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Celestial altar burial

Huomaa, että luetellut tuotteet ovat saatavilla ensin tullutta palvellaan ensin -perusteisesti, tietyt rajoitetut tuotteet saattavat myydä nopeasti loppuun, ota suoraan yhteyttä myymälään kaikkien varastotilakyselyiden saamiseksi. Tänä myrskysisänä aikana emme myöskään pysty päivittämään uusia tulokkaitamme niin usein kuin haluaisimme. Kippis! 12 Bones Coastin IPA 4pk 12 Bones Endless Hoppportunity 4p 12 Bones Stay Golden Light Lager 4pk 1911 Siideri Donitsi voi 4pk Kauhistus Intergalactic 4pk Ace Guava Siideri 6pk ACP Feels Like Home 4pk ACP Wolf At The Door 4pk Archetype Cowboy Poet 4pk Archetype Talking To Plants 4p Archetype The Explorer 4pk AVBC Fall Homin' Cans Bell's Sparkle Berry 4pk Birdsong Jalapeno Pale 4pk Bitburger Festbier 6pk Black Project Argus Sour 4pk Black Project FreehandSour 4pk Black Project Gauntsletour 4pk Musta Projekti Huippusalainen 4pk Blaken Apple Lantern 6pk Boojum Jalapeno IPA 6pk Boon Gueze Mariage Parfait 375 Boon Kriek Mariage Parfait 375 Botanist & Barrel Pinkies Up 4pk Botanist & Barrel Rose Cider 4pk Burial Celestial Alttari IPA 4pk Hautauskulttuuri Keepe Fest 4pk Hautaus Totuus 4pk Catawba Clear Ridge IPA 6pk Kaksinkertainen Ohra Gourd Rocker 4pk Kaksinkertainen Nikkeli Kypsä IPA 4pk Double Nickel Superior IPA 4pk Dssolvr Romahtava IPA Single Dssolvr It's Smilling At Me 4pk Dssolvr Realities DIPA Single Dssolvr Teetering On 4pk Dssolvr Kiitos Kolsch 4pk Dirty Bull King Beach 4pk Dirty Bull Sippy Cup 4pk Edmund's Oast Sour Blackberry 4p Edmund's Something Cold Blonde 4p Edmunds Bound By Time IPA 4pk Edmunds Oast Oktoberfest 4pk Erdinger Hefe-Weizen 6pk Eurisko Soft Light Hazy IPA 4pk Eurisko Tank Wipe West Coast IPA 4pk Fat Orange Cat Don Mondays 4pk Flat Rock Mango Madness 4pk Flat Rock Pineapple Cider 4pk Flying Dog Vicious Hook 4pk6pk Fonta Flora Calf Milk 6pk Fonta Flora Carolina Gold 6pk Fonta Flora Hop Beard 4pk Fonta Flora James Lime 6pk Fonta Flora Lake James Lite 6p Fonta Flora Nebo Pilsner 4pk Fonta Flora Saloop DIPA 4pk Fonta Flora Space Confetti 4pk Fonta Flora Flora Sun PRINCE DIP 4pk Fonta Flora Topsy Sitruuna 6pk Fonta Flora Topsy Waterme 6pk Fonta Flora Soihdut V #1 750ml Foothills Kurpitsa Ale 6pk Perustajat Mosaikkii Lupaus cn15pk Ginger Laama Ginger Beer 6 Gingers Kosto Lime Agave 4pk Gingers Revenge Original 4pk Great Divide Kurpitsa Mauste Yet Green Man Lisensoitu Haze 4pk Grimm Afterimage DIPA 4pk Grimm Simcoe Kelaa WC IPA 4pk Grimm Splish Dbl NEIPA 4pk Hacker-Pschorr Oktoberfest 12p Haw River Cultural Divide 4pk Haw River Fuzzy Buttons Wi 4pk Haw River Javaberry Stout 4pk Haw River Mille Fleur 4pk Haw River Sun Hands 4pk Haw River Torn Paper Leave 4pk Heist Ilmakehän häiriö 4pk Heist Citraquench1 IPA 4pk Heist Hive Fives tikat 4pk Heist Stratasfaction DIPA 4pk Hi-Wire Blackberry Limeade 6pk Hi-Wire Zirkusfest 6pk Hofbrau Dunkel 6pk Hofbrau Oktoberfest 6pk Kotipaikka Faith Healer Domicile Golden Heart 4pk Domicile Mustang Oil 4pk 4pk Tyttö Mustikka Mead 750m Honey Girl Karpalo Salvia 375m Hunaja Tyttö Viikuna Oranssi 375ml Hunaja Tyttö Inkivääri 375ml Honey Girl Hibiscus 750ml Honey Girl Honey Chai 375ml Honey Girl Lavender 375ml Honey Girl Maplewood 375ml Honey Girl Maustettu Omena Cyser Honey Girl Mansikka Mead 375 Honeygirl Mango Mead 375ml Honeygirl Meadery Wildwood 375 Hoof Hearted Chuck Biscuits 4p J Wakefield Count Mashula BA J Wakefield Entanglement I 4pk J Wakefield Mark it Zero BA J Wakefield Unity Sour 4pk J Wakefield Wake Water 4pk J Wakefield Warm Up Bus Sou4pk J Wakefield Whip it Good 4pk Jack's Abby Copper Legend 12pk Jack's Abby Copper Legend 4pk Jack's Abby House Lager 4pk Marlowe Innokas jakamaan IPA 4pk McKenzien BlkCherry Cider 6pk Uusi Belgia Purist Lager 6pk Uusi Belgia Tart Lychee 4pk Uusi Belgia Voodoo Kurpitsa 6pk New Holland Dragon's Solera 4p Newgrass Crossed Out DIPA 4pk Newgrass Droppin Hammers 4pk Newgrass Parallelograms 4pk Newgrass Space Trash Bin 4pk Noble Mustikka Mead 750ml Off Shoot Beer Relax IPA 4p Off Shoot Escape WCIPA 4pk Off Shoot