



HAMASHIACH YESHUA THE BLESSING
OF YAHWEH HAELYON HAYAH

SHILOH ROCK FAMILY NETWORK (SRFN)
LITERATURE JOURNAL



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ARTICLE 01: THE DOCTRINE OF THE DIVINE BLESSING OF GOD ALMIGHTY:

SECTION 01: THE DIVINE NATURE OF THE GOODNESS OF GOD ALMIGHTY:

There is One named JEHOVAHADONAI YAHWEH HIM THE ETERNAL I AM, even Him that stands not subject to time that He be referentially specified unto the conversation of beginning nor end, even Him the Eternal God in Whose self is His hold of life, glory and power, even the Eternal I AM Who Yesterday is, Today Is and Forever Is as by the conversation of His Omnipresence, Omnipotence and Omniscience, Which God Stands Holy, Divine and Pure in all conversations without the slightest form of blemish and iniquity, God Almighty Being the definition of Goodness, even the conversation of the Source of every the divine order of treasure and grant of blessing unto the benefit and establishment and prosperity of another, even as every the conversation of the act and utterance of GOD Almighty unto the benefit and advantage of another without any the cost; unlike the counterfeit goodness of Satan, which conversation always stands unto the great cost of soul, even unto eternal perdition and eternal damnation, but the goodness of God Almighty stands the manifestation of blessing and prosperity without the expectation of return, the testimonies of which leadership always stand the divine order and pathway unto life everlasting. Thus God Almighty stands JEHOVAHSABAOTH the LORD GOD of HOSTS and KING of HEAVEN unto the testimonial dispensation of His Divine goodness, as by Heavenly Operations, by Messianic Administration and by Spirit's Divine supernatural manifestation of hallowed workmanship that stands the conversation of divine blessing and advantage to the bearer of communion with God Almighty, even as preached of God Almighty saying "For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you."

It too stands necessary to note that the conversation of goodness expressed by gift stands Sourced of GOD Almighty Alone, because that GOD Almighty is the Only Living God Able and Faithful unto the blessing, prosperity and advantage of the person without the expectations of return because that God Is AGAPE LOVE, even the conversation of sacrificial giving unto the benefit of another without the expectation of anything in return- yet all other givers give their gifts through the conversation of price that leaves the receiver in a worse state that he was in before the gift, but the gifts of GOD Almighty always stand unto redemption and unto the promotion that can be established only by the Hand of God. It too stands that GOD ALMIGHTY IS HIM WHOSE ETERNAL NATURE IT IS TO ESTABLISH THE MANIFESTATION OF THE GOOD THING UNTO THE PERPETUAL BENEFIT OF ANOTHER, even unto conversations that will be manifest throughout eternity, even as divine paradise in itself was designed and purposed of GOD Almighty unto the perpetual dispensation of Divine goodness, even goodness throughout the fellowship and divine communion of life everlasting.

SECTION 02: THE DIVINE CAPACITY OF GOD ALMIGHTY UNTO CREATURE'S BENEFIT:

It stands that God Almighty, even JEHOVAHADONAI ELOHIM. stands the Sole Creator of all existence, even the Source and Creator of both realms Celestial and Terrestrial, and every the conversation of creature and manifestation of creation therein, even by the conversation of the infinite greatness of His Divine Virtue manifest by the standing of the Creature through the simplicity

of His Divine utterance by faith, unto the manifestation of creature from Inexistence, Thus God Almighty the Only Divine Eternal Creator Who is above all things. Moreover definitively creature's benefit stands the conversation of the advantage and enrichment of the creature through the manifestation of Divine goodness by the conversation of Divine blessing that stands unmerited and warrants no conversation of giver's enrichment in return, Thus the creature's benefit established by GOD Almighty stands the conversation of the advantage and enrichment of the creature by the unmerited blessing pronounced and established by the Hand of God Almighty, without God Almighty desiring conversation of benefit and enrichment and payment in return, but the conversation of His Divine goodness that stands absolutely free. Thus GOD Almighty stands the Eternal Source of gift unto the benefit of another without the conversation of yoke, even in that God Almighty stands selfless by nature, as by divine purity He labours unto the eternal perpetual blessing of He's redeemed without desiring price about the good work, but rather the work established to stand eternal His Goodness, Thus goodness in HaMashiach is the conversation unto joy without the compromise of possession and without any the form of ensurement appertaining covenant of blessing, even as the treasures of God Almighty stand perpetually infinite beyond the possibility of bankruptcy, and by that accordance the blessing in freedom in the knowledge of the impossibility of the depletion of His treasury, it Thus cannot hurt GOD to bless for free.

It too stands necessary to note that every the conversation of satanic blessing always bears the conversation of price that leads unto the covenant of selling soul, and always stands a trap that results in eternal condemnation, because that in the heart of Satan stands no goodness, but his every labour stands born of wickedness unto the condemnation of all men if possible, and Thus the divine calling unto order of wisdom about abstaining and reserving self from every the conversation of satanic and demonic dealership, as eternal condemnation stands the conclusion thereof. Moreover all creation was originally made of God Almighty unto the conversation of the dispensation of His Divine glory, even the manifestation of the beauty of the goodness of His Eternal glory and Divine virtue unto the dispensation of divine Zoe life glory that can stand established only by the Hand of GOD Almighty. Moreover appertaining Divine capacity unto goodness' manifestation, it stands that GOD Almighty is the Eternal Divine Omnipotent being able to establish the supernatural Divine superabundant treasures that can come Only of His Hand. Moreover God Almighty stands Omniscient unto the conversation of both perfect present and future blessing that He manifests into the life of he pilgrim, even where the pilgrim may not understand the value of the blessing, it remains that by GOD Almighty us granted the gift unto the fulfilment of His Divine purpose, sometimes in a manner that only He understands, but the conclusion of blessing's manifestation is thanksgiving in the acknowledgement of testimony as to how the blessing stood the perfectly fitting gift necessary unto Divine purpose's accomplishment. Moreover by divine Omnipresence stands GOD Almighty strong and able to manifest blessing regardless the location of the pilgrim, even too in the lowest pit of hell, regardless the time and place, GOD Almighty stands able unto Divine goodness' manifestation.

SECTION 03: THE FAITHFULNESS OF GOD ALMIGHTY IN CONVERSATION OF AGAPE:

Definitively the faithfulness of God Almighty stands the goodness and ability of GOD Almighty unto the keeping and testimonial manifestation of His Divine Word and promise, even the record and credibility of God Almighty appertaining performance of Covenant: where GOD Almighty stands JEHOVAHADONAI ELGOMER THE LORD GOD ABLE AND GOOD IN FAITHFULNESS AND KEEPING OF

COVENANT BY THE FULL RENDERING OF DIVINE PERFORMANCE GREATER THAN THE EXPECTATION PRONOUNCED IN PROMISE, EVEN EXCELLENCE OF REALITY AND TANGIBLE MANIFESTATION EXCEEDINGLY BEYOND THE STATED STANDARD IN DIVINE UTTERANCE ABOUT THE HOPE OF THE PROMISE. Thus God Almighty is named Faithful, even to the degree that of the promise of life and the person dies, He will prove His faithfulness by the resurrection of the dead, which conversation stood well manifest in Lazarus, whose stinking corpse was revived of HaMashiach unto living again, a reality that stood far beyond the comprehensive capacity of that generation, even in the witness of the faithfulness and performance of God Almighty. Definitively AGAPE LOVE stands the conversation of Sacrificial gifting by GOD Almighty unto the benefit of the pilgrim without God Almighty receiving benefit in return, which conversation was well established by the greatest testimony of love, even the erected cross of HaMashiach. Moreover even as the greatness of level of love stands determined by the measure of the greatness of the sacrifice, it stands that the love of GOD Almighty stands eternally greatest because that He gave GOD unto death, even His Only begotten son, as preached saying "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Divine faithfulness great by Agape love stands demonstrated excellent in that by the giving of self unto the suffering of Messianic Passion and Crucifixion for the sake of others, yet not deserving the condemnation did HaMashiach preach the measurable nature of the love of God Almighty, even by the suffering of beatings, and mockery, and scourging, and spitting, and crown of thorns, and nailing to cross and raising upon that cross unto hanging till death, as HaMashiach preached saying " Thus is my commandment, That ye love one another, as I have loved you. Greater love hath no man than Thus, that a man lay down his life for his friends;" which conversation was further preached saying "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Yeshua HaMashiach unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in HaMashiach Yeshua: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at Thus time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua."

SECTION 04: THE PURPOSE OF DIVINE GIFTING AND PROSPEROUS BENEFIT'S GRANT:

It stands that Divine gifting stood purposed of God Almighty unto the conversation of prosperity, even the conversation of Divine supernatural superabundant treasury and riches in a manner and at a level of standard that preaches the Hand of God Almighty, even the wealth and treasures sufficient unto the accomplishment of Divine purpose in pilgrimage, and too the prosperity purchased by HaMashiach's sufferings in Messianic Passion, even the crown of thorns that preached redemption from poverty unto the heavenly standard of Divine prosperity as granted pilgrimage. Too divine gifting so stands granted unto gospel's furtherance, even monetary treasure and wealth and riches unto ministry partnership development, even the furthering of the gospel of Yeshua HaMashiach financed by the wealth born of Divine gifting, even the empowerment of evangelical ministers unto

gospel's progression and publishing throughout all nations, even unto the second coming of HaMashiach Yeshua D'Nazareth. It too stands that Divine gifting stands unto standing a gift unto the brethren, even the conversation of financial ministry to the saints, even the giving of money to the poor, the widow, the orphaned too the fatherless, even the display of the goodness of the heart of God Almighty unto the benefit of all the brethren, which conversation stands a strong key unto the perpetual dispensation of prosperity in life eternal. Divine gifting too stands granted unto the blessing of financial gifting and prosperity to the stewards of HaMashiach, even those having fully devoted their lives unto ministering to the brethren, even the manifestation of Divine prosperity to the saints of HaMashiach, Thus giving unto the stewards of HaMashiach that they perform and accomplish every the Divine purpose of God Almighty appertaining respective personal Divine commissioning and ordination in Messianic calling and ministry.

Divine gifting too stands granted of God Almighty unto tabernacular establishment, even unto the building of the Houde of f GOD Almighty, even the conversation of ministry offering unto the provision necessary for every the conversation of resource required for ecclesiastical gatherings of worship appertaining buildings and venues, pa equipment, technology and every the physical resource necessary for the sake of ecclesiastical gatherings of worship. Divine gifting too stands granted of GOD Almighty unto the perpetual presentation of offering and tithing, even the conversation of worship and praise and honour unto God Almighty by the presentation of money laid at the feet of the Stewards of HaMashiach, without demanding further processions appertaining what transpires to the offering, but at the moment and instant of presenting the offering acknowledging it to stand given unto God Almighty and leaving it as His property and allowing the steward of HaMashiach to apply the same money as He wills, even as He stands in the place of GOD Almighty and shall be personally judged of GOD Almighty. Divine prosperity too stands purposed of GOD Almighty to stand the proof of faithfulness unto the giving of offering, even the faithfulness appertaining the protocol of offering and monetary presentation in perfect accordance with the Word of GOD Almighty, offering being the fruit and evidence of faithfulness.

ARTICLE 02: HAMASHIACH YESHUA THE BLESSING UNTO THE FULL TESTIMONIAL GOODNESS OF GOD ALMIGHTY:

SECTION 01: HAMASHIACH YESHUA THE COMMUNION OF THE DIVINE NATURE:

Definitively the Divine nature stands the conversation of the very essence and genetic composition of GOD Almighty, even the very fine essential nature and composition of being that characterizes and stands the composition of the Living God, even the Divine Nature of YAHWEH JEHOVAH ADONAI SABAOTH THE LORD GOD OF HOSTS: definitively Divine communion stands the practice of the covenant of heavenly fellowship among the redeemed together being the assembled with GOD Almighty as by divine partaking and heavenly meal of fellowship as in divine oneness born of the uniting virtue of GOD Almighty that birth's the collective and assembly standing together as one body in covenant of congregation and church of worship and witness in Divine testament with proctologist holding divine definition that demands perfect observation unto acceptable worship in and unto the eternal perpetuation of covenant of fellowship. Thus HaMashiach Yeshua stands the Divine communion of the Sons of GOD Almighty, even the partaking of flesh and blood unto the hold of life everlasting manifest through the covenant of Messianic Testament in the covenant and community of redemption by His Blood unto the house of bodies born of the Divine glory and holiness of GOD Almighty, which bodies stand Divine unto the eternal life and perpetuation strong in endurance beyond life everlasting, as HaMashiach Himself preached saying "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. Thus is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: of any man eat of Thus bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. the Jews therefore strove among themselves, saying, How can Thus man give us his flesh to eat? Then Yeshua said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. Thus is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of Thus bread shall live for ever."

It therefore stands that the Divine nature, even the communion of the Sons of God Almighty stands established by the celestial partaking, even the conversation of the reception of the Lordship and Salvation of Yeshua HaMashiach of Nazareth, even by Word of Faith receiving Yeshua HaMashiach of Nazareth as Personal Lord and Saviour unto the hold of personal Divine sonship and steadship of number among the sons of God Almighty, even as preached saying "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth:" Thus HaMashiach the Passage and way unto the communion of the sons of God Almighty, even HaMashiach both the Passage unto the communion of Divine sonship, and the communion itself of the divine nature established through the partaking of His flesh and Blood, and HaMashiach the calling unto all men about the eternal covenant of the Messianic Communion achieved by His Messianic Passion and Crucifixion. It stands that the full manifestation of the Divine communion unto bodily hold of Divine glory shall be fully manifest at the day of HaMashiach, even where the Israel of God the Church and assembly of all redeemed by the blood of

HaMashiach shall stand resurrected and translated from the terrestrial fleshly body unto the body of Divine glory.

SECTION 02: HAMASHIACH YESHUA THE DIVINE DISPENSATION OF EVERY THE CONVERSATION OF THE GOODNESS OF GOD ALMIGHTY:

Definitively Divine dispensation stands the conversation of the celestial outbursting of Heavenly virtue, even the explosion and breaking forth of Divine glory unto the conversation of the impartation and encapsulation of the same Divine glory into the close vessels able and worthy unto the containing of the flooding glory, the measure of glory contained as resultant of outburst being in accordance with the measure of the vessel's respective containing capacity. Moreover, Only the cross of Yeshua HaMashiach D'Nazareth stands the only door of terrestrial access unto the Heavenly Kingdom, even the only door of passage unto the hold of righteousness and cleansing strong and perfect unto standing before the Throne of the Eternal Father, even the door unto perfect righteousness, holiness and Glorification of translatory access by steadship of record and registry of number among those esteemed the citizens of the Kingdom of God Almighty, even as by the redemptive passage of the Cross, the conversation of which Messianic redemption stands the Eternal Gospel and preaching of the Cross of Yeshua HaMashiach D'Nazareth. It too stands that Yeshua HaMashiach D'Nazareth stands the only channel unto the administration and manifestation of every the good conversation of the Heavenly Kingdom, even the passageway of divine translation of good conversation from the celestial realm unto its terrestrial manifestation, even from the spiritual realm unto the tangible terrestrial testimonial reality that stands physically established- there therefore stands no testimonial manifestation of good heavenly thing, save by the divine celestial heavenly translating channel that is Yeshua HaMashiach D'Nazareth.

Moreover HaMashiach Yeshua D'Nazareth, as Lord of Heaven and Earth, and as the Anointed HaMashiach of God Almighty stands the only authorized, consecrated, sanctified, commissioned and ordained HaMashiach of God Almighty unto the Sourcing and dispensation and channel of every the Divine virtue triggered by faith unto the manifestation of every the Divine and heavenly virtue and power unto the reality of whatever the hope purchased by faith from Heaven to Earth, even as by the exploitative practice of His Name, as perfectly demonstrated by His every terrestrial miracle during His pilgrimage, in that every miracle was born of the faith of the recipient of the giver, like those that all received healing by the divine impartation the faith and virtue established by touching the hem of His garment unto divine healing. Moreover as the titled Lord of Heaven and Earth, it stands that HaMashiach Yeshua D'Nazareth is the Messianic Lord unto the Heavenly authority that determines every the manifestation of terrestrial benefit, even every the gift and blessing of the heavenly activity that births the eternal blessing of GOD Almighty established unto life everlasting and too unto pilgrim's benefit and furtherance as by advantage in Divine purpose. **THUS IT STANDS THAT THE CROSS OF YESHUA HAMASHIACH OF NAARETH STANDS THE DIVINELY ERECTED DISPENSATION OF EVERY GOODTHING AS PURCHASED BY HIM NAILED THERETO AND CRUCIFIED THEREON AFTER AFFLICTIONS OF MESSIANIC PASSION, WHICH PASSION AND CRUCIFIXION STOOD THE ECONOMY UNTO THE DIVINE GRANT AND LORDSHIP OF HAMASHIACH ABOUT EVERY THE GOOD CONVERSATION.**

SECTION 03: HAMASHIACH YESHUA DIVINE TREASURY INCARNATE:

Yeshua HaMashiach D'Nazareth stands the encapsulation of divine treasure, even the encapsulation of every the Heavenly Treasure and blessing, the Title unto which authority He purchased by way of Messianic Passion and Crucifixion, by the conversation of which sufferings He was granted Divine Messianic Lordship and in Him was of GOD Almighty installed and encapsulated every the conversation of Divine blessing and heavenly treasure unto the dispensation of the same into the lives of the Saints, even as preached saying "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace:" Thus HaMashiach stands the full Divine encapsulation both of every the heavenly treasure and every day the conversation of the riches of the Grace of God Almighty. It too stands that by the reception of HaMashiach as Personal Lord and Saviour is the person empowered unto the right of the hold of every the heavenly treasure, even as only through HaMashiach is the restoration of Heavenly citizenship, which citizenship stands the conversation of Divine eternal entitlement and access unto every the heavenly blessing and the authority unto its terrestrial manifestation and physical realization in the form of tangible testimony as by faith. It too stands that as was preached saying "the LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever:" HaMashiach therefore is the divine guide unto the treasures of life eternal, even the guide unto the hold of the pasture of the treasures and riches of the Heavenly Kingdom, HaMashiach being the only shepherd wise and able in divine wisdom and strength unto the guidance of the manifestation.

It too stands that only in the Name of HaMashiach is the Divine encapsulation and entitlement of every the Heavenly treasure, even the conversation of Divine access to treasure, where the redeemed and espoused to HaMashiach, Being one with HaMashiach and one in HaMashiach unto the authority of every the conversation of His Name and Person, by This conversation is the Divine wisdom and order of faith unto the manifestation of every the heavenly virtue and blessing in the Name of Yeshua HaMashiach D'Nazareth. Moreover the coming of Yeshua HaMashiach of Nazareth stood solely purposed unto the revelation and perpetual manifestation of the treasures of God Almighty, even the treasures of the Heavenly Kingdom purchased by the Messianic Passion and Crucifixion of Yeshua HaMashiach D'Nazareth, granted the pilgrim by faith in HaMashiach and in the Holy Ghost, Thus the purpose of the cross was the revelation and the revelatory restoration of Divine treasures. Thus Yeshua HaMashiach of Nazareth stands the Person of the Divine incarnation of every the conversation of Heavenly treasure and virtue granted the saints of GOD and HaMashiach, even through HaMashiach's Lordship, Being the HaMashiachis Messiah by Whose

ministry Alone is manifest and administered heavenly treasure and virtue. It too stands that every the utterance and conversation stands the practice and authoritative exercise of the divine authority appertaining every the conversation of Divine Messianic Authority, the only Passage unto the reception of heavenly treasure and virtue being the conversation of faith in the Son of God Almighty.

SECTION 04: HAMASHIACH YESHUA THE DIVINE PROPRIETOR OF EVERY THE EARTHLY TREASURE:

HaMashiach Yeshua, Being Titled 'Lord of Heaven and Earth' stands the legal Divine Proprietor of every the Terrestrial treasure, even every the conversation of earthly treasure, by Whom Alone is manifest the Divine hold of ownership of terrestrial treasure, which conversation HaMashiach stood qualified as the Son of Man the Lamb that by His Messianic Passion and Crucifixion purchased and received Divine Lordship unto the rightful inheritance of earth, being the Only worthy man unto the full authority of terrestrial dominion hold, as preached saying "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was then thousand times then thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

Thus HaMashiach stands the Divine Proprietor of every the early treasure, the conversation of which propriety shall be fully manifest in the day of HaMashiach, even as was preached saying "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received

his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again until the thousand years were finished. Thus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years."

