SAVE WHEN THERE SHALL BE NO POOR AMONG ISRAEL; FOR THE LORD SHALL GREATY BLESS BRAZEL IN THE LAND WHILE THE LORD GO ONE'S BRAZE FOR AN INSERTIANCE TO POSSESS IT:  15-5 Save share there shall be no poor about the land which the LORD by God giveth thee for an inheritance to possess it:	FOR THE POOR SHALL NEVER CEASE OUT OF THE LAND: THEREFORE I COMMAND ISSAEL, SAYING, RISHEL SHALL OPEN THINE HAND WIDE UNTO HIS ROTHER, TO THE POOR, AND TO THE NEEDY, IN ISSAEL'S LAND: 15.11 For the poor shall never cease out of the land therefore I command thee, saying, Thou shall open thine. hand wide unto the other tho they not by poor, and to thy needy, in thy land.	IT SHALL NOT SEEM HARD UNTO SIGNAL WHEN ISRAEL SEND HIM AWAY FREE FROM HIM, FOR HE HAS BEEN WOOTHN A DOUBLE HIRD DEFENDED HIS STRENG SHALL SHE SHARL DISC. STRENG SHALL SHALL DISC. SHALL		TOTOTION THE CORPORATION AND AND AND AND AND AND AND AND AND AN
CONTROLLED	ONLY IF ISRAEL CAREFULLY HEARREN UNTO THE VOICE OF THE LORG GOOD, TO GREATER OF THE LORG GOOD, TO GREATER OF THE COMMON THE LORG GOOD TO GREATER OF THE COMMON THE LORG GOOD THE COMMON THE LORG GOOD THE COMMON THE LORG GO	MAN OR WOMAN BE SOLD UNTO ISRAEL, AND SERVE ISRAEL SIX YEARS; THEN IN THE SEVENTH YEAR ISRAEL SHALL LET HIM GO FREE FROM HIM: 15:12 And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years;	ALL THE FRISTLINGS OF MALES THAT COME OF ISBACE'S FOCK SHARE SHALL SANCHEF VINTO THE LORD GOD: SHARE SHALL DO NO WORK WITH THE FRISTLINGS OF SHARE'S SULLICOK, NOR SHARE THE FRISTLINGS OF SHARE'S SULLICOK, NOR SHARE THE FRISTLING GO'S SHALL'S SHAL		A HARA BANG (HORIGINADON) WAY COT ON HIS CON A DOWN WAY THE WAY COT ON HIS WORTH WAY THE WAY CON A DOWN WAY THE WAY
MARKET DESIGNATION AND AND AND AND AND AND AND AND AND AN	FOR THE LORD GOD BLESSES BRAEL, AS HE PROMISED ISSAEL AND BRAEL SHALL LENG LIVED ON THE PROPERTY OF THE PROPER	FREE FROM HIMSELF, ISRAEL SHALL NOT LET HIM GO AWAY EMPTY: 15:13 And when thou sendest him	ISRAEL SHALL EAT IT BEFORE THE THE LORD GOD YEAR BY YEAR IN THE FLACE WHICH THE LORD SHALL CHOOSE, ISRAELA AND ISRAEL'S HOUSERIOD: 1520 Thou shalls to life for the LORD thy God year by year in the place which, the LORD shall choose, thou and thy household.		MARKEN THE COST OF THE WAR AND
CHARLOW DE METCHELSENCO  TELESCO, METCHELSEN  TELESCO, MET	F THERE BE AMONG ISRAEL A POOR MAN OF ISRAEL SHETHERN WITHIN HAV OF BRAEL ACTS IN SHEATS LAND WHICH THE LOND ACTS IN SHEATS LAND WHICH THE LOND HARDEN HAS HEART, MOR SHET HIS SHADON FROM MEALT, FOOD BROTHER:  15.7 If there be among you poor man of more of by better within any of the gate in the control of	AND OUT OF ISRAEL'S FLOOR, AND OUT OF ISRAEL'S WINEPRESS: OTHAT WHEREWITH THE LORD GOD HAS BLESSED ISRAEL, ISRAEL SHALL GIVE UNITO HIM:  15:14 Thou shalt furnish him.  Ilberally out of thy flock, and out of thy wheepress:	AND IF THERE BE ANY BLEMISH THEREIN, AS IF IT BE LAME, OR BLING ON HAVE ANY IT BLEMISH, SIGNED SHAD SHAD SHAD SHAD SHAD SHAD SHAD SHA		THE COST, MEMORIA THE PROPERTY OF THE MEMORIA THE

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	of the Living God for the Altar dedicated to the Liv insity (nearment) of the arrows of trees to the Altar.			uch a warning has always been in the I aw of God!
The control of the co	OBSERVE THE MONTH OF ABILE, AND KEEP THE PASSOVER UNITO THE LODG SCIOL FOR IN THE MONTH OF ABILE THE LODG SCIOL FOR IN THE MONTH OF ABILE THE LODG SCIOL BOOK THE MONTH OF ABILE THE LODG SCIENCE OF ABI	SIX DAYS SHALL ISRAEL EAT UNLEAVENED BREAD: AND ON THE	SEVEN DAYS SANAL ISBAEL SEEP A SECREMIN FRAST NOTION THE CODE OCO THE PLACE WHICH THE LODGE SHALL LODGES: ENCLURE THE LODGE OCO SHALL RESS ISBAEL IN ALL SHARL'S INCREASE, AND IN HAIL THE WOODS OF SHARL'S RESSORT SHALL SHALL SHARL'S INCREASE, AND IN HAIL THE WOODS OF SHARL'S RESSORT SHAND, THE SHARL SHALL SHALL SHARL'S SHAND HAIL SHARL SHALL	 The control of the co
The second of th	ISBAEL SHALL THEREFORE SACREICE THE PASSOVER UNTO THE LODG COD, OF THE CA. PLOCK AND THE MEETING THE M	the seven weeks from such time as	ISBALL MALES APPEAR BEFORE SEL COUNTY TO SELL WINNING THE CHIEF OF COUNTY WHEN HE SELL CHICOGE, MY THE FEAST OF UNLELEVENED BEFORE, AND HE FEAST OF TABBERNACIES. AND HE FEAST OF TABBERNACIES, AND THEY SHALL NOT APPEAR BEFORE THE LODG EMPTY.  16:16 These times in a year shall all thy makes papear before the LODG DHy God in the place which he shall choose; in the heast of very company of the place of the shall choose; in the heast of very control present of the place which can did in the freat of wellow. And is the feast of the feast of wellow.	THE WAY CONTINUED ON THE WAY C
The control of the co	ISBALL SHALL EAT NO LEAVEND BEFORM WITH IT SERVED DOWN SHALL SHARL EAT THE UNLEAVEND DEEDED THE SHALL EAT THE SHALL SHALL SHALL SHALL EAT THE SHALL DOWN SHALL SHALL EAT THE SHALL DOWN SHALL SHALL EAT THE SHALL SHALL SHALL SHALL SHALL SHALL SHALL ON LEPT ALL THE COMP OF SHALL'S LEE. WHEN SHALL CAME OF SHALL'S LEE. SHALL	WALES, UNTO THE RESIDENCE OFFERING OF ERRAL'S HAND, WHECH ISRAEL SHALL GIVE UNTO THE LORD GOD, ISRAEL'S GOO THAT BLESSES BRAEL: 55:10 And thou shall keep the fearst of weeks unto the LORD IN God with a tribute of a forestell offering of thiss	EVERY MANY SHALL GIFF AG SIC IS ABLE, ACCORDING TO TO BLESSING OF THE LOSS BODD, WHICH HE HAD GIVEN BY A SHALL GIVEN BY A SHA	Constraint in Procession Land
The control of the co	AND THERE CHALL BE NO LEAVENCE SEED SECTION TO SEED SEED SEED SECTION TO SEED SEED SEED SEED SEED SEED SEED SEE	THE LORD GOD, ISRAEL AND ISRAEL'S SON AND DAUGHTER, AND ISRAEL MAJOSERVANT AND THE LEVITE THAT IS WITHIN ISRAEL'S GATES, AND THE STRANGER, AND THE FATHERLESS, AND THE WIDOW THAT ARE AMONG STRAEL IN THE FLACE WHICH THE LORD GOD HAS CHOSEN	JUDGES AND OFFICES SHALL ISRAEL MAKE IN ALL HIS GATES, MINICH THE LOBO GOOD GIVES ISRAEL, THROUGHOUT GENERALTS THROUGHOUT SHALL PROPER WITH JUST AUDIGNMENT: 16:18 Judges and Green white through the part of the property of the part of the part of the party of the pa	And price with the control of the co
COMMUNICATION OF THE PROPERTY	SEASE MAY NOT SACRETIC THE PASSOVER WITHIN ANY OF ERALT'S GREET, WHICH THE LODG OCCUSS SHALL.  14:- They mevent not excite the answer within any of they greet which the LOED my God growth these.	AND ISRAEL SHALL OBSERVE AND DO THESE STATUTES: 16:12 And thou shall remember that	ISBALL SHALL NOT WEET JUDGMENT; ISBALL SHALL NOT RESPECT PERSONS, NOTIFIER THAT A REPT COR A GET TOOS BLIKEN THE CYST OF THE WASK, AND PERSONTER IN WOORGO OF THE SECRETORY.  16:23 Thou shall not wast plentch or spread orgalization, and the vide printed or spread orgalization, and the vide printed or get don't blind that year of the vide. and getween the secret of the vide. and	A La company of the c
The control of the co	BUT AT THE PLACE WHICH THE LORD GOD SMALL DIODGE TO PLACE HE ROME IN THESE THE RESIDENCE THAT SMALL SACRIFICE THE THE RESIDENCE THAT SMALL SACRIFICE THE THE RESIDENCE THAT SMALL SACRIFICATION TO THE SUBJ. AT THE SEASON THAT THAT SMALL SACRIFICATION TO THE SMALL SACRIFICATION THAT SMALL SACRIFICA	OF TABLEMALICS SEVEN DAYS, ATTER THAT GRAEL MAS GATHERED IN SEALIS CORN AND WINE:  6-13 Thou whit observe the feast of tabernacies uswer days, after that thou hast gathered in thy corn and thy wine:	THAT WHICH IS ALTOGETHER JUST SHALL ISSAIL FOLLOW, THAT SHALL MAY LIVE, AND INHEST THE LAND WHICH THELOSO CONCEVES ISSAIL:  55.30 THO spirit is abherether just shall these Issain with beau reason line. and when the land which the LOTO by Gadgleeth that.	The company of the control of the co
CODE AL PORTION IN A PROPERTY OF THE PROPERTY	AND ISPAEL SHALL ROACT AND EAT IT IN THE PLACK WINGCH THE LORD CODE SHALL CHOOSE. \$5.2 MAN EAST SHALL ROAD IS IN THE place which the LOSD my Cod shall cacous: and Shou shall can in the marrier, and as water thy leats.	MAIDSERVANT, AND THE LEVITE, THE STRANGER, AND THE FATHERLESS, THE WIDOW TGAT ARE WITHIN THY GATES: 16:14 And thou shalt rejoice in thy feast thou, and thy son, and thy	ISRAEL SHAEL NOT PLANT A GROVE OF ANY TREE NEAR UNTO THE ALTAR OF THE LORS GOO WHICH CAN GRAEL SHAEL S	CONTROL EXPONENT IN CONTROL IN CO



