

According to the word of God, which bible is the right bible in these present times now? For it is written, And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word. IKings 18:21. And again it is written saying, And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints. ICorinthians 14:32-33. The word of God is not to be treated or handled like a democracy. Thus in the world today there are religious democracies. Separations of religious powers. Religious municipalities, so to speak. Many expressing the word of God according to the freedom of their own opinions and philosophies, and commissioning it their way. Thus again we say that there are religious democracies. Separations of religious powers. A form of wresting judgment. But the word of God is to be respected as a tyranny. With absolute one rule. Therefore, one bible is justified, and the others are not justified, because they represent the work of treason. They potentially steal the hearts of men by a strong conspiracy, somewhat as Absalom did. IISamuel 15:1-6. Or causing a halt in the spirit of men who are ignorant of the right way. As one country only needs one Constitution, likewise the one body of Christ (the church) only needs one bible to serve God by. One ordinance. One law and one manner of that law. Numbers 15:15-16. One law as in one book volume. It is written saying, Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. Psalm 40:7-8 and Hebrew 10:7-8. The word of God also says, Thou shalt not wrest judgment;. Deuteronomy 16:19. To wrest judgment is also to grudge judgment. Being negligent or neglecting to process it correctly. Such as delaying the process of judgment. Or halting the process. Or rushing the process. Rushing to judgment. Or avoiding the process.

Or crowding and congesting the process of judgment. Thus polluting it. All this is grudging and frustrating judgment. Not being sufficiently tolerant to the due process of judgment work, as one ought to be. And thereby omitting something deliberately or by mistake. Or changing something deliberately or ignorantly. Wrestling judgment is also reversing judgment or changing judgment. This is also called, Obstruction of judgment or obstruction of justice. Such irresponsibility will cause something to be lost or left out of the judgment process. Showing respect of person is also wresting judgment. Deuteronomy 16:19 and Exodus 23:2. In Ezra 10:13-14, it shows a work of judgment that cannot be performed in one day or two. Thus appointed times were set that the due process of this judgment be not rushed. Again, rushing judgment is grudging and wresting judgment. Thus, one law and one manner. One manner such as, one defender, one fear. One authority of commission. As it is written saying, And they delivered the king's commission's unto the king's lieutenants, and to the governors on this side of the river: and they furthered the people, and the house of God. Ezra 8:36. Here we learn how things of God are properly furthered by the right manner. Authority. The higher powers. Even that of a king. Thus the word of God is to bear the commission of one judicial defender; That it be not deemed a thing of conspiracy, treason, or a thing hidden, unknown or uncertain; such as a thing done in a corner or a thing of a private interpretation. II Peter 1:20 and Acts 26:26. But a defence of honour. And that defence or defender is to be of the highest judicial honour among men. Distinguished and exclusive. And commission means: Full power. A royal edict or statute, decree or law. And the word edict means: A public notice established by official authority. Or, the proclamation of a law of conduct made by competent authority. Such as a judicial privilege or permission. A mandate. One manner also means, one fashion. Such as one address or one identification. One type. One style.

And one manner also means one fear or one reverence. One expectation. One acknowledgement. II Kings 17:27-28. And again it is written saying, Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Romans 13:7. This all points to Judicial authority. Coming subject to the higher powers over the land. It is written, Whereupon as I went to Damascus with authority and commission from the chief priests,. Acts 26:12. The apostles signified against corners and private interpretations, verses 25-26. Corner in this context is that which is unexpected or unanticipated. A secret. It is written, And the children of Israel did secretly those things that were not right against the LORD their God, II Kings 17:9. Again, a corner is a secret or a conspiracy. Something that was not made judicial or statutory. Unsanctioned. A pretence. Or something not on one accord or in compliance to that which is judicial, sanctioned, or statutory. Corners are also divers weights and measures. As it is written, Divers weights, and divers measures, both of them are alike abomination to the LORD. Proverbs 20:10. Such as unlawful diversities of bibles. A change from the original authority or justified authority. It is written, My son, fear thou the LORD and the king: and meddle not with them that are given to change: For their calamity shall rise suddenly; and who knoweth the ruin of them both? Proverbs 24:21-22. Thus, changing from what God ordained to be commissioned by a king, will cause the curse of ruin in a man's life. Again, one law and one manner of that law. One ordinance. And again it is written saying, Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. Ephesians 4:3-6. It is shown in Ezra 7:25, that the king ordered Ezra to set magistrates and judges over the people, that know the laws of God. Magistrates.

Again it is written, Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, . Titus 3:1-2. Notice it says, PUT them in mind to be subject to principalities and powers. Therefore, it is good to be subject to the king authorized word of God. This is also being subject to magistrates, which is the Lord's pleasure. Notice in Judges 18:7, it shows a people living without a magistrate among them. Quiet and secure. Self confident. Careless. As a corner. A thing or place that is remote or secluded from common methods and means of regulation. As a corner of a bed. Amos 3:12. And again it is written saying, IN those days there was no king in Israel: every man did that which was right in his own eyes. Judges 21:25. This is a strong signification about things throughout the earth, being authorized and commissioned by a king. Magistrates are ordained to do things openly and not privily. Acts 16:37-39. Magistrates are also ordained to put anything to shame. Anything. Judges 18:7. Thus quelling strifes and controversies. And a king is the highest magistrate. Authority represents an expected means of judgment. As an expected end, as saith the prophet. Jeremiah 29:11. This bearing witness to the word of God saying, I counsel thee to keep the king's commandment, and that in regard of the oath of God. Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him. Where the word of a king is, there is power: and who may say unto him, What doest thou? Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment, therefore the misery of man is great upon him. For he knoweth not that which shall be: for who can tell him when it shall be? Ecclesiastes 8:2-7. Again, God and the king. Two immutable things. A strong consolation. Somewhat as it is shown in Hebrews 6:16-20. God and the king, two immutable powers that dictate and control judgments and times.