ARTICLE 03: THE DEFINITION GENERAL OF BLESSING THROUGH GOD AND HAMASHIACH:

SECTION 01: BLESSING THE ORDER OF TREASURY IMPARTATION FROM PERSON'S WEALTH CAPACITY:

Definitively, wealth capacity stands the conversation of portfolio of treasure and riches, even the investment portfolio of financial property that can be used to define the ownership and property of the name bearer of the respective portfolio, even the conversation of financial property that one owns and resides over appertaining the authority and determination of its expansion or its destruction. Moreover, wealth capacity and definitive propriety of treasury too stands the authoritative entitlement of portfolio, even the directive of impartation limited only to benefits defined in entitlement- Thus wealth capacity is the authority unto the order of handling of financial personal estate registered in name by law, as evidence of legal proprietary dealership as exercised by standard of ownership- it therefore stands that appertaining wealth capacity, the impartational giving and sharing drawn from portfolio and estate of property is limited only by the definition of the registered property of entitlement and ownership. It too stands that there are various standards appertaining wealth capacity according to level of measure of ownership, even what heaven considers and terms 'vessel Capacity,' I.e the number of vessels and devices owned by a person that then stands the measure of area of capacity and the volume and measure to retain the flow of wealth into defined vessels, even the amount of store and inventory that can be contained in a store house, as preached saying "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my Husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed;" and "Bring ye all the tites into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, of I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

It stands that appertaining wealth portfolio, GOD Almighty stands the Divine Proprietor of all celestial and terrestrial existence, even every the conversation of riches including precious stones, agriculture and every conversation of wealth both Celestial and Terrestrial, and by that accordance His wealth capacity is inexhaustible and knows no possible order of quantification unto definitive measure, GOD Almighty Being the Proprietor by virtue and right of Him Being Creator unto the entitlement of ownership appertaining all existence; God Almighty too Being the Proprietor of all things in that all things find conversation of collective constitution unto existence, even in that all things must stand in GOD unto existence, as out of Him there stands no conversation of Being- THEREFORE THE BLESSING CAPACITY OF GOD ALMIGHTY IS LIMITLESS, WHERE DIVINE BLESSING STANDS THE CONVERSATION OF THE IMPARTATION AND SHARING OF GIFT AND TREASURE BY THE TRANSFER OF GIFT FROM OWNER'S PORTFOLIO UNTO RECEIVER'S ESTATE WITHOUT THE CONVESATION OF PURCHASE, WHERE THE GIFT AND TREASURE IS ENFORCED UNTO IMPARTATION

BY THE FULL AUTHORITY AND CAPACITY OF THE GIVER, WHERE THE GIVER EXPECTS NOTHING IN RETURN ABOUT HIS WEALTH ESTATE AND FINANCIAL PORTFOLIO.

SECTION 02: THE CONVERSATION AND DIVINE PRONOUNCEMENT OF BLESSING UNTO RECEIVER'S BENEFIT AND UNTO NAME'S GLORIFICATION:

Definitively, Divine glorification of Name stands the conversation of the offering of worship and praise in witness and testimony, using the name of the giver by Whom the blessing was made manifest, even the open utterance of exaltation using the Name of the Blessor of Whom the blessing was made manifest, Thus the glorification of the Name of God Almighty stands the conversation of the presentation of utterance and Sacrificial offering unto the Name of GOD Almighty in open witness appertaining the conversation of the testimonial establishment and witness erected unto the worshipper's benefit, even the exaltation of honour presented unto God Almighty before all men. Appertaining the conversation of the Divine order of the presentation of honour and glory unto the Name of God Almighty, it stands a conversation established by worship, even first by the conversation of testimonial utterance to all hearers, then too by the conversation of both song and dance in celebratory praise, then too by the conversation of prophetic worship manifest by prophetic utterance of worship, as exemplified by both Zechariah the father of John the Baptist through his Benedictus, and too by Mary during her conversation of the magnificat; then too the conversation of the open presentation of offering of worship, even Sacrificial offering of thanksgiving in open recognition of glory to Him by Whom the testimony was made manifest. It too stands strong that unto blessing's manifestation, the great trigger unto the testimonial reality of the hope is by the prayer and word of faith of the respective Divine Name Nature through which the blessing is manifest, even calling upon YAHWEH using the respective Name that births the manifestation, because by that Name is established the hope, even unto the glorification of the same Name, and Thus the moving of God Almighty, even as peace is established by calling upon JEHOVAH SHALOM, and Righteousness is manifest by calling upon JEHOVAH TSIDKENU, and healing is manifest by calling upon JEHOVAH RAPHAH, and Divine prosperity and miraculous provision is established by calling upon JEHOVAH JIREH.

Thus appertaining the conversation of spiritual standard by Name Virtue, it stands that in the spiritual realm, there is no separation between the Name and the Bearer of the same Name, Thus spiritual application of Name can be established despite the distance of the true bearer of the Name, and Thus the Blessing of God stands manifest regardless the location, as there is no need of special act or purchase unto Divine virtue's manifestation, and there is no place special unto the hold of blessing, the only necessary address unto blessing's reception is faith, even as by standard of faith is manifest the determination of both the quantity and quality of the blessing, the more the faith the greater the dispensation of Divine virtue unto blessing's terrestrial manifestation. Thus appertaining the blessing capacity of the Name of HaMashiach, there stands no restriction of Virtue appertaining every the purchase of Messianic Blessing by faith, even as HaMashiach holds the Name erected of God Almighty above al names, even as preached saying "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in

heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father."

ARTICLE 04: HAMASHIACH YESHUA THE COMMUNION UNTO THE DISPENSATION OF DIVINE TREASURE:

SECTION 01: THE DIVINE TREASURY PURCHASED BY THE CROSS OF YESHUA HAMASHIACH:

Appertaining the finished work of Calvary, even appertaining the erected cross of the Son of GOD Almighty, the first necessary treasure purchased by HaMashiach upon the cross is the conversation of salvation, even that HaMashiach suffered in the place of sinners, that the sinner suffer not the coming perdition and eternal condemnation of the wrath of GOD Almighty sentenced by judgement unto the eternal affliction of the lake of fire, but by the cross is manifest salvation, even the salvation and deliverance from the lake of fire unto life eternal, even through the reception and believing unto HaMashiach unto salvation, as preached saying "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Too by the cross was purchased the conversation of righteousness, even the conversation of perfect standing before God Almighty without the slightest blemish unto the right of the claim of heavenly citizenship as through the redeeming and cleansing virtue of HaMashiach in the forgiveness of sins by His blood unto Divine purity, as preached saying "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Yeshua HaMashiach unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in HaMashiach Yeshua: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at Thus time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua."

Too by the cross of Yeshua HaMashiach D'Nzareth was purchased Divine peace, even the conversation of perfect wholeness of being and completeness of soul unto the Divine total resting of being in Divine glory without anything lacking, even as purchased by the Messianic chastisement of peace. Too by the cross was purchased divine health and healing virtue, even the conversation of total deliverance and immunity from sickness and illness and disease unto the hold of perfect health, even the restoration from every physical anomaly and defect unto the hold of original body designed by GOD Almighty, as purchased by the Stripes of HaMashiach. Too by the cross was purchased Divine prosperity, even the conversation of deliverance from poverty unto Divine supernatural superabundant provision and prosperity of God Almighty, even as was purchased by the crown of thorns, even the abolishment of the curse during the suffering of Messianic Passion unto the dispensation of the blessings of the treasures of eternal life. Too by the cross was purchased spiritual authority in the name of HaMashiach, even deliverance from all the forms of demonic oppression and possession and from all satanic affliction and persecution unto perfect righteousness in HaMashiach, even unto the pulling down of demonic strongholds and satanic principalities and powers and too unto the casting out of demons all in the name of Yeshua HaMashiach D'Nzareth Who singlehandedly triumphed over all hell and took from Satan the keys of death and the grave. Too by the cross was purchased divine life, even life everlasting in the paradise of God Almighty and too in new heaven and earth by the reception of the Lordship of Yeshua HaMashiach D'Nzareth. Too

by the cross was purchased Divine joy, even the conversation of cheerfulness and merriness of being regardless every the conversation of pain and affliction at hand.

Too by the cross was purchased grace, even the conversation of Divine favour and unmerited and unwarranted supernatural empowerment unto the fulfilment and accomplishment of Divine purpose. Too by the cross was purchased Divine supernatural miracle working power purposed unto the evidence of those witnessing during evangelical practice, even as preached saying "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." Too by the cross was purchased Divine safeguarding cover and protection of being preached saying "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and then thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation."

SECTION 02: THE DIVINE TREASURY ENCAPSULATED IN THE PERSON OF YESHUA HAMASHIACH;

Even as divine encapsulation stands the conversation of God Almighty packaging Divine virtue into His Divine instrument and vessel, it stands that Yeshua HaMashiach D'Nzareth is the Divine encapsulation of Zoe Life Communion, even Divine communion to life eternal born of the partaking of His Flesh and blood unto the hold of redemption and life everlasting - Thus HaMashiach Yeshua the meal and supper unto eternal life partaken through the reception of His Lordship and Salvation and Mastery, even as by Word of Faith's confession. HaMashiach too is the encapsulation of Divine priesthood granted life eternal, even the Divine encapsulation of the order of Judaic Priesthood, where He stands the High Priest in the order of the HaMashiachis Messianic Testament, as preached saying "And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we

draw nigh unto God. And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but Thus with an oath by him that said unto him, the Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) By so much was Yeshua made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But Thus man, because he continueth ever, hath an unchantheable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for Thus he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." Thus the saints of HaMashiach shall too be translated unto hold of Priesthood, where each Saint shall be granted a Priestdom from where he shall reside over and in paradise collect the conversation of worship from the priestdom and present it unto God Almighty, as consecrated, sanctified and ordained unto Judaic Priesthood during the Marriage Supper of the Lamb, even as preached saying "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth."

HaMashiach Yeshua D'Nzareth too stands the divine encapsulation of Majesty, even as He shall reign forever as the HaMashiach of God, but in Him shall every Saint be granted conversation of Majesty, where the Saint shall sit and rule over his respective Kingdom and enforce the standards, precepts and ordinances of the eternal law of God Almighty and throughout his Kingdom shall each Saint dispense the glory of GOD Almighty, Thus HaMashiach Titled KING of KINGS, which conversation shall be instituted after the conclusion of first resurrection. HaMashiach too stands the encapsulation of Divine Lordship, even as each saint shall sit and preside over His dominion as Lord and Governor representing the authority of the Throne of HaMashiach Yeshua D'Nzareth and God Almighty, Thus HaMashiach Yeshua the LORD of LORDS, appertaining which conversations of Majesty and Lordship it was preached saying "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING of KINGS, and LORD of LORDS;" and "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again until the thousand years were finished. Thus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years." Thus HaMashiach stands the Divine

encapsulation of every the conversation of Divine virtue unto the coming first resurrection, where all saints shall be transformed unto bodies bearing hold of celestial glory, which conversation was established and purchased by the Messianic Reconciliation and Propitiation and Atonement by the suffering of Messianic Passion and Crucifixion, as unto the Divine intermediation that purchased life everlasting.

ARTICLE 05: HAMASHIACH YESHUA THE BLESSING UNTO EVERY THE TREASURE OF THE HEAVENLY KINGDOM:

SECTION 01: HEAVENLY KINGDOM'S STRENGTH IN THE CONVERSATION OF DIVINE ECONOMY:

Appertaining the wealth and economic and financial status of the Heavenly Kingdom, it stands that there is no poverty in the Heavenly Kingdom, but Heaven stands the divine paradise fashioned of the glory and wealth of GOD Almighty, even from celestial Divine treasures and glory of gold and precious stone, as preached saying "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. the length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolithe; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

Thus appertaining economy, the Heavenly Kingdom stands the strongest institution appertaining every the conversation of finance and economic aggregate, even as it stands that there is no conversation of strength that can deplete the Heavenly Kingdom of its treasures, as the Heavenly Kingdom was purposed of God Almighty unto the perpetuation of treasure. It too stands that there are many warehouses in Heaven, each warehouse holding great treasures unto the prosperity of the terrestrial person, even each warehouse being named after the pilgrim and being purposed and ordered of God Almighty to stand manifest in the life of the pilgrim, where there is no limitation as to the quantity of blessing that can be granted and made manifest to the pilgrim. It therefore stands that every the pilgrim of God Almighty stands called unto the establishment of a city that is a catchment zone, even a conversation of financial activity that stands a form of economic warehouse into which conversation the blessing can be poured into and therein contained.

SECTION 02: HAMASHIACH YESHUA THE RIGHTEOUSNESS OF THE HEAVENLY KINGDOM:

Definitively, righteousness stands the conversation of perfect standing in standard of purity and Holiness before the eye of God Almighty, even the standing that is in full corresponding accordance of being without spot or sin as outlined by eternal law, even the conversation of perfect purity

before God Almighty to the standard hold of weight evidenced by Heavenly scale in proof of righteousness. Thus the definition of righteousness stands the conversation of thorough examination of soul and spirit by the Eye of God unto the proof and witness of standing in accordance and in perfect compliance with eternal law's every stipulation, where the Eye of God does a thorough searching and scanning of being unto the assentation of righteousness, where the Eye of God Almighty knows no limitation, nor can any the conversation be hid from it, which conversation too stands true about the Eye of HaMashiach preached saying "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Yeshua the Son of God, let us hold fast our profession." It stands that every man was fashioned of GOD Almighty to stand a creature of righteousness, but by the sin of first man did all men become sinners as by hold of sinful nature that corrupted the copulative seed of first man and every the soul and generation encapsulated therein unto sinful nature, and by sinful nature is the sinful work demonstrate in a small child that can stand disobedient and mischievous against parent without a teacher because of the inherent manifestation of sinful nature that then leads to sinful work, which sinful work then leads unto eternal judgement, even where each man stands judged according to his respective works, where the works of sin stand the conversation of condemnation unto eternal perdition of the suffering of the full wrath of God Almighty encapsulated in the flame of the lake of fire, even eternal suffering without end. Thus sinful nature leads unto sinful work, sinful work unto judgement, and judgement unto eternal condemnation.

It however stands that Yeshua HaMashiach D'Nzareth stands the conversation of the divine restoration of righteousness, even the Saviour from eternal condemnation, which salvation stands achieved by the washing of regeneration in the blood of HaMashiach, where HaMashiach died and suffered on sinner's behalf, that the sinner stand worthy unto the reception of salvation and righteousness in HaMashiach, even as there is the doctrine of Messianic Substitution in eternal law, whereby as Messiah suffers on the behalf of the sinner, that the sinner then inherit the righteousness of the Messiah. Thus HaMashiach suffered Messianic Passion and Crucifixion in the place of all sinners, that every and any the sinner stand worthy unto the reception of His righteousness, as preached saying "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Yeshua HaMashiach our Lord;" and "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all;" Thus by the reception of Yeshua HaMashiach D'Nzareth as Personal Lord and Saviour is manifest righteousness, even the righteousness of the Heavenly Kingdom of God Almighty the unto the citizenship of the Heavenly Kingdom of the Living God.

SECTION 03: THE PROVISIONAL CAPACITY OF JEHOVAH JIREH:

God Almighty stands the Divine Proprietor of all things, being JEHOVAH ELOHIM the ETERNAL CREATOR of ALL THINGS, even God Almighty of Whom and by Whom is the manifestation of all creation, Being the Only Creator and Eternal Source of all existence and Thus the Proprietor and Eternal Determiner of the conversation of every the respective treasure and form of riches, both celestial treasures and terrestrial treasures. Thus He stands JEHOVAH JIREH, even Him the eternal Provider by Whom is manifest the conversation of Divine supernatural superabundant prosperity that can be realized only by the Hand of God Almighty, Thus GOD ALMIGHTY JEHOVAH JIREH the ETERNAL PROVIDER. It therefore stands that JEHOVAH JIREH is the faithful provider to His saints, even the Source of Divine goodness and treasure that GOD Almighty establishes and provides to His saints by miraculous means, where God Almighty knows no shortage unto the manifestation of Divine provision by the exercise of His supernatural virtue. It too stands that God Almighty stands the Eternal Divine Source of every the conversation and expression of wealth, even the Divine Source and Imparter of the power to get wealth, which conversation was preached saying "But thou shalt remember the LORD thy God: for it is he that giveth thee power to the wealth, that he may establish his covenant which he swore unto thy fathers, as it is This day." It too stands that God Almighty is the eternal provider that establishes Divine provision especially through the conversation of warfare, even by the defeat of the enemy unto the transfer of the enemy's wealth to the saints by means of warfare, even the transfer of wealth employed through Jehoshaphat and Judah saying "And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever. And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much."

Moreover the nature of the blessing of GOD Almighty by divine supernatural means in excessive overflow, the virtue of the blessing stands preached saying "And it shall come to pass, of thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee This day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, of thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. the LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. the LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. the LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, of thou shalt keep the commandments of the LORD thy God, and walk

in his ways. And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee. the LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; of that thou hearken unto the commandments of the LORD thy God, which I command thee This day, to observe and to do them:"

SECTION 04: THE CROSS OF YESHUA HAMASHIACH THE THELEPORTATIONAL DISPENSARY CHANNEL OF HEAVENLY TREASURY:

It stands that the primary agenda of the Heavenly Kingdom is unto the dispensation of the Divine glory of God Almighty throughout all terrestrial creation, even the redemption of earthly creation through the restoration of heavenly Virtue and power throughout the terrestrial realm, which conversation stands preached saying "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." It therefore stands that the cross of Yeshua HaMashiach D'Nzareth stands the ladder erected of God Almighty unto the unification of Heaven and Earth, even the divine abridging of Heaven and earth, erected to stand the channel of teleporting translation of Heavenly conversation unto terrestrial testimonial reality, and too the conversation of passage of terrestrial offering of worship unto heavenly Sacrificial presentation- the conversation of cross abridgement being further fulfilled and preached in that the HaMashiach crucified thereon stood both a heavenly being and earthly being, and Thus by His raising thereon the conversation of the establishment of divine abridgment of union between Heaven and Earth.

It too stands that every true mediator must hold the nature of both the parties He stands to unite, which conversation stands manifest and established in HaMashiach in that HaMashiach stood was fully God Almighty during His pilgrimage, even as was preached saying "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name YESHUA. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end. Then said Mary unto the angel, How shall Thus be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God:" Thus HaMashiach fully stood God Almighty, being born to body manifest by the divine supernatural workmanship of the Holy Ghost, but too was HaMashiach man. That He was born by human parthenogenesis through the womb of the virgin unto number among the sons of man, Thus HaMashiach Yeshua Godman numbered among the Sons of Man Unto the perfect conversation of Divine intermediation and Messianic Reconciliation as accomplished through Covenant of Messianic Passion and Accursed Death in perfect righteousness. Thus HaMashiach the Son of God and Son of

Man unto the divine erection of the door between Heaven and Earth, even the cross through which is manifest the motion of Divine activity unto earthly realm, **THUS THE CROSS OF YESHUA HAMASHIACH THE TELEPORTATIONAL DISPENSARY CHANNEL OF HEAVENLY TREASURY, AS BY THE MESSIANIC ABRIDGING VIRTUE OF YESHUA HAMASHIACH D'NZARETH BY FAITH.**

ARTICLE 06: HAMASHIACH YESHUA THE BLESSING UNTO TRANSGENERATIONAL VIRTUE:

SECTION 01: THE TRANSGENERATIONAL ANOINTING STABLISHED IN DIVINE ORDER AND IN MESSIANIC TESTAMENT:

GOD Almighty stands the GOD of the transgenerational covenant of blessing, being GOD Almighty named The God of Abraham, Isaac and Jacob, even the GOD by Whom the covenant passes in from the fathers to the sons, Thus definitively transgenerational covenant is the conversation of the transition of oath and covenant of blessing by Divine communion from a pioneering generation to its respective succeeding generation, even the order of covenant of testimony from the fathers to the sons, as perfectly preached and exemplified in Isaac after the death of Abraham, where God Almighty did introduce Himself as the GOD of the Father Who would now be revealed as the GOD of the son, which reality Abimelech testified unto Isaac saying 'You are now become the blessed of the LORD.' the conversation of transgenerational covenant stands well preached through the conversation of Moses and Joshua, in that Moses stood the great Propheet unto the liberation of Israel out of Egpot, and too the shepherding and leading of Israel in the wilderness, by which order God Almighty established the covenant and definition of the promised land and its commandment and portioning of inheritance, where Joshua stood the successor of Moses unto the enforcement of the covenant and unto the establishment of the inheritance as apportioned of Moses, where by divine instruction was Moses to lay hands upon Joshua in sight open before Israel unto the impartation of anointing and commissioning of transgenerational succeeding. Too was the conversation of transgenerational covenant preached through Elijah and Elisha, where God Almighty instructed Elijah to raise Elisha unto the level and ability of succeeding Elijah, which instruction Elijah fulfilled by mentoring and training Elisha, and then at the time of Elijah's home going was manifest the double portion of anointing in Elisha, who returned across Jordan, the prophets testifying of the transgenerational transfer of the anointing from Elijah to Elisha, which conversations was proven by Elisha performing the doubled amount of miracles than Elijah.

the conversation of transfer of virtue transgenerational was too established in David and Solomon, even in that David by war fought unto the possession of materials necessary to build the Temple, too receiving and recording from GOD the pattern and design of the Temple, as well as every the conversation of worship that was to be practiced therein, which conversation was then established in Solomon called of God Almighty to succeed David, which Solomon stood unto the building and erection of the Temple. This conversation was too proven of HaMashiach and His Disciples, even in that after the three years of His Ministry, after the three days of His Passion and after the forty day conference and school of ministry that HaMashiach conducted after His resurrection, it stands that at the time of His Ascension did HaMashiach commission His Apostles unto the Early Church ministry that shook the world, even the Apostles that succeeded and preached HaMashiach. Too was the conversation of transgenerational Virtue, anointing and blessing proven in Paul and Timothy, which Apostle Paul took Timothy and mentored and trained him about the Apostleship of the ministry of Yeshua HaMashiach D'Nzareth, **THUS THE DOCTRINE OF THE TRANSGENERATIONAL COVENANT OF VIRTUE AND ANOINTING.**

SECTION 02: DIVINE PARENTAL AUTHORITY UNTO TRANSGENERATIONAL VIRTUE:

It stands the Divine order of GOD Almighty that the transition of virtue and anointing and blessing must be born of the manifestation of the utterance of divine blessing pronounced by the father to the son, where the covenant of blessing can be perpetuated by This Divine order well exemplified in Abraham through whom was instituted the blessing of Abraham to every the person and generation of the Church of Yeshua HaMashiach D'Nzareth, even persons both Jew and Gentile, where the blessing of Abraham stands the conversation of the Baptism of the Holy Ghost preached saying "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call." It therefore stands the divine calling of God Almighty unto the fathers to stand the channel of blessing to the son, even as was exemplified in Isaac who blessed Jacob saying "And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."