DELITEROS (ESCOUNT) 31: (THE DAYS OF) THE COMMING LEVITES' PROPHIET AND MEDIATOR OF THE COVERNANT (LAW) The previous Chapter gave three pentessional types which are inferences for The Prophet and Mediator like Moses who was to the which is the Author and Feinber of our Fairs, Heau Christ, the Rightsous. The Chapter also shows an application of the Cove	nant using Commandments 1 (thou shall have	no other gods before me). 2 (thou sh			
The second section of the second seco	of withcraft and the like which breached those THE PRESTS THE LEVITES, AND ALL THE THESE OF LIVE, SHALL HAVE SO PART NOR. HAVE THE WITH SHALL THEY SHALL EAT THE OPERINGS OF THE CORD MADE OF THESE, AND SHARL THEY SHALL EAT THE OPERINGS OF THE CORD MADE OF THESE, AND SHARL SHALL EAT THE OPERINGS OF THE CORD MADE OF THE AND SHALL EAT THE OPERINGS OF THE CORD MADE OF THE SHALL EAT THE OPERINGS OF THE CORD MADE OF THE CORD MADE OF THE SHALL EAT THE OPERINGS OF THE CORD MADE OF THE CORD MADE OF THE OPERINGS OF THE CORD MADE OF THE OPERINGS	THEY SHALL HAVE LIKE PORTIONS TO EAT, BESIDE THAT WHICH COMES OF THE SALE OF HIS PATRIMONY: IR: 8 They shall have <u>The portions</u> to salt beside that which corrects of	THE LORD ISPACES GOD WILL BASE UP ONTO DEARLY, A PROPHET FROM THE MISSTOR STRAIL, OF SCRAET'S BEST HEIRS, LIEU LINTO ME (MEXINATION ON HOSSES, LIEU LINTO ME (MEXINATION ON HOSSES). 12:15 THE LORD THE CONTROL OF THE LORD WITH DEARLY LIEU LINES LINTO MEN AND HOSSES. LINTO MEN AND H	PRESUMPTUOUSLY: ISRAEL SHALL NOT BE AFRAID OF HIM:	Particularity and the test of the control of the co
THE PROPERTY OF THE PROPERTY O		giveth thee, thou shalt not insen to do after the abominations of those nations.			CONTRACTOR
THE THE PROPERTY OF THE PROPER	AND THIS SHALL BE THE PREST'S DUE FROM THE PEOPLY, ROUND THEM THAT THE PROPERTY AND THE PROPERTY AND THE PEOPLY, WINTERS THE GO KNO SHEEP, AND THAT SHALL JOHN LIND THE TWO CHEEK, AND THE MAKE.  LET ANY CHEEK, ANY CHEEK, AND THE MAKE.  LET ANY CHEEK, A	USES DIVINATION, OR AN OBSERVER OF TIMES OR ENCHANTER, OR A WITCH: 18:10 There shall not be found	THE LOBO SAID UNTO ME, THEY HAVE WILL IS POSEN THAT WHICH ISSAIC INCLUDES LIVED HOW SPOKEN. III. 17 And the LOBO said who me, They have well posen that which they have well posen that which they have well posen.		THE OWNER OF THE OWNER O
THE COLOR DESCRIPTION OF THE COLOR DESCRIPTION	OF ISRAEL'S SHEEP, SHALL ISRAEL GIVE HIM (PRIESTS):	WIZARD, OR A NECROMANCER:	I WILL RAISE THEM UP A PROPHET FROM AMONG THER BRITHREN, LISE UNTO THE MEDICATIO, AND WILL PUT MAY WOODS IN HIS MOUTH, AND HE SHALL SPANIL SPAIL FOR THE SALL COMMAND HIM.  18 I LINE THE HE HE SHALL THAT I SHALL COMMAND HIM.  18 I LINE THE HE HE HE SHALL THAT I SHALL COMMAND HE HE HE SHALL THAT I SHALL COMMAND HE HE HE SHALL THAT I SHALL SHA		The second continues of Acid States and Acid S
VOCATION DO JAMONI EN AP VOCATION DO JAMONI EN AP ANTO	FOR THE LORD GOD MAS CHOSEN HIM OF OF ALL ERACLY TRIESS, TO TAMON TO MINISTER IN THE NAME OF THE LORD, HAM AND HES SOOKS FOR EVER 18:5 For the LORD thy God hoth chosen him out of all by these, to take do mildster in the name of the LORD, him and his soots for ever.	DRIVE THEM OUT FROM BEFORE ISRAEL: 18:12 For all that <u>60 these thines</u> are an abomination unto the	AND IT SWALL COME TO PASS THAT WINGSCHUE WILL BOT HEARST'N UNTO BY WINGE WHICH IS SWALL SPACE AN IN THANK, I WILL REQUIRE IT OF HIM. SHALL SHALL BE WINGE WINGE HEARST WINGE W		A CONTRACTOR OF THE STATE OF TH
TO THE REAL PROPERTY OF THE PR	AND IF A LEVITE COME FROM ANY OF ERRAITS CATTS OUT OF ALL ISBAIL, WIGHT ME SOUDLINGS, DANC COME WITH ALT. THE DESIRE OF HIS MIND UNITO THE FALCE WHICH THE UGOS SHALL LOHOOST:  Like And if a Levite come from any of thy pairs out of all levite, when he soloumed, and came with at the dealer of the mind unito the place which the LOBO shall choose;	ISBAEL SHALL BE PERFECT WITH THE LORD GOD: 38-13 These whath to enfect with the LORD thy God.	BUT THE PROPORT WINGOUS SMALL SPEAR A WOOD IN MY AND WINGOUS IN MY AND WINGOUS SMALL SPEAR OF THE MAN TO SMALL SPEAR WE THE NAME OF OTHER GOOD, EVEN THAT PROPORT SMALL DIE.  18:20 But the prophet, which shall presume to page a word in my name, which have not commanded him to beak, or that hald seek in the nace of other goods, even that prophet shall die.		To the distribution of the control o
Control of Control of Parameters of Control of	THEN HE SHALL MINISTER IN THE MAME OF THE LORD-GOO, AS ALL HE SECTIONER THE LEVITS DO, WHICH STAND REPORT THE LEVITS DO, WHICH STAND REPORT THE LEVITS DO, WHICH STAND REPORT THE LEVITS DO, WHICH STAND AND THE LEVITS DO, WHICH STAND AND THE LEVITS DO, WHICH STAND AND THE LEVITS DO, WHICH STAND THE SECTION THE SECTI	TIMES, AND UNTO DIVINERS: BUT AS FOR ISRAEL, THE LORD GOD HAS NOT SUFFERED ISRAEL SO TO DO: 18:14 For these nations, which thou shall possess, hearkened	AND S SEARCL CAY ON HIS HEART, HOW SHALL WE SHOW THE WORD WHICH THE GOOD MAY NOT THOSE WORD WHICH THE COMPANY TH		A COMPANIENT OF THE PROPERTY O

OUTERO (MCCOUNT) 15. THE TIME OF the IRRESTRACE ARD REIDS. SALVATION AND THE FOREIGNESS OF CONCESS.