As treacherous as Jezebel was, even she understood the two immutable power factors of God and the king, by falsely charging a man with blaspheming God and the king. His punishment was being stoned to death. I Kings 21:9-13. To every purpose there is time and judgment. This is the intricate severity of a king's commission of God's word. And no other commission of God's word. Just one. Other commissions will grudge the time and wrest judgment. Deuteronomy 16:19 and Psalm 56:5. Wrestling judgment is also reestablished words of a particular ordinance. A particular manner. Causing an interference with the expectations of time and judgments that God ordained to set in motion, after that which comes from a king. And such interference is also a thing of sorcery. Gaining the time and changing the time. Daniel 2:1-9. Reversing the king's treaty. Time and judgment is commonly regulated and relegated by kings, at kings, and around kings. It is written, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: . Daniel 2:19-22. Again it is written saying, While the word was in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. Daniel 4:28-33. Again it is written, In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Daniel 5:1-9. Thus again we say, time and judgment is commonly regulated and relegated by kings, at kings, and around kings. Thus the king's commission of a thing is as the clock or wrist watch of the earth's evolving events. Literally. This is a great mystery. This is very critical as to why all the world needs to stay mindful of things that were dispensed from kings throughout all ages and history. Verse two above, counsels us to keep the king's commandment that relates to God's word; .

And verse five signifies that we will overcome certain evils by keeping the king's commandment. Not just any oath or any religious commandment, but that which came from the holy men of Israel, and afterwards, was verified and commissioned by a king. Again, this is a great mystery about time and judgment. The doctrine of God for his people, is protected by a king's authority. It is also written saying, Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse. Esther 8:-10. Again, a king's commission is protection for all of God's people. Again it is written saying, Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. Daniel 6:25-28. Time and judgment factor. And again it is written, THE king's heart is in the hand of the LORD, as the rivers of water: he turneth it withersoever he will. Proverbs 21:1. And this means good and bad kings. Above in Esther, we also learn that a king's version of a thing, is permitted of God to reverse anything that is not according to what the king or another king has established. As the king's letter had power to reverse the letter that was devised by another man in authority. A wicked man. Again it is written, Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them. Numbers 23:20-21. And to reverse something, also means to change it, or to averse it, or prolong it, manipulate it, delay it, or to countervail it. Thus God ordained for the word of a king not to be reversed nor countervailed. Esther 7:4-5.

The times for divers kinds of judgments that God will bring upon the earth, is woven within the fabric of what he ordained for king's to do and men in authority, until the time of the end. As it is written, And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. Daniel 7:21-28. Notice that it said, and they shall be given into his hand? And who shall give it to him? It is written saying, When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. Acts 1:6-7. Again it is written, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: . Daniel 2:19-22. This is a great witness to how the time cycle of the world, is according to kings. Thus the king authorized bible is the only justified time regulator, for true prophecies, judgments, and mysteries of God. All of the world's events, influences and powers, is already determined by what God allowed a king to commission, according to what came from the holy men of Israel. And again it is written saying, When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Luke 22:53. Thus the Heavenly Father shall give this power of times into the hands of the rulers of the earth. Therefore, when a religious organization or men that are not in authority attempt to establish a treaty of God's word, this threatens to change times unlawfully, and also frustrates the appropriate treaty. Thus after a king verifies the word of God, establishes and demonstrate it by commissioning and publishing it, from that time forth, certain

things will happen in the land throughout the whole world, until the time of the end. Certain judgments in the homes and families of men. Domestic violences and other violences in the land. Such as discriminations, abuse of force and power, racial profilings, protests, riots, pestilences, earthquakes, immoralities, deceptions, thefts, wars, betrayals, and all such like. God ordained for such times and judgments to be regulated according to the power that he renders to men in authority. Kings and rulers of the earth. And not by religious organizations any more. And special wrath is pending upon any realm that disannuls or circumvents the word of a king. Wrath against the ruler's realm and against his sons. Ezra 7:23. And this is another reason to obey the commandment that Paul gave saying, I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. I Timothy 2: 1-4. Again, this will help to eliminate some of God's wrath that rises up against men in authority, because of divers injustices. Notice the wrath of God against the people in I Kings 17:25-27. And this judgment of wrath was then appeased by the word of a king. Time and judgment factor. He acknowledged that the people of the land, were not exercising the correct manner of God's fear. Thus this king ordered for a priest of God to come and teach the people the correct fear of God. God, priest, king, people. One consent factor. A king did this. Not a religious organization. The last religious organization that God set up, and permitted to dictate time and judgment, was the Levitical priesthood. Now in Christ Jesus, there is to be no religious organization in existence.