Too was the transgenerational blessing well preached and exemplified through Jacob that blessed His sons, even the tribes of Israel saying "And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch. Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel. Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk. Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon. Issachar is a strong ass couching down between two burdens: And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute. Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O LORD. Gad, a troop shall overcome him: but he shall overcome at the last. Out of Asher

his bread shall be fat, and he shall yield royal dainties. Naphtali is a hind let loose: he giveth goodly words. Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil. All these are the twelve tribes of Israel: and Thus is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them." IT THUS STANDS THE CALLING OF THE FATHERS UNTO THE DIVINE IMPARTATION OF THE BLESSING, AND THE DIVINE CALLING OF THE SONS UNTO THE RECEPTION AND TRANSGENERATIONAL PERPETUATION OF THE BLESSING.

SECTION 03: TRANSGENERATIONAL VIRTUE DIVINELY ENCAPSULATED IN YESHUA HAMASHIACH- THE TESTIMONY OF THE NEW TESTAMENT'S TRANSGENERATIONAL VIRTUE:

Yeshua HaMashiach D'Nazareth stands the transgenerational virtue of the blessing in that in Him is the divine encapsulation of every the conversation of Divine blessing to all generations, even every the good conversation of order unto the manifestation of salvation, righteousness, healing, deliverance and authority, prosperity, life, peace, joy, grace, glory, power and wisdom unto the full establishment of person, all which conversations were purchased by the Cross of Yeshua HaMashiach of Nazareth, that these be perpetually transitioned by faith unto the perpetual impartation throughout all generations, even unto the coming of the Person of Glory Being Yeshua HaMashiach D'Nazareth, even concluded only by the full manifestation of the Day of HaMashiach and of the visible glory of God Almighty. It too stands that Yeshua HaMashiach of Nazareth is the Divine order unto the testimony of the transgenerational virtue of the anointing, even as Yeshua HaMashiach D'Nazareth stands the Divine Source of Every the conversation of the anointing, being Him Named and Titled the Anointed One, even the HaMashiachis, by whom is administered the Divine order of the transition of anointing by oil in the Messianic Testament unto every the conversation of establishing the sons to greater glory and witness that that of the fathers, in accordance with the foundational standards and order of worship granted the fathers that it be glorified by the sons. It too stands that Yeshua HaMashiach D'Nazareth stands the Divine order and administration unto the manifestation of the transfer of divine grace unto ministry in Messianic testament, even as HaMashiach is the Source of grace unto ministry, and too the director of every the conversation of ministry, Stewardship and Service in the Gospel and in the House of GOD unto the determination of the person to whom, and the time at which the virtue of ministry is to be transferred from spiritual father unto son in the gospel purposed to be the bearer of standard in His generation. It too stands that by Yeshua HaMashiach D'Nazareth is administered every the conversation of the transgenerational transfer of prosperity, even the conversation of the transition of the anointing to prosper from the father to the son because that HaMashiach is the Source of the oil of prosperity in Messianic Testament, HaMashiach being the Proprietor of every treasure granted His saints the pilgrims in stewardship unto gospel's furtherance ordered throughout all generations, each generation having a respective unique standard and capacity as ordained of HaMashiach unto the global furtherance of Messianic Witness.

HaMashiach too stands the Divine encapsulation appertaining the transgenerational transfer of every the conversation of supernatural power, even the anointing of miracle working power from the father to the son by the laying on of hands unto the perpetual ministry throughout all generations of the demonstration of miracle working power in evangelical witness. Too does HaMashiach stands the divine order of oracular revelation, even the Source and administration of every the conversation of wisdom and understanding appertaining heavenly oratorical mysteries and hidden secrets that stand unknown since the foundation of the world, which secrets stand revealed by the Spirit of Yeshua HaMashiach. Yeshua HaMashiach D'Nzareth too stands the conversation of the transgenerational anointing of the song of worship, even the grace of vocal chanting of celebratory praise and deeper worship, even the anointing of prophetic impartational worship in the song of worship. **THUS YESHUA HAMASHIACH D'NZARETH THE TRANSGENERATIONAL ORDER OF EVERY THE BLESSING IN DIVINE COVENANT, BEING BOTH THE COVENANT MAKER AND KEEPER OF COVENSNT THROUGHOUT ALL THE GENERATIONS OF THE SEED OF THE FATHER HAVING MADE THE COVENANT, EVEN THE KEEPER OF COVENANT TO ALL THE GENERATIONS AND NATIONS OF THE SEED OF THE FATHERS, EVEN TOO TO THE SEED OF THE SONS UNTIL THE DAY OF HAMASHIACH.**

ARTICLE 07: HAMASHIACH YESHUA THE BLESSING UNTO HEAVENLY CITIZENRY:

SECTION 01: THE DIVINE CITIZENRY OF THE TESTIMONY OF YESHUA HAMASHIACH:

Definitively, Citizenship stands the conversation of register among the nationals of state, even those Titled unto the benefits of state industries and economy and defense, Being the registered as persons that legally subscribe to right of every the conversation of sociocommunal order of culture and activity, for which sake the government exists and operates unto the benefits of both state and its defined constitution of nationals for whose advantage every the conversation enforced by state constitution is erected. Thus definitively the divine citizenry of the Messianic Testament stands the conversation of those redeemed in HaMashiach, being the partakers of the hold of His Messianic Passion and Crucifixion unto perfect righteousness before GOD Almighty and Thus in the Messianic Testimony and HaMashiachis Testament the right unto claim of Heavenly Cituzendhip, even the constitution of the benefits of those counted worthy to stand the nationals of the Heavenly Kingdom and therefore hold Divine right unto the advantage and benefit of every the operation of Heavenly Kingdom, these nationals and citizens redeemed in HaMashiach being the communion of them Whose names are recorded in the Book of life unto the hold and perfect qualification of life everlasting in the Paradise of God Almighty forevermore. Thus the sole qualification and standard unto the hold of Heavenly Citizenship is the conversation of righteousness, even perfect standing before God Almighty without hold of corruption by even the slightest blemish of being, even the standing in perfect accordance with every the stipulation of eternal law.

It therefore stands that by the conversation of the Messianic Passion of Yeshua HaMashiach D'Nzareth was manifest righteousness, even the conversation of cleansing and washing self in the blood of HaMashiach and having every the record of iniquity blotted out of personal heavenly book record of life unto clean white page without stain of record appertaining iniquity, which conversation was preached saying "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Thus by the righteousness of HaMashiach is manifest Heavenly Citizenship, even through the reception of His Lordship, which citizenship stands eternal beyond eternity's furthest aeon, as preached saying "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." **THUS IT STANDS THAT THE TESTIMONY OF YESHUA HAMASHIACH IS THE COMMUNION AND COMMONWEALTH OF THE CITIZENSHIP OF THE ETERNAL SOVEREIGN THRONE OF GOD ALMIGHTY, EVEN IN THAT YESHUA HAMASHIACH D'NZARETH IS THE ONLY DIVINE ORDER UNTO HEAVENLY CITIZENSHIP, as there stands salvation in no other name, nor is there Divine reconciliation through another unto righteousness, which reconciliation stood the purpose of the Coming of Yeshua HaMashiach D'Nzareth, THUS HAMASHIACH YESHUA D'NZARETH THE BLESSING OF DIVINE HEAVENLY CITIZENSHIP NCARNATHE.**

SECTION 02: THE ETERNAL COMMUNION OF THE ISRAEL OF GOD ALMIGHTY- THE DIVINE NATIONAL CITIZENRY AND HERITAGE OF THE MESSIANIC RECONCILIATION:

Definitively, the Israel of God Almighty stands the nation collective of all the redeemed, even the nation that is the Union of the full register of all the saints of God in HaMashiach, being the nation of the assembly, congregation and union of the seed of Abraham conceived by faith in God, even the spiritual seed of Abraham redeemed too by the blood of HaMashiach and granted too the flesh and partaking of the blood of HaMashiach in the day of the reception of the Lordship of HaMashiach unto worthiness of the practice of the Lord's table preached by Abraham by the bread and wine of MELCHIZEDECH, even within the day of HaMashiach which Abraham saw and believed, as HaMashiach pronounced saying "Your father Abraham rejoiced to see my day: and he saw it, and was glad." Thus the Israel of GOD Almighty the Nation of all the saints of God both Jews and Gentiles preached saying "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without HaMashiach, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in HaMashiach Yeshua ye who sometimes were far off are made nigh by the blood of HaMashiach. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." Definitively, the commonwealth of the Israel of God Almighty stands the treasure and pool of eternal wealth in the coming New Heaven and Earth, the pool of which treasures shall be granted to all the saints redeemed by the cleansing power of the blood of HaMashiach, and the communion of the Israel of God Almighty stands the conversation of the flesh and blood of HaMashiach unto life eternal, and too the partaking of the fruit of the tree of life unto life eternal, and too the partaking of the Marriage supper of the Lamb unto the consecration and sanctification of divine life eternal in the glory of God Almighty.

Moreover the eternal order of the endurance of the Israel of God Almighty stands established through the Divine order of Majesty and Priesthood, where each Saint in the Israel of God shall be granted the conversation of Majesty over personal respective Kingdom unto the dispensation of divine glory throughout the Kingdom, and too each the Saint in the Israel of God Almighty shall be granted the conversation of Priesthood, even unto the collection of worship from respective Priestdom and its presentation unto God Almighty. It too stands that the Culture of the Israel of God Almighty stands the culture of life everlasting in the coming Divine Euphric Paradise Eutopia, and the heritage and Highest order of the communion of God Almighty stands the conversation of the Knowledge of the Face of God Almighty and Eternal habitation in His Presence, Person and Power. It too stands that the coming Jerusalem shall stand the Capital City of the Israel of God Almighty, and in that city shall the saints of God Almighty be granted the inheritance and hold of nations, even the inheritance of glory in Yeshua HaMashiach D'Nazareth. Thus the Heavenly Kingdom stands the nation of the Messianic Testament of the Israel of God Almighty, and every the Saint of God Almighty bears the calling unto the Ambassadorship of the Heavenly Kingdom of God Almighty. Moreover until the day of HaMashiach, First Heaven stands the cultural and sciocomunal order of the Heritage of the Israel of God Almighty, even until the first resurrection.

SECTION 03: YESHUA HAMASHIACH THE DISPENSATION OF DIVINE SONSHIP:

Definitively, Divine sonship stands the conversation of the communion and fellowship in the hold of the Divine nature of God Almighty, even the full manifestation of which shall stand the bodily hold of Divine celestial glory, but the institution of which stands the conversation of the impartation of the Spirit of God, even spirit man born of the Holy Ghost that perpetually grows unto strength in HaMashiach, the conversation of which divine sonship stands instituted in HaMashiach but shall be fully manifest in the day of HaMashiach, even as preached saying that "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath Thus hope in him purifieth himself, even as he is pure;" and "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with HaMashiach; of so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of Thus present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body:" Thus divine sonship stands the order by which God Almighty shall redeem all terrestrial creation, even through the sons of GOD led by Yeshua HaMashiach D'Nzareth the Son of the Living God, even the LORD of LORDS and KING of KINGS that shall reign over all terrestrial creation for thousand years together with His Redeemed the sons of God Almighty unto the full Divine hold over all terrestrial dominion.

Moreover as preached saying "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and of a son, then an heir of God through HaMashiach:" Thus by the erected cross is the calling and dispensation of translation unto the hold of Divine sonship, manifest first in spirit, even in that by the Divine unctioning of the Holy Ghost is instituted the conversation of divine sonship, Thus Divine sonship the journey of holiness unto Zion's coming, even the conversation of pilgrimage in perfect righteousness till the full manifestation of HaMashiach in the Saint, even the journey preached saying "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;"

ARTICLE 08: HAMASHIACH YESHUA THE BLESSING UNTO THE SALVATION AND RIGHTEOUSNESS OF GOD ALMIGHTY:

SECTION 01: THE CLEANSING POWER OF THE BLOOD OF YESHUA HAMASHIACH D'NZARETH:

Definitively, Divine cleansing virtue and purifying power stands the conversation of Blood that holds Divine supernatural capacity unto the removal of every the sin in soul and on spirit, as well as the blotting out of every the record of transgression against GOD Almighty, even purging and purification from every sin, transgression, iniquity and trespass against God Almighty, blood cleansing unto perfect righteousness and holiness before God Almighty without the slightest spot or blemish. Definitively sacrificial bloodshed stands the conversation of a pure creature being killed and having its blood shed openly in the place of the sinner unto the appeasement of the wrath of GOD Almighty, even unto the pacification of the Divine wrath of GOD against the sinner's trespass and iniquity and sin and transgression, Thus the shed blood stands the conversation of Divine propitiation unto the annulment of sinful record. Definitively, the order unto the Atonement manifest by bloodshed stands the Divine calling unto the observation of the protocol defined by God Almighty, even the conversation and order of ministry of Priesthood through which the sacrifice must be offered in perfect manner unto divine atonement, even the pardon of iniquity by Divine Apology unto Appeasement by sacrifice, and by Appeasement Atonement, and by Atonement the hold of eternal Amendment. It therefore stands that the blood of Yeshua HaMashiach D'Nzareth holds Divine cleansing virtue, even the cleansing and purification of total self by the washing in His pardon and atonement unto salvation as established through the reception of His Lordship and Mastery and Salvation at a personal level, too through which conversation is blotted out every the conversation of sin and iniquity recorded in the books of GOD Almighty. Thus Being the new Priest, HaMashiach suffered Messianic Passion and Open Crucifixion, even shedding His Blood on the behalf of every creature unto Divine atonement, HaMashiach Being the Eternal Sacrificial Lamb Whose blood holds Atoning virtue by being the propitiation of all iniquity, even unto Divine eternal Sacrificial Atonement.

Thus the blood of HaMashiach was shed unto Divine redeeming virtue, even unto salvation, righteousness, peace, joy, grace, prosperity and authority. It was Thus preached appertaining the cleansing virtue of Yeshua HaMashiach D'Nzareth that "But of we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Yeshua HaMashiach his Son cleanseth us from all sin. Of we say that we have no sin, we deceive ourselves, and the truth is not in us. Of we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes;" and "And from Yeshua HaMashiach, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen:" Thus the conversation of Priesthood and Kingdom manifest by the blood of Yeshua HaMashiach D'Nzareth.

SECTION 02: HAMASHIACH YESHUA THE DIVINE PROPITIATION AND ATONEMENT OF INIQUITY:

Yeshua HaMashiach of Nazareth stands the offering given of GOD Almighty unto the dispensation of righteousness and Salvation, even the HaMashiach the Sacrificial Passover Lamb given of God Almighty to die and suffer in sinner's behalf, even as HaMashiach preached saying "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hatheth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Moreover HaMashiach Yeshua D'Nazareth stands the Lamb of God prophesied of Abraham, even as Abraham spoke saying that 'GOD shall provide Himself a Lamb,' and 'In the mount of the LORD it shall be seen,' which conversation stands the Prophecy of Yeshua HaMashiach D'Nazareth that was given of GOD Almighty to stand the Sacrificial Lamb that died unto the redemption of mankind, which mountain preached of Abraham stands Calvary, the mount where HaMashiach was crucified.

Thus John the Baptist too bore witness of the redeeming Lamb saying that "And they asked him, and said unto him, Why baptizest thou then, of thou be not that HaMashiach, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing. the next day John seeth Yeshua coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Thus is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that Thus is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Yeshua as he walked, he saith, Behold the Lamb of God!" It stands that HaMashiach The Lamb did stand in Heaven, and offered His blood shed during Messianic Passion by sprinkling it upon the altar, by which sprinkling God Almighty spoke unto the Divine Atonement by the blood of HaMashiach to every diner, the only condition unto standing of personal atonement being the reception of Yeshua HaMashiach D'Nazareth as personal Lord and Saviour. Thus the conversation of the Messianic Passion and Crucifixion stood strong unto the establishment of Divine pardon.

ARTICLE 09: HAMASHIACH YESHUA THE BLESSING UNTO WISDOM GENERAL:

SECTION 01: THE DEFINITION OF WISDOM GENERAL:

Definitively, wisdom stands the conversation of Divine intellect, even the conversation both unto the creation of desired environment, and too the conversation of the management of environment at hand until it stands the erected desired environment, Thus the conversation of intellectual procreation both from nothing and too the management of resources at hand till the perfect manifestation of desired outcome by way of analysis and interpretation and imagination in comprehensive order. Wisdom too stands the conversation of the exploitative application of knowledge and understanding, even the conversation of knowledge and hold of information, by which hold of information is the analytical understanding of the information at hand and from the understanding the identification of opportunity at hand and then the full creation of system unto the maximum application of advantage by practice and action in hold of the information, even the active establishment of order unto the full benefit held by opportunity, as taken advantage of by intellectual execution, Thus the full exploitative action of advantage founded upon the identification and understanding of opportunity. By that accordance alluding is founded upon the fear of God Almighty, even as He Alone stands the Source of every the good conversation unto opportunity, and He Alone stands the Source of every the conversation of intellectual understanding and enlightenment unto the full exploitation and hold of advantage presented in opportunity, even every the conversation of wisdom unto the full exploitation by system of Divine entrepreneurial execution of every the benefit encapsulated in opportunity. Wisdom too stands the conversation of the practice and exploits to hidden knowledge, even the conversation of God Almighty unto the revelation and understanding of opportunity hidden since the foundation of the world but revealed unto its manifestation in respective time, the introduction of which new practice of knowledge stands the conversation of advantage and benefit that can only be fully exploited at introduction.

Wisdom too stands the conversation of the knowledge of the Oracles of God Almighty, even the hidden mysteries of the Divine knowledge and understanding of the Truth of GOD Almighty hidden until the time of their each respective revelation by the Holy Ghost in a manner that can neither be predicted nor understand of man, yet with GOD is the hold of all knowledge in Truth unto the wisdom of its exploitative action. It Thus stands in that accordance that all the redeemed in HaMashiach, by renewal of mind, bear Divine calling unto wisdom in the standard of the Heavenly Angelic paradigm of reasoning, which conversation stands manifest not at all by human intellectual order (else HaMashiach would not have been crucified), but only by the leaderships and tutillage of the Person of the Holy Ghost. Moreover, it stands THAT WISDOM IS THE DIVINE STANDARD OF STRENGTH UNTO VICTORY BY THE APLICATION OF ARSENAL NO MATTER HOW SEEMIMG ITS INFERIORITY, by which wisdom and conversation it stands that David slew the giant using only a sling and stone but the strength of which device was divinely propelled by omniscience unto the victory born of the realization of the thing placed in the Hand of man by God Almighty, by the wisdom and exploitation of the application of which device is birthed the testimonial feat of strength that can be realized only by the Hand of hGod Almighty, even by Divine Omnipotence.

SECTION 02: THE DEFINITION OF THE WISDOM OF GOD ALMIGHTY IN HAMASHIACH:

The preaching of the Cross of Yeshua HaMashiach of Nazareth stands the Eternal wisdom and power of God Almighty, even the full encapsulation of Divine reasoning and its corresponding virtue, even as was preached saying "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of This world? hath not God made foolish the wisdom of This world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God." By that order, HaMashiach Yeshua D'Nazareth stands the wisdom of God Almighty unto righteousness, even the conversation of perfect cleansing of total being by the blood of HaMashiach unto the holiness and purity before the Eye of GOD Almighty perfect without the slightest form of blemish. HaMashiach Yeshua therefore stands the wisdom of God Almighty unto salvation, even the conversation of deliverance of soul from the coming eternal condemnation in the lake of fire unto the hold of eternal life in the paradise of God Almighty, as by the reception at personal level of HaMashiach as Lord, Saviour and Master. HaMashiach too stands the wisdom of GOD Almighty unto love, because that the offering of Only begotten Son by the Eternal Father, and the offering of personal life by HaMashiach, these two conversations unto sinner's redemption preach that the love of God to the sinner is infinite.

HaMashiach too stands the wisdom of GOD Almighty unto grace, even that the salvation of HaMashiach is neither purchased nor earned by any conversation, but it is granted and given freely by God Almighty without special preferential order of merit, but the free grant of saving virtue and redemption unto life eternal given simply by the utterance of the word of faith, even calling upon the Name of HaMashiach. Yeshua HaMashiach of Nazareth too stands the wisdom of God Almighty unto prosperity, even the conversation of freedom from the curse of poverty unto the hold of the Divine supernatural superabundant provision of GOD Almighty, even unto the hold of great treasures and wealth that can be established only by the Hand of God Almighty. Yeshua HaMashiach D'Nazareth too stands the wisdom of God Almighty unto health and Divine supernatural healing virtue, even the redemption and restoration of body from every sickness, defect and illness, infirmity and disease, even reception unto the original standard of human anatomy in perfect accordance with the Eternal design of God Almighty. Yeshua HaMashiach D'Nazareth too stands the wisdom of God Almighty unto Divine Heavenly peace, even the conversation of perfect wholeness of being and rest of soul in Divine glory without anything lacking. Yeshua HaMashiach D'Nazareth too stands the wisdom of God Almighty unto Divine joy, even the perpetual cheerfulness of being and merriness of heart and soul regardless the affliction at hand. Yeshua HaMashiach D'Nazareth too stands the wisdom of God Almighty unto deliverance from demonic possession and affliction, and every the conversation of satanic oppression and torment unto the Divine authority of casting out devils and pulling down of demonic principalities and powers in His Name.