Retreat DIPA 4pk Off Shoot Unwind Pils 4pk Olde Hickory Event Horizon 4pk Olde Hickory Seven Devils 4pk Oskar Blues G'knight 6pk Oskar Blues Old Chub 6pkg Oxbow Farmhouse Pale Ale 4pk Oxbow Grand Royal Helles 4pk Oxbow Luppolo Pils 4pk Oxbow Surf Melon 4pk Paulaner Oktoberfest 12pk Paulaner Oktoberfest Muki/Can Paulaner Original München Can 4 Perennial Saison de Lis 4pk Perennial Varaosat IPA 4pk Monivuotinen Esikaupunki Bev. 4pk Ponsysaurus Biere De Garde 4pk Ponsysaurus Dont Be Mean 4pk Ponsysaurus IPA 4pk Ponsysaurus Pilsner voi 6pk Potter Passionfruit Mosaic 4pk Prairie Vape Tempuja 4pk Punainen Savi Bramblin Blkberry 4pk Punainen Savi Ruusu Siideri 4pk Riegele Augustus Doppel 6pk Riegele Privat Helles 6pk Rothaus Tannen Zapfle 6pk Saison Dupont 4pk Saison Dupont 750ml Schonramer Hell Schonramer Pils Shacksbury Lo-Ball Cider 6pk Sierra Nevada BBA Narv voi 4pk Sierra Nevada Ovila BA Dubbel Southern Tier Pumking 4pk Stillwater Chu-Hi Saison 4pk Stone / Modern Times IPA 4pk Taikausko Banaani Havoc 375m Taikausko Blackberry Hex 75 Taikausko Mustikka Hex 750 Taikausko Mustikka Spacesh Taikausko Siideri 4pk Cans Taikausko KERMA 375ml Taikausko Hawaiian Honeymoo Taikausko PB&J Rikos 750ml Taikausko Pieseas Lime Mead Taikausko Samba Mead 750ml Taikausko Stawberry Sunrise Terrapin Cinnamon Roll Wake n Bruery Leipomo Kaurapuuro Can The Bruery Goses Ovat punaisia 4pk Bruery Hold The Spoon Can The Burey BBA Cherry Pie Can Tilquin Cassis 375ml Tilquin Cassis 750ml Tilquin Groseille Rouge 750ml Tilquin Myrtille 375ml Tilquin Myrtille 750ml Tilquin Oude Quetsche 750ml Tilquin Pinot Gris Oude Lambic Tilquin Pinot Noir Gueuze 750m Twin Leaf Leaffer IPA 4pk Twin Leaf Magic Hour Gose 4pk Twin Leaf Pilsner 6pk Twin Leaf Stick To Wit 6pk Nimetön Taide Florida Weiss 4pk Nimetön Taide Pörröinen IPA 4pk Nimetön Art Key Lim Anonymous Art Pineapple Selt 6p Warsteiner Oktoberfest 12pk Wedge Iron Rail IPA 4pk Wedge Paynes Pale Ale 6pk Westbrook Low & Slow 4pk Westbrook Two Claw 6pk Zebulon Petite Framboz 500ml Place for Humanity. Made of righteous apostles in Modern Times Beer. Chaos-inducing, but perfectly satisfying rye. Double Dry-Hopped with mosaic, Simcoe T90 and Cryo. Hon. Evangelist Imonitie C. Imoisili, Ph.D. As the name suggests, the Heavenly Church of Christ (in short, the CCC) is a heavenly church brought to earth. This is well captured in YHV 79 (EHN 10) as follows: Worship the Lord in this holy church It is the Holy Church from our Heavenly Father We pray that the Lord will redeem us sinners and count us among the chosen in paragraph 94 of the second schedule of the CCC Constitution, stating that all forms of worship of the Heavenly Church of Christ are fully revealed by the Holy Ghost. This includes the setting of the altar and its seats, the number of candles used in different types of services and the seating arrangement (p. 30). The founder of the CCC, Samuel B.J. Oshoffa, was born in 1909 in Porto Novo, Dahomey (now the Republic of Benin) from a Nigerian mother and a Dahome father. His father, a Methodist, had many wives in his desperate search for a son. None of them came. Then he prayed that if God gave him a son, he would dedicate him to his services, just as Hannah did. His prayer was answered and the boy's name was Samuel. After his father's death, young Samuel became a carpenter. He went into the woods to buy ebony and brought to town to be sold to other carpenters. Every time he went into the woods, he would carry the Bible, which he read enthusiastically. On one of these trips, on the day of the eclipse (May 23, 1947), he heard a voice. He said, 'The voice I heard was 'LULI', and the same voice told me that 'his means the grace of Jesus Christ'. 