The apostles and prophets of God and Christ, were not a religious organization. They represented a faith, not an organization or concision, nor sectarian, or sect as the Pharisees were. The apostles and servants of Christ Jesus, were not ordained by Christ to be rulers of synagogues, temples, halls, lodges, mosques, mass jids, and all such like. This is no longer included in the way of holiness. But rather it pollutes the way of holiness. As one doctor once said, The way to shut a thing down, is to over define it. That way, it will be more possible for no one to know what it originally meant from the beginning. Thus frustrating its original meaning or its original purpose. As this same scholar illustrated about the term, Racist, and the term Affirmative Action. He indicated or directly said that these terms have been over defined. And thereby the average person does not know what the original terms Racist, and Affirmative Action means, or its original purpose. Therefore, God did not set up and establish the Pharisees, Libertines, or Sadducees. Nor did he establish and set up other similar organizations such as Apostolic, Catholic, Baptist, Mormon, Jehovah's witness, Pentecost, Methodist, Protestant, Presbyterian, Christian or Christianity, Lutheran, Non denominational, nor any Holiness organizations. All such are cults. Concisions of devils. Synagogues of Satan. Revelation 3:9 and Philippians 3:2. All such works are the praise of men more than the praise of God. The confidence of the flesh. And it is also the fear of men more than the fear of God. Such as using a temple or synagogue to convince people that they cannot have salvation, if they do not assemble there. Again, this is the fear of man more than the fear of God. John 9:22-23 and 12:42. Yet, we see in the scriptures, one that was put out of the synagogue, and afterwards, he encountered a much better opportunity to receive salvation in Christ Jesus our Lord. John 9:28-41. But again, all of the above concisions are the same works as of the Pharisees. Concisions with flattering titles. Job 32:21-22.

Philippians 3:2. Thus concisions, factions, groups, confederacies, denominations, religious municipalities, and all such like are the same thing. Corners or private interpretations. They are all traditions and customs of men. And this kind of worship of God is not in the spirit, but is the confidence of the flesh. Philippians 3:1-10. For all such work the iniquity of building again, that which is now old leaven. Galatians 2:18. And all these organizations work the iniquity of sorcery by dictating times, observing times, or demonstrating times. Posting customs, or having scheduled worship and scheduled feasts. This is all done away in Christ. Colossians 2:16-17. The Lord gave king Hezekiah an additional fifteen years to live, and said that he would defend the city also. Time and judgment factor here again. The Lord even allowed the king to literally change the time. It is written, And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz. II Kings 20:1-11 and Isaiah 38:1-8. Again, God establishes time and judgment at the word of the king. Where the word of a king is, there is power. Ecclesiastes 8:4. Thus again, time and judgment is commonly regulated at kings, around kings, and by kings. II Kings 13:15-19. As it is written, IN the year that king Uzziah died I saw the Lord sitting upon a throne, . Isaiah 6:1. And again it is written, To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. Jeremiah 1:1-3. And we know that there are many places in the word of God, that marks time and judgment like this at the reign of a king. And the words of the prophets are full of such judgments.

And a king's commission still marks time in the sight of the Lord. But now the powers of darkness have manipulated the identity of time and the correspondence of time. Beguiling the wisdom and discerning ability of men through other laws, and through other religious doctrines, outside of the one doctrine of true holiness. Ephesians 4:22-24. And again it is written saying, Be ye holy; for I am holy. I Peter 1:15-16. God marked time at king's such as to say, And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,. Nehemiah 1:1. This scripture said, in the twentieth year. In the twentieth year of what or who? in the twentieth year of Nehemiah? not so. It is written, AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine and gave it unto the king. Nehemiah 2:1. And throughout the word of God, it is faithfully listed, words saying, And it came to pass in thus and thus a year of the reign of such a king, that a certain thing happened, or a certain thing was established. And time and judgment is now marked by the powers of darkness by the identification of numbers, signifying months, days, and years. Such as saying, 2500 B.C. Or, A.D. 33. Or, January of 1611. Or, March 15th of 1886. Or August 20th of 1920. December 3RD of 1980. Or, September 1ST of 2005. Or, May 19TH of 2015. Such observation of time is now against the will of God. Galatians 4:10-11. Again, change of identity, correspondence, and change of location. As Israel being removed from Samaria to Assyria. II Kings 15:29. And for these modern times now, authority removed from Britain to the United States, by the Declaration of independence. Thus authority power changing from the identity of king, to President. And also the Nations Capital being relocated from Philadelphia to Washington, D. C. . These times no longer mark reigning years of kings, as God ordained. And this all also causes a change in correspondence, or rather, a lack in correspondence among men.

And even more so between a man and a woman, seeing that the powers of darkness have changed laws for the worse, as well as changed times. And thus again it is written saying, And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end. Daniel 7:25-26. And this is one demonstrated example of the powers of darkness. Somewhat as Jesus said, but this is your hour, and the power of darkness. Luke 22:53. Within II Chronicles 26:14-21, it shows a lack of correspondence between a king and the priests of the Levitical priesthood. But in this case, the king was wrong. Again we say, there will now be a lack in correspondence among men. And even more so because of women now being allowed to usurp authority over the man, seeing that the powers of darkness have changed laws for the worse. Note an example of shame or a lack of correspondence that involves a man and a woman. It is written saying, And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. John 4:41-41. If this woman was with her husband appropriately, or at home, this slight lack of correspondence would not have been. It is written saying, I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. ITimothy 5:14-15. This bearing witness to the word of God also saying, Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. ITimothy 2:11-12. This is also witness to some of the last words of Moses before he died. For God to set a man over the congregation,