SECTION 03: THE WORD OF WISDOM DEFINED OF GOD ALMIGHTY THROUGH HAMASHIACH YESHUA:

Definitively, the Word of wisdom stands the conversation of Divine utterance and revelatory instruction of every the conversation necessary unto the full exploitation of coming future event, it is the Divine revelation of wisdom and understanding unto the preparation of the full and maximum execution of strategy unto the full advantage born of the use of all possible benefits encapsulated in the future event, as revealed by the Spirit of GOD Almighty. It stands that HaMashiach Yeshua D'Nazareth is the Divine eternal Source of every the Word of wisdom because that the Spirit of Wisdom is the Holy Ghost, even the Spirit of Yeshua HaMashiach D'Nazareth from, by and through Whom is manifest the Word of Wisdom. It stands that every the Word of Wisdom stands unto gospel's furtherance, even where the financial profitable word of wisdom stands unto the hearing, presentation and Thus Gospel's funding and advantage, and too the spiritual oratorical revelation stands unto Divine preaching, and too the conversation of divine instruction of future opportunity unto platform of evangelical ministry, even divine leadership by utterance of future instruction unto the birth of an event advantageous unto gospel ministry. It stands that there is the conversation of divine word of wisdom unto the coming season's full exploitation, even the conversation of deliberate and clear divine instruction unto the maximization and full exploitation of the incoming season declared through the anointing of prophetic ministry, which word of season stands pronounced by the gift of prophecy, and accompanying the gift of prophecy is the word of wisdom unto the advantage of every the coming conversation preached by prophetic gifting, even unto the impartation by oil of anointing unto the full impartation of Virtue necessary to exploit future season's opportunities declared by word of wisdom.

Thus the word of wisdom stood well exemplified in Joseph, who after the interpretation of Pharaoh's dream also spoke divine wisdom of instruction as to the dealing and exploitation of the future preached by the prophetic revelation, even as was preached saying "And Joseph said unto Pharaoh, the dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. the seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. Thus is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do Thus, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as Thus is, a man in whom the Spirit of God is?"

SECTION 04: THE DEFINITIVE STANDARD AND VIRTUE OF THE WISDOM OF GOD ALMIGHTY:

It stands that the Wisdom of God Almighty is the conversation of the infinite reasoning capacity of the omniscient logic of God Almighty that stands infinitely times infinitely far beyond the United ability and potential of the reasoning logic and comprehensive capacity of all creation United, even in that God Almighty Alone stands Him the Eternal, even as the size of the earth compared to all its surrounding special area of the universe and heavens stands, by ratio, infinitely greater than all creation compared to the fingertip of God Almighty, even as God holds wisdom yet to be revealed in the infinite aeons of the eternity of New Heaven and earth, and Thus the wisdom of God Almighty the infinite logic that stands exceedingly greater than the intellectual capacity of all creation United. It too stands that the wisdom of God Almighty stands infinitely greater than all other conversations named wisdom, even in that none holds divine capacity and strength of mind unto the knowledge of the mysteries of God Almighty, and not even one creature in existence knows His Divine Names, as every noun of reference to Him is but a descriptive Title, but the True Names of GOD Almighty stand hidden from all creation. It too stands that the Wisdom of God Almighty is the true Divine order unto the manifestation of every the conversation of Divine virtue and holy supernatural power, even Divine Omnipotence unto creative virtue, by the order of which wisdom in humility, seeking and perfect obedience is manifest in the Saint the conversation of the omnipotence encapsulation in the Name of Yeshua HaMashiach D'Nzareth, and too manifest by the Word of Faith. The wisdom of God Almighty too stands the Divine passageway unto faith, in that by wisdom and revelation is birthed the understanding of the promise unto its respective hold as defined in the promise, and too the divine order unto the knowledge and exploitation of the Divine nature of ability and faithfulness of GOD Almighty unto the full manifestation of the promise.

It too stands that only by the wisdom of GOD Almighty is born the full revelation of the Person and Power of HaMashiach, as was preached saying "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the HaMashiach, the Son of the living God. And Yeshua answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon Thus rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven:" Thus only by the ministry of revelation sourced of the eternal FATHER is the knowledge and revelatory sight of Yeshua HaMashiach D'Nzareth the Messiah and Prince of the Israel of God. It too stands that by the Wisdom of God Almighty is born and established the eternal doctrine of soul's preservation till the day of HaMashiach, even the wisdom operated, administered and made manifest by the Holy Ghost. The wisdom of GOD Almighty too stands excellent far beyond every the conversation of wisdom, even as preached saying "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of Thus world, nor of the princes of Thus world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world un to our glory: Which none of the princes of Thus world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

ARTICLE 10: HAMASHIACH YESHUA THE BLESSING UNTO DIVINE REVELATION AND UNDERSTANDING:

SECTION 01: VEILS REMOVAL AND RENTING FROM EYES BY THE CROSS OF YESHUA HAMASHIACH D'NZARETH:

As was preached saying "But even unto This day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the LORD;" and "Yeshua, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent:" it Thus stands that the conversation of the sight unto salvation stands born of divine order of sight, even sight unto the revelation and knowledge of Yeshua HaMashiach D'Nzareth, which sight is established by the Spirit as through the removal of the veil unto the sight of HaMashiach, which conversation of spiritual discernment was preached by veil's removal through the erected cross unto the dispensation of salvation, Thus salvation is a conversation of sight appertaining erected cross. the conversation of sight unto salvation stood too preached saying "And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth Thus light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that of a serpent had bitten any man, when he beheld the serpent of brass, he lived:" and "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God:" Thus the brazen serpent of Moses, which cross held power of sight unto salvation from serpent's venom, preaching the power of the revelatory sight of the Cross unto deliverance from every the conversation of the curse and every satanic yoke and oppressive hold unto life eternal in HaMashiach.

Moreover even as HaMashiach became the accursed creature, even the serpent as erected of Moses, it stands that by being the raised open curse unto the dispensation of Divine blessing born of sight and revelation, even the conversation of sight and revelation unto deliverance from every conversation of sin unto perfect righteousness before God Almighty, even too the redemption from every the conversation of eternal damnation and condemnation unto life everlasting in the Kingdom and paradise of GOD Almighty, too the conversation of redemption from poverty unto the testimonial hold of the Divine superabundant prosperity of God Almighty, too the conversation of redemption from sickness unto the hold of the divine health purchased by the stripes of HaMashiach; too the conversation of Divine Calvary sight unto deliverance from demonic oppression unto the hold of the redemptive Divine Messianic Authority over every the device and conversation

of demonic activity and affliction, too the conversation of redemption from perpetual grief and sorrow and vexation of being unto Divine peace in soul. Too the conversation of redemption from mourning and heaviness of soul unto Divine joy that surpasses every the conversation of understanding being manifest without respect appertaining the situation at hand.

SECTION 02: THE HAMASHIACH THAT OPENS THE EYES OF THE BLIND:

It stands that HaMashiach Yeshua D'Nzareth stands the Divine order and administrator unto the opening of the eyes of the blind, even the granting of sight to the sinner, that his eyes be open unto the way and order of life everlasting, which conversation was preached saying "And as Yeshua passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, Thus man, or his parents, that he was born blind? Yeshua answered, Neither hath Thus man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had Thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. the neighbours therefore, and they which before had seen him that he was blind, said, Is not Thus he that sat and begged? Some said, Thus is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Yeshua made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Yeshua made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, Thus man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is Thus your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that Thus is our son, and that he was born blind."

This conversation was further preached saying "But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that of any man did confess that he was HaMashiach, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that Thus man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whe reas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for Thus fellow, we know not from whence he is. the man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath

opened mine eyes. Now we know that God heareth not sinners: but of any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. Of Thus man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Yeshua heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Yeshua said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Yeshua said, For judgment I am come into This world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Yeshua said unto them, Of ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth:" Thus by the simplicity and humility of the acknowledgement of personal blindness, even the utterance and confession of the inability to see, and too the reception of HaMashiach Yeshua D'Nazareth as the opener of blind eyes is born the testimonial sight, wisdom and revelatory order of being and pilgrimage strong and perfected in the Shepherding of HaMashiach by the Word of GOD and through the spirit's leadership unto life everlasting.

SECTION 03: CONVERSATION OF MIND'S RENEWAL IN THE TESTIMONY OF YESHUA HAMASHIACH:

Definitively, mind's renewal stands the conversation of the transformation of mind appertaining wisdom and revelation of Divine order unto the standard of maturity sufficient to sustain soul in Spirit's leadership unto life everlasting, even the conversation of the knowledge and intellectual paradigm necessary unto prosperity and endurance throughout Way of Holiness, even Divine endurance unto life everlasting, Thus the Divine calling unto transformation of mind preached saying "And be not conformed to This world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God:" Thus it is only by mind's renewal that the knowledge and testimonial hold of the goodness and perfection and acceptability of the will of GOD Almighty is manifest in the life of the pilgrim. The conversation of mind's renewal stands fundamentally born through the aggressive foundational engaging of the Word of God Almighty, even through the aggressive study of the Word of GOD Almighty, and too by the perpetual pursuit and perfect obedience of the Spirit's leadership always confirmed by the Word of GOD Almighty, then too by the conversation of the attendance of the hearing of the Word of GOD Almighty preached in the Holy Ghost and always sourced from and confirmed by the word of God Almighty unto strength of reception. Thus every pilgrim bears Divine calling unto the maturity and standard of mind's renewal appertaining strength in the Holy Ghost, even the conversation of the wisdom and knowledge appertaining the pursuit and testimonial hold of the leadership and directive of the Spirit in all conversations. Moreover it too stands that every pilgrim bears Divine calling unto the maturity and standard of mind's renewal appertaining the order and protocol of strength and maturity in the Way of Holiness, even the conversation of leading a life in HaMashiach, perfect in all righteousness without the slightest compromise in all contexts of being and in all conversations of person and livelihood.

It too stands that every pilgrim bears Divine calling unto the maturity and standard of mind's renewal appertaining perpetual righteousness, even the witness of redemption and salvation of HaMashiach preached by every utterance but more preached by every action seen of man, that by the life of righteousness be stablished the witness of redemption, and that by righteousness the

preaching of personal standard of perfection and the possibility of redemption born of sinner's salvation and conviction of soul unto righteousness, even unto sinner's envy and conviction of the redeeming virtue of HaMashiach unto the hold of eternal life. Moreover every pilgrim bears Divine calling unto the maturity and standard of mind's renewal appertaining the understanding and perfect mental and intellectual paradigm of the modus operandi of the Heavenly Kingdom of God Almighty, even every the conversation of heavenly order unto the full exploitation of heavenly virtue granted pilgrimage, and too the exploitation of the Divine advantage and heavenly benefits necessary unto Divine calling's fulfilment and unto Divine purpose's accomplishment. Also, every pilgrim bears Divine calling unto the maturity and standard of mind's renewal appertaining the knowledge and skilful eloquence in the witnessing of Yeshua HaMashiach D'Nazareth, even the preaching of the Cross and the simple utterance of the way of life and word of salvation sufficient both unto one on one evangelical witnessing, and too by the conversation of Spirit's moving unto evangelical crusading. It too stands that every pilgrim bears Divine calling unto the maturity and standard of mind's renewal appertaining the Divine order of the presentation of acceptable worship, even the acceptable order of the presentation of worship and sacrifice unto the hold of respect from GOD Almighty born of the standard offering and gift of acceptable worship.

SECTION 04: THE DIVINE DOCTRINAL GUIDANCE OF THE HOLY GHOST:

Definitively, Divine Doctrine stands the conversation of the revelatory understanding of the principles and oracles of the Word of God Almighty, being sourced and preached from the Word of GOD Almighty unto the hold of wisdom sufficient too ensure preservation, endurance and strength of soul and spirit till life everlasting, and too sufficient unto the conversation of wisdom and understanding sufficient to ensure the fulfilment of Divine purpose and the full accomplishment of Divine calling in the leadership of the Holy Ghost. Definitively, doctrinal guidance stands the Divine order of leadership appertaining both study and resources unto the building of Doctrine, even the wisdom necessary unto standing in the day of HaMashiach, having lived victoriously throughout pilgrimage and throughout the Way of Holiness, the conversation of which doctrinal guidance can be made manifest only by the leadership of the Holy Ghost. Thus only by the Spirit's leadership is manifest Divine wisdom and revelation unto life eternal, even as was preached saying "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with HaMashiach; of so be that we suffer with him, that we may be also glorified together;" and "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee:" Thus by the leadership of the Spirit is manifest divine order unto life eternal, even by the Paraclete Ministry of the Holy Ghost.

As the Paraclete Minister of GOD Almighty, it stands that the Spirit is the Helper, even the Giver of complimentary strength unto Divine purpose's accomplishment; the Spirit is too the Advocate, even Him that prays on the Behalf of the Saints unto the Eternal Father unto the manifestation of future advantage known Only of GOD, Thus the prayer of Omniscience unto personal future advantage; it too stands that the Spirit is the Chief Principle Dictator, even the only facilitator of Divine wisdom appertaining every the ecclesiastical conversation and order of worship, as well as the order of

liveliness; the Spirit is too the comforter, even the manifest reality of God Almighty being present with the saints in all conversations. The Spirit too is the Guide, even the leader unto the manifestation of every the good conversation and order of step in HaMashiach. It too stands that the Spirit is the Revealer of every the oracular wisdom of God Almighty and Thus the wisdom unto revelatory relevant oracular preaching in divine Omniscience. The Spirit too stands the manifestation of divine power, even unto the conversation of the omnipotence of GOD Almighty unto Divine miracles during evangelical witness and ministry unto sinner's conviction.

ARTICLE 11: HAMASHIACH YESHUA THE BLESSING UNTO DIVINE FAITH:

SECTION 01: THE STANDARD OF DIVINE FAITH UNTO MANIFESTIVE CREATION FROM INEXISTENCE:

Definitively divine faith stands the conversation of strength unto the manifestation of Divine virtue, even the standard of workmanship that can be accomplished only by the Divine Hand of GOD Almighty, the conversation of which standard of faith is the Word of Faith, even the standard of faith that births the testimonial manifestation of corresponding Divine virtue, which virtue was made demonstrate by GOD Almighty at Creation, in that He simply spoke and all creation was made manifest literally from inexistence, even unto the calling and manifestation of light out of darkness, Thus it was preached of faith saying "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Thus YAHWEH ELOHIM stands the Divine Creator of all things, even He that made all things by the simplicity of His Word, as was preached saying "And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also."

The conversation stood continued saying " And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and

replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth:" Thus all things ere made manifest by the Word of Faith, even all existence and all creation by the simplicity of the Virtue of the vocal utterance of God Almighty. Moreover it stands that all pilgrims bear Divine calling unto the manifestation of God Sized miracles by the Word of Faith, even unto the hold of divine creative virtue in the Word of Faith, for the sake of the confirmation of every the utterance of evangelical witness and ministry.

SECTION 02: THE DEFINITION GENERAL OF FAITH:

Definitively, faith stands the conversation of total persuasion and conviction of being unto the manifestation of Divine virtue founded upon both the revelation of the Divine ability of God Almighty and His Divine faithfulness unto the corresponding manifestation of nature in the fulfilment of both hope and promise, faith is the unwavering conviction beyond belief, even the conversation of knowledge revealed of the Spirit of GOD Almighty. Thus faith stands the conversation of heavenly economic currency unto the purchase of hope that births the conversation of Divine manifestation by purchase, as known that money stands the amount equivalent and strong in the amount required to purchase the desired asset, Thus faith stands the conversation of of amount of currency sufficient unto the purchase of respective hope; faith too stands the Title deeds of heavenly asset and property, even the Divine legal certificate of entitlement of ownership of property and asset heavenly, Thus the authority of entitlement of both ownership and authority of unto asset's manifestation, even the declaration unto asset's translation and transition from heavenly realm unto terrestrial reality, Thus the preaching saying "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God thestofying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had Thus testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that He is, and that he is a rewarder of them that diligently seek him." It too stands that faith is the Divine nature of God Almighty, even the divine virtue unto omnipotence, which Virtue bears divine strength unto testimonial manifestation beyond human imagination, the impartation of which nature stands established in the Messianic Communion of Yeshua HaMashiach D'Nazareth.

Faith too stands the divine passageway unto the manifestation of Divine supernatural power, the conversation of which virtue stands manifest only by the Hand of God Almighty, the access to which faith stands unlimited and infinitely beyond measure. Moreover faith stands the Divine order of the Heavenly Kingdom, even the order of Culture and heritage unto the eternal perpetual dispensation of the glory and power of GOD Almighty, the foundation of which nature and dispensation stands born of divine communion, even the conversation of the meeting with God Almighty unto His utterance, and from His utterance the hearing of the revelation, by hearing the conversation of meditation unto full understanding, by understanding the conversation of the hope, by the hope the conversation of full persuasion and total conviction unto standard of knowledge, and by which knowledge the utterance and labour in Divine virtue unto hope's full terrestrial testimonial

manifestation, Thus the passage and progressive order of faith, even the utterance and labour in the knowledge of the Person of God Almighty unto divine empowerment.

SECTION 03: HAMASHIACH YESHUA THE WORD OF GOD AND SOURCE OF FAITH UNTO DIVINE ACTIVITY:

Even as was preached saying "So then faith cometh by hearing, and hearing by the word of God:" it therefore stands that There Is A Living Divine Being Named the WORD of GOD, Who is not just a sound or letter of record, but is A Living Person, which Person was divine but for a time forsook His Divinity unto terrestrial incarnation unto number among the sons of men, and being the Word of GOD Almighty, it stands that of Him is Sourced every the conversation of revelation and understanding unto the conversation of conviction and persuasion of Being, even as by the Word is Hearing, and by hearing faith, Thus of HaMashiach is manifest too grace and truth, even Divine revelatory understanding unto hope and full conviction unto perfect knowledge of the promise, of the divine capacity unto promise's fulfilment and of the goodness and faithfulness of God Almighty unto hope's manifestation. Thus HaMashiach the WORD of GOD ALMIGHTY stands not a creature but the Living Person that before creation and before the beginning stood with GOD Almighty, Being One Being and Person with YAHWEH the I AM and Being the channel unto creative manifestation, even as He at creation stood the Divine utterance of Divine virtue unto the manifestation of the Divine instruction of GOD Almighty. Thus about This pronounced divinity of HaMashiach it was preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Moreover through HaMashiach the Word of GOD Almighty is established the hold of the Divine terrestrial dominion hold by the saints, HaMashiach Being the divine authority unto the dispensation of the divine nature of faith throughout the saints of God Almighty, which HaMashiach shall be the WORD of GOD ALMIGHTY, that shall lead all the saints of GOD Almighty unto the terrestrial dominion, even as was preached saying "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING of KINGS, and LORD of LORDS."

SECTION 04: HAMASHIACH YESHUA DIVINE FAITH INCARNATE:

Yeshua HaMashiach stands the Divine Incarnation of faith, even Him the power of GOD Administered, even as it stands that whenever God Almighty desires to move unto the manifestation of His Divine Will and working, He always institutes every the conversation of His Divine operations by speaking His Word unto the fulfillment of His Divine will, which conversation stands proven by the sight of anything because that every manifestation at creation was established by God speaking a Word, Which Word stands the Being of HaMashiach unto the dispensary administration of the Divine supernatural virtue that is the Holy Ghost: **THUS HAMASHIACH THE WORD OF GOD ALMIGHTY IS THE DIVINE ENCAPSULATION OF THE PERSON AND ADMINISTRATION OF THE DIVINE VIRTUE, BEING THE BODY OF THE COLLECTIVE INFINITE UTTERANCES AND WORDS OF GOD ALMIGHTY UNTO THE DIVINE REVELATION PURPOSED, SANCTIFIED, COMMISSIONED, ORDAINED AND UTTERED OF GOD ALMIGHTY ALWAYS UNTO THE BIRTH OF THE HOPE THAT IS FAITH UNTO THE TESTIMONY, THUS HAMASHIACH YESHUA D'NZARETH DIVINE FAITH INCARNATE.** Thus HaMashiach Yeshua the Living Word is therefore the Divine **BE LIVE NG WORD** of FAITH, even Him the Source of every the conversation of faith that is then fulfilled by the utterance of His Name, even the moving of mountains by the faith in His Name, **EVERY CONVERSATION OF FAITH BEING MANIFEST BY THE UTTERANCE OF ABSOLUTE CONVICTION IN HIS NAME, EVEN THE PRACTICE AND EXERCISE OF EVERY THE POWER OF GOD ALMIGHTY THROUGH HIS NAME, THUS THE DOCTRINE OF THE ORDER OF FAITH, THE DIVINE UTTERANCE OF CONVICTION IN THE NAME OF YESHUA HAMASHIACH D'NZARETH, EVEN UNWAVERING CONVICTION UTTERED WITH SINGLE FOCUS UNTO THE HONOUR OF ONE GOD, EVEN THE GOD OF BELIEF ABOVE THE ORDER OF UNBELIEF.**

The power of the Word of Faith stands proven at salvation, even that by the utterance of the Word of faith as established a Salvation, as preached saying "But the righteousness which is of faith speaketh on Thus wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring HaMashiach down from above:) it Or, Who shall descend into the deep? (that is, to bring up HaMashiach again from the dead.) But what saith it? the word is nigh thee, even in thy mouth, and in thy heart: that, the word of faith, which we preach; That of thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed."