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THE SALVATION AND THE SALVATI

he Chapter shows the varied application of the Covenant Commandment 6 (a slaying by chance, the axe h and slav him).	nead lights off in a stroke slay the man or a man	who didn't aforetime hate is neighbur	and by chance of an event rise up and slay him	and as opposed to the man who hates is neigbour before and rise up against him
LIGIDATE CHIEF TO THE CONTROL OF THE	WHEN THE LORD GOD MAS CUT OFF THE NATIONS, WHOSE EARD THE LORD GOD GIVES SRAEL, AND SRAEL SUCCEDS THIS HOUSES.  19:1 When The LORD they God pixels which were the nations, whose land the LORD thy God pixels with the LORD	unto thy fathers, and give thee all the land which he promised to give unto thy fathers;	ONE WITNESS SHALL NOT RISE UP AGISTS A ANAN FOR ANY INEQUITY, OR FOR ANY INEQUITY, OR FOR ANY SING HAT HE SING-AT THE MOUTH OF TWO PRINTS SESS OR AT THE MOUTH OF TWO PRINTS SESS OR THREE WITNESSES, SHALL THE MATTER WITNESSES, SHALL THE MATTER WITNESSES, SHALL THE MATTER ANY INFORMATION OF THE WITNESSES, SHALL THE MATTER ANY INFORMATION OF CORRESPONDING THE WITNESSES, SHALL THE MOUTH OF THE WITNESSES, THE ME MOUTH OF THE WITNESSES, THE WITNESSES, THE ME MOUTH OF THE WITNESSES, THE WITNESSES OF THE	THE COMPANY OF THE CO
THE SECULD GOODS IN THE SECULD GOODS IN THE SECULD GOODS IN THE SECURD GOODS IN THE SECURD GOOD IN THE SECUR	ISRAEL SHALL SEPARATE THREE CITIES IN THE MIDST OF ISRAELS, SLAND (IDRICHETANCE). WHICH THE HOLD GOOD GIVEN SHALL TO MAKE THE HOLD GOOD GIVEN SHALL TO MAKE THE HER CITIES FOR the in the midst of the place. The cities for the in the given the cities of th	IF SRAE SHALL KEEP ALL THESE COMMANDAMENTS TO DO THEM, WICH I COMMAND ISREI. THIS DAY, TO LOVE THE LOBO GOO, AND TO WALK EVER IN HIS WAYS, THEN SHALL ISRAEL ADDITHEE CHIES MORE BESIDE THESE THREE: 19.9 If thou shalt keep all these commandments to do them, which I command these this day, to love the LORD thy God, and to waits ever in his ways; then what thou add these littless more for thep, beside those	IF A FALSE WITNESS RISE UP AGAINST ANY MAN TO TESTIFY AGAINST HIM THAT WHITCH IS WICKNOT. 10-16: If a filler witness rise up against any man to selfly against him that which is wrong:	The Account to week to the Account to week to the Account to the A
CONTROLLED STATES OF THE PRIVATE CONTROL THE PRIVATE CO	ISRAEL SHALL PREPARE A WAY AND DIVIDE THE COASTS OF ISRAELS LAND, WHICH THE LONG ODD GIVES ISRAEL TO NOHEMY, INTO THISE PARTS, THAT TURKS SLAW MAY FILE 19.3 Those shall present the a way, and divide the coasts for by land, which the LORD thy God giveth these to inhart, into three parts, that every slayer may fice thirther.	IN ISRAEL'S LAND, WHICH THE LORD GOD GIVES ISRAEL FOR A INHERITANCE, AND SO BLOOD BE UPON ISRAEL: 19:10 That innocent blood be not shed in thy land, which the LORD thy		The control of the co
THE COLUMN TO TH	AND THIS IS THE CASE OF THE SLAYER, WHICH SHALL FILE THITHER, THAT HE MAY LIVE WHOSO RELLS HIS NEIGHBOUR SHOCKMARTH, WHOM HE HATER NOT HE TIME 19-4. And this is the case of the slates, which all file this half like this half like without half like this half like without half like this half like without half like this half like this half like this half like without half like this half like his his half like his	THESE CITIES: 19:11 But if any man hate his neighbour, and lie in wait for him,	AND THE JUDGE SHALL MAKE DILIGENT INQUISTION AND BEHOLD, IF HE WITNESS BE A FALSE WITNESS, AND HARTH TESTIFIED FALSELY AGAINST HIS 1918 AND THE ANALYS HE AND THE ANALYS HE AND THE ANALYS HE AND THE ANALYS HE ANALYS H	THE COUNTY OF TH
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TO THE PROPERTY OF THE PROPERY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY	WHERFORE I COMMANGED ISRAEL, SAVING, ISRAEL SHALL SEPARATE THREE CITES FOR ISRAEL: 19.7 Wherefore Command these polying, Thought separate three cities for these.	ISBAIL SHALL NOT RISHOVE HIS NOBICOUR LANDAMER WHICH HEY OF OLD TIME HAS SET IN ISBAIL'S HONERITHCE WHICH ISBAIL SHALL INHERIT IN THE LAND THAT THE LORG GOOD GIVES ISBAIL TO POSSESS IT:  19:14 Those which not remove thy neighbour's lendmark, which they of old time have set in thine inheritance, which thou shall inherit as the land the into LOPO by God glavelt their topostess E.	BUT ISBALE EYE SMALL NOT PITY AND USE SMALL GO FOR USE, EYE FOR EYE, TOOMS FOR EYE, TOOM FOR FOR FOR FOOT FOR FOOT FOR FOOT IN FOOT FOR FOOT IS FOOT FOR FOOT FOR FOOT FOR FOOT FOR FOOT FOR FOOT FOR FOOT FOOT	OUTURIOS LAST DODARDOS ON THE  OD SANATOR THE COLOR ON THE  OD SANATOR THE COLOR ON THE  OD SANATOR THE COLOR ON THE  OD SANATOR THE  OD SANAT

NAME OF HE CIRCLE THE CORE OF FORTY  AND WINDOWS AND THE CIRCLE THE CORE OF FORTY  AND THE CORE OF THE CIRCLE THE CORE OF THE CIRCLE	ZWHEN ISRAEL GOES TO BATTLE AGAINST ISRAE/S ENEMIES, AND SEES HORSES, AND CHARDIS, AND A PEOPE MORE THAN REAL ER NOT ARRAD OF THEME FOR THE LORD GOD SWITH ISRAEL, WHICH RODUGHT SHAEL UP THE LAND OF EOPT! OI When those goest out to battle against this enemies, and describers, and charlots, and sees thorse, and charlots, and see thorse, and charlots, and see thorse, and charlots are seen to the charlots and the law of the land of Egypt.	LET HIM GO AND RETURN UNTO HIS HOUSE, LEST HIS BRETHREN'S HEART FAINT AS WELL AS HIS HEART: 20:8 And the officers shall speak	THUS SHALL BRAEL DO UNTO ALL THE CITES WHICH ARE VERY FAR OFF FROM ISBAEL, WHICH ARE NOT OF THE CITES OF THESE RATIONS: 20.13 Thus shalt thou do unto all the cities which are very far off from these, which are not of the cities of these and form.	MANE OF HE CORD THE CORD OF CONTROL CORD OF CONTROL CONTROL CORD OF CONTROL CO
SHITTILLOGGISGIT OF THE  THE STATE OF THE ST	AND IT SHALL BE, WHEN SEASL ARE COME NOOH UNTO THE BATTLE, THAT THE PRIETS SHALL APPROACH AND SEASL WITH PRIETS PEOPLE 20.2 And It shall be, when ye are come migh, unto the battle, that the might fall approach and speak unto the people.	AND IT SHALL BE, WHEN THE OFFICERS HAVE MADE AN IND OF SPEARING UNTO THE PEOPLE, THAT THEY SHALL MAKE CAPTIANS OF THE ABMIST OF LEAD THE PEOPLE 209 And It shall be, when the <u>officers</u> have made an end of speaking unto the people, although and the people and the people of the people of the people of the people of the people.	BUT OF THE CITIES OF THESE PEOPLE, WHICH THE CIRGO GOOD SEG WE BEARL FOR AN INHERITANCE, SIRREL SHALL SAVE ALIVE NOTHING THAT BEAT HIS SECRETARY. SO THE CONTROL OF THE CIRCUIT SHALL SHAL	THE CORD CAT OF HIS WARRING LINE OF THE CATALOGUE OF THE
COMMENT INTERCOCLIGATE.  WE REMISTATIONED ALL DELL  WE REMISTATIONED ALL DELL  WE WENT THE WITH THE WI	AND SHALL SAY UNTO THEM, HEAR O ISRAEL, YEA PROCACH THIS DAY UNTO BATTLE ABARIST YOUR FIRMS: LET NOT YOUR HEARTS FAINT, FEAR NOT AND OO NOT THEMME, LITHER OF YET TRIPED OCCUSE OF THISM. SAY UNTO THEM AND THE PROCACH SAY UNTO THE SAY OF THE PROCACH SAY UNTO THE SAY OF THE SAY OF THE SAY OF THE SAY OF THE SAY OF THE PROCACH THE SAY OF THE SAY OF THE PROCACH THE SAY OF THE SAY OF THE SAY OF THE SAY OF	WHEN ISRAEL COES NIGH UNTO A CITY TO FIGHT AGAINST IT, THEN PROCLAIM PEACE UNTO IT: 2:010 When thou comets right unto a city to fight against it, then proclaim. peace unto it.	BUT SRAEL SHALL UTTERLY DESTROY THEN, NAMELY THE HITTITES, AND THE ANAMERTS, AND THE CANAMERTS, AND THE PREZIZTES, THE HIVITES, AND THE EBUSITES AT HE CORD GOO HAS COMMANDED ISSAEL: 20.17 But thou shat, there's destroy them; namely, the Hittles, and the Amortes, the Canamiles, and the Perizzites, the Hivites, and the Abusites; as the LORD thy Good that commanded thee:	Additional to a control of the contr
NE SEGODIERIO CERTIFICATION DE LA PROPERCIONA DEL PROPERCIONA DEL PROPERCIONA DEL PROPERCIONA DEL PROPERCIONA DE LA PROPERCIONA DEL PROPER	FOR THE LORD, ISRAEL'S GOD IS HE THAT GOS WITH SRAEL TO FIGHT FOR ISRAEL GAINST SRAEL FROMIES, TO SAVE ISRAEL 204 For the LORD year God is he that goeth with you, to gliffle from against your enemies, to save you.	AND IT SHALL BE, IF IT MAKE ISRAEL ANSWER OF PEACE, AND OPEN UNTO ESRAEL, FIRST IN SHALL BE, THAT ALL THE FOOTE! THAT IS FOUND THERM IS FOUND THE SHALL BE TRIBUTARES UNTO SHALL, AND THEY SHALL SEVE BRAEL. 2011 And It shall be, If it make the answer of peace, and open unto bee, then it shall be, that all the people that is found therein able to thousies unto thee, and they shall serve thee.	THAT THEY TEACH NOT BRAEL TO DO AFTER ALL THEIR ABOMINATIONS, WHICH THEY HAVE DONE UNTO THEIR GODS, 50 SHOULD SRAEL SIM AGAINST THE LORD YOU. THE MET ALL THE HE HAVE AND THE HA	TO A READ OF THE WAY O
THE STATE OF THE S	AND THE OFFICES SHALL SPEAK LINTO THE PROPER SAYING, WHAT MARK IT THERE THAT PROPER SAYING, WHAT MARK IT THERE THAT ARE SHILT A NEW MOUSE, AND AND RETURN TO DESIGNATED IT. LET HIM GO AND RETURN TO DESIGNATE IT. AND THE HAM CONTROLLED IT. AND THE HAM CONTROLLED IT. THE PROPERTY OF THE HAM CONTROLLED IT. THE HAM THE HAM THAT HAM THE HAM THAT HAM THE HAM THAT HAM THE HAM THAT HAM THAT HAM THE HAM THAT HAM TH	AND FIT WILL MAKE NO PEACE WITH DRAEL, BUT WILL MAKE WAR AGAINST STAREL, THEN BRAEL SHALL	WHEN BRALE SHALL BESDEE A CITYA LONG THAN IN A SHARL BESDEE A CITYA LONG THAN IN A SHARL WAS A CHARLEST HER OF SHARL SHARL MOT DESTROY THE THESE STREEDS BY FORCING AN AXE AGINST THESE STREEDS BY FORCING AN AXE AGINST THEM. PO SHARL MAY A FOT OF THEM, AND DRAIL SHALL NOT CUT THEM DOWN FOR THE TREE OF THE FELLO B MAN'S LIEST 10 MAN'S LI	WAS BELLED OF HE LODY BATH ON WAS.  WHICH THE STATE OF TH
WHERE CELTUR MATALED MAN, WHERE CELTUR MATALED MAN, WHERE CELTUR MATALED MAN, DESCRIPTION OF THE CELTUR MATALED MAN, DESCRIPTION OF THE CELTUR MAN, DESCRIP	AND WHAT MAN IS HE THAT HAS PLANTED A VINEYARD AND HAS NOT EATEN OF IT: LET MM ALSO GO AND RETURN UNTO HIS HOUSE, LEST HE OB IN THE BATTLL, AND HOUSE, LEST HE OB IN THE BATTLL, AND 100. AND HAS HAD HE HAD HE HAD HAVE HAVE HAVE HAVE HAVE HAVE HAVE HAVE	thou shall smite every male thereof with the edge of the sword:	ONLY THE TREES WHICH ISRAEL KNOW IS NOT FOR MEAT, ISRAEL SHALL DESTROY AND CALL OWNER, AND DERAD SHALL DESTROY AND DERAD SHALL BUILD BULUARIST, AGDINEST THE CITY THAT MAKES WAN WITH BRAEL, LIVER. IT RE SUBDUED.  20.20 Only the trees which thou knowes that they be not trees for meat, thou shall destroy and cut them down, and thou shall destroy and cut them down, and thou shall build bulburst's appired. The city that maked way with thee, until it be subdued.	NAME IS ALTO THE ALL THE
MINISTER IN STREET, THE MINIST	AND WHAT MAN IS THERE THAT HAS BETROTHED A WIFE, AND HAS NOT TAKEN HERE JET HIM GO BON ETURN MUTO THE HOUSE, LEST HE DE IN THE BATTLE, AND ANDTHER MAN TAKE HER. 20.7 And what man is there that hall heretathed (weep just most from y), and me half had taken freeline, accept, use with just the hage good return only he house, given die has good return only he house, given die in the buffle, and another man take her.	BUT THE WOMER, AND THE LITTLE ONES, AND THE CATTLE, AND ALL THAT IS NO THE COTY, EVEN ALL THAT IS NO THE COTY, EVEN ALL THAT SOYLI READERS, JOHAN LEARLE LEARN LEARNER LEARNER LEARNER LEARNER, LEARNER LEARNER, AND THE COTTE LEARNER LEARNER LEARNER, AND THE LEARNER, LEARNER LEARNER, LEARNER, LEARNER LEARNER, LEARNER, LEARNER LEARNER, LEARNER LEARNER, LEARNER LEAR		WITH OWN AND TAKEN THE STATE OF