'When I opened my eyes, I saw a white monkey with two teeth. When it wants to fly, it flaps its wings forward. But it was in place. [CCC Constitution, Part 16, p. 5] He spent three months in the wilderness getting more instructions, living on honey and water from a nearby flowing stream. In his words: I felt no fear, and I had no disease, but basked in the glory of Jesus Christ (p. 6). On September 29, 1947, as he prayed in his house with visitors and friends, he saw a winged creature whose body was like fire and whose eyes were small flying towards me behind a ray of light (p. 7). He informed her that God sent him to preach to the world. To prepare him for a new ministry, he would make wonderful works of divine healing in the name of Jesus Christ. Miracles, including the resurrection of the dead, followed. In 1951, Oshoffa moved to Makoko, Lagos, Nigeria. Shortly after the 1954 Makoko Harvest Thanksgiving service, Jesus Christ himself appeared to him and confirmed: All your services in the Church are acceptable to the Father (p. 19) Unless such claims can be verified from a reliable source, they remain mere claims that can be glossed over by fanatical supporters or rejected by skeptics. The Bible, god's Word, written in the Holy Bible, is the only credible source god has made available to Christians. According to the act, to all churches that recognize the name of Jesus, its doctrine can be tested against the Bible for the following reasons, among others: Jesus is the author and finisher of our faith [Heb. 12:2] The law, prophets, and psalms of Moses are mainly about Jesus, and He is their fulfillment [Luke 24:44] Jesus came in the flesh to fulfill the Old Testament [Matthew 5:17] and prepare us for his second coming as king and judge [Matthew 25:31-46; Jn 5:22]. That is why Jesus himself has told us that the Bible cannot be broken [Jn 10:35] No man can lay any other foundation besides what Jesus has done. The Bible is documentation of that. Finally, all the Bible is given through God's inspiredness, and it is profitable for doctrine, nuusist, correction, and the teaching of righteousness. In the time available, we cannot cover all aspects of the CCC worship form. That's why I'm going to highlight the most obvious (but greatly misunderstood) aspects, such as: (a) Church structure b) Form of

dress c) Items used for worship d) Typical service (Sunday) a) in Bethel James woke up and said: God is in this place, but I didn't know it [28:16]. After this performance, I hope worshippers will awaken from their ignorance and lukeism to understand God's power in this church. (b) A full grip on the basis of the scriptures of the CCC worship form builds celestian self-confidence and greater faith, especially when sharing and friends with other Christians. c) The CCC is a God-fearing church, not a user-friendly church. The new knowledge helps the falling member return to god's path of respect and true worship. This is well captured in YHV 54: Worship, worship the Lord the worship of our God, worship the Lord, our God, our one Father, the Lord can show the world the glory of heaven, that the whole world may tremble under this great power. Amen CCC Scripture Foundations On Friday, October 5, 1947, in the wilderness, under the influence of the Holy Ghost, the Prophet used oranges to sketch seating arrangements at the CCC (see D.CCC), the CCC Constitution, Other apparitions followed (such as through Mawunyon, the first anointed prophet of the Constitution). When the Church was five years old, the following features had been revealed in its structure and practices: a) The church elders have an altar area surrounded by seating. There's a candlestick on the altar with 7 racks. The altar is located in the east. b) The choir hen is to the right of the altar area. c) The rest of the church is an outer structure with females sitting on the left (north) and men on the right (south). (d) The area outside the altar altar zone has entrances from the west, south and north. e) Worshippers wear white clothes (as rowing) but are not allowed to wear shoes in their rowing and inside the church. (f) Incense, candles, holy water, palm nets and perfumes are used in worship and rituals. g) Worshippers pray with their heads bowed to the ground. The structure is similar to that of Moses and built by Solomon. Heb. 9:1-10]. The CCC temple is facing east, in the direction of Jerusalem. In the Bible, God