HaMashiach too stands the door unto hope's transition and translation from the Heavenly Kingdom and out of God Almighty, even unto hope's terrestrial manifestation and testimonial erecting, being purchased by faith, because that in HaMashiach it takes faith unto the manifestation of the full divine virtue of the faith that is HaMashiach Yeshua D'Nzareth. Moreover by HaMashiach Being the Divine Person, Encapsulation and Incarnation of faith, His Virtue and Power stands infinite beyond measure and unlimited beyond imagination. Yeshua HaMashiach D'Nzareth too stands the revelation unto every the conversation of God Almighty, even the Word of GOD Almighty the incarnation of the knowledge, wisdom and hidden revelation and oracles of God Almighty, which all stand revealed and manifest in and through HaMashiach, even as through the Spirit of Yeshua HaMashiach too is the divine encapsulation of every the conversation of the redeeming virtue of God Almighty by faith, even the conversation of salvation, authority, healing, life, prosperity, peace and joy in GOD Almighty through HaMashiach by the Spirit, being established all by calling upon the Name of Yeshua HaMashiach D'Nzareth.

SECTION 05: HAMASHIACH YESHUA THE DISPENSATION OF THE WORD OF FAITH:

Definitively, in the Name of Yeshua HaMashiach D'Nazareth is the encapsulation Divine omnipotence, because that in the Name of HaMashiach is the Divine encapsulation of the Hand of God Almighty unto the manifestation of Divine virtue by faith, as was preached saying that "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father." Thus by faith in GOD Almighty is born every the conversation of Divine supernatural virtue in the practice of the Word of Faith in the Name of Yeshua HaMashiach D'Nazareth, even the practice of the manifestation of Divine supernatural virtue through utterance of hope and the commanding of its respective testimonial manifestation calling upon the Name of Yeshua HaMashiach D'Nazareth; the limitation of which power and virtue in practice stands born of the measure of faith held by the uttered and speaking in the practice of the Word of faith. Moreover the practice of the Word of faith in the Name of HaMashiach stands a conversation expected of God Almighty, because by the manifestation of the miracle is established the testimonial ministry of platform by all standing in marvel about the miracle, even platforms of evangelical ministry and drawing of many assemblies in honour of GOD Almighty about the manifest miracle, as preached by Peter and John that healed the cripple at the gate beautiful, which miracle stood unto the wonder and amazement of many, which crowd drawing event was then well exploited of Peter to the preaching of Salvation in Yeshua HaMashiach, leading unto the Salvation of five thousand men: Thus the Divine calling of all saints unto the evangelical virtue in the preaching of HaMashiach, even as was preached and commanded of HaMashiach saying "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

Thus Yeshua HaMashiach D'Nazareth stands the Dispensation of the Word of Faith unto gospel's furtherance, even the conversation of prosperity unto gospel's funding, and too the miracle unto absolute and effective evangelical witness. Thus Yeshua HaMashiach D'Nazareth stands the Dispensation of the Word of Faith unto Divine will's manifestation, even the fulfilment and accomplishment of every the Divine purpose and calling of God Almighty as erected and resolved in ancient Indaba unto gospel's witnessing, and unto every the reason and desire of GOD Almighty in the perfect obedience and faithfulness of the accordance of His Power unto the fulfillment of Word of Faith. Thus Yeshua HaMashiach D'Nazareth stands the Dispensation of the Word of Faith unto the harvesting of all nations, even the shaking and turning of the World upside down by the practice of Divine Supernatural Virtue in the Name of Yeshua HaMashiach D'Nazareth, even according to the great Commission of the Church of Yeshua HaMashiach of Nazareth preached saying "And Yeshua

came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Thus Yeshua HaMashiach D'Nzareth stands the Dispensation of the Word of Faith unto the preaching before Kings and rulers without fear, which kings in awe of divine virtue shall humble and offer their lives unto HaMashiach, as proven through Paul by the repentance of Sergius Paulus saying "And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was BarYeshua: Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."

ARTICLE 12: HAMASHIACH YESHUA THE BLESSING UNTO DIVINE GRACE:

SECTION 01: HAMASHIACH YESHUA THE DISPENSATION OF DIVINE GRACE:

Definitively grace stands the conversation of unmerited Divine supernatural power and the grant of undeserved and unwarranted Divine supernatural virtue unto the empowerment and full Divine capacitation of standard and measure of virtue and strength necessary and sufficient unto Divine purpose's accomplishment and divine will's manifestation in the conversation of glory unto God Almighty. Thus the conversation of the dispensation of grace stands the conversation of the springing forth and budding forth of grace, even the springing forth and bursting forth of unmerited Divine supernatural power and the grant of undeserved and unwarranted Divine supernatural virtue unto the empowerment and full Divine capacitation of standard and measure of virtue and strength necessary and sufficient unto Divine purpose's accomplishment and divine will's manifestation in the conversation of glory unto God Almighty, Yeshua HaMashiach D'Nzareth being the Eternal spring of Grace in the conversation and witness of Divine supernatural virtue. The Messianic Testament stands observably Titled the Dispensation of Grace, because that by the erected cross of Yeshua HaMashiach D'Nzareth is manifest every the conversation of Divine supernatural grace, even the conversation of the grant of Virtue unto the dispensation of every the Divine supernatural empowerment, which conversation was granted the Lordship of HaMashiach and encapsulated by Divine virtue in His Name, Thus the testament of Grace because every its conversation is free without merit or entitlement of merit unto the hold of the grace. Thus HaMashiach Yeshua D'Nzareth the Lord stands the Source and Divine Authority appertaining the dispensation of Grace, even the release of every divine virtue through His Cross, Him being Lord of Heaven and Earth and Thus the dispensation of every the Divine virtue of GOD Almighty. **THUS HAMASHIACH STANDS HIM THE LORD OF HEAVEN UNTO THE DETERMINATIVE NARRATION OF EVERY THE CONVERSATION AND MANIFESTATION OF DIVINE GRACE, EVEN UNTO THE MANIFESTATION OF DIVINE VIRTUE IN ALL TERRESTRIAL THESTIMONIES OF REALITY.**

Thus Yeshua HaMashiach D'Nzareth stands the dispensation of divine Grace unto righteousness, even the conversation of Divine empowerment unto perfect purity and cleansing unto all holiness before the eye of GOD Almighty, and in perfect accordance with Eternal Law, even the forgiveness and remission of GOD Almighty from all sin. Thus Yeshua HaMashiach D'Nzareth stands the dispensation of divine Grace unto healing and health, even the conversation of unmerited divine empowerment unto the deliverance from every sickness and unto the restoration of body in perfect accordance with its original state as designed of GOD Almighty in Ancient Indaba. Thus Yeshua HaMashiach D'Nzareth stands the dispensation of divine Grace unto Divine prosperity, even the manifestation of the Divine supernatural superabundant financial provision of God Almighty, which conversation stands free without merit or warrantee unto deserving it. Thus Yeshua HaMashiach D'Nzareth stands the dispensation of divine Grace unto deliverance from all demonic oppression and unto free Divine spiritual authority over every the conversation of the Kingdom of darkness. Thus Yeshua HaMashiach D'Nzareth stands the dispensation of divine Grace unto divine peace, even the conversation of wholeness of being and completion of soul and resting of spirit in Divine glory. Thus Yeshua HaMashiach D'Nzareth stands the dispensation of divine Grace unto Divine joy, even the conversation of cheerfulness of being and merriness of soul regardless the surrounding conditions at hand. Thus Yeshua HaMashiach D'Nzareth stands the dispensation of divine Grace unto life everlasting, even the free gift of eternal habitation in the coming paradise of GOD Almighty, being saved from the coming lake of fire established by Divine judgement unto eternal perdition in the lake of fire.

SECTION 02: THE DEFINITION GENERAL OF GRACE BORN OF SOVEREIGN MAJESTY:

Definitively, Sovereign Majesty stands the conversation of enthronement in the hold of Kingdom without the conversation of subjection or accountability to any other expression of Sovereign Monarchy or Imperial throne, even the conversation of the conduction of government without answer or submission to any other form of government. Grace therefore stands the conversation of empowerment by the utterance of Sovereign Majesty, the authority and capacity of which unmerited empowerment stands backed up and supported upon the foundation of the full power, authority and capacity in accordance with the power of the Throne, even every the resource and device and virtue of empowering throne's capacity, Thus the Throne of GOD Almighty the Source of Divine supernatural virtue backed up and founded upon the authority and power of the governing Throne of Heaven, even the full authority of the Heavenly Hosts and treasures, and too the foundation of the Omnipotence of Him Who sits upon the Throne. Thus Grace always stands supported and empowered by the armies and full military capacity of the Kingdom of the throne from which the grace is Sourced, Thus Divine grace always stands supported unto operation, administration and execution and testimonial manifestation in accordance with the strength of the deployed Angelic Hosts of GOD Almighty, which army stands the strongest military movement in existence, being more than two times stronger than that of the Kingdom of Darkness, and too the expression of Divine omnipotence witnessed in that HaMashiach Yeshua of Nazareth did singlehandedly triumph over all hell.

It too stands that Divine grace is Sovereign in the sense that it cannot be hindered nor can its manifestation be resisted nor restrained nor limited, but it bears Divine virtue unto its manifestation in perfect subjective accordance with the will of GOD Almighty, being Sourced of Him that sits upon The Throne. Moreover Divine grace stands strong unto excellence of strength always strong and excellent in virtue far beyond every the other conversation of power, the conversation of which standard of Virtue stands divinely excellent far beyond every other power in existence, the conversation of which excellence was preached saying "And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, Thus is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said;" and "And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." **THUS THE DIVINE GRACE OF GOD ALMIGHTY HOLDS VIRTUE AND STRENGTH FAR BEYOND ALL THE DEVICES AND POWERS OF SATANIC CRAFT UNITED, EVEN STRONGER THAN EVERY THE CONVERSATION OF THE POWER OF HELL AND THE KINGDOM OF DARKNESS.**

SECTION 03: THE DEFINITION OF THE DIVINE GRACE OF GOD ALMIGHTY:

It stands that God Almighty, even Him Who sits upon the Throne being YAHWEH the I AM JEHOVAH SABBAOTH the LORD GOD of HOSTS, Is the Source of every the conversation of Divine grace, even the conversation of every the grant of unmerited Divine supernatural empowerment unto the accomplishment and fulfillment of every the conversation of Divine purpose and calling, God Almighty Being the Only Giver of every the conversation of Divine Grace. Thus God Almighty stands the Divine Eternal Source of every the conversation of grace unto the accomplishment appertaining Divine purpose, even as Divine purpose is the defined will of GOD Almighty specifically defined about the respective creature, where grace then stands the unique Divine gifting and manifestation of talent and empowerment of Divine virtue necessary unto Divine calling's erection and Divine purpose's manifestation. Moreover grace too stands the conversation of Divine anointing and supernatural empowerment unto the full virtue and power necessary to accomplish Divine season's respective God assignment, even the seasonal calling and will of GOD Almighty held of GOD Almighty over the creature, that is the task and objectives and operations held and pronounced of GOD Almighty to the creature, that they be accomplished and fulfilled in perfect accordance with His will, and Thus grace the conversation of the granting of the necessary strength unto the victory and accomplishment of the season's respective necessary journey and mission/

Moreover grace stands necessary unto the accomplishment of every purpose and Divine assignment because that without grace, one does not hold the strength and capacity necessary unto Divine purpose's accomplishment, even as one that undertakes a task without grace will fail dismally, because that the only means unto the hold of strength and capacity necessary unto the accomplishment of Divine purpose is the grace of GOD Almighty, as it is the measure and impartation of virtue Sourced of GOD, the standard of which virtue stands excellent beyond demonic craft and therefore can be given only of God Almighty and of no other creature including Satan, devil, man and Angel, but GOD Almighty. Grace too stands the evidence of Divine commissioning, because that the signature of GOD Almighty is the testimonial reality of the fulfillment of Divine grace, Thus grace, the testimony unto the miracle, even the demonstration of Divine virtue stands the commissioning in that the power proves that the source of the wisdom and commission demonstrates the signature of His deploying by the manifestation of His Divine virtue born of the presence of His glory with the Person commissioned of God Almighty. Grace also stands the proof and evidence of Divine communion, even in that by fellowship with the Holy is born and evidenced divine fellowship, even the conversation of perpetual abiding in His Divine Presence and communing with His Holy glory unto the impartation of His Divine Power that can come only of hold of Divine communion with Him the Omnipotent Source of real power unto its Divine manifestation and testimonial erection. It too stands that Grace stands the conversation of dialogue with the Holy established in secret place, even through the conversation of prayer and worship in the hold of divine communion with God Almighty.

SECTION 04: GRACE UNTO PROSPEROUS WAYFARING IN THE WAY OF HOLINESS:

There is a journey of faith, even the conversation of voyage in the Holy Ghost, which conversation stands the institution of salvation and righteousness in HaMashiach in that at the point of receiving the Lordship of HaMashiach Yeshua of Nazareth, one is not translated into heaven at one time, but the Saint bears Divine calling unto endurance in the Way of Holiness till the Day of HaMashiach,

even though he conversation of perpetual voyage in the righteousness purchased by the Cross of Yeshua HaMashiach till the hold of place at first resurrection, which conversation of journey was preached saying "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Moreover even as Elijah stood unto the conversation of divine calling of voyage and journey to the mount of God Almighty, which journey signified the calling of pilgrimage unto journey from salvation's reception till heavenly Jerusalem, Thus the journey stood too strong for Elijah to accomplish only by the merits of his personal might and strength, and in that acknowledgement was he fed bread and water, even heavenly bread and heavenly water prepared by the Angel of the LORD, which food empowered him to walk forty days till arriving at the Mount of GOD Almighty, Thus the conversation of the necessity of Divine grace unto the empowerment sufficient and necessary unto journey of faith in pilgrimage, even unto the day of HaMashiach, even grace the meat of divine Virtue and empowerment unto prosperous voyage and wayfaring in the Way of Holiness, about which Elijah it was preached saying "And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, of I make not thy life as the life of one of them by tomorrow about Thus time. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

Thus grace stands empowerment unto the endurance of righteousness till the day of HaMashiach, grace too stands the conversation of the preservation and perpetual personal publishing of the testimony of Yeshua HaMashiach D'Nazareth, even strength to continue witnessing and preaching HaMashiach in all comings and goings without compromise, even ensuring the salvation of souls by personal witness till personal respective victory over pilgrimage and wayfaring by personal arrival at Zion's gates. Grace too stands the conversation of revelatory empowerment unto the full exploitation of respective season's narrative of divine opportunities and expected heavenly standard of accomplishments. Grace too stands the conversation of empowerment unto perpetual fruitfulness in HaMashiach, even the conversation of productivity that preaches the seeds of holiness planted of HaMashiach and too the fruits of the hold of divine nature in HaMashiach. Grace too stands the conversation of Divine empowerment unto exploitative wisdom in Yeshua HaMashiach D'Nazareth, even the conversation of Divine wisdom unto the full executive of divine opportunities of purpose and calling that establish eternal reward that endures far beyond the knowledge of personal imagination.

ARTICLE 13: HAMASHIACH YESHUA THE BLESSING UNTO DELIVERANCE FROM AND DIVINE AUTHORITY OVER DEMONIC OPPRESSION:

SECTION 01: THE DOCTRINE OF SPIRITUAL NAME POWER:

Definitively, spiritual name power stands the conversation of rank appertaining spiritual virtue, even rank unto the determination of authority about spiritual events and determination, Thus the higher the conversation of spiritual rank, the higher the authority of Name power unto the exercise of spiritual authority, which conversation stands true and proven in that spiritual name stands the reference of rank of being and the reference of Virtue of being throughout the spiritual realm in both the kingdoms of Light and Darkness, that is the Heavenly Kingdom and in the Kingdom of hell, where GOD Almighty holds highest rank in heavenly Kingdom by hold of Divinity and exercise of Divine nature, but in the Kingdom of Darkness Satan holds highest name as devil unto the throne of the Kingdom of Darkness, which Kingdom shall be judged of God Almighty. It too stands that in the spiritual realm, there is no separation and disassociation between the name itself, and the power of the bearer of the Name, even in that the Name stands the trigger unto the manifestation of the virtue of the respective Name bearer, and Thus the name is not a Title of reference, but actually the channel of the virtue encapsulated, derived and imparted by the proprietor of the Name unto every the conversation of the exercise of every single the the power in His Name. By that accordance, it therefore stands that the Name is the standing channel of bearer's virtue which can be practiced by calling upon the bearer of the Name unto the manifestation of the Name's virtue, as was exemplified of Peter and John saying "And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Yeshua HaMashiach D'Nzareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping."

Thus spiritual name stands the order unto bearer's manifestation, where in the context of demonic names is the calling upon demonic virtue by the respective protocol led satanic craft, yet in the case of the Heavenly Kingdom, every the manifestation necessary stands divinely encapsulated in One Name, which name holds the Divine standards of authority and Virtue unto manifestation that cannot be established by any other standard of owner save that of the Name of GOD Almighty, the manifestation of which name's power stands established by the Word of faith, even the conversation of absolute conviction and persuasion in being of the knowledge of the Divine ability encapsulated in the Name and the faithfulness of the name's bearer unto the manifestation of the uttered hope by those having called upon His Name. Moreover the meaning of the spiritual name stands the reflecting of the nature of the respective name bearer's nature, which conversation was well preached and exemplified of Gabriel to Mary saying "But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name YESHUA: for he shall save his people from their sins." Spiritual name too stands the conversation of the capacity of the Name Bearer, even the measure of the ability of the bearer of the Name, as exemplified by the Name of Yeshua in that it stands the preaching of the saving and redeeming capacity of the Nazarene Carpenter the Son of God Almighty. Spiritual Name Power too stands the preaching of the purposeful agenda of the Name Bearer, even as the Name Satan means the accuser that labours purposefully unto the condemnation of human souls by the accusation of iniquity that births eternal perdition through

Divine judgement, for which reason the Kingdom of darkness stands an institution unto the multiplication of iniquity among the sons of men, yet the Name Yeshua preaches the purpose of the coming of HaMashiach unto the dispensation of salvation, even the conversation of absolute redemption from the coming condemnation and eternal perdition unto the coming Kingdom of GOD Almighty that shall be life everlasting.

SECTION 02: THE DOCTRINE OF THE NAME ABOVE ALL NAMES:

Appertaining the highest order and ranking about spiritual names, there stands a name that was preached saying "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father:" it Thus stands that by the conversation of the forfeiture of His Glorious Divinity unto the suffering of Messianic Passion and Crucifixion was HaMashiach granted of God Almighty the rightful hold of Name above all Names, too the Supremacy of which Name every being Angelic, human and demonic bows the knee and by tongue pronounces and gives utterance to the Supremacy and Lordship of the Name of Yeshua HaMashiach D'Nzareth, including the subjection of the knee and tongue of Satan and every his demonic General and every satanic principality and power. In the conversation of the divine virtue encapsulated in the Name of HaMashiach, it stands that the name of HaMashiach stands strong unto eternal salvation, even calling upon which name by the word of faith is manifest the salvation of GOD through HaMashiach, as preached saying "But what saith it? the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That of thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation;" and "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name;" and "And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call."

It too stands that the Name of HaMashiach stands strong unto the casting out of Devils and unto deliverance from every the conversation of demonic oppression and satanic affliction and devilish torment and vexation, even as by calling upon the Name of HaMashiach unto the manifestation of His Divine Authority by the practice of the Word of Faith in His Name. The Name of HaMashiach too stands the Divine authority unto healing from every sickness through the practice of the Word of Faith by calling upon the Name and deliverance from every conversation of infirmity and sickness and disease. The Name of HaMashiach too stands the authority unto victory over death by the manifestation of Zoe Life giving virtue, even the conversation of the exercise of divine supernatural power that can be manifest and made demonstrate by the conversation of the resurrection of the dead through the Name of Yeshua HaMashiach D'Nzareth. Thus about these conversations about His Name did HaMashiach preach saying "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth

not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

SECTION 03: THE ORDER OF DEMONIC PRINCIPALITIES AND POWERS:

Definitively, demonic principality stands the conversation of the demonic Generals and princes of the Kingdom of Darkness, even the Kingdom of Satan and the Generals of hell planted by Satan over the nations unto the directive of controlling every the conversation manifest in each principality his respective nation, ensuring wickedness and evil throughout all nations, even the conversation of demonic oppression and manipulation unto iniquity's multiplication in all nations, each respectively ensuring the damnation of the souls in his nation by iniquity unto judgement born of the accusations, Thus the conversation of demonic principality and power stands the administrative order of the Kingdom of Darkness unto the control and condemnation of all souls contained in the nation. Definitively demonic power stands the conversation of the demonic order of control over nations and all the unclean spirits and demons employed of Satan being deployed by the respective demonic principality unto the manifestation of the directive of the respective principality, even unto the enforcement of the satanic directive as commanded by the respective principality. The conversation of the reality of demonic principalities and powers stood well preached of Gabriel saying "And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw Thus great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken Thus word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the Kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia."

It therefore stands that demonic principalities and powers stand the institutions of power planted by Satan, each nation having its respective demonic directive of satanic principality and power, to which powers and principalities the Church of Yeshua HaMashiach D'Nzareth bears Divine calling unto warfare against, even warfare gainer the wickedness and evil employed and practiced of these demonic orders, even as was preached saying "That the God of our Lord Yeshua HaMashiach, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the

eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in HaMashiach, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in Thus world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all;" and "Unto me, who am less than the least of all saints, is Thus grace given, that I should preach among the Gentiles the unsearchable riches of HaMashiach; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Yeshua HaMashiach: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in HaMashiach Yeshua our Lord;" and "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell;" and "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)" and "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of Thus world, against spiritual wickedness in high places."