that they be not as sheep that have no shepherd. Again, not a woman over the congregation, but a man. Numbers 27:15-17. This bearing witness to the objective, correspondence. The prophet asked a question saying, Can two walk together, except they be agreed? Amos 3:3. Thus we ask the following question: Is it lawful for a man to be sequestered with, or imposing on, or working on the job with another man's wife? God forbid. Even Job and Samson showed that it is unseemly for a man's wife to work for another, plow for another, be imposed on by another, or to grind for another. A heinous crime. Shame. Iniquity to be punished by the judges. Job 31:9-11, Judges 14:15-18. It is written, And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull. Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. Judges 9:53-54. Again, change of identity, laws, correspondence, location and change of times. Thus, man started to literally loose track of time, when he started dishonouring God's ordinance for a king, at any point in history, unto these present days now. And this bears witness to the word of God showing why the misery of man is great upon him. Ecclesiastes 8:1-7. The powers of darkness has changed the identity of time, the location of time and the correspondence of time; by posting numbers to identify or represent a date, a month and a year only. Oppose to holding to the ordinance of God in posting the year of a king's reign. Which commonly denotes the year a certain thing happen, tragic or a liberation. When the word of the Lord came, and to who, and a certain rule or law being established by a king. A new decree. Such as a tax law. Luke 2:1-3, IIKings 23:35, Daniel 11:20. And Acts 17:7, appears to allude or indicate that Caesar was a king, because of the words, another king. And this ordinance of God also shows direct accountability for the different events that take place in the world. A king's accountability of these things.

Thus by faith, the body of Christ is to submit only to the word of God that was verified and commissioned by a king, that we be not ignorant, snared, trapped, ambushed and manipulated of the times and judgments that have happened, now happening, and that which is going to happen. Remember again, a king's accountability. Again it is written, They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: Daniel 2:1-12. And thus is the power and custom of sorcerers and false prophets, now also in these present times: changing times and grudging the time. Manipulation. Guile. Manipulating and beguiling. And changing times, is also changing expectations. Manipulating expectations. This is the common form of sorcery. Most of the conspiracies in the bible, are conspiracies against kings. Good and bad kings. Thus today, this same spirit of conspiracy, is ordained to try and thwart time and judgment. And time and judgment are two immutable things that God ordained to be verified and commissioned by a king. Again we say, most of the conspiracies in the bible, are conspiracies against kings. And this is witness today of conspiracies of diverse kinds of bibles that are not commissioned or authorized by a king. Thus they are conspiracies and pretences. Private interpretations or things done in a corner, as signified by the apostles of Christ. Thus we continually submit to a king's commission of the holy scriptures. Scriptures of truth. Daniel 10:21. Scriptures that are certain, and not uncertain scriptures from a corner, or from a private interpretation. Such scriptures are unverified by a king. Remote and secluded. Again, uncertain opposed to certain.

As it is written, It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed. Luke 1:1-5. Here the writer used the word, Certainty. Because in this case, the writer himself is a personal witness to something true. Thus he is a source of truth. He is a scripture of truth. He is a new scripture. Thus, a new testament scripture. And certainty, is the opposite of uncertainty. Uncertainty represents doubt or a corner. Something not according to authority, or brought to the attention of authority and approved by authority. A thing that is sure, a surety, or certain, can avoid being counted a thing of dishonour, conspiracy, fable, or as old wive's fables and tales. ITimothy 1:4, 4:7, IIPeter 1:16. Notice the honour that the writer of Luke gave to the man Theophilus? Most excellent. Very likely this man Theophilus was a man of authority. Possibly a governor. We say this because of the term, Most excellent. In Acts 23:24-26, we see the term, most excellent being addressed to a man of authority. A governor. Most excellent governor Felix. And at Acts 24: 3, this same governor is addressed as most noble Felix. In Acts 26:25 we see the possibility of another governor. Most noble Festus. And verse 30 says, the king rose up, and the governor, . And this king Agrippa spake words to this governor Festus between verses 31-32. Also look at IICorinthians 11:32. It is a witness to how governors have direct allegiance to a king. We see a good example of this in chapter five and chapter six of the book of Ezra. A governor called a people in question about a work they were doing for their God. Then this governor wrote a letter to a king about this same matter. Then this king commanded this governor to leave this work of God alone, that it may be finished by the builders of it. Thus a governor is able to bring matters of concern directly to the king, as Theophilus might have been able to do.

Again, most excellent Theophilus. Luke 1:1-4. Time and judgment. Thus there would be opportunity here for the treatise of God's word to be stored up with the higher powers. And thus it is written, Let every soul come subject unto the higher powers, and again it is written, honour to whom honour, custom to whom custom, fear to whom fear. Romans 13. We are to fear dignities and dominions. Not to resist them, nor speak evil of them, nor to circumvent them. As men of religious organizations and divers persuasions have circumvented God's word with overtures. Establishing their own bibles that circumvents the one king authorized bible. Interfering with God's times and judgments. And such interferences frustrates and wrests judgments. Now think of the confederate flag versus the United States of America's flag. Which one do we fear, and which one do we not fear? fear in this context means, to walk in the statute of. Or that which is to be recognized, regarded, respected and honoured, as in II Kings 17:7-9, 25-41. Obesiance. That which we surrender allegiance to. The word of God also shows the word confederate as something covert. A conspiracy. A secret agreement. A secret counsel. Or a secret crafty counsel for an evil purpose. Something kept close among few participants. Something covert or sinister. A fabrication. Isaiah 7:1-9, 8:12, Psalm 83:3-5 and Genesis 14:13-16. Thus, in the sight of God, a public register does not have preeminence over a judicial commission. Such as someone exercising their freedom of speech and expression to write a book; compared to what the judicial system established in their laws. One is customary or a privilege. Freedom of expression. The other, is statutory or a mandate. A royal edict. Royal notice. Royal awareness. Royal treaty. Royal warning. A royal demand. Likewise the comparison between bibles that have a legal register, opposed to the one that has a judicial commission from the highest authority, as from a king.

The legal register is likely to be one that represents a civilian exercising the freedom of his religion. Or representing a religious organization that is done away in Christ. Thus the one by the civilian or religion, does not have preeminence over the king. All this is also in comparison to women preaching the word of God, as well as men preaching the word of God. Authority factor. I Timothy 2:11-15 and I Corinthians 14:32-38. Regardless of how often it is deemed and said that men are becoming more incompetent to preach the word, the word of God still does not justify a woman to preach the gospel of Christ Jesus. Thus likewise, no matter how much it is deemed that the king authorized version of the bible was tampered with or is insufficient, or what was added or left out, or how immoral and corrupt the king supposedly was, the king's commission still has preeminence over all civilians and religious organizations expressing their freedom of persuasion. His commission is the highest judicial authority. And also, the outside commission of God's word, must match the inside contents of the scriptures. And thereby this shows that God's word must be of the highest natural judicial commission on earth. That of a king, as the Lord ordained. Deuteronomy 17:18. Again it is written in the apostles doctrine saying, Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; I Peter 2:13. And surely a bible that was commissioned in the name of a king, shows the king's ordinance, and that in regard to the oath of God. Ecclesiastes 8:2-4. Where the word of a king is, there is power: and who may say unto him, What doest thou? And again it is written saying, Fear God. Honour the king. I Peter 2:17. For these present times now, we honour the king by submitting to what he left on record concerning God's word, and we honour the king by obeying his laws of the land, if there is still a king reigning in power. And of course we submit to all authority. Presidents, governors, senators, councilman, mayors, and all such like.

The holy scriptures consists of that which was before the holy men of Israel. The Levites, the scribes, the prophets, the apostles, and other servants of God written in the word of God. Writings of God's oracles they were responsible for. The Lord himself also ordained for this treatise of his word to be kept on judicial records. Such as with the priests and judges in Israel. Deuteronomy 17:8-12. And kings are also judges. And concerning a king, it is written of him saying, And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: Deuteronomy 17:14-20. Judges of the earth are also ordained of God to settle controversy matters, as shown in this chapter, to dissolve problems between blood and blood. Between plea and plea. And between stroke and stroke. The above scripture shows this king being an Israelite king. One from among his brethren. But what about a Gentile king, or a king that is not of Israel? how then does such a king bear witness to the laws of the God of Heaven? It is written saying, I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. Acts 26: 1-3. Was this king Agrippa a Gentile king or a king that was not an Israelite? And yet Paul thought himself happy to answer for himself, because this king was living a holy and moral life? or because of this king having expert knowledge of questions and customs of the Jews? Expert knowledge? Such knowledge that was even recognized by the highest spiritual office that God set in the church? That of an apostle. Thus we are persuaded that a king having such knowledge cannot be, except that he has a record of things properly stored up to refer to, study, research, and confirm at this king's pleasure. Such as in his treasury house. Ezra 6:1-8.

Keeping records of the holy oracles and scriptures of God was a common occurrence. Rolls, books, and such like laid up before the Lord, to be kept for generations. Exodus 16:33-36 and 1 Samuel 10:24-25. Laid up before the Testimony. Or laid up in the house of rolls. Ezra 6:1-8. Or laid up in the chamber of scribes, or with prophets. Isaiah 8:1-2. Jeremiah 36:20-21. And again it was common for a king to have contact with such men of God, to also obtain a record of his own of the holy scriptures and holy oracles. Thus again it is written, Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter. Ezra 5:17. This is somewhat as a lawyer that has some expert knowledge of the medical field, in order to litigate and properly address the courts concerning such a case. Look how another king showed that he had a record of the oracles of God, when wise men inquired of him about where the king of the Jews was to be born. Matthew 2. And again it is written saying, THESE are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out. Proverbs 25:1. Thus these kings had stored up resourceful records of God's word, or access to it, that they were able to resort to. As it is written, For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. Acts 26:25-26. Such as a plot to circumvent and undermine authority. Again, nothing is hid from the king. It is written, And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against mine own life:

for there is no matter hid from the king, and thou thyself wouldest have set thyself against me. IISamuel 18:12-13. Again, nothing hid from a king. But if something is hid, then it is a conspiracy, pretence, or private interpretation. IIPeter 1:20- 21. Also because God ordained for a king to be the most resourceful upon earth, naturally so. As it is written, It is the glory of God to conceal a thing: but the honour of kings is to search out a matter. Proverbs 25:2. A king commonly has trusted and lawful resources for diligent inquiries about anything, for things to be properly enacted by executive oaths of approval or legislative oaths of approval. That it be not counted a thing done in a corner, nor a thing of a private interpretation, as the apostles Peter and Paul signified. Again nothing is hid from a king. And by this, we renounce the hidden things of dishonesty; Such as corners, conspiracies, and private interpretations. IICorinthians 4:1-2. Thus, somewhat as it behoved Christ to suffer, likewise it behoved a king to judicially commission the word of God, seeing that the holy scriptures clearly shows that a king is charged to verify that which was written by the holy men of Israel. That which is ready and accessible to authority, and not remote and secluded from authority. Thus by this, kings and men in authority have sufficient opportunities to verify such influences, make a record of it, and store up this record in an expedient place. Notice in Ezra 5:17 it said, let there be search made in the king's treasury house? It did not signify that this treasure house was some sort of a cave, mine, or rocks and dens of a mountain, as men might have said about Dead sea scrolls, or so called Lost books of Moses. But rather, this treasure house of the king maintained records that are sufficient, expedient, and accessible locations for men in authority. Continuous corresponding scripture. And thus again it is written, Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. Romans 13:1-7.

Remember again the scripture saying, One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD. In Ezra chapter seven it is written, And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. Again at verse 26 it shows the words, The law of thy God, and the law of the king. God and the king. Two immutable oaths. Natural authority and spiritual authority. Again, the entire word of God itself is a treatise, much like the book of Acts and possibly the book of Luke. A treatise is a book or article which treats a subject, especially in a systematic manner. A methodical display of facts, testimonies and principles, with reached conclusions. An account. A narration or narrative. An agreement or league between two or more parties. Thus the word of God is a treatise between God and man. Yet many sects or sectarians, and other types of religious organizations, have circumvented the ordinance of God, by circumventing the kings' treatise. Crafting overtures. Such as other kinds of bibles. That which serves as a motion. An overthrow. Something ostentatious. An opening or opportunity for any action. Something presumptuous or selfwilled, but not of God's will. An overreach to gain advantage over by strategem, arts, or deceptions. Nevertheless, whatever God has allowed authority to do concerning the holy scriptures, this is what holy men must come subject to. Whether it be good or evil. Thus, if the king or even the next ruler in power, allowed himself to be influenced by a religious organization, or any outside influence, to change something in the scriptures, this change is still the work of the king or the next one in authority, and not the work of the religious organization or outside influence. It is written saying, Give ye now commandment to cause these men to cease, and that this city be not

builded, until another commandment shall be given from me. Ezra 4:17-24. Here we see that the commission of king Cyrus to do a work for God, was put to a cease by another king. Artaxerxes. And king Artaxerxes's commandment to cease this work of God, was by an outside influence. Religious men or non religious men. Sort of like how men might have said, that the Catholic church is responsible for taking out or changing the king authorized bible. Or something of similar sort. If this is true, then the Catholic church could not do this without permission from the next one in authority. Much like how it is shown in the scripture above. Thus, men all over the world, are to honour God's word according to the commission or authority given by the last king there at England. Men in authority commonly have counsellors. And sometimes these counsellors represent a particular sect, persuasion, or religion. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Romans 15:4. Again, things written aforetime were for our learning. Unfortunately in these present times, and in recent past times, many preachers, scholars, and learned men of the holy scriptures, have not been showed the mysteries of God concerning the powers of times, the powers of authorities, the powers of laws, and the powers of influences. All of these things are ordained of God to correspond to the will and ordinances of God. Jacob desired not for his soul to come into the secret of his sons Simeon and Levi. Nor for his honour to be united unto their assembly. Because in their anger, they slew a man and in their selfwill, they digged down a wall. Genesis 49:5-7. Thus likewise, let not the king's honour be united with counterfeit bibles. Because they are the labours of selfwills, contentions, and presumptions of men. And the wrath of man worketh not the righteousness of God. James 1:20. We say this because some men with money, power and influence, might have chosen to craft a bible of their own personal choice,

because of being angry with that which a king has ordained. Or just simply in desire to rival bibles crafted by other men with the same contrary motives of anger and rivalry. Jesus is prince of the kings of the earth. Revelation 1:5. And angels, powers, and authorities are made subject unto him. IPeter 3:21-22. A mandate is an authoritative command, injunction, or order. A prescript from a superior court. Official means: Approved by authority. And also concerning authority, the scripture says, Render therefore to all their dues: Romans 13:7. And surely a king's commission of the word of God, is owed due acknowledgment, above all other commissions of the word of God. If not, then men are guilty of insurrection, rebellion, and sedition. Ezra 4:19. And thus guilty of despising dominion and government. Jude verse 8 and IPeter 2:10. Speaking and establishing evil against the king's dignity. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. And again it is written saying, Honour all men. Love the brotherhood. Fear God. Honour the king. IPeter 2:13-17. Thus again, whatsoever is not verified and approved of by a king, is an insurrection against the king's authorized public notice of the holy scriptures. In the book of Acts chapter 25 and chapter 26, a king is asked to examine and verify an audible form of the word of God. Again, a treatise is a covenant. An oath of confirmation. And oaths are also ordained to end all controversies and strifes. As it is written, For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Hebrews 6:16. And thus a king represents the greater oath of natural authority among men. Again, an oath is fixed to end all strife. Thus bearing witness to Deuteronomy 17:8-13 and IIChronicles 19:8-10. These scriptures make mention also of the judge. And a king is also a judge. The judge of judges. Thus, he is the greater judge. Therefore, in recognition and commission to the holy scriptures of God, all the people shall fear

the king's commission only, and do no more presumptuously in establishing other treaties of bibles. And a treaty is similar to a treatise. It to is an account or discourse of facts. A reached agreement or oath formally signed by representatives, duly authorized by the higher powers of authority in the earth. Again, the body is of Christ. The body is no longer of times and customs. And what the scripture says is a holyday, this is what men now call, holiday. Holyday, holiday, same thing. Published worship. Posted customs. This is dictating times, observing times, or demonstrating times. Thus, this custom of dictating and demonstrating times has been taken out of the church, and now wholly given into the power of men in authority, such as kings and rulers over the earth. Daniel 7:24-28. The word of God shows that God is not the author of confusion. Yet, men have created confusion with IJohn 5:7-8 in the N.W.T. (New World Translation of the Holy Scriptures) and in the N.I.V. (New International Version) bibles. Both of these bibles contradict the king verified version on this same scripture. Likewise in ICorinthians 7:36 and Genesis 18. If the N.W.T. bible or any other bible was crafted from nine thousand different sources of literature material, (Dead Sea scrolls as men say) and the king authorized was crafted only from nine different sources of reference material as men say, then what is the objective difference between the two bibles? If both contain sixty six books, bearing the same names, same number of chapters and verses placed in the same locals or locations, then why make another version or another translation? only to change the spelling of the English, and yet maintain the same meaning and objective? Thus circumventing the king's English. An authorized language. Therefore, of the two bibles, one is justified and the other is superfluous. Unnecessary. Thus the king authorized is to remain settled as the king last ordained it to be. And also, the king authorized version is not to be revised and updated to be called, The New King authorized bible.

Nor is it to be revised every so many years, for the sake of keeping up with evolving languages. Again on a private interpretation factor. Holy men were moved by the Holy Ghost, and were commissioned by a king in relation to a work of God. Men such as Nehemiah and Ezra. Also Levites read distinctly out of the law and gave the sense, causing them to understand the reading. Nehemiah 8:8, Ezekiel 44:23-24. All this work was not considered private interpretations, nor a work done in a corner, because it was according to the word of a king, or directly commissioned by a king. Thus, the interpretation of the scriptures are for them that are sent of God to interpret them. And thereby there is no need to circumvent nor change the king's English, after it is finished in one volume to be called, The word of God, or The Holy Bible. Again, no need to change or revise the king's English, regardless of evolving languages as men say. One consent also means one agreement. And one consent bears witness to one ordinance, one law, and one manner of that law. Numbers 15:15-16. And this one consent factor must have order. Authorized order of the highest natural authority. Again it is written saying, And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coast of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one consent. ISamuel 11:6-7. Here again, the Lord bearing witness to the superiority of a king, in regard to the word of God. And surely a prophet of God represents the word of God. God, prophet, king, people. One consent. Now in these last days, there is a bible ordained in a king's name and language. A choice language. A language of great clarity. The English language. Thus, written in the King's English. This

language has been made the elite language among chief rulers of the earth. Bearing witness to Daniel 6:25-27. Thus again, one consent. And thus men have not given proper glory to God, as they have rebelled and circumvented against the kings of the earth. And thereby rebelling against time and judgment. Remember again that Jesus is prince of the kings of the earth. Both good and bad kings. Revelation 1:5 and Proverbs 21:1. Even in these last days, men have rebelled against a king in a thing called, The Declaration of Independence. And such rebellion brings about wrath, when a nation does not come subject to a king as it ought to. Ezra 7:23. Authority is a force that posts times, marks time, and demonstrates time also by customs. Holydays, or holidays as men say. God no longer gives this power factor of time to a religious church organization. The Levitical priesthood was the last one with such power, but it is now done away in Christ. As it is written, But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake. And again it is written saying, The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. II Timothy 4:13 and Acts 9:10-16. Thus kings of the earth have an opportunity to verify such spiritual influences of men's faith and religion, make a record of it, and store it in an expedient place. Let all things be done decently and in order. I Corinthians 14:40. We have not seen the actual name of Mark and the name of Luke, documented on the inside of any chapters, within that which is called, THE GOSPEL ACCORDING TO SAINT MARK, or, THE GOSPEL ACCORDING TO SAINT LUKE. Yet if it was the same Luke that wrote the book of Luke and Acts, him that Paul referred to in II Timothy 4:11, then this gives support to how some or all of Paul's writings and his acts, was stored also with the

higher powers. Especially when Paul was in the custody of authority. That could have been opportunity for them to receive writings directly from Paul. Again, the first chapter of Luke shows that not only was this writer's personal writings included, but other men's writings as well were delivered to him. And thus he placed these events and testimonies in order. And sending them to one Theophilus. Possibly a governor. Thus calling these writings, Treatise. A defence deters all counterfeits and other authorizations and commissions of the scriptures that have not been verified by a king. This helps to keep men from being halted between opinions; As in wondering which version or which translation is the correct one. IKings 18:21. Thus again, the word of God is to bear the king's commission. And good for it to bear a personal testimony from the king, or in reverence to the king. Somewhat as king Nebuchadnezzar gave a personal testimony of how God demonstrated his power, using him the king a prime example of that power. Again, a personal testimony, or a testimonial, or a vital testimony reverencing or recognizing the king, his authority, and his acknowledgement of the construction of such a great work. Men making their own bibles is blasphemy and evil. And such evil will potentially steal the hearts of men that are ready to exercise in believing in God. Again, it will steal away the hearts of men from the king's treatise, much like how Absalom stole the hearts of men from king David his father. Thus causing a major disruption within that nation of people. IISamuel 15:1-6. A disruption such as who to serve, and who not to serve. Causing a halt between two opinions as the prophet signified. IKings 18:21. The word of God itself acknowledges that there were other books and writings of other servants of God. And some of these other books were not placed in the king authorized bible. Such as the book of Nathan, the book of Iddo, the book of Jasper and others. The book of the wars of the

LORD. Numbers 21:14, IIChronicles 9:29, 13:22, IISamuel 1:18. Nevertheless, in analogy to left over material after the finished product such as a house or automobile, likewise in the case of the word of God. John 20:30-31 and 21:25. Again we say, Where the word of a king is, there is power: and who may say unto him, What doest thou? Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment, therefore the misery of man is great upon him. Ecclesiastes 8:1-7. Thus using other bibles besides the one king authorized bible, will bring about the spirit of manipulation and the spirit of sorcery. Divers forms of deception. Causing a correspondence curse, an identity curse, and a location curse. Because every law, true or false, represents a spirit. Every written treaty and every written doctrine upon earth. They all represent one spirit. The Spirit of truth, or the spirit of error. The ones that are of the spirit of pretence (error-Philippians 1:14-19), causes a lack of correspondence in all manner of doing things natural and spiritual. In our life living, in our discretions, and in all of our persuasions. Church matters and non church matters. Again we say, non church matters. Notice the confusion in who to believe or what to believe, written in IKings chapter 18 and chapter 19. Overlapping authorities. Yet the word of the Lord stood with the king of Judah. Hezekiah. Thus one law, one manner. Notice the overlapping prophesies concerning whether king Ahab should go up to battle or not. A multitude of prophets said for him to go up, and that the Lord would prosper him. Yet there was one prophet that warned, if he did go up to battle, the king would not come back alive. And the word of this one prophet did come to pass. IKings 22. Thus it is better to trust one source of truth, oppose to a multitude of prophets, or an whole organization of contingent speakers. Likewise a similar thing happened in the days of Jeremiah the prophet,

in chapter 28 of his book. Overlapping prophecies. Somewhat like diverse kinds of law enforcement agencies overlapping each other's authority and jurisdiction. As a democracy does somewhat. Canceling out one another's ability to effectively investigate a case. Their competitive objectives, frequently leading to inefficiencies and rancorous disputes. The subordinate ones circumventing the superior one. Causing a halt between opinions, as the prophet signified. IKings 18:21. As it is illegal and counterfeit for a man to craft and make his own money currency, instead of using authorized money currency from the higher powers. Likewise it is illegal for men to craft counterfeit bibles of the word of God. Some might say that it is best if the church itself translates the Bible. Well, the problem with that would be as it is now, and as it has been for hundreds of years. And thus brings on the obvious question: What church? or rather, which church should translate the Bible? Many different concisions all claim to be the church. And many of these, currently oppose each other now. That is one of the main reasons why there are so many different Bibles now: translated by the so called church. Divers church concisions jockeying for religious preeminence. Many of them even having the same contrary spirit as Diotrephes, written in the word of God at IIIJohn verses 8-11. Loving to have the preeminence. Some men might have a particular belief, that the Roman Catholic Church has the ultimate authority, in the decision process on how the word of God ought to be translated and commissioned. Not so. But if so, then as one man said, Then fundamentally, once Rome or the Roman Catholic Church has spoken, then the case is closed based on their judgment, and nothing else would matter. It was said that this claim needs to be examined in light of history and in light of scripture. Therefore we look at history, and more so, we observe and follow the scriptures fully.

Some men dispute the book that is called the Apocrypha. Saying that it is not scripture. Yet, if the Apocrypha was included within that that the king commissioned, along with the other sixty six books, then it is to remain as so. If there is anything in the Apocrypha or any other book in controversy within the king's commission, things that is said to be not accurate or things not true, then these books are to be treated the same way that Jesus instructed us to treat the Pharisees' doctrine, written in Matthew 23:1-3. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. Thus today we do the same. We observe all things in every book. Hold to that which is true, and hold not to that which is not true. And still give proper honour to the king, by not removing nor changing whatsoever he has commissioned. Thus also, we are to honour the king's preface in the beginning of the bible, though the preface itself may not be scripture. We see that according to the scriptures, a king is the ultimate authority and not the Roman Catholic Church or any church, in this translating and commissioning of the holy scriptures of God. And God is not the author of confusion. Thus he ordained for a king to quell this strife by establishing protection for the church by the seal of his commission. But sadly, many so called church people are ignorant of this mystery, even as they read the king authorized Bible. The king is the most insured. He contains the best surety of God's treaty. Thus by faith, the body of Christ is to submit only to the word of God that was verified and commissioned by a king, that we be not ignorant, snared, trapped, ambushed, and manipulated of the times and judgments that have happened, now happening, and that which is going to happen. Thus again, time and judgment at the king. Keeping the king's commandment in regard of the oath of God, is also keeping the king's commission. Ecclesiastes 8: 2-4.