### THE ALMIGHTY KINSMAN REDEEMER

I betrothed in faithfulness
I take you in peace or full surrender
I ravaged you with my love
As a city surrendered or defeated

Who goes to battle and betroth a bride before taking her; Or who builds a house and plant a vineyard And goes before dedicating it or eating thereof?

Yet I espoused Jerusalem at the age of thirty
And went into battle forthwith
I laid a Rock of offence
That the builders refuse
That has become the Chief Corner Stone
I planted a vineyard and let it out to the husbandmen
And offered my soul receiving nothing
But He is no ordinary man
This is the Son of God
What shall He do when He return from the grave in victory?

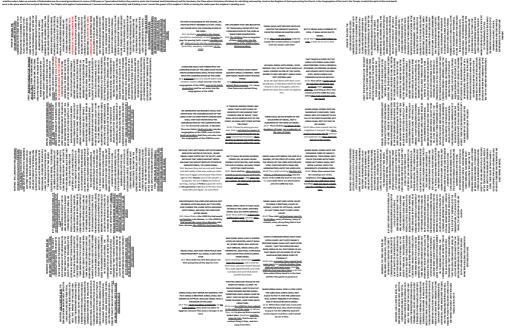
Yes, I see New Jerusalem descend from Heaven as a bride adorn for her Lord!
I heard: the Marriage of the Lamb is come and His bride had made herself ready!
I see Jerusalem glorified and rejoicing!
I see the husbandmen smitten and consumed with the glory that streamed
I see the birds of heaven come and eat all their flesh
I see, oh yes I see ecstasy eclipsed and Jerusalem the joy of all the earth in glory!
I hear the songs of the redeemed in full flight
I hear the voice of Him that is as thunder and the sound of many waters
I see Him that was pierced with crowns of glory upon His head and upon a white horse
And myriads followed behind Him upon horses
Who are these that come in victory to the vanquished souls of earth?
THE SAVIOUR, THE ROCK OF OFFENCE AND THE LAMB OF GOD!

DEATH WHERE IS THY STING?
GRAVE WHERE IS THY VICTORY?
THE STING OF DEATH IS SIN
BUT THANKS BE TO GOD!
WHO GIVES US THE VICTORY!
THROUGH JESUS CHRIST, OUR LORD!

Signed: S.C.Ri.B.E. 21 November 21. 2020 netts troof cology or account and the by no mean clear the guilty who dears their strafelanth by heaging) and the rewards (sold) the net Education, the can or used of the (bated) examas, who has the right of the foreign and earshers abodie portion of the stafety possessional and the stafety of the stafety of the stafety and the stafety of the stafety and the stafety of the stafe

r also deconorcitates the application of Covenants commandments 1 (the subborn and rebellious son who is a glutton and a drunkard who would not be	arken to his parents even when they shadened his	not heaving his parents) and \$ (the day	ing of the man whose body is found in the fi	elds, though the slayer is unknown)	
	P ONE REPOLING SLAW AT THE LONG WHICH THE LEGIS GOOD GIVES ISSAED, TO POLISESSOR, CHIVEN SO THE PARTY OF THE LONG STATE	WHO THOU HILD RECEIVED, AND LAY NOT INNOCENT BLOOD UNTO DISTRIES. YOU CHANGE. AND THE BLOOD SHALL BE FORGING MEMBERS. AND THE SHALL BE SHALL SHALL BE SHALL	THEY HAVE BORNISM CHECKER, BOTH THE BELOVID AND THE HATES, AND P THE PRINTEDIN BE HERE THAT WAS HATED. 21-21 If a man been because and	AND P A MAN HAVE COMMITTED A NEW WOODSTOFF OF BRANCH, ARROW BY TO DEE FUT TO DEATH, AND ARROW NOW SAM ON A TIBLE:  A MEDIC AND A MAN AND	
	THEN SEMAL SLOWS AND JUDGES BANK COME FORMS, AND NEW FOLK THE SEMANDE USED THE CORES WHEEKAM SCORES AMOUNTED WHITE IS SLOW.  SEMANDER OF THE SEMANDER OF THE SEMANDER SCORES WHITE SEMANDER OF THE SEMANDER OF THE BEST AND THE SEMANDER OF THE SEMANDER OF THE BEST AND THE SEMANDER OF THE S	OF INNICENT BLOOD FROM AMOUND HAME, WHEN HAME WHEN HAME SMALL DO THAT WHICH IS BOST IN THE BOOK OF THE LORD. 22.15 to diskitches put away the guilt of innocent blood from among you.	BELOVED PRESTRONG BEFORE THE SON OF THE HISTOD, WHICH IS ROOMD, THE FRESTROMS. 22.56 Then is shall be, when he makes his const lander/that-which he hash. <u>That he may</u> not make the san of the befored fertileers	ANY WISE BRY HAN THAT DESCRIPTION HE THAT IS ANALYSED IS ACCURADED OF SOCI HAT TERMIN'S LAND OF NOT DEPILED, WHICH THE LODGE GODS GIRS INSANCE FOR AN ENDORFORMACIO. 21.21 Mis Body shall not remain all night upon the time, but though that is not you he	
Control of the contro	AND IT SHALL BE, THAT THE CITY WHICH IS MAY UNKNOTHE MADE, WHIT WE RELEASE OF THAT CITY BRAIL AND AN PRINTER, WASHINGTON, AND OWN CHARACTER THAT CITY BRAIL AND AN PRINTER WHICH AND AND OWN CHARACTER THAT CITY AND	ASANST THREE SIMBLE, AND THE LORS ON THE L	RUT HE SHICL ACKNOWLEDGE THE SIGN OF THE RUTLING THE PRETENDING, MY COMMEN HEAR DOWNER FORTHOW OR ALL THE THE HEAR THE SIGN OF THE PRETENDING OF THE PRETENDING HEAR THE SIGN OF THE PRETENDING HEAR THE SIGN OF THE THE THE SIGN OF THE SIGN OF THE PRETENDING HEAR SIGN OF THE SIGN OF THE SIGN OF THE SIGN OF THE SIGN OF THE SIGN OF T		The control of the co
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THE	AND THE PRESTS OF INVESTMENT COME TAKEN, PORTHERS THE LOSS GOOD AND LOCKERS TO BE ADMITTATE UNITED AND ALL TO THE STATE OF	MOUSE, AND SHE SHALL SHAVE HER HALF AND FAST HER NAC. 21.12 Then those shall being her bother house, and she shall door her head. and save her salls:	THEN SHALL HIS PATHER AND MOTHER CAY MOUS ON HAS AND REPORT MEN LINED THE EXCENS OF HIS CITY AND WATCH THE SETT OF HE LICE. 21.11 Then shall bit fallers and bit mether the phold on his, and bit fallers and bit mether bit has been been been been been been settled to the settled by the settle		The control of the co
	AND ALL THE ELEKTROP FRANT CITY THAT IS NAMED THAT AND THE LOST HAND MAKE, MINE WAS THAT MAKED THAT AND THAT AN	BEMAN, MENATHER AND SOCIETY  FULL MONTH, AND APPERTMAN (SMALL  SMALL GOING UNTO ME AND SHE  MUSEAN DOING UNTO ME AND SHE  MUSEAN DANS SHE SHELL MESSAN'S  WIFE  23.13 And the shall put the named of  has continued from off the unstable.	AND THEY SHALL AM UNITO THE ELERGOP HISTORY, THE CONTROL IS TRUMEND AND EMBELOOK, AND THE HISTORY CONTROL AND EMBELOOK, AND THE HISTORY AND EMBELOOK, AND EMBELOOK, AND EMBELOOK AND EMBELO		
	OUR MANCE WAS TROTTING THE BLOOD BETTER AND COLUMN SIZE.  AND COLU	ISBAEL SHOLL ROTSELL HER AT ALL FOR MOREY, ISBAEL SHALL NOT MAKE MERCHANDES OF HER BECAUSE ISBAEL HAS HUMBLED HER 21.34 And It chall be, if they have no	with stones, that he die: so shall thou out		