SECTION 04: THE DIVINE AUTHORITY OF THE LORDSHIP OF YESHUA HAMASHIACH:

Definitively, Authoritative Lordship stands the conversation of entitlement born of the hold of power unto supremacy of position, even the hold of authority unto the directive and determination of every the conversation manifest in the area unto the jurisdiction and subjection of the respective Lord's hold of power and authority, Thus authoritative Lordship is the right of title and practice of dictation and directive command unto the enforcement of the will of the respective Lord. There is therefore One, Whom by the suffering of open Passion and Messianic Crucifixion, stood unto the purchase and Divine appointment of Lordship, which eternal nature of Lordship stands prove n in that never once did He encounter a demon that He could not cast out, nor did He once fail to liberate a soul from demonic oppression, even the reality of the Person of Yeshua HaMashiach D'Nzareth, Who stood the divine Incarnation, even unto casting out of Devils no matter how many nor how strong, as exemplified by the liberation of a man who had a legion of demons residing in his soul, yet in the moment of encountering HaMashiach did those demons fear and by a single word of His Divine command did they flee out of the man and into two thousand pigs, which pigs could not bear the affliction of the legion and then drowned themselves, even as was preached saying "And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day,

he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Yeshua afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Yeshua, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Yeshua gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea."

It too stands that HaMashiach stands the bearer of the hold iof Divine Lordship over Heaven and Earth, Which HaMashiach too holds power and authority and supremacy over Satan and all the Kingdom of Darkness, which Satan is damned and shall be cast into the lake of fire unto eternal condemnation in the suffering of the judgement of God Almighty, even through the commandeering and directive of the HaMashiach of God, where Satan shall seek to resist HaMashiach but in His failure shall he then be cast into the lake of fire, even as was preached saying "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again until the thousand years were finished. Thus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

As Lord of Heaven and Earth, it therefore stands that HaMashiach holds Divine authority unto the determination of every the conversation of terrestrial manifestation, and Thus Divine authority unto the annulment of every demonic conversation, even unto the pulling down of demonic principalities and powers through the Divine application of His Name, and too the conversation of the casting out of Devils by the authority of His Name, **THUS YESHUA HAMASHIACH D'NZARETH HOLDS SUPREME AUTHORITY OVER EVERY THE CONVERSATION OF SATAN AND THE KINGDOM OF DARKNESS, WHICH AUTHORITY IS REALIZED BY THE APPLICATION OF HIS NAME IN THE WORD OF FAITH UNTO DIVINE AUTHORITY, EVEN AS GRANTED THE CHURCH OF YESHUA HAMASHIACH D'NZARETH.**

ARTICLE 14: HAMASHIACH YESHUA THE BLESSING UNTO DIVINE HEALING VIRTUE AND PERPETUAL HEALTH:

SECTION 01: THE HEALING CAPACITY OF JEHOVAH RAPHAH:

It stands that God Almighty stood the designer and conceptualizer of human anatomy, even the conversation of the deliberation of what was to stand the human body, and it's every structure and organ and bone and cell collective unto the synergistically function of human anatomy, God Almighty being JEHOVAH ELOHIM the ETERNAL CREATOR that designed and then fashioned man in His Divine Image, even granting Him Divine breathe and the terrestrial body fashioned of earth, which body was purposed to stand an instrument unto Divine will's manifestation throughout terrestrial creation, even as was preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth;" and "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Thus JEHOVAH ELOHIM stands the Divine Creator of Man, even Adam, and the wisdom therefore applied unto the fashioning of human anatomy by Divine power is that Sourced of God Almighty, and Thus it us only by the Divine virtue of God Almighty that a malfunctioning or defective human anatomy can be restored unto its original design, even if it stands necessary to raise the body from death unto life again. Thus definitively, healing stands the conversation of the restoration of a malfunctioning human anatomy unto its original design as by the supernatural power of GOD Almighty, even the conversation of the expulsion of every sickness and the removal of every infirmity and illness and impairment and disability unto the conversation of perfect health through the application of Divine virtue encapsulated in the Name of Yeshua HaMashiach D'Nzareth.

Thus definitively, the Healer stands Him the Source of the virtue applied unto the miraculous healing, even Him the Person by Whose Name, rather by the virtue and supernatural power encapsulated in His Name the manifestation of the miracle was established, and Thus definitively healing Virtue stands the supernatural power and Divine might of strength unto the testimonial manifestation of the healing miracle. Moreover the Name of GOD Almighty, even JEHOVAH RAPHAH stands the conversation of Divine virtue unto healing, even JEHOVAH RAPHAH Whose nature it is to establish healing and health to His people by Divine supernatural means, even as was preached saying "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, And said, Of thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee." Moreover it stands that there is no sickness or illness that holds greater power beyond the healing virtue of GOD Almighty, even as He Alone holds the Virtue and power in the expression of Divine supernatural omniscience unto perfect healing from every conversation of sickness, illness and disease, including Divine healing Virtue unto the Resurrection of the dead.

SECTION 02: THE HEALING VIRTUE STABLISHED BY THE STRIPES OF HAMASHIACH- THE DIVINE MESSIANIC AUTHORITY ABOVE EVERY SICKNESS:

It stands that during the conversation of His Messianic Passion, HaMashiach was thoroughly beaten and scourged of the Roman soldiers thoroughly, which conversation stood unto the purchase of healing Virtue administered through Messianic Testament, each stripe representing a unique sickness, which beating and scourging He suffered that by This suffering He be able and strengthened unto the manifestation of Divine healing Virtue in the life of every sick person, as by the application of His Name by Word of Faith unto Divine healing Virtue, which conversation was preached saying "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Thus HaMashiach Yeshua D'Nzareth stands Lord over every the conversation of sickness, even HaMashiach the LORD over every disease and illness unto the dispensation of healing Virtue through His Name, even the divine restoration of perfect health and wholeness. Thus in the Day of Atonement, to the Messianic Testament of Yeshua HaMashiach D'Nzareth was established Divine supernatural power unto healing Virtue, as by the conversation of the practice of the Word of Faith believing in His Name, as by calling upon His Name, which conversation was well preached of Peter and John saying "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, Of we This day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Yeshua HaMashiach D'Nzareth, whom ye crucified, whom God raised from the dead, even by him doth Thus man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved;" which conversation was then too well practiced of Peter saying "And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Aeneas, Yeshua HaMashiach maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord."

Thus the conversation of healing Virtue stands well established by the conversation of laying on by hands, and in that conversation calling upon the Name of Yeshua HaMashiach D'Nzareth unto the manifestation of divine healing virtue, even as HaMashiach pronounced saying "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues." Thus the conversation of the administration and Divine impartation of healing Virtue, by the Name of HaMashiach, which HaMashiach never encountered any sickness beyond His healing power, nor did He ever fail appertaining the manifestation of His power unto healing, even as by the application and administration and exercise of Divine Omnipotence through healing virtue, even the divine power and Messianic Authority granted His Lordship. Moreover the power and Lordship of HaMashiach bears Divine strength unto the rebuking of sickness and its expulsion in His Name. It too stands that by faith is triggered every the conversation of healing virtue, even as HaMashiach continually uttered and echoed about His healing virtue, saying that 'thy faith hath healed the.' Moreover every healing was divinely purposed unto the practice of evangelical ministry to evidence the reality of HaMashiach and too evidence the Messianic Authority, which miracle was too purposed to evidence the presence of HaMashiach, even Him the present Source and administration of Divine healing virtue.

SECTION 03: THE PERPETUAL DIVINE HEALTH OF THE SPIRIT OF LIFE:

Definitively, the Spirit of Life stands the conversation of the Breath of God Almighty, by which breathe is manifest Divine virtue unto the expression of existence as a Living Being, Thus the Spirit of Life is One of the Seven Spirits of God Almighty, even through which Spirit is manifest the conversation of Life, that is the conversation of spiritual-cognitive ability to stand a spiritual being capable of interacting with other spiritual beings. Definitively, perpetual Divine health stands the conversation of the continuous wholeness and perfect well being of physical body without the slightest manifest of sickness or illness, or infirmity or disease, but the conversation of well being without the slightest form of physical anatomical anomaly, even the slightest form of impairment or deviation from the original anatomical estate of physical body, even as designed of God Almighty, Thus perpetual health stands the continuous hold of body in perfect divinely designed Body. The Spirit of Life too stands the conversation of perfect health and well being in pilgrimage even till the accomplishment of respective Divine purpose, which conversation was perfectly preached through Moses who died at the age of 120 years without the slightest form of infirmity and physical disability, even as was preached saying "So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto This day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." It too stands that Yeshua HaMashiach of Nazareth stands the Divine eternal Incarnation and Divine encapsulation of the Spirit of Life, Being the Source of all Life, as preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lightheth every man that cometh into the world."

It too stands that the Spirit of Life is the resurrection power of Yeshua HaMashiach of Nazareth, even the conversation of the awakening of the dead out of their grave unto the hold of everlasting life in the coming Divine Paradisiac Eutopia of God Almighty: thus the conversation of the full manifestation of the Spirit of Life shall be the conversation of the first resurrection, even where the dead saints shall be resurrected out of their graves unto the hold of celestial bodily glory in Yeshua HaMashiach D'Nazareth, even the Divine translation unto the glory of HaMashiach as in His Day and at His coming, even as was preached saying "For This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in HaMashiach shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

ARTICLE 15: HAMASHIACH YESHUA THE BLESSING UNTO DIVINE SUPERNATURAL SUPERABUNDANT PROSPERITY:

SECTION 01: THE PROVIDING CAPACITY OF JEHOVAH JIREH:

Definitively, even as provision stands the conversation of supply that would not have been realized without the giving, Thus provider stands the supplier and giver of free gift unto the receiver's benefit, and even as capacity stands the measure of ability and potential unto the establishments of work, it therefore stands that definitively divine providing capacity is the conversation of the ability and potential of GOD Almighty unto supplying and giving free gift without the desire of anything in return, where the hold of the gift would not otherwise have been realized save by the gift given of GOD Almighty. Thus there is One Named JEHOVAH JIREH, even Him by Whose gracious virtue is manifest divine provision excellent beyond imagination, even the conversation of the providing standard of Divine supernatural superabundant wealth and prosperity that stands in measure exceedingly abundant far above and beyond every the conversation of imagination about the possible hold of wealth, which Name stands the nature and capacity of God Almighty, which GOD has never known the conversation of poverty, lack, shortage and want, but Eternally stands wealthy and rich by Divine virtue, Being the Sole Creator and Thus the eternal Divine Proprietor of all creation and treasure both celestial and terrestrial, the GOD Whose city stands fashioned of pure celestial gold pure unto crystal standard, and is too fashioned of celestial pearls and gemstones preached saying "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

It was further preached of the city of God Almighty saying "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. the length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysolite; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass." Appertaining terrestrial treasure, it stands preached of God Almighty saying "For Thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill This house with glory, saith the LORD of hosts. the silver is mine, and the gold is mine, saith the LORD of hosts. the glory of This latter house shall be greater than of the former, saith the LORD of hosts: and in This place will I give peace, saith the LORD of hosts." It too stands that This standard of treasure and wealth was divinely purposed of God Almighty unto the administration and dominion hold of man, as administered through Eden saying "And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of

the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parthed, and became into four heads. the name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."

SECTION 02: THE DIVINE ANOINTING OF THE POWER TO PROSPER:

Definitively, anointing stands the conversation of Divine supernatural empowerment unto the testimonial manifestation and erection of a feat of strength that can stand established only by the Hand of God Almighty, even the conversation of testimonial reality that can be manifest only by the Omnipotence of God Almighty. Definitively, Divine prosperity and wealth stands the conversation of the super excellent superabundant standard of a wealth portfolio of personal treasure as manifest and established by the anointing and Divine supernatural power to get wealth: Thus definitively the anointing of the power to that wealth stands the conversation of Divine supernatural empowerment to the Divine ability to get superabundant wealth, even the anointing unto the hold of a prosperity portfolio that can be granted and established only by the Hand of God Almighty, even as was preached saying "But thou shalt remember the LORD thy God: for it is he that giveth thee power to that wealth, that he may establish his covenant which he sware unto thy fathers, as it is This day." It too stands that the Divine anointing unto prosperity stands the conversation of the Divine blessing unto the work of the hands, even in that the manifestation of the Divine wealth portfolio stands established and erected by the conversation of whatever the application of hands in financial labour born of the Divine directive and wisdom of God Almighty about the work unto divine prosperity's testimonial realization, the standards of which prosperity stand excellent throughout the earth, which conversation was well manifest in Solomon that by This anointing in Divine wisdom stands the richest man ever having lived to date. It too stands that all saints bear Divine calling unto prosperity, it is not the will of God Almighty that His people be poor, nor is there a poverty that stands the conversation of holiness.

Moreover appertaining the standard of wealth portfolio erected by the anointing to get wealth, it stood preached saying "And it shall come to pass, of thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee This day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, of thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. the LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. the LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. the LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, of thou shalt keep the commandments of the LORD thy God, and walk in his ways. And all people of the earth

shall see that thou art called by the name of the LORD; and they shall be afraid of thee. And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee. the LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; of that thou hearken unto the commandments of the LORD thy God, which I command thee This day, to observe and to do them."

SECTION 03: THE PRONOUNCEMENT OF POVERTY'S CURSE BORN OF INIQUITY:

Definitively, poverty stands the conversation of lack, shortage and want, even the conversation of financial insufficiency appertaining prosperity, poverty the curse therefore being the utterance of God Almighty unto the standing of the conversation of transgenerational lack, shortage, want and personal state of financial insufficiency, even the conversation of perpetual shortage in all labour and application of hand. Definitively, iniquity stands the conversation of legal standing and state of being that us not in accordance with eternal law's stipulations, even the conversation of transgression and defiance of Divine will unto hold of impurity before GOD Almighty, as by disobedience that stands the breach of the commandment established in covenant of worship. It stands that man was fashioned of GOD Almighty unto terrestrial dominion hold of and governance in the Divine representative authority and virtue of His throne, even unto the perpetual territorial increase and expanse of the Heavenly Kingdom upon the earth as by colonization, where the Eden garden of God Almighty was to stand the focal epicentral headquarter Centre unto the administration of Divine governance throughout all terrestrial creation. Thus it stood the eternal wisdom and plan of God Almighty that the conversation of governance and dominion hold be administered through the hold and conversation of covenant of worship, where worship stands evidenced by submission, and submission evidenced by the conversation of perfect obedience as stipulated in the Divine commandment of the respective covenant of worship, and Thus God Almighty spoke to Adam unto the commandment of refraining from the partaking of forbidden fruit saying "And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." It then stands that in the hold of sin, even by the disobedience of man unto the partaking of the fruit, which disobedience stood the defiance of the commandment and Thus the breach of covenant that then stood man's sinful estate, by which disobedience was of God Almighty pronounced the curse of poverty unto man, even as was preached saying "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

THUS DEFINITELY, IT STANDS THE CASE ABOUT THE CURSE OF POVERTY THAT IT IS THE CURSE UNTO HEAVEY SWEAT AND VIGOROUS LABOUR UNTO MINOR SCALE FRUITFULNESS, AND THE EMERGENCE OF THORN AND BRIER IN COMPETITION WITH FRUITS OF LABOUR IN THE SAME LAND,

EVEN THE EMERGING OF THORN AND BRIER IN THE SAME FIELD THAT MAN LABOURS UNTO FRUIT AND PRODUCTIVITY. Thus poverty stands the conversation of continuously labouring much, yet the returns and fruit of invested labour stand greatly small in comparison to the labour and resources applied unto their manifestation. the curse of poverty too stands the conversation of the law of diminishing returns, even the conversation of the perpetual increase of vigorous labour necessary unto fruitfulness, yet with each season is the decrease of fruitfulness and land yielding capacity, even less fruit produced but more labour required unto its production. Thus poverty stands the conversation of perpetual lack, shortage and want of financial resources according to the curse born of the sin of man.

SECTION 04: THE BREAKING OF POVERTY'S CURSE BY THE CROWN OF THORNS:

Even as in the conversation of the curse of poverty it was pronounced of GOD Almighty the earth yielding thorn even in the field where man was to labour unto fruitfulness, Thus the thorn stands the signature conversation of hardship and vigor of labour unto poverty, the thorn therefore is the sign and signatory emblem that signifies and stands the tangible reference unto the curse of poverty: it stands that in Messianic Passion, Yeshua HaMashiach D'Nzareth stood unto the wearing of crown of poverty, as was preached saying "Then Pilate therefore took Yeshua, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Yeshua forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!" Thus in Messianic Passion did HaMashiach wear the crown of thorns, that He be established the King of the curse unto the dispensation of the blessing, even the conversation of becoming poverty, that all man standing poor be made rich by the dispensation of prosperity through His Messianic Testament, HaMashiach standing in the estate of the poor, that by taking up the poverty of the poor, the poor that then stand in His estate, even in the holding of redemption by the reception of His Lordship unto number in Messianic Testament, that these same sinners stand worthy before God Almighty unto the inheritance of the wealth granted the estate of Yeshua HaMashiach D'Nzareth. Thus upon the cross did HaMashiach wear the crown of thorns, which crown became the curse of poverty, HaMashiach becoming the curse of vigorous labour of unfruitfulness, HaMashiach becoming the conversation of shortage, lack and want, even becoming the curse of the law of diminishing returns and becoming the curse of insufficiency and the curse of the perpetual lack and wanting of financial resources, and that He reach into all that were consumed by and afflicted within the curse, liberating them from the shackles of poverty and drawing them out of the curse unto the conversation of each His testimonial hold of Divine prosperity and the standard of supernatural superabundant wealth and terrestrial treasures and financial resources, even each man granted the hold of personal blessing of prosperity established by the Hand of GOD Almighty.

As was preached saying "For ye know the grace of our Lord Yeshua HaMashiach, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich:" Thus through HaMashiach is the abolishment of the curse of poverty unto Divine prosperity, even only through the reception of the lordship of Yeshua HaMashiach D'Nzareth at the personal respective level is manifest the divine right of anointing and Virtue unto redemption from poverty unto Divine prosperity, even the prosperity purchased by the Messianic Passion and Crucifixion of Yeshua HaMashiach D'Nzareth, even as by crown of thorns. It stands that HaMashiach the Lord stands the

Divine Proprietor of every the conversation of treasure in both realms celestial and terrestrial, even every the conversation of treasure throughout existence, Thus the Divine calling of all men unto the wealth and riches granted the Messianic Testament of Yeshua HaMashiach D'Nzareth, even the communion of the Israel of God the communion of the wealth and treasures of God Al mighty granted and dispensed through Yeshua HaMashiach D'Nzareth

ARTICLE 16: HAMASHIACH YESHUA THE BLESSING UNTO LIFE EVERLASTING:

SECTION 01: YESHUA HAMASHIACH D'NZARETH LIFE INCARNATE- THE COVENANT OF THE LIFE- COMMUNION OF THE ISRAEL OF GOD:

Definitively, the conversation of life incarnation stands the manifestation of life giving power through terrestrial person, even the conversation of the Divine manifestation of the Source and Being of every the conversation of Zoe Life Giving Virtue, which Life Incarnate stands Him the Person of the Word of God Almighty from Whom is the power and strength of Life unto creature's manifestation, HaMashiach Being the Person of the Word of God Almighty through Whom was established the manifestation of all creation, even as was preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lightheth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." It too stands that, Yeshua HaMashiach D'Nzareth the Word of God Almighty stands the Way, the Truth and the Life, even Him by and through Whom Alone is the manifestation of Eternal life, even life everlasting that is the coming conversation of Divine translation of body and total being unto divine glory strong and enabled unto standing in the very presence of God Almighty, even unto be holding the sight of the Face of GOD Almighty and unto the eternal service of His Throne in worship. Definitively, life eternal stands the conversation of Divine communion and eternal fellowship with God Almighty, even communion and fellowship with Him that lives forevermore, which conversation stands established by the reception of the lordship of HaMashiach unto the establishment of the bond of communion as by the Divine unctioning of the Holy Ghost, the full manifestation shall be realized at first resurrection during full translation unto Divine glory.

Thus HaMashiach D'Nzareth stands the Divine encapsulation of Zoe Life Light Virtue, even the Source of life unto the manifestation of human soul, even the manifestation of life virtue unto the womb having conceived by the planted seed of man, which soul and life stands established not after the babe comes out of the womb but at the moment that the seed of man is planted into the woman's egg (by which grounds abortion is murder). It too stands the preaching that HaMashiach is the well and Spring of Life Incarnate, even the Source of Life virtue, which conversation was signified and preached by how that when the dead body of HaMashiach upon the Cross was pierced at side by the spear, out of that side flowed waters and blood, even the drink unto life everlasting (which conversation stands miraculous in that out of the side of the pierced body is expected the flow of guile and toxic matter), even as was preached saying "But when they came to Yeshua, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water;" about which living water HaMashiach preached saying "Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Yeshua therefore, being wearied with his journey, sat Thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Yeshua saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest

drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Yeshua answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. the woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Yeshua answered and said unto her, Whosoever drinketh of Thus water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life;" Thus the open invitation unto the drink unto eternal, life, even the invitation to al men preached saying "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Thus Yeshua HaMashiach D'Nzareth stands the Messiah of the Covenant of the Israel of God Almighty, even the Prince and Testator by Whom shall be established the hold of the Eternal Messianic Testament, by Whom shall be dispensed and manifest Divine Life preached saying "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever;" even eternal life in the city of God Almighty preached saying that "And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighthen it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life:" even as by covenant of life and by Divine agreement and redemptive contract of eternal Union established, and ordered and ushered by the period that stands unto the offering of acceptable worship unto the Grant and dispensation of Divine glory through HaMashiach and His Bride, even through the Body of HaMashiach the glorified Saints granted steadship in New Heaven and Earth.