commanded Ezekiel to place your face toward Jerusalem and drop your words toward the holy places [Ezek 21:2]. Daniel [Dan. 6:10] and Joona are known to look toward the holy temple of Jerusalem as they prayed. Remember that God had promised Solomon that all prayers offered in the temple would be answered because His eyes and ears will be there forever [2 Chron 7:12-16]. Until now, Jews still go to the wall of weeping, the temple's relay, to pray when they are in a desperate conurbation. Yet, as Jesus has said, as long as you worship God in spirit and truth, where you meet or where you go may not be relevant [Jn 4:21-24]. But when God tells you to do something in a certain way, the general rule no longer applies. That's why Jesus Christ has said, Who absolutely does god's thing the same is my brother and sister, and my mother [2:35]. God has forbidden those on the holy land to wear shoes, as we have seen in the cases of Moses and Joseph. The white garment is a redeemed symbol that is constantly on sacred ground. It is therefore not surprising that God has commanded Selestins in rowing and worshippers inside the church to take off their shoes. Now let's go for a more detailed analysis of worship in heaven, as revealed in the frame investigation writing, to see a broader picture of the CCC's way of worship. Worship in heaven The layout of the Temple (see draft) a) God himself sits on the throne. 4:2]. In the center of the throne is the Lamb [Jesus Christ] as if it had been killed with seven horns and seven eyes. Earth [Rev. 5:6; see also Zech. 4:10]. The seven Spirits of God are listed in relation to Oksa along Jesse [Jesus Christ] as follows [Is.11: 1-2]: The Spirit of Wisdom iii of the Lord. Spirit of Understanding the Spirit of Counsel The Spirit of Mighty Spirit Knowledge vii. Fear of the Lord b) There is a golden altar in front of the throne. In front of the throne there are seven fire lamps, which are the Seven Spirits of God. Since the seven angels standing before the throne received fire for incense from the altar in front of the throne[Rev. 8:5], it can safely be assumed that the seven fire lamps are on the golden altar. Since they are also the Seven Spirits of God, the seven lamps mark the presence of Jesus Christ on the golden altar and throne. (c) Four living creatures, the Cherubi [Ezek. 1:5-14] and the Seraphic[Is. 6:2; Rev. 4:8], are centered and all over the throne. They're the leading praise singers. Rev. 4:8]. d) There is a rainbow around the throne. Could this remind God of his eternal covenant with Noah so that he no longer destroys mankind by flood? e) There are 24 seats around the throne where the 24 oldest people, dressed in white robes, sit on their heads. (f) The church consists of angels and an irresponsibly large number of saints of each race and nationality, all settled in white robes and carrying palms in their hands. Service a) Cherubis and seraphs lead away with the words of worship and worship Holy, Holy, Holy is the Lord of the Hosts [Isaiah 6:3] or Holy, Lord God Almighty[Rev. 4:8]. Other frequently heard words include Alleluia, Praise Our God, and Amen [Rev. 19:1-6]. As soon as the Cherubi and seraphs raise their praises, the 24 elders fall on their faces, cast their crowns before the throne, and worship God. Rev. 19:4], with songs in honor of God[Rev. 4.11] and in honor of Jesus Christ. b) Saints' prayers on the golden altar in front of the throne have a lot of incense. Rev. 8: 8-9]. Incense is also considered prayers of saints [Rev. 5:8]. I wonder what they're praying for. At least not for themselves, because they're already spirit beings. Maybe they'll pray for us on earth. (c) The service continues inexorably. Rev. 7:15]. It is such a spectacular sight that Isaias broke spontaneously, confessing his sins [Isaiar 6:5] and John did not know when he knelt before an angel - twice! [Rev. 19: 10; 22:8]. Effects on earth worship The following significant couples must be taken into account: throne and altar Lamb and 7 lamp stand prayers and incense Cherubim/Seraphim and choir Elders/Saints and True Worshippers God Almighty and Lamb are on the throne, but 7 lamps stand at the altar. Remember that they also represent the Seven Spirits of God who are on Jesus Christ, the Lamb of God. Therefore, the altar is a visible image of the throne [20:24] and Jesus Christ is present at the altar when the 7 lamp racks burn. Incense is suitable for saints' prayers. At the same time, incense is called saints' prayers. Therefore, incense is a visible image of effective prayers. All worshippers who are saints (i.e. people from the country) wear white clothes. Believers who had survived great anguish and who are now washed with lamb blood. Therefore, white clothing is a visible image of salvation and the righteousness of believers. God's temple formula and way of worship to Moses are a consonance of celestial worship [25:8; Heb. 9:1-10]. The main differences after Christ's earthly mission are as follows: Instead of animal sacrifice, the throne is the Lamb, which was killed on the foundations of the world [Rev. 13:8] The new covenant has replaced the Communion of Communion itself. Holia's sacred wheat has been torn, the sacrifice of Christ on the cross. So there is now a sea of glass between the throne and the rest of the temple (which is very transparent). If we moved this church in heaven to earth at this time, we would see this: The throne and angels would be invisible to our naked eyes We would see an altar with 7 lamps Standing 7 lamps The whole church would be filled with smoke from incense All worshippers would be in white clothes When prayers were called, all worshippers would fall on their faces bowing toward the altar with 7 lamps that is for you the Church of Christ! Instead of golden crowns, elders attach golden ruffles to their loins. This is because male worshippers on earth have joined in not covering their heads during worship. Because the altar represents the throne of God, it can be considered sanctified (i.e. separately sacred). Anything that applies to a halled altar is considered sanctified. During the Old Covenant, sacred objects (such as tabernacle and its ornaments) were sanctified and in turn sanctified for those who touched them. Matthew. That's why God remained a scourge on the Israelis as Aaron burned incense from the altar. In the New Testament, handkerchiefs and aprons were put on by Paul, the Sanctified Man of God who worshipped in the synagogue, put on top of the sick, who then came well [Acts 19:11-12]. Any object can be sacred as the Holy Spirit does. Therefore, God keeps oil, perfumes, palm shoots, candles, crosses, incense, water, cups, handkerchiefs, and other objects used in the CCC sanctified, as long as they are directed by the Holy Ghost. A typical Sunday at the CCC has more than 20 services grouped daily (Morning Service at 5:30 a.m.), weekly (Sunday at 10 a.m., Wednesday & Friday at 6 a.m., or Friday after the Power Day Service, a service for those seeking God's mercy, Wednesday at 9:30 a.m., Service for Pregnant Women, Friday at 3 p.m.), monthly (New Moon Service), annually (Passion Week, Washing of Feet on Holy Thursday, Easter, Ascension, Pentecostal, Blessed Virgin Mary Day, July 1, Christmas service, year-end service, December 31, 10 p.m.) and occasionally (marriage, naming ceremony, funeral service, baptism, Amissa, foundation dedication, house/church). Communion is managed quarterly and at Christmas, end of year, Holy Thursday and marriage services, etc. (see CCC Constitution p. 31). However, the structure of all services is pretty standard: Procession -> worship -> The friendship of the Sin -> Thanks to the -> prayers -> sermon -> Thank you, which offers -> Blessing -> Grace -> Recession I have chosen for the 10.00am Sunday Service illustration as it is the longest and most comprehensive. (a) The procession, just as Isaias [Isaiah 6:1-2] and Ezekiel [Ezekiel 1:4-28] had the privilege of seeing God's procession, the CCC service begins with the same. Worshippers form very disciplined and awe-inspiring lines, all crowdsourced in rowing and some in outdoor cables in accordance with the line given by the Church. The choir leads, followed by the lower ranks of children (women and men), elders (women and men) and seniors (female, then male), etc. Hymn captures the essence of what is happening in the spiritual world: Jerih Moh Yamah (2ice) The master of angels full of joy in heaven The master of angels (2ice) They praise God with joyous songs in Heaven Soon the older incense burner approaches the altar to light seven candles representing the seven Spirits of God [Isas 11:2]. Then the choir representing Cherubium and the Seraphs. Rev. 4:8], followed by the whole congregation, sings: Jah Rah Sah Rah Sah Sah Mattah [2ice] Kindle the Light Divine from Heaven above [2ice] This hymn was Through Mawunyon, who saw a pot of incense in heaven accompanied by the aforementioned paragraph [CCC Constitution, par. 83, p. 25]. The elder, who has lit seven candles at the High Altar, moves the lit candle to another elder to put on the church's west entrance, a celestial practice you can find in Ezek. Remember, 7-lit candles represent the arrival of Jesus Christ at the altar. Rev. 5:6]. Therefore, as soon as the candles are lit, worshippers get down on their knees and sing three times: Jah Ramah Ih Jah Ramah [2ice] Oh come to the Lord [2ice] Waving the clock three times follows it. Each time worshippers say with a face on the ground: Holy, Holy, Holy To the Lord, the God of the Hosts. Rev. 4:8] and then the song of King Christ I worship Your Power and My Light The Holiest, Holy, Holy [3 times] Now you can see how important it is to come to church in time and certainly before the clinking of the bell. Why should you arrive after the digniter (Jesus Christ) and His entourage have already sat? It is disrespectful [Habakkuk 2:20; 2:13]. b) Confession/Sanctification Like Isaias [Isaiar 6:5], the church is led by a service conductor to confess his sins, starting with Psalm 51, and to pray for sanctification, starting with Psalm 24 (the use of psalms in worship and church is well documented in the Scripture [2 Chron 29:30-31; Psalm 95: 2; 1st p. 14: 26; James 5:13]). A song of forgiveness follows. This model is perplexed by God's demand. (c) Thank you Paul says we should make our request to God on Thanksgiving. The Psalmist asks us to offer praise to God so that He can answer us on a day of trouble. This is what the church will do next with Psalm 118, followed by a prayer and a thank-you song. (d) Praying prayers 1. Praying at the CCC begins with three-member prayers preceded by a service conductor reading the Royal Psalm 72. A male elder prays for spiritual strength and progress. A female elder prays for victory and protection for the church and the nation and its leaders. The male elder leads the third prayer for the favor of Blessing and God. Then a song is written about the power of the Holy Ghost. The last part of prayers is called Silent Prayer [cf. 1 Sam. 1:13], in which each individual worshipper is given the opportunity to make his or her personal prayer requests directly to God. Prayer of understanding is Service Conductor [cf.: 1 Sam. 1:17], preceded by Psalm 20. The song of praise rounds out this part of worship. e) The word believe comes from hearing God's Word. Two hearings, one on the Old Testament and the related New Testament. Two songs (emphasizing evangelism and faith) are made between these two readings and the pre-sermon announcement. The apostles' creed precedes the sermon. 1 Jn 4:1-3 joins us in testing lives. The true spirit accepts that Jesus came in the flesh. The creed includes that reassurance. Therefore, praying for it before a sermon is to ensure that god's Spirit guides both the preacher and his listeners. f) Thank you first take several collections (such as supply, construction fund, tithe, etc.). This will be followed by an offer of thanks. The focus is on happy giving. Like Solomon and his congregation old [1 kg 8:65-66], heavenly ones enjoyed an offering thanks to God. They sing and dance happily. There can be several rounds of offering from groups and individuals who want to thank God for His actions or promises to them. Used objects include worship items (such as incense, candles and perfumes) or consumables (such as sugar, salt, fruits, etc.), as led by the Holy Spirit. g) Blessing and Mercy The seventh song of worship is with blessing or promise. Then the final prayer is led by a woman in the highest position, followed by grace [2nd p. 13:14], said the pastor (leader) of the church or the man in the highest position. (h) Recession The recession and the order of departure are the same as the processes discussed earlier. The service conductor leads the prayer and gives mercy. Then, just as Joshua and his troops shouted to bring down the walls of Jericho [Joseph 6:20], the whole church sings 7 Alleluias to the four corners of the world in the following order: East-West-South North [cf. Here I would particularly like to address the use of Jehovah's, Jesus Christ, and St. Michael in the prefix of every prayer. Civil society has a so-called protocol. When you make a speech, it has a preamble that is not part of the speech. But if you don't start, they'll think you're rude. We will start at the highest level of the audience and round out the Ladies and Gentlemen. After that, you go to a prepared speech. In this case, each speaker repeats the protocol, albeit to varying degrees! Do we have a spiritual equivalent? After all, prayer is a speech to God. At the CCC, the Holy Spirit has revealed that: CCC worship consists of Jehovah, Jesus Christ, and St. Michael. There is strong support for this scripture: a) Jesus Christ himself says that anyone is ashamed of me and my words, he is ashamed of the Son of man when He comes in his own glory and to his Father and the Holy Angels [Lk. 9:26]. b) Speaking of his return, Jesus says, But no one is known about that day and that hour, no, no enk, who are in heaven, not the Son, but the Father [Mk 13:32]. (c) Christ, who appeared before the apostle John on the island of Patmos, says: Whoever wins the same will be dressed in white sobriety, and I will not tarnish his name from the book of life, but I recognize his name before my Father and before his angels [Rev. 3:5]. (d) Paul writes to Timothy: I charge you before God and the Lord Jesus Christ and the chosen angels... [1 Tim. 5:21]. The chosen angels, also called archangels, are Michael, the leader of the waring angels. Dan. 12:1; Rev. 12:7]. Gabriel, head of messengers. Lk 1: 11-38]. Raphael, Director of Assistants [Tobit 3:17] and Uriel, leader of angels who understand believers [2 Esdras 4:1] [Tobit and Esdras belong to the Apocrypha books contained in the Roman Catholic Bible]. (e) Just as every man has a guardian angel[Matthew 18:10], so is every church with a prescribed angel. As a wary church, the CCC's guardian angel is Michael. Just as the speaker is able to use the introductory protocol to attract the attention of his audience, the devotee can draw God's attention through spiritual protocol. The blind Bartimaeus caught Jesus' attention despite the great noise when he spoke to him as the Son of David [Mk 10:47-49]. Some frequently used words during CCC worship Alleluia praise God: Hosanna-Save now, we beg you [Matthew 21:9, 15; Psalm 118:25]; Ebenezer- Rock of help [1 Sam. 7:12] Eli Bamah- God of high places. Fathers 2:2] Eyiba-Lord Elijah of Mercy- Mr. Agashadual of Heaven- King Jehovah Jecho Hirami of Victory - King of Blessing El Beraca Bered Eli - King of Blessing, we praise Him There is so much to say, but it is not necessary. The CCC is in a spiritual church and its doctrine is deeply rooted in the Bible. Therefore, worshippers must carry out this reality or face the dangers of guilty negligence. Knowing all the spiritual significance of those in the church adds to our respect and fear against the Lord. It also makes it easier for our prayers to be answered [15:29] & Paper presented in BETHEL 2000, organized by The Church of Heavenly Christ, California District, Los Angeles, CA, friday, May 22, 2015. 2000.

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