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		SUT TRANSLA MALE, MARKE MER LET THE GRAM  OF ALMOST AND THE MACHINE THE MARKE  AMERICAN THE MACHINE THE MACHINE  MACHINE WILL WITHOUGH THE MACHINE  MACHINE WORLD WITHOUGH THE MACHINE  12.72 But Office which the days go,  and data the by someting to be sell  floagy, bearful, sheeful, good with they, and  that these waterp problem give year.  The Machine Water problem give year.	MODRA OF PERIOD.  AND THE MODE OF MATTER.  MINISTRATE OF MATTER.  MINISTRATE.  MINISTRATE OF MATTER.  MINISTRATE.  MINISTRATE OF MATTER.  MINISTRATE.  MINISTRATE OF MATTER.  MINISTRAT	MEDIN, WHICH IS NOT ESTECTHED, AND LET HICK ON HER, AND LES WITH HER, AND THAT HE POLINIO IS IT IS amon find a dismost that is a vigin, which is not be brothed, and by hold on her, and it will he	





## THE BIRTH OF THE SAVIOUR! (savor the thought)

I will share with you a mystery (a secret thing) behold the two tables of blue sapphire stones recording the 10 points of the Covenant Law. Can you see it in your mind's eye? Blue as the sky (first loft) is, on a clear day that colours the waters of the sea beneath. Just to use the common phrase these days of Covid, 'zoom,' zoom out, till these 10 points as bullets appear and then 'zoom' in on the first bullet till you see all the glory of the sun and the other 9 as the planets in orbit around it as the center of our solar system. Then 'zoom' out solar wide till you see the myriads of stars of our Milky Way Galaxy encircling our planetary system (second loft). What a sight!

Just hold a minute right there and savor the thought, yes that's God design to corroborate what's written in His word that you may know the Bible is all truth!

Now let's continue, 'zoom' out galaxy wide till you see He that sits upon the circle of the Earth (Isaiah 40:21-22) in the third loft enthroned between the Cherubims. Now 'zoom' out from His Throne, behold the Two Tables of Blue Sapphire Stones beneath His Mercy Seat within. Now look without in its side and see the Books of the Pentateuch as the galaxy of stars around the planetary system. Now 'zoom' out from the Throne in the third loft and behold the sea of glass, clear as crystal, that surrounds it and reflects the glory of the Shekinah of Him who sits upon the Throne even as the Heaven's and sea beneath the Sun that shines above. Now, 'zoom' further out behold the myriads of angels as the stars of glory that surrounds. Wow! What a breathtaking sight to behold?

Now savor the thought of He that stretches out the heavens as a tabernacle and us the inhabitants are as grasshoppers in His sight. He inhabits this Tabernacle of our dwelling (as He dwells in His Sanctuary above) which is after the same design of Israel's Sanctuary of the Bible, thus confirming, that He is the architect and maker of all things even as He only as provided its blue print in the Model of Israel's Sanctuary. Now, the wind within the Tabernacle behold as the Menorah drives the Clouds of Witnesses. Hear the Clouds as Witnesses when two agree and utter their voices of thunder in prayer as from the Golden Altar before the Throne it ascends as or with sweet incense it is heard in the heavens above. From whence come such Clouds: the Sun of Righteousness arise with healing in his wings and by His power causes water vapor to rise and the wind dust to blow to combine to form these souls at the Table in the Tabernacle.

Savor it a bit longer: this is the Tabernacle of the Tent of the Congregation separated by a veil from its inner sanctum of the Most High. How will He this veil remove for there to be open communion?

### FROM THE BOOK OF DEUTERONOMY:

If a man took a damsel betrothed and lie with her in the city and she doesn't cry for help both shall be stoned to death. If the same should occur in the field it's inferred that though the Damsel cry there's no one to come to her help therefore only the man is sentenced to be stoned to death and the Damsel is freed. If a man should find a damsel, a virgin, and the lie with her, he will have to pay her father in shekels of silver and to her be wed and he cannot put her away as his wife.

If Israel behold a beautiful woman of those who are defeated in battle and she pleases him he can take her home but she must change her clothes of captivity and allowed to mourn for 30 days the death of



## THE BIRTH OF THE SAVIOUR! (savor the thought)

her mother and father and afterwards he can go in unto her. If she displeases him he can put her away but because he had humbled her she cannot be sold as merchandise she must be allowed to go freely.

A bastard: one born of a man of Israel to a heathen; shall never enter the congregation of the Lord not even to the tenth generation. Neither can the Children of Ammon or Moab ever enter the congregation of the Lord because of their unkindness to Israel and their act of soliciting Balaam to curse by divination the Children of Israel. This is the Law given by God when He explained and expanded on the 7<sup>th</sup> Commandment of the Decalogue written upon Blue Sapphire Stones.

Now, go back and click on the veil that separates from the inner sanctum and 'zoom' in and behold: 'it's our sins that separate us from God!' But He has prepared for us a way through the veil, that is to say through the flesh of His Son, the Righteous, that man again may have open communion with God, that the tabernacle of God once again be with man. O, savor the thought of the Saviour!

Of the line of Boaz who as Kinsman married his kin's wife Ruth of Moab of a nation forbidden by the law ever to enter the Congregation of the Lord, a double folded jeopardy of the law not only a nation forbidden to enter the Congregation of the Lord but two Israelites have so now wed. But, this widow had displayed such piety and in deeds and words she professed leaving her people behind to tend only to her mother in law quite the opposite of when Israel came out of Egypt. Step back further in the lineage and behold Rahab, the harlot of Jericho, whom the law had stated, had she lived in Israel, must die given she played the role of the harlot, but she confessed great faith when she received the Two Spies as the Two Tables of Stone, and hid them as in her heart that she confessed, the Lord will give Israel this inheritance and remember me and my family as I have hid you save us when you return. The law concludes all under sin for the Law condemns but faith justifies!

Savor yet the Saviour's birth: a virgin or damsel, Mary, espoused to Joseph but before they came together she was found with child. Under the law some would say she committed adultery. Some would say in today's world the child is a bastard. Yet Joseph being a just man and not willing to make of her a public example thought to put her away privately. But as he thought on these things he had a dream and was counseled by an Angel not to be afraid to take unto himself his wife for that which is conceived in her is of the Holy Ghost.

Imagine that, Joseph acceded to the Lord even as his damsel, mankind coopted with the Divine, and one another, in this matter of grace that all who the law had condemned as sinners may find mercy in this our Saviour. Many questioned his legitimacy, saying he is illegitimate, a bastard, worst yet from the line of heathens, and harlots, who have no right in the Congregation of the Lord. But only he that is without sins may cast the first stone. But scarcely, or even none, speak of His right of birth. Who have identified the connection between God that dwells in the inner sanctum of the Tabernacle of the Congregation as He that dwells within the heart of mankind that as this Child came forth from Mary's womb even so we should accede to Him shining forth in all things in our life! This was the design from the beginning that the tabernacle of God was with man.

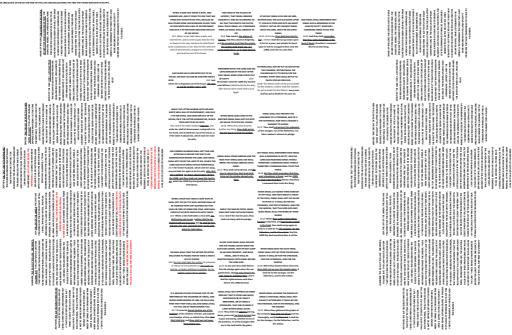
He came as Child as the seed of Woman, He that is righteous, holy, just and good came by the Holy Ghost by fallen or sinful man. Had he come to condemn He would not come by the condemned sinners



## THE BIRTH OF THE SAVIOUR! (savor the thought)

but He came for our justification as those in His lineage were justified He came thereby to confirm the Salvation of God for hard sinners! Hallelujah, for the Lord of the Congregation to be born of the Congregation! Evil has ever been allowed to exist that the Sovereign may bring forth by His knowledge good. So then He was born to be condemned as a sinner even though it was unjust for Him to die as He did no sin. Yet, His Father allowed this injustice to justify His many children and ransom their souls from death and damnation. So then all who accept His atoning sacrifice has the right to justification and cleansing and the eternal salvation of the Kingdom of God that begins now here on earth with Christ dwelling in the Heart of every believer by the power of the Holy Ghost, that the Christ Child would shine forth from within that whole world may see and beholding His Glory, will likewise, also give thanks and join the Congregation of the Lord, to the glory and honour of God, the Father, in Heaven.

For now we will end, until we zoom again a another mystery to behold.



TEROS (RECOUNT) 2: THE RIDGMENT OF THE (GREAT) CONTROVERSY: THE REQUITIOUS RUTTIFED (AND THE WICKED CONDINANCE)			
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### THE PRAISE OF THE NEWLY WEDS!

Who can praise the pudendum?

Be it rich with fatness or mean and lean

It ain't got the scent of fish for it is clean

It has great form and shape

A sight for an eye to behold

As ONE filled with drive and desire

Mouth drools with saliva

Heart races as an engine

As tongue hangs, (s)he breathes with anxiety

And recounts: who can praise the pudendum?

Yea, a heart hungry and yearning with desire!

It's fit as an athlete to kegel
It has great muscles and strength to grip a hold
And yet it's well oil as a lubricant
It swells as a balloon in certain parts with excitement
And it drools as saliva from the lips
Before and after it spews forth as a fountain
Who knows this great pudendum?

Out from its door comes forth a child

And grown men seek ever to go back and forth within

Men die for it

Men kill for it

And some pray for or even prey on it

And yet few praise the great pudendum

As a mother and comforter

And the great satisfier of a lover's hunger

Who can praise the great pudendum?

Yea, the husband and wife who owns

And love, cherish and care for it

To such will enjoy pleasures

And family with length of days

Signed: S.C,Ri.B.E 21 December 5<sup>th</sup>, 2020

the Lord's will and for the gift of the Holy Ghost that the union between God and His People will be complete.			
		D BLISS THY PEOPLE ISBACE AND THE LAND WHICH THOU AS GIVEN ISRAEL, A THOU SWARE UNTO QUE RATHERS, A LAND THAT E COME WITH MILK AND SHONEY.  20:15 Look down from thy holy habitation, from heaven, and bises thy people limed, and the land which thou hast given us at bool swared unto our	A CONTRACTOR OF THE CONTRACTOR
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### THE CONSUMMATE BLESSING

What's in God's look?
The response to our knock
When we cry out loud with our voice
He will come down and deliver
From evil entreaty and affliction
From heavy burdens he will break the yoke

Whereupon should I knock?
Ramp upon the door of His Tabernacle
The Sanctuary in time
The six days journey
And the one day recount of all seven
Then shall all be baptized anew
With power from on high
Cleansed and refreshed
To our Saviour draw nigh

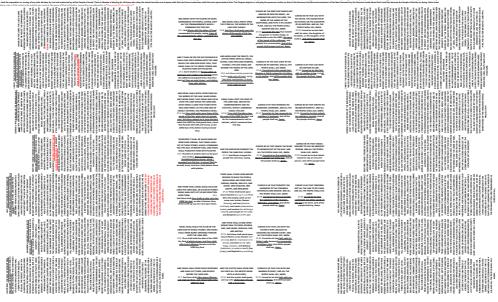
He promised His Kingdom to come
And His will be done
On Earth as it is in Heaven
If only you will say I will not let go
Until I'm blessed as Israel to be
As God's Prince I'll rule
And gain the victoree

As the Syrian I went down to Egypt
And with me a few together
But they all preyed upon us
With evil entreaty, affliction, and heavy burdens
Yet we became many, great and populous
We cried out and you heard our voice
And came and delivered with a mighty hand
And outstretched arm, signs and wonders
And great terribleness
And made us a nation high
Second to none in praise, in name, and honour

We cried with our voice and were heard and you hearkened Your voice we did hear in Horeb and we hearkened That we are a people holy unto the Lord Even as God as spoken so are we today What a truth and to some a great mystery That by prayer our nation is built In praise, in name, and honour unto Thy great glory That we call Thy Dwelling among us a House of Prayer Unto all nations shall it be Whosever will may come and sing Thy praise And be called by Thy name with all honour And join in our ministry bringing in the tithe in the third year For the Levite, the stranger, the fatherless and the widow That they all may eat and be glad Yea, breaking every yoke, and bondage And setting the captives free We will destroy every nation as Egypt that prey That all may come up to Thy House and pray Singing Thy praise, possessing Thy Name and rejoicing in honour Yea, Mount Zion will be the joy of all the earth!

Signed: S.R.Ri.B.E. 21, December 9, 2020

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In this season of good cheer
Another child was born
In the market left and laid bare
Like the Christ for whom
In the Inn was no room
But in a manger laid there
Yet him none had seen
Except the homeless as the wise men
Crying out loud in great despair
My home is no place for one so pure and true
Take him set him on high and let him rule
Who knows otherwise what he should be
I would not have him to bear this stench

Him the government came and claim
Yet none remembered the homeless man
And for him like the child prepare a room
Who without proper guidance became old
But once as a child was also pure and true
He was left to wander perhaps another to save
When he will yet again declare
My home is no place for one so pure and true
Take him set him on high and let him rule
Who knows otherwise what he should be
I would not have him to bear this stench

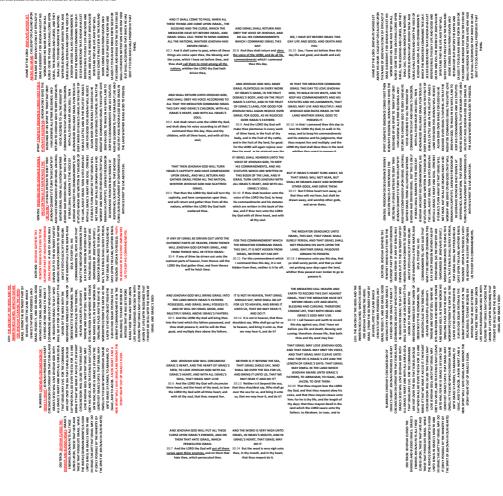
For every (spiritual) need
Is met in God's Kingdom
For everyone who sorrow or mourn
There's the Comforter
For everyone converted and meek
Is the earth their inheritance
For they who hunger and thirst
There's enough to fill
For the merciful there's mercy
For the pure there's communion with God
For the makers of peace bears His Name
For the persecuted, reviled and those evil spoken of falsely
There's great reward in Heaven
I say to you all rejoice: and be glad exceedingly!

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

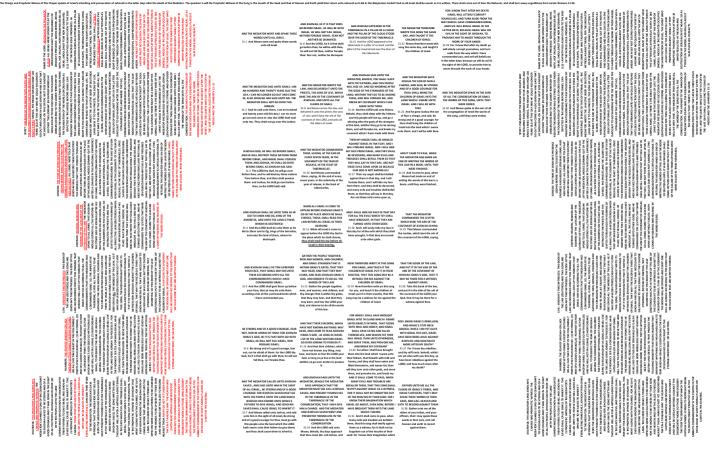
Dated: December 17, 2020

MANAY SEASORY THROUGH BURDON UNTO A LAND SEASON AND A LAND SEASON The Control of Control CHECKEN THAT SHILL KISS UP AFTER SHARE, AND THE STRANGER THAT SHILL COME FROM A FAR LAND, SHARE SAY, WHEN THEY SEE THE PLAGUES OF THAT LAND AND THE SECRESSES WHICH SHOWN HAD LIKE UPON IT. 2022 to that the potentials become of year children that shall rise up after you, and the stranger that shall come from a farland, shall say, when they see the plagues of that land, and the skinesses which the LOND hath bid upon it; AND THE SECONDAL COLUMN AND ADMITS AND ADMIT AND TRANSPORTED TO THE PROPERTY OF THE PROPERT | Windows | Wind AND THE PARK NOTE AND ADMITS AND WORSHPPED THEM, GODS WHOM SEASE, KNEW NO AND WHOMHERAD NOT SIVEN UNTO SEASE. 21/27 For they went and served other gold, and weathingsed them, gods whom they knew rull, and The contract of the contract o 

AND ADMINISTRATION OF THE PROPERTY OF THE PROP



NEUTEROS (RECOUNT) 21: JEHOVAH PROVOKED BY AND ISRAEL'S RETURN IN THE LATTER DAYS?



Deuteros 32: is titled: This Song that testified against Israel: \*The Power of Jehovah's wrath and fear for salvation of all nations\* is the driver for all events throughout human's (all nations: sons of Adam) history from beginning to end(ing). Its link to Revelation's apocalypse is also evident. In its first set of seven verses: the first four: we see how the Alpha (Beginning) or Creator brought form and order as He is Perfect or Holy, and yet His People or children (like Adam), in those last three verses had corrupted or defiled themselves, the instruction principle of the Sabbath was their counsel to apply to recount or remember, to bring in all these hosts into the fullness of Jehovah, who will accomplish this for He is also the Omega: End(ing). We see this realized in the sealing of the 12,000 from each of the 12 Tribes of Israel in Revelation 7 & 14 who were now described as not being defiled with women and in whose mouth there is no guile who now sang a new song (not this old song which testified against them because of their sins) known only to them and who now had the Name of Jehovah, our Father, written in their foreheads. We also see that the gospel and the messages of the three angels was their basis of the recount that they were directed to in verse 7.

In the second set of seven verses we understand the importance of Jehovah's people being perfect or holy for we are His portion and His inheritance, in other words, in us He lives and move that we have our being, thus His tabernacle is with us as we are the Temple of the Holy Ghost. The history of Jacob (Israel) was used to demonstrate how Jehovah found or made him in the desert, led him in the wilderness and instructed and kept him as His choice desire, perfect or holy. This is the same portrayal of the Woman who is given eagles wings to fly, was led, fed and nourished up in the Wilderness in Revelation 12. Jacob (Israel) is a good example of Jehovah's only begotten, Jesus Christ, the Righteous, who also bears the Name of His Father: Alpha & Omega: First and Last, who was tempted in all points at birth or baptism, at fasting in the wilderness, during his life upon earth and at death and yet without sin, being undefiled, unspotted and uncorrupted: perfect or holy, for He was in the Father and the Father was in Him.

The third set of seven verses outlined the fallen state of Israel or Jeshurun: the upright: the state of prosperity and pleasant who kicked or rebelled in apostasy and became perfect in unrighteousness, worshipping devils as God likewise Revelation 2 and 3 identified and described the state of the first four and last three Churches at that time and thereafter to the end of time in which only the second Churches in each chapter received no reproof, the 7<sup>th</sup> Church: Laodicea: people that are judged or people of judgment,) was about to be spewed out of the mouth of Him who is Holy and True, the Amen and Faithful Witness, the Beginning of God's Creation, except they repent, even as Jeshurun was to be moved to jealousy by a people which is no people and provoked to anger by a foolish nation, because he (they) moved Jehovah to jealousy by that which was no God, and provoked Him to anger by their vanities. (What shall become of Laodicea and of God's People? Babylon is fallen is fallen and has become the habitation of devils and hold of every foul, unclean spirit and hateful bird. Come out of her my people that you receive not of her plagues!)

The fourth set of seven verses speak of the perfect fiery judgment of Jehovah's wrath upon the apostate Jeshurun even as the progressive opening of each of the (7) seals resulted in the inhabitants declaring the desire (before the last seal was opened) to be hidden from the face of Him that sit on the throne and from the wrath of the Lamb, for the day of His wrath is come and who shall be able to stand. Note the similarities and or contrasts in each of these 7 verses with each of the events of the seals. (The 7<sup>th</sup>

time period recount is understood to be reckoned also by each of the 7<sup>th</sup> Trumpet as it was around Jericho's wall the 7th day or time. But before this begins the People of God must first be sealed to harvest the earth: all nations, tongues, and people)

The fifth set of seven verses gives insightful conclusions when its first four verses are compared with the mission of the first four angels of Revelation 7, and its last three verses with that of the Three Angels Messages of Revelation 14. Our Rock is the Just and Righteous Judge, and the devil and his are the unjust and evil judges or hireling who according to John 8: 12 sees the wolf coming and leave the sheep and flees. But our Rock is our Refuge, Deliverer and Saviour in whom we trust. The lamentation of the first verse is surreal (unbelievable), but true. If only the enemy (including Israel) had just feared Jehovah they would be wise and the knowledge of such is: understanding. They would grasp clearly how one could chase a thousand and two set to flight ten thousand, except their rock, like the hireling, had sold them out and Jehovah as in the case of the Syrian army (2 Kings 6:16-18) had shut them up. Jehovah, Our Rock, is not like their rock, He is Our Refuge, Shield and Deliverer! The likening of their rock to that of the vine of Sodom: scorched and burnt, of the fields of Gomorrah: ruinous heap whose fruit are grapes of gall and their clusters bitter speaks to them being 'unjust and evil judges' hence they are the instruments of 'bitter destruction'. The first four Angels on the four corners of the earth hold back the winds so that the leading Angels ascending from the east with the Seal of God may seal those who fear Jehovah: the wise souls of understanding. Afterwards they will release the winds upon the whole earth which will become one gigantic prison in which Jehovah have 'shut up' the wicked as their rock flee from imminent destruction but He first seal His servants in their foreheads even as He is Our Refuge and the Rock of our Salvation. Hallelujah! The leading Angels in Revelation 7 that is ascending from the east with the Seal of God is now in the midst of Heaven in Revelation 14, and we find that he has the everlasting gospel to preach to them that dwell on the earth, this bears the Seal of God. This is the doctrine of God's kingdom: Fear God and give Him glory, worship Him that made the Heaven and the earth, the sea and the fountains of waters for the hour of His judgment is come. The wine or doctrine of the evil or unjust judge is contrariwise: 'the poison of dragons and the cruel venom of asps.' Of course you do know who the dragon and the serpent is? The 2<sup>nd</sup> Angel that followed said: Babylon is fallen, is fallen, that great city, because she has caused all nations to drink of the wine of the wrath of her fornication. The doctrine: poison of dragons and the cruel venom of asps were drunken by all nations and so the whole earth is now in rebellion. The 3<sup>rd</sup> Angel followed with a warning in a loud voice: if any man worship the beast and his image and receive his mark in his forehead or in his hand; The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. Compare this with the last and 7<sup>th</sup> verse of the fifth set, verse 35, and you will see Jehovah specify that vengeance and recompense or judgment belongs unto Him (only) and the enemy foot shall slide in due time: the day of their calamity is at hand, the thing that come upon them make haste, even as the 3<sup>rd</sup> Angel spoke their judgment: drinking the wine of the wrath of the Almighty. The enemy will be drunk with a double portion: the wine or poison of dragons and cruel venom of asps plus the wine of the wrath of God Almighty! (So even as Israel received a double portion of blessings even so will the enemy received a double portion of curses)

In the sixth set of seven verses Jehovah's judgment rhetoric is outlined: 'where are their gods, the rock in whom they trusted' after He executed judgment upon His people and repent not until He sees their power is gone in which Jehovah also lift His hand to heaven and say I live forever after He had declared that 'Even I, I am He and there is no god with me and none can deliver out of my hand!'. These dramatization and utterances link these verses with the sounding of the 7 Trumpets in Revelation: the first four (destroys third part of trees, all green grass, and third part of seas, its creatures and ships) in Chapter 8 and the last 3 (torments men that have not the seal of God and then kills the third part of them) in Chapters 9 and 11. Notice in Chapter 10: 5-6 an Angel assumes the same position of lifting his hand to heaven and swear by Jehovah who lives forever and who made the heaven, the earth, the sea and all in them there is and then in the following Chapter, 11, the 7<sup>th</sup> Angel sounds the trumpet (at which time the Great voices (of the 4<sup>th</sup> Joyful Shout and Song) in Heaven as the 7<sup>th</sup> time around Jericho's wall on the 7<sup>th</sup> day, saying: 'the kingdoms of this world have become the kingdom of our Lord and His Christ....'). Also Daniel 12: 7 twinned both the dramatization of the lifting of the hands to heaven and swearing by him that lives forever with the scattering of the power of the holy people (their power is gone). Jehovah is just and every sin has a just recompense or reward: so His people and servants will be judged (the faithful will be vindicated in the investigative judgment), the soul that sin shall die. His people and His servants that became as the enemy will not escape judgment likewise Jehovah will avenge the blood of his faithful servants and will be merciful to His Land and People if they repent. This is the cry of the blood of the souls of His servants under the altar when the 5<sup>th</sup> seal was opened. (You do know that those of Jehovah's people and servants who do not repent will be likewise as the enemy be punished under the 7 Trumpets).

So the first 6 sets of SEVEN verses of this Chapter covers the first four songs and joyful shouts of Revelation which accomplished the destruction of the third part of the trees and all the green grass; the third part of the sea and its living creatures and ships, the third part of the rivers and the fountains of waters; the third part of the sun, moon and stars; the third part of the inhabitants who have not the seal of God Almighty from the opening of the 6 seals to the 7<sup>th</sup> Trumpet like that of Jericho's 7th day 'long blast' (after Christ was crucified and His Church grew, suffered persecution and a similar fate as our Master was infiltrated and reformed yet again to be persecuted); and in the seventh set of verses the last three songs and joyful shouts of Revelation is now referenced which consummate the destruction and avenging of the blood of Jehovah's servants blood upon the two third part of what is left of creation and its inhabitants who have not the seal of God Almighty in the forehead or mind.

But before we look at these last three songs and joyful shouts: it is understood that <u>the general</u> chronology of events under the Seals, Trumpets and Plagues (STP) is reckoned by these first four and the last three songs in the order we encounter them in the Book of Revelation. Jericho's wall come tumbling down on the 7<sup>th</sup> day after 7 times around; that is 7 times on the 7<sup>th</sup> day after once for each of the previous 6 days when the trumpets were also sounded but no shout(s). It is evident that this model applies here as the 4<sup>th</sup> song and joyful shout occurred at the 7<sup>th</sup> Trumpet's 'long blast' when there was a great shout in heaven (akin to Jericho's shout). Since the opening of the 7th Seal results in silence in heaven for the space of ½ hour (7 ½ literal days) then the Heavenly Hosts including the Father, God Almighty, and His Son, the Majesty of Heaven, would then be involved in the Second Coming which is

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### **INTRODUCTION TO CHAPTER 32**

after the 7 Plagues are poured out hence it is understood that at the 7<sup>th</sup> Trumpet 'long blast' would be such that while its ongoing the 7 plagues (which fills up the wrath of God Almighty) are being poured out. This 'long blast' also appears to be the 'at the last trump' which Paul refers to we shall all be changed: 'in a moment in the twinkling of an eye we shall be changed.'

The foregoing is derived from after the opening of the 6<sup>TH</sup> SEAL:

- Rev 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
- Rev 6:17 For the great day of his wrath is come; and who shall be able to stand?
- At The Seventh Trumpet:
  - Rev 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.
  - Rev 11:16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,
  - Rev 11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.
  - Rev 11:18 And the nations were angry, and thy wrath is come, and the time of the
    dead, that they should be judged, and that thou shouldest give reward unto thy
    servants the prophets, and to the saints, and them that fear thy name, small and
    great; and shouldest destroy them which destroy the earth.
- Then the SEVEN LAST PLAGUES:
  - Rev 15:1 And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.
  - Rev 15:7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.
  - Rev 16:17 And the seventh angel poured out his vial into the air; and there came a
    great voice out of the temple of heaven, from the throne, saying, It is done.
  - Rev 16:18 And there were voices, and thunders, and lightnings; and there was a
    great earthquake, such as was not since men were upon the earth, so mighty an
    earthquake, and so great.
  - Rev 16:19 And the great city was divided into three parts, and the cities of the
    nations fell: and great Babylon came in remembrance before God, to give unto her
    the cup of the wine of the fierceness of his wrath.

All these events under the STP fulfill the wrath of God Almighty and the Lamb executing judgment upon and punishing the wicked for their evils and outright rebellion against the Kingdom of God.

**Now for the last three songs** and joyful shouts of Revelation in the 7<sup>th</sup> Set of seven verses of this Chapter which is not dissimilar to the last three verses of the 1<sup>st</sup> Set of seven verses of the Chapter except that in the 1<sup>st</sup> Set Israel sins or the breach was identified and they were given the chance to consider/remember the days of old, the years of many generations to repent (which all that repented

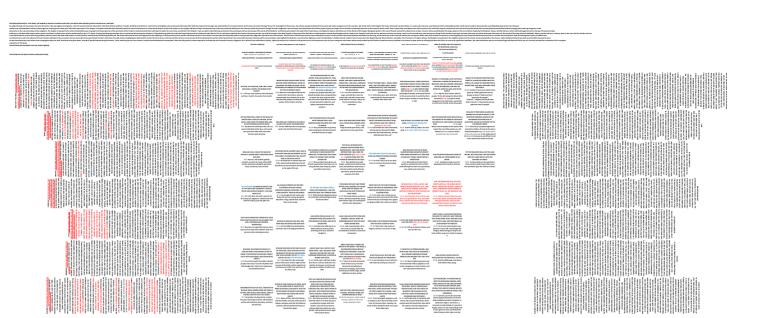
including of all nations were sealed as the hosts of heaven or the tabernacle of the Sun of righteousness and brought into the fullness of God Almighty under the first four songs), however, in these last three songs and joyful shouts those who repent are the ones singing (praising) and the rebellious and unrepentant are being punished by wrath of God Almighty and the Lamb by the 7 Last Plagues which consummates into the winepress of the fierceness of the wrath of God Almighty upon Babylon, the Great, for probation of the world has now been closed (but even so the hardened and rebellious once they receive the mark of the beast and his number are forever lost as they become totally the devil's and will refuse even to repent up to the sounding of the 6<sup>th</sup> Trumpet). So under these last three songs and joyful shouts the fullness of the clusters of the vine of the earth is gathered and cast into the winepress of the wrath of God Almighty (Rev 14).

The first verse of the 7<sup>th</sup> set of verses sets the tone for the redeemed: 'rejoice!' whose length, breadth and depth is identified as 'all nations' (and following on from the heavens to give ear and the earth to hear in the first verse of the 1<sup>st</sup> set of seven verses now the saved inhabitants are brought into focus) and the reason is revealed that: 'Jehovah shall avenge the blood of His servants (the cry of all those souls under the altar when the 5<sup>th</sup> Seal was opened) and take vengeance on His adversaries and shall be merciful unto His Land and His People.' All of 43 verses were used for 'This Song' in this Chapter to prophesy or testify against Israel for OUR rebellion and to secure OUR ultimate repentance for US to realize that Jehovah only meant us good even though we choose to do evil but He has so designed that good should come forth for all who choose to repent. REPENT THEREFORE ALL ISRAEL, YE SONS OF ADAM! That we may sing the shortened version of 'This Song' which Moses spoke in all the ears of Israel 'this day', he and Hoshea (Deliverer), Son of Nun (perpetuity or eternity), which is now called the Song of Moses and the Song of the Lamb in Revelation 15 when the 7 Last Plagues were introduced: 'Great (32: v 3) and Marvelous are thy works (32: v4) Lord God Almighty. Just and true are thy ways (32: v4) King of Saints. Who shall not fear Thee and glorify thy Name (32: v3) for Thou alone are holy (32: v3: perfect). All nations shall come and worship before Thee for thy judgments are manifest (32: v3). It's the time for rejoicing for the redeemed, Jesus did say to rejoice and be exceedingly glad for great is your reward in heaven and so persecuted they the Prophets before you and that time has come. So Moses made and end of speaking all these words to all Israel even so the Lamb will make an end and consummate all things by the 7 last plagues upon all the world which has become fully 'shut up' or that of a prison for the impenitent to receive their full reward even as they shed the blood of the saints and the prophets even so shall they be given blood to drink after the third plague is poured out that the Angel of water declared in his joyful shout of praise: 'Thou art Righteous for Thou has thus judge; Thou who were and art and shall be; for they have shed the blood of the Saints and the Prophets and Thou has given them blood to drink.' To which the Angel of the Altar agree, saying: 'Even so, Lord God Almighty, True and righteous are Thy judgments!' Brothers and Sisters we are to set our hearts and all the words Moses (Mediator) testifies unto us this day; for it is our life; and by this thing we shall prolong our days in the land we go over to possess (For if we surrender, dying to self, and become the Temple or Sanctuary of the Holy Ghost being the portion and the inheritance of Jehovah to dwell therein then and only then will we have our portion and inheritance in the New Jerusalem and the 2<sup>nd</sup> Set of Seven Verses will apply also to us as it did to Jacob). For it is not a vain thing! Therefore we must command our Children that they may observe all the words of this Law that we may all join in to sing the last and final



song (after the pause or recount of Rev 17 and 18): Alleluia! For even as Jehovah spoke unto Moses that selfsame day to go up to Abarim: regions beyond unto Nebo: Prophet from thence He brought forth His Son a Prophet like unto Moses, The Mediator to minister unto and for us all this wonder and marvel which He has prepared for all those who love Him; who came and died for our sins; Him who knew no sin was made sin for us that we may be made the righteousness of God in Him! Alleluia!

Israel did not learn that great principle of Creation: for there to be a genesis or birth: resurrection, there must be a death or denial of self, a submission and humbling, for God Almighty to effect the change by empowering us with His Spirit!



TROS (RECOUNT) 34: THAT DEATH (SEALING) IMPARTS EVERLASTING LIFE (REDEMPTION))
fine of the greatest principle taught by creation on the 6th day; for there to be a genesis, it
somen but this time. Adam also joined him by a 'deep sleep' while He worked. This again

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34:30 And there arose not a prophe since in Israel like unto Moses, whore MACH DEFOUND AND DEFORM THE PARK THE PARK AND MACH THE PARK AND MACH THE PARK AND DEFORM AND IN ALL THAT MIGHTY HAND,
DIED THERE IN THE LAND OF MADA, ACCORDING
TO THE WEDD OF JENDOWN:
TO THE WEDD OF JENDOWN:
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there in the land of Mook, according to the word
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Ad

### silent gods

I give you space formless and void Here is nothing Budha like others Who some say are Supreme Call forth and let all things consist Speak and let my eyes behold

O R'hllor call forth and reckon time Separate darkness from light Give me the evening and morn Let the day begin For my soul hate this void and formlessness O this petrifying darkness

O gods of the high places
Call forth the lofty firmament
Divide above the waters from below
Declare by this your lofty thoughts and ways

O Gaia gather the waters below
Let the dry land appear
Call forth and let the green grass
The flowers, plants and trees
Let them spring forth bearing seeds and fruits
Create the natural habitat for I and Eve to dwell

Hellos or Appollos,
Hermes and Aphrodite,
Gaia and Mars,
Jupiter, Saturn and Uranus,
Neptune and Pluto or Hades
Asteria and Titaness
Call forth light
And set them as objects in the sky

And set them as objects in the sky
Let them be for signs, seasons, days and years
Let them prophesy truthfully
And tell us what upon the earth will come to past

Stillness and silence
None of you to this time a word utter
No different from Baal on Mount Carmel
Whose dumbness sacrificed fifty and a hundred times eight
How many today will die for gods who are nothing,
Formless and void and gross as darkness?

Call forth living creatures of the sea
And fowls in the sky above to fly
Yea, every creeping thing,
The sheep, oxen and beasts of the field
Synchronize the bodies above
To reflect their light on crystal glass below
Reveal their names by the witness they bare
Let it be as a living scroll that as it is read
The subject is known and seen
That I call them all by their names

Thou are dumb, deaf, blind and as the dead
Thou remain nothing and of the darkness
That my Maker set aside to tell of your tale
Very soon your darkness will become as the noon day
And you shall vanish and your soul destroyed in hell
When time is eclipsed, darkness flees, and light spring forth as eternity