SECTION 02: THE COMMUNION OF THE FLESH AND BLOOD OF HAMASHIACH UNTO LIFE- YESHUA HAMASHIACH THE RESURRECTION AND THE LIFE:

Yeshua HaMashiach stands the communion unto eternal life, even He by the partaking of Whose flesh and drinking of Whose blood is manifest eternal life, which conversation was well preached by HaMashiach saying "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. Thus is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: of any man eat of Thus bread, he shall live for ever: and the bread

that I will give is my flesh, which I will give for the life of the world. the Jews therefore strove among themselves, saying, How can Thus man give us his flesh to eat? Then Yeshua said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. Thus is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of Thus bread shall live for ever:" which conversation was then further and better preached saying "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat This passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take Thus, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: Thus do in remembrance of me. Likewise also the cup after supper, saying, Thus cup is the new testament in my blood, which is shed for you:" where the partaking of the flesh and blood of HaMashiach stands the simple conversation of the personal reception of the Lordship and salvation of Yeshua HaMashiach D'Nzareth by the Word of Faith, even the prayer by which is established the right of the witnessing and signification of the partaking of the flesh and blood of HaMashiach as by the partaking of the communion of the Lord's Table.

Moreover HaMashiach Yeshua D'Nzareth stands the resurrection and the Life, even He by Whose Divine Virtue is manifest the raising of person from the grave, which conversation was preached through the resurrection of Lazarus saying "Then Martha, as soon as she heard that Yeshua was coming, went and met him: but Mary sat still in the house. Then said Martha unto Yeshua, Lord, of thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Yeshua saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Yeshua said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou Thus? She saith unto him, Yea, Lord: I believe that thou art the HaMashiach, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, the Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Yeshua was not yet come into the town, but was in that place where Martha met him. the Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Yeshua was, and saw him, she fell down at his feet, saying unto him, Lord, of thou hadst been here, my brother had not died When Yeshua therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Yeshua wept. Then said the Jews, Behold how he loved him! And some of them said, Could not Thus man, which opened the eyes of the blind, have caused that even Thus man should not have died? Yeshua therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Yeshua said, Take ye away the stone. Martha, the sisher of him that was dead, saith unto him, Lord, by Thus time he stinketh: for he hath been dead four days. Yeshua saith unto her, Said I not unto thee, that, of thou wo uldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead

was laid. And Yeshua lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he Thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Yeshua saith unto them, Loose him, and let him go:" Thus Yeshua HaMashiach D'Nzareth the Resurrection and the Life, even Him by Whose virtue the saints shall be resurrected and by Whose power they shall never again know death.

Thus by HaMashiach shall be manifest the day of the first resurrection, even where the dead saints in HaMashiach shall be revived and shall have their physical bodies retrieved out of their graves, then shall all the saints be translated in a single moment unto steadfastness with HaMashiach Yeshua D'Nzareth unto Celestial Divine glory, as was preached saying "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And Thus is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And Thus is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day;" and "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For of we believe that Yeshua died and rose again, even so them also which sleep in Yeshua will God bring with him. For Thus we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in HaMashiach shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord;" and "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years;" and "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

ARTICLE 17: HAMASHIACH YESHUA THE BLESSING UNTO DIVINE JOY:

SECTION 01: YESHUA HAMASHIACH THE DISPENSATION OF DIVINE JOY:

Definitively, Divine joy stands the conversation of cheerfulness and merriness of Being in perfect freedom from every the conversation of vexation and anguish of spirit, as well as from every the conversation of grief and despair of soul and depression of being, Thus Divine joy stands the hold of good cheer born of the revelation of the coming victory and glory above the present affliction and suffering of whatever the persecution. Thus there is the conversation of Divine cheer and joy born of the personal hold of salvation and righteousness, even the conversation of the perpetual celebration appertaining the coming redemption from every the conversation of This world unto the coming conversation of eternal life in the Kingdom of God Almighty, even the hold of joy appertaining the coming translation unto the celestial glory preached in the Day of HaMashiach. It too stands strong that there is a conversation of joy manifest by the conversation of deliverance from every single the form and device of Satan, even the Divine cheer established through the personal testimonial hold of redemption from satanic affliction and every the manifestation of demonic oppression as well as demonic possession of soul and every the satanic vexation, even the rejoicing born of Divine liberation by the redeeming virtue of the Name of Yeshua HaMashiach D'Nazareth unto authority over every the conversation of the Kingdom of Darkness. There too is the conversation of Divine joy born of the hold of Divine prosperity, even the testimony of Divine supernatural miraculous provision established by the providing capacity of God Almighty that stands far beyond every the conversation of imagination, even the joy born of the excessively superabundant prosperity above and beyond the comparison of the potential prosperity esteemed great in the world. There is too the conversation of Divine joy born of the testimonial manifestation of Divine healing Virtue, even the conversation of Divine cheerful rejoicing born of liberation from any and every the manifestation of sickness, disease, infirmity, illness, disability, impairment, and too blindness, dumbness, deafness and death, even redemption unto the perfect health purchased by the stripe of HaMashiach, Thus Divine joy born of the supernatural healing virtue encapsulated in the Name of Yeshua HaMashiach D'Nazareth. But the eternal joy shall stand the testimonial manifestation of place and hold of eternal life in the coming New Heaven and Earth of God Almighty.

Moreover, Definitively, continuous mourning stands the conversation of perpetual grief and affliction of being unto the hold of depression, even the anguish of soul and vexation of spirit resultant of separation from God Almighty, even the conversation of existence out of the Presence of God unto perpetual mourning and suffering of spiritual affliction in the pursuit of joy that can be found only in Yeshua HaMashiach of Nazareth. Thus definitively, the anointing of joy stands the conversation of Divine virtue in spirit unto perpetual rejoicing and cheerfulness of spirit born of perpetual habitation of spirit in the presence of GOD Almighty regardless the location and environment of body, which joy can be manifest only by the conversation of standing in the lordship and salvation of Yeshua HaMashiach D'Nazareth- the order unto which joy is the Word of faith by utterance of mouth unto the reception of the Lordship and Salvation of Him that then stands unto the dispensation of Divine joy throughout the soul and spirit of the person in whom He inhabits. Thus HaMashiach Yeshua D'Nazareth the giver of joy, as preached saying "the Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that

they might be called trees of righteousness, the planting of the LORD, that he might be glorified." Thus through HaMashiach is manifest the substitution of joy in place of the spirit of heaviness, even the conversation of Divine cheer in celebratory praise in place of the garments of perpetual grief and despair of spirit and anguish of soul. Thus through Yeshua HaMashiach D'Nzareth Alone, even Him the Anointed One of God Almighty is established the conversation of the Divine Messianic eternal dispensation and administration of Divine joy, which joy shall stand strong in endurance unto continuation beyond eternity's furthest aeon.

SECTION 02: JOY UNSPEAKABLE THAT FAR SURPASSES ALL UNDERSTANDING:

Definitively, joy unspeakable stands the conversation of cheerful rejoicing and merriness in spirit beyond the articulative ability of words, egocentric the conversation of cheerfulness established by Divine intervention unto testimonial reality beyond the ability of utterance and dance and whatever the possible conversation of celebration, where the standard of joy unspeakable stands the conversation of perpetual honouring and worshipping and presenting praise unto God Almighty in cheer born of the hold of the testimonial reality that stands the witness of the Divine ability, faithfulness and love of GOD Almighty to the person that receives the Divine working and miracle personal as by the hand of GOD,. Thus joy unspeakable is the rejoicing of the knowledge of the goodness of the heart of God Almighty toward the person, evidenced by the and in the witness of respective testimonial manifestation, which joy unspeakable stood well exemplified of the beggar at the gate beautiful, who after the hold of His personal miracle rejoiced greatly, even as was preached saying "And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Yeshua HaMashiach D'Nzareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering."

Thus all the saints stand called of GOD Almighty unto the lifestyle and Culture of the perpetuation of joy that surpasses all understanding, even the conversation of joy that far surpasses reason and logic in that it is a conversation of joy regardless the conversation of the present pain and persecution, even the conversation of Divine rejoicing and cheerfulness that stands unconditional without honouring the current environment and without honouring the affliction and persecution and painful suffering at hand, which conversation of joy that defies reasoning (even the joy that is not resultant of an environmental manifestation but is born of Divine inspiration regardless the present suffering), stood well exemplified of Paul and Silas, who after having suffered great scourging and being in prison, wounded and bleeding and chained and shackled for the sake of their witness, the same two did not despair, where despair would stand the logical and appropriate psychological response, yet these stood unto the conversation of worshipping and praising GOD Almighty as by Divine joy, even as was preached saying "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God,

which shew unto us the way of salvation. And Thus did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Yeshua HaMashiach to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed."

ARTICLE 18: HAMASHIACH YESHUA THE BLESSING UNTO DIVINE PEACE:

SECTION 01: HIM THE DIVINE ETERNAL PEACE OF JEHOVAH SHALOM-YESHUA HAMASHIACH THE PRINCE OF PEACE AND DIVINE PEACE INCARNATE:

Definitively, divine peace stands the conversation of perfect wholeness and completion of being without any thing lacking, even the conversation of perfect wholeness and stillness of soul unto resting of total being of soul and spirit in Divine glory without the manifestation of any and every the conversation of despair or grief or emptiness or disturbance of soul of spirit, even the conversation of freedom and fulness of soul in freedom of empty void and dark hole in spirit that cannot be filled and finished without any the terrestrial conversation and manifestation- Thus peace wholeness and rest of soul in Divine glory and in the presence of God Almighty. Thus the preaching of Him Whose Name is JEHOVAHSGALOM, even Him the God and Source of eternal peace, Whose Divine nature it is to stand unto the dispensation of eternal peace, even perfect wholeness and rest of soul in Divine glory, God Almighty JEHOVAHSHALOM Being the Only Source of Divine Peace, which peace men die in pursuit of, yet it stands given freely of GOD Almighty. Moreover the nature of the Peace of God Almighty stands that it is a wholeness of being and rest of soul in Divine glory, even the conversation of Divine perfect completion of being in divine glory that shall endure far beyond eternity's furthest aeon, even as perpetually eternally dispensed continuously by the Throne of God Almighty through exponential standards of greater peace continuously renewed and revived and released unto manifestation, GOD Almighty Being the Only Source and dispensation of Divine peace forevermore. Thus peace is not a physical conversation but a spiritual conversation, even in that peace is not the absence of warfare, but rather the hold of completion and wholeness of being despite every the conversation of surrounding warfare. Moreover the paradise city of God Almighty stands the city of Peace, even Jerusalem which can literally be translated to stand the City of Peace, even the City of The Peace of God Almighty. It therefore stands that the manifestation of Divine peace stands established only through the reception of the Lordship and Salvation of Yeshua HaMashiach of Nazareth at a personal level, unto the claim and reception of peace by the utterance of the Word of Faith.

There is One that was revealed Melchizedech King of Salem, which stands translated the King of Eternal Peace, which Melchizedech stood the Priest of God Almighty that stood to bless Abraham, Melchizedech Being the Pre-incarnate expression of the Son of God Almighty, which person stands manifest as the HaMashiach prophesied and titled Prince of Peace through Esaias saying "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. the zeal of the LORD of hosts will perform This:" Thus Yeshua HaMashiach D'Nazareth stands the the Divine eternal ruler and authority appertaining the dispensation Divine peace, which conversation too stands manifest in that His Bride is named Peace, even Eternal Heavenly Jerusalem translated City of Peace, HaMashiach Being that Eternal Melchizedech King of Salem, Melchizedech meaning King of Righteousness, and King of Peace. It stands that Yeshua HaMashiach D'Nazareth stood strong unto the purchase of Peace by the conversation of His affliction in Messianic Passion and Crucifixion, even as was preached saying "the chastisement of our peace was upon Him:" Thus HaMashiach suffered unto the dispensation Divine eternal peace by his Cross, which victory and achievement of eternal Divine peace was granted His Testament as one of the seven redemptive virtues ordained of God Almighty through His cross, even during the procession of

the Day of Messianic Atonement. Moreover the Messianic Virtue of HaMashiach unto the dispensation of Divine peace stood well exemplified by His Authority and act of calming down the great sea storm, even as was preached saying "And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is This, that even the wind and the sea obey him?" Thus the preaching of Yeshua HaMashiach of Nazareth Divine Peace Incarnate.

SECTION 02: DIVINE PEACE'S MANIFESTATION REGARDLESS THE ADVERSITY:

It therefore stands that peace is not an environmental condition, but rather a state of internal being in soul, even the conversation that is manifest not by the absence of warfare but the Divine inspiration in the face of the sword yet the person standing unarmed, even the conversation of freedom and worship in the face of death without fear about the coming execution, but the readiness to die in the joy of the furtherance of Messianic Testament, as preached through Stephen who in the face of being stoned, he did not fear death but saw HaMashiach and too prayed for those casting stones at him till he died, as was preached saying that "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Yeshua standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Yeshua, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said Thus, he fell asleep." Thus Divine peace is not the absence of affliction, but rather the resting of soul in Divine glory regardless the affliction at hand, even regardless the beating and suffering unto death - peace too being the hold of wholeness of being regardless the pain of physical affliction, as preached through Stephen, that even as he felt each cast stone that did strike His body, even in that great physical pain did he command his spirit unto HaMashiach, and his last breath, while they did cast stones at him and he feeling each one, despite that great physical affliction did Stephen pray for those afflicting him unto death, as by Divine peace.

Peace too stands the conversation of Divine strengthening throughout every the conversation of pilgrimage, even the conversation of wholeness of being that endures until the day of HaMashiach, even until the hold of life everlasting and until translation unto Divine glory, despite whatever the conversation of pilgrimage, peace being born of the hope unto divine glory's manifestation, Thus peace the expression of faith born of the conversation preached saying "What shall we then say to these things? Of God be for us, who can be against us?" And as was preached saying "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to

come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in HaMashiach Yeshua our Lord." It too stands that peace stands the conversation of Divine inspiration in soul regardless the knowledge of the coming great afflictions, which conversation stood well exemplified of Paul who was of GOD warned about his coming sufferings of pain if he went unto Jerusalem, yet he did not fear but boldly in perfect peace went unto Jerusalem, even as was preached saying "And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth This girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Yeshua. And when he would not be persuaded, we ceased, saying, the will of the Lord be done. And after those days we took up our carriathes, and went up to Jerusalem." Peace too stands exemplified of HaMashiach in that **HAMASHIACH STOOD STRONG UNTO PERFECT SILENCE REGARDLESS THE TRIALS AND ACCUSATIONS HE WAS MADE TO ENDURE IN HIS MESSIANIC PASSION, EVEN TILL HIS DEATH UPON THE CROSS**

ARTICLE 19: HAMASHIACH YESHUA THE BLESSING UNTO DIVINE MAJESTY:

SECTION 01: THE MESSIANIC MAJESTY OF YESHUA HAMASHIACH:

Yeshua HaMashiach D'Nzareth stands the Son of God Almighty that holds eternal majesty virtue, which HaMashiach forfeited His Divinity unto number among the sons of man, where He was born the Son of David, being born through the womb of the Virgin Of the House of David and thus stands the prophesied worthy heir of the House of David, even the Shepherd King pronounced of God Almighty saying "For Thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. And as for you, O my flock, Thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore Thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them."

It too stands that Yeshua HaMashiach D'Nzareth stands the only Son of Man worthy unto the conversation of the inheritance of the Majestic dominion over the earth, which conversation of Majestic inheritance unto terrestrial Kingdom was preached saying "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the

midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was then thousand times then thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." Thus Yeshua HaMashiach D'Nzareth, Who currently sits enthroned at the right Hand of God Almighty, shall return to establish His terrestrial Kingdom over all the earth for a thousand years, even as before the day of Divine judgement.

SECTION 02: 'MADE US UNTO OUR GOD KINGS AND PRIESTS:' THE KINGS OF THE KING OF KINGS:

Even as man was Divinely purposed of God Almighty unto the conversation of terrestrial dominion hold, that all terrestrial conversations be managed and governed by man unto the conversation of the collection and offering of worship unto God Almighty on the behalf of the earth, which God would then channel and establish the dispensation of His Divine glory throughout the earth, it however stands that by iniquity did man forfeit the right unto terrestrial dominion hold, which right Satan received by the iniquity of man, even unto the government of iniquity, where Satan then established demonic principalities and powers over all nations unto the perpetuation of the condemnation of human souls, the control over all nations did Satan pronounce to HaMashiach saying "And the devil, taking him up into an high mountain, shewed unto him all the Kingdoms of the world in a moment of time. And the devil said unto him, All Thus power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. Of thou therefore wilt worship me, all shall be thine. And Yeshua answered and said unto him, That thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." It however stands that by the coming of HaMashiach was manifest the conversation of redemption through the Messianic Reconciliation established by the suffering of Messianic Passion and Crucifixion that stood sufficient unto the Atonement and Propitiation of mankind through the covenant of New Testament. Thus HaMashiach stood strong enough that by Messianic Passion and Crucifixion did HaMashiach purchase the property unto rightful Kingdom Governance of the earth, and the Lord and Prince of all nations, by which government was to be established the terrestrial redemption preached saying "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Thus to every the receiver of the Lordship of HaMashiach is manifest redemption unto all men, even redemption unto the grant of the conversation of Lordship, Majesty and Priesthood, even the covenant of the coming eternal Kingdom of HaMashiach over all the earth, where each Saint shall stand a King over His respective hold of Kingdom, even as preached saying "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." Thus HaMashiach stands the KING of KINGS preached saying "And he hath on his vesture and on his thigh a name written, KING of KINGS, and LORD of LORDS;" and "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years." Thus through the conversation of labour in pilgrimage stands the determination of rank and title in majesty, where the greater the worker, the higher the rank and order of Majesty in life eternal, even in New Heaven and Earth.

ARTICLE 20: HAMASHIACH YESHUA THE BLESSING UNTO HOLY SPIRIT'S INDWELLING:

SECTION 01: THE PROPHETIC PROMISE OF THE HOLY GHOST:

Even as there Lives God Almighty, even YAHWEHADONAI the I AM Who Alone is not a creature but stands the Divine Eternal Being Who knows no subjection to any other, but stands the Creator and Instituter of time, being worshipped by both Time and Wisdom in Third Heaven's Conference: Thus there is GOD Almighty Who expresses Himself Through Three Main Persons, even THE ETERNAL FATHER JEHOVAH SABAITH, AND TOO ETERNAL WORD AND SON OF GOD ALMIGHTY YESHUA HAMASHIACH OF NAZARETH, AND TOO THE HOLY SPIRIT OF GOD ALMIGHTY, each Person having His Respectice Sub Persons, yet YAHWEH the I AM IS ONE Being without partition or separation, yet in One moment unto the Expression of His Omniscience is He all the Person-expressions and Sub Expressions of One Godhead, Thus the Union of the YAHWEH I AM TRIUNE GOD TRINITY preached saying "Who is he that overcometh the world, but he that believeth that Yeshua is the Son of God? Thus is he that came by water and blood, even Yeshua HaMashiach; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." It therefore stands that the Holy Ghost is not a Celestial element of wind, or fire or water, nor is He an abstract celestial and universal force, but He Is the Living Divine Person of the Power of GOD Almighty, even the Source and Authority unto the manifestation of every the conversation of the power of JEHOVAH YAHWEH ADONAI I AM, being the Divine encapsulation of the Name of God, even the Person of the Name of God in Whom is the Hold of the Name, Glory, Power and Divinity of God Almighty. Thus the Holy Ghost is the Ghost and Spirit of the Eternal Father, and too the Ghost and Spirit of Yeshua HaMashiach D'Nzareth.

Definitively Pentecost stands the evangelical movement purposed of God Almighty unto the harvest of all nations throughout all the generations till the return of HaMashiach, even the Apostolic, Prophetic, Evangelical and Pastoral and Doctrinal Movement purposed of God Almighty unto the harvesting and presentation of the harvested souls unto HaMashiach in His Day, which conversation stands achieved only by the Directive of the Spirit and Anointing of Pentecost about Whom it was preached saying "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call:" which conversation was instituted in the early Church during the Day of Pentecost, when the Spirit came from Heaven and empowered the Apostles and early Church unto the global harvest of their generation in His Leadership. It too stands that the Holy Spirit is yet to establish the prophesied revival, which conversation shall be fully made manifest in the latter House generation.

Thus it was manifest in the Early Church on the day of Harvest, rather Pentecost the feast of Harvest preaching the Spirit's coming to establish the great soul harvest, as preached saying "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when Thus was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Crethes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth Thus? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be Thus known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But Thus is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

SECTION 02: BAPTISM IN THE HOLY GHOST:

Yeshua HaMashiach D'Nzareth stands Him the Baptizer of the Spirit preached of John the Baptist saying "And Thus is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the HaMashiach. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, of thou be not that HaMashiach, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." Thus definitively the conversation of baptism in the Holy Ghost stands being filled with the Holy Ghost, even where the Spirit moves into personal soul and spirit and takes personal residence by the fulness of His Divine Glory, even His Divine Presence, power and Holy Person, Thus the conversation of the baptism in the Holy Spirit the Testimony of the filling of His Presence and indwelling of His Holy Person unto the dispensation of Divine supernatural power. The leadership of the Holy Ghost stands necessary in that Only by the wisdom of God Almighty, as administered by the Cross and manifest by Spirit's divine unctioing, even the necessary leadership in Way of Holiness till Zion's coming, even as preached saying "For as

many as are led by the Spirit of God, they are the sons of God.;" and "Then he answered and spake unto me, saying, Thus is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts."

It therefore stands that every saint bears Divine calling to stand a Temple of the Spirit, even one in whom the Spirit resides, as preached saying "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service;" and "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? Of any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are:" Thus the Divine calling unto purity and holiness in all conversations, without any the form of blemish or impurity unto the defilement of the self before The Eye of God Almighty. It too stands that unto the evidence of the baptism of the Spirit stands the conversation of the manifestation of spiritual gifts, even the conversation of the word of wisdom, word of knowledge, faith, interpretation of tongues, praying in other tongues, miracles, healing Virtue and discernment of spirits. It too stands that the evidence of the Divine indwelling unto communion of the Holy Spirit is manifest the fruits of the Spirit, even the conversation of love, joy, peace, patience, faith, gentleness, meekness, goodness and temperance. The conversation of baptism in the Spirit can be established by the laying in of the hands of the believer, even as was preached saying "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Yeshua.) Then laid they their hands on them, and they received the Holy Ghost." Baptism in the Spirit can too be manifest by the moving of the Holy Ghost during ministry at ecclesiastical gatherings, even as preached saying "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Baptism in the Spirit can too occurred by the prayer of faith in the secret place, even the prayer of faith in the Name of Yeshua HaMashiach asking the FATHER for the Spirit and by faith receiving the Spirit into being, as preached saying "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or of he ask a fish, will he for a fish give him a serpent? Or of he shall ask an egg, will he offer him a scorpion? Of ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

SECTION 03: PRAYING IN THE HOLY GHOST:

Each Saint bears Divine calling unto building of most holy faith, even praying in the Spirit preached of Jude saying "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost," the conversation of praying in the Spirit with understanding definitively stands the conversation of praying in the comprehension, knowledge and understanding of Divine supernatural conversation revealed by the Spirit, even praying in the knowledge and understanding of the Holy Ghost about a conversation revealed and Thus prayer into its full exploration: Thus revelation unto

prayer with understanding stands born of the Voice and divine and spiritual unctioing about what stands the determination of the will of GOD Almighty and his the order unto its establishment and exploitation- Thus praying in the Spirit with understanding simply means praying in the intellectual guidance of the Holy Ghost, where human mind comprehends the conversation and by that order the prayer according to revelation till the uttered hope's manifestation. It too stands that the Spirit can lead unto prayer with other human tongues, even the conversation of one praying and speaking with another human language, where the praying person never learnt nor knew the language before the prayer, but by the Spirit is stablished the utterance in another language understood by the natives and proprietors of the language that can then testify hearing and understanding the conversation of the praying person, as was preached at Pentecost and again quoted saying "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when Thus was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselythes, Crethes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth This?"

It too stands that one can pray and sing in angelic tongues, even the language understood of Angels unto the deployment and commissioning of Angels, as preached saying "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." It to stands that the highest order of praying stands the conversation of praying in the divine tongues of the Holy Ghost, even where one prays without understanding about the the tongues he prays, but prays in ignorance of the meaning of His utterance because that the Spirit wil actually be praying through the Person with the divine wisdom that can be understood only of GOD Almighty, even as was preached saying "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Thus praying in the Spirit was divinely purposed of God Almighty to stand unto the full manifestations of advantage and strength and capacity unto future's full divine exploitation and benefit born of Divine virtue granted the person whom the Spirit will have prayed thr ough. Moreover praying in the Spirit always stands unto benefits that can not be imagined by the praying person, such as divine Salvation and protection and deliverance to another person, where the praying person holds no knowledge of the challenges and needs held by the other for whom the Spirit interceded. Each Saint too stands called unto the interpretation of tongues, even the divine knowledge of the utterance of the Spirit during which prayer, which interpretation then triggers the other gifts of the Spirit, even the words of wisdom, knowledge and prophecy, too the conversation of Divine faith, healing virtue, miracle working power, and the discernment of spirits.

SECTION 04: THE LEADERSHIP OF THE HOY GHOST- DIVINE ORDER UNTO MATURITY IN THE KNOWLEDGE OF THE VOICE OF THE HOLY GHOST:

Even as salvation stand the journey and conversation of venture that must endure until the day of HaMashiach, even the hold of righteousness and salvation till redemption established by the cross of Yeshua HaMashiach D'Nazareth, which righteousness must remain till the hold of translation unto divine glory at first resurrection and at grant of divine nature during the communion of the feast of the marriage supper of the Lamb. Thus the journey of salvation stands a venture and passage where one can only overcome by the hold of divine omniscience unto victory over every the challenge manifest in pilgrimage, which conversation stands established through the Spirit's leadership and the calling unto perfect obedience about His every directive pronounced saying that "But ye have an unction from the Holy One, and ye know all things." Thus the Divine be calling unto eternal perpetual habitation in the Spirit's leadership preached saying "There is therefore now no condemnation to them which are in HaMashiach Yeshua, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in HaMashiach Yeshua hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, of so be that the Spirit of God dwell in you. Now of any man have not the Spirit of HaMashiach, he is none of his. And of HaMashiach be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But of the Spirit of him that raised up Yeshua from the dead dwell in you, he that raised up HaMashiach from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For of ye live after the flesh, ye shall die: but of ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with HaMashiach; of so be that we suffer with him, that we may be also glorified together."

Moreover The Holy Spirit too stands the shepherding Spirit of God Almighty by Whom is manifest Divine guidance unto life eternal, even the Spirit of JEHIVAH RA and of Yeshua HaMashiach the Shepherd, where the Spirit ministers as Paraclete, even the Giver of Counsel, Comfort, leadership, instruction, dictation, teaching, revelation, advocacy, intercession and empowerment till the day of HaMashiach throughout every the conversation of the Truth of Yeshua HaMashiach of Nazareth, as preached saying "Nevertheless I tell you the truth; It is expedient for you that I go away: for of I go not away, the Comforter will not come unto you; but of I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of This world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All

things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

Thus by the Spirit is the calling unto maturity in His Divine leadership, even as He preached saying " I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee." It Thus stands the maturity in the leadership and following of the Spirit stands manifest by Spiritual Revelation unto the immediate instruction of the Spirit uttered for the respective moment, even Spirit's leadership of instruction born and confirmed by Scriptural revelation that then allows the bodily movement unto the labour and erection of Divine instruction of spiritual will always confirmed by the Holy Scriptures of God Almighty. The Spirit can also lead by Divine unctioing, even the conveying of divine instruction and revelation established by the spiritual Union and bond of redemption in the Spirit. The Spirit can too lead by the open voice, even the open vocal utterance unto the hold of Divine instruction, as witnessed of Peter saying "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them;" and of Phillip the evangelist saying. "Then the Spirit said unto Philip, Go near, and join thyself to Thus chariot.." the Spirit can also lead by trance, as preached in Peter saying "On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven." The Spirit can too lead by the visions of God Almighty, both open vision demonstrated of Samuel, and by spiritual vision as experienced of the Apostle John about the Vision and Revelation of Yeshua HaMashiach.

ARTICLE 21: HAMASHIACH YESHUA THE BLESSING UNTO DIVINE PRIESTHOOD:

SECTION 01: THE ORDER OF THE DIVINE MESSIANIC PRIESTHOOD OF THE NEW TESTAMENT:

Definitively, Priesthood stands the conversation of Divine calling, separation, isolation, consecration, ordination, sanctification and commissioning unto the service of the altar, even the conversation of Divine calling unto the presentation of acceptable worship and sacrifice before God Almighty, the Priest standing the representative collective and full encapsulation of his Priestdom, even the constitution of person and possessions granted the ministry and altar service of His respective priesthood, even the area of the constitution and encapsulation of the Priest's calling unto atonement and reconciliation and offering of worship and dispensation of Divine glory, the ordination of which priesthood stands established by the prophetic anointing of God Almighty. Thus definitively, Messianic Priesthood stands the conversation of Divine calling, separation, isolation, processing by Passion, then consecration, anointing, sanctification and commissioning by Divine ordination unto standing the Eternal Divine Testator by the practice of Whose ministry upon the altar is established eternal reconciliation unto the atonement of every the conversation of iniquity, even by the offering of Sacrificial lamb that stands worthy unto the dispensation of Divine eternal remission, forgiveness and righteousness by liberation from every affliction of iniquity by the sacrifice the propitiation strong unto eternal divine pardon established to the Priestdom of the Messiah. Definitively, New Testament stands the conversation of the institution of Messianic Witness of redemption, where the Messiah stands the Testator, the New Testament being the defined constitution of all persons and possessions reconciled unto God Almighty unto the worthiness of eternal righteousness, and by the ministry of Testator in the practice of Priesthood the conversation of reconciliation, Holiness, consecration, sanctification and ordination unto and within the hold of the Messianic Communion of the Divine nature granted the Priesthood and full Testament of the Testator.

Even as Yeshua HaMashiach D'Nazareth stands the Testator and High Priest of the New Testament, it stands that He was to establish the offering unto the dispensation of the New Testament, even the conversation of divine virtue unto reconciliation and Messianic redemption by the Messianic Testament, it therefore stands that the cross of Yeshua HaMashiach D'Nazareth stood the altar divinely purposed of God Almighty unto the offering of the eternal Sacrificial lamb granted of God Almighty to the New Testament, Thus the cross stood a sacred holy altar unto the Sacrificial offering necessary for the purchase of every the redeeming virtue granted the New Testament and Messianic Communion of the Cross and Gathering of Shiloh. Moreover Yeshua HaMashiach D'Nazareth stood the Sacrificial Lamb, even the Passover Lamb given of God Almighty, which HaMashiach Lamb numbered among men was offered upon the cross by Yeshua D'Nazareth, even as Yeshua offered the Lamb unto the eternal reconciliation by the death of the cross prophesied of Abraham saying that 'in the mount of the LORD it shall be seen.' Thus by the offering of HaMashiach was accomplished the Messianic Reconciliation of the New Testament, even the divine virtue unto righteousness and the restoration of worthiness unto eternal communion with God Almighty, even as through the reception of the Lordship of Yeshua HaMashiach D'Nazareth.

SECTION 02: YESHUA HAMASHIACH THE HIGH PRIEST:

Thus the Priesthood of Yeshua HaMashiach D'Nzareth stood well preached saying "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh Thus honour unto himself, but he that is called of God, as was Aaron. So also HaMashiach glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

It was further preached of the Priesthood of Yeshua HaMashiach D'Nzareth saying "For This Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great Thus man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. Of therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar."

It was further preached of the Messianic Priesthood saying "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but

the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but Thus with an oath by him that said unto him, the Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) By so much was Yeshua made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But Thus man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for Thus he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

SECTION 03: THE DIVINE CALLING AND SAINTLY LABOUR IN PRIESTHOOD- PRIESTHOOD'S LABOUR IN PILGRIMAGE:

It stands that every saint bears equal calling before God Almighty unto the conversation of priesthood, even where each Saint bears divine calling unto the reconciliation of all the earth by Divine virtue, the conversation of terrestrial Priestdom desired of all creation preached saying "For I reckon that the sufferings of Thus present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now:" Thus all saints bear equal calling of rank in Priesthood, where no other Saint can establish atonement for another, but Yeshua HaMashiach D'Nzareth alone bears Divine calling to stand the Eternal High Priest, by Whom Alone is established the Atonement of the New Testament on the behalf of all men, as He alone holds the Virtue and ordination to establish atonement on the behalf of all men. Thus Priesthood stands the conversation unto the establishment of Divine reconciliation, even atonement that establishes eternal righteousness and eternal perpetual fellowship and communion with God Almighty in perfect freedom from every the conversation of the shackles of sin and iniquity. Thus the purpose of the publishing of the Gospel of Yeshua HaMashiach D'Nzareth stands unto the publishing and announcing of the atonement established by the Priesthood of Yeshua HaMashiach D'Nzareth, even unto the conversation of righteousness purchased by Messianic Recinciliation unto life everlasting in Divine communion announced by evangelical ministry.

The purpose of Priesthood too stands the Divine order of conversation unto the offering of acceptable worship unto GOD Almighty, even the conversation of the offering of self and possession and revelatory exhortation born of the greatest depth of heart, and standing holy before GOD Almighty Who then honours every the conversation of worship and its every respective standard in accordance with eternal law's stipulations. Moreover the Priesthood of the Messianic Judaic Order and Testament stands a conversation granted pilgrimage, even the practice of offering's presentation during pilgrimage, even the reconciliation of terrestrial treasure and crestion by the conversation of acceptable worship, and too expanding the Priestdom of Yeshua HaMashiach D'Nzareth by the perpetuation of evangelical witness in the practice of Divine supernatural power in

the preaching of the cross unto the Salvation of nations by the redeeming virtue of GOD Almighty purchased by the Messianic Passion and Crucifixion of Yeshua HaMashiach D'Nzareth, and the salvation achieved by the Atonement of HaMashiach's Priesthood. Thus every the conversation of priesthood in pilgrimage stands founded upon the dispensation of the righteousness of Yeshua HaMashiach D'Nzareth, and too by the grace unto Divine sanctification in consecration of hallowed Testament through His Cross. IT TOO STANDS THAT PRIESTHOOD IN PILGRIMAGE STANDS THE DIVINE CALLING UNTO ACCEPTABLE SACRIFICIAL SUBSTANTIAL OFFERING'S PRESENTATION IN MESSIANIC JUDAIC ORDER OF PRIESTHOOD, even the calling unto the presentation of both financial offering and financial tithe, the conversation of which tithing was instituted through HaMashiach Yeshua in the Preincarnate form of Melchizedech by receiving Abraham's tithe, even the Culture of the seed of Abraham the nation redeemed not by circumstance but by faith in the Son of God Almighty, and Thus the Church of Yeshua HaMashiach D'Nzareth bears divine calling unto tithe's presentation.

SECTION 04: THE ETERNAL RECEIVING PRIESTHOOD OF THE ISRAEL OF GOD ALMIGHTY:

It stands that in eternity, each Saint shall stand a Priest of God Almighty, even the conversation of Eternal Priesthood in the conversation of Eternal habitation with and perpetual service unto God Almighty, even as was witnessed of the Elders saying to HaMashiach that "And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth:" as was too preached to the Apostle John saying "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years:" and "But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them." Thus the saints of GOD Almighty shall each be granted his conversation of respective Kingdom hold in subjection to HaMashiach, to which Kingdom hold each Saint stands the bearer of Kingdom unto the dispensation of the divine glory of God Almighty throughout his Kingdom on the behalf of the Throne of GOD, and it too stands that as priests, the saints of HaMashiach shall stand unto the perpetual unity of their Priestdoms with GOD Almighty, and from their respective Priestdoms collect the conversation of worship and present it unto God Almighty.

Thus each Saint bears Divine calling to stand an eternal Priest-King of HaMashiach, even unto the practice of Priestdom and Kingdom hold in subjection to HaMashiach, which HaMashiach shall again take and restore the Kingdom to the Israel of God Almighty at the conclusion of the Tribulatory Progression, even as was preached saying "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he

should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING of KINGS, and LORD of LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

ARTICLE 22: HAMASHIACH YESHUA THE BLESSING UNTO DIVINE LORDSHIP:

SECTION 01: THE DIVINE LORDSHIP OF YESHUA HAMASHIACH D'NZARETH- HIM DIVINE LORDSHIP INCARNATE:

Definitively Lordship stands the conversation of authoritative entitlement unto the determination of every the conversation manifest in the area and dominion where one presides as Lord, even the area subject to the authority of the lordship of that person titled Lord, even the authority of the dictation and final determiner of resolution over every the person and possession's conversation in his dominion, Thus Divine Lordship stands the conversation of the control and determination of every the event manifest in creation, even the authority unto the hold and control of existence, where God Almighty Alone stands the Supreme Being beneath Whom are all things, being the eternal Creator JEHOVAH ELOHIM Who holds divine authority by Omnipotence, Being the Divine Proprietor of all things and Thus the God of all things to Whose Lordship as JEHOVAH YAHWEH ADONAI SABAOTH all existence stands subject, even to Whom all things yield unto His Narrative and control, which God rules over all creation. It too stands that through the suffering of every the conversation of Messianic Passion and open Crucifixion did Yeshua HaMashiach D'Nzareth stand strong in the Day of Heavenly Atonement, even the Procession of the Atonement established immediately after the resurrection of Yeshua HaMashiach D'Nzareth, Thus HaMashiach was there and then anointed, consecrated, sanctified, commissioned, ordained and empowered unto the hold of Lordship over Heaven and Earth, even as He preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." thus by His coming and pilgrimage did HaMashiach bear hold of Divine Lordship preached saying "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father."

Even as was revealed in the Vision of the Apostle John does HaMashiach stand Titled LORD of LORDS, even where every saint of HaMashiach shall stand a Lord and bear commission and ordination unto the manifestation and dictation of every the conversation manifest in the area of His respective dominion hold and governor as Lord, even over His respective portion of Lordship, where all saints shall rule as lords but stand in all things subject and accountable to HaMashiach, and Thus the preaching of Him titled LORD of LORDS. It too stands that HaMashiach Alone bears Divine virtue unto Lordship that sustains and strengthens unto life everlasting, even guidance till steadship in Zion. Moreover every saint bears Divine calling in pilgrimage unto total and absolute submission and of full subjection to the Lordship of HaMashiach evidenced by perpetual obedience, where the Saint stands in total offering of being, even HaMashiach being the Master to determine the subject's actions and will above the personal will of the subject. It too stands that HaMashiach holds Lordship over all the Kingdom of darkness, where even Satan and all his Devils stand subject to the Lordship and power encapsulated in the Name of Yeshua HaMashiach D'Nzareth, even unto the pulling down

of demonic principalities and powers and unto the casting out of Devils in the Name of Yeshua HaMashiach D'Nazareth.

SECTION 02: THE DIVINE ORDER OF THE LORDSHIP GRANTED THE MESSIANIC TESTAMENT:

Definitively the Lordship granted the Messianic Testament stands the Divine Authority of HaMashiach above all powers, even the Lordship unto property and control over all nations, where HaMashiach's Lordship stands manifest unto the directive over Heaven and Earth, which right of virtue stands granted the Church the Body of Yeshua HaMashiach of Nazareth unto the hold of power and exploitative practice of divine Virtue above all Kingdoms of men and that too of Satan, even the authority in HaMashiach unto the determination of the manifestation throughout all terrestrial being and too in the Heavenly Court as by the Keys of the Kingdom of Heaven in the Name of Yeshua HaMashiach D'Nazareth. It stands that the Messianic Testament is the institution of every the redeeming virtue and blessing purchased by and administered through the cross of Yeshua HaMashiach of Nazareth, even by the conversation of His sufferings in Messianic Passion and Open Crucifixion before all creation. It stands that the Lordship of HaMashiach is the foundation unto the dispensation and reception of the saving and cleansing power in the Name of Yeshua HaMashiach of Nazareth, even the righteousness purchased by the Word of Faith in the calling upon and application of His Name unto Divine forgiveness and pardon established by HaMashiach's Blood cleansing Virtue. Thus every the conversation of the Lordship of HaMashiach stands established by the Word of faith, even the conversation unto salvation's reception, unto the hold of righteousness, unto the deliverance from every sickness and unto perfect health, unto Divine supernatural prosperity, unto Divine deliverance from every the conversation of demonic oppression and possession of soul, unto Divine joy and unto the dispensation of Divine peace in all holiness. Thus the Messianic testament stands the institution and Divine directive of Lordship over all creation.

Thus the Church of Yeshua HaMashiach D'Nazareth at the level of Episcopal Catholic Ecclesiastical Union bears divine calling unto the perpetuation of the practice of the Authority and Lordship of God Almighty granted the Messianic Testament through the Name of Yeshua HaMashiach D'Nazareth as by evangelical witness unto the salvation of nations, even the practice of Lordship Over all creation, which conversation HaMashiach preached saying "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." Moreover the conversation of the Authority of the Lordship of Yeshua HaMashiach D'Nazareth stands the open demonstration of Divine Omnipotence, even the hold of absolute power over all creation by the Divine hand encapsulated and vested in the Name of HaMashiach unto authority over all things, even unto GOD Sized miracles through the Name of Yeshua HaMashiach, and by the virtue of the same Name the establishment of works that can be made manifest by the Hand of GOD Almighty, that GOD be glorified through the Name of HaMashiach. It too stands that the Lordship of Yeshua HaMashiach D'Nazareth stands the conversation of the expression of Omniscience by Divine unctioing, even the bond of the Spirit born at HaMashiach's reception unto the perpetual following of His Shepherding Voice, instruction,

utterance and Doctrine pronounced by Divine unctioning. the Lordship of HaMashiach too stands the conversation of Omnipresence, even the application of the Word of faith unto manifestations of miracles where the utterer is not physically at, even as the power of the Name of Yeshua HaMashiach D'Nazareth is powerful in the spiritual realm without any the conversation of subjection to terrestrial geographic location and earthly environment.

SECTION 03: THE LORDS OF THE LORD OF LORDS- THE DIVINE ETERNAL HERITAGE OF LORDSHIP IN SAINTSHIP:

It stands that there is the conversation that shall be granted in the Day of HaMashiach, even the conversation of Lordship where each Saint shall stand a Lord over each his respective defined area of auhoirity, even the full conversation unto the determination of directive over all things manifest in that area, even as each Saint shall be empowered of HaMashiach unto respective dominion hold over new Heaven and Earth, even the Lordship established in the hold of Divine glory celestial unto the representation of THE LORDSHIP OF JEHOVAH SABAOTH AND HIM YESHUA D'NZARETH THE WORD OF GOD THE GLORIFIED HAMASHIACH, even where after the Tribulation period shall HaMashiach overcome the beast and His armies, HaMashiach then ordaining His saints unto respective Lordship, where each Saint shall stand accountable to His Lordship, Thus Him Titled LORD of LORDS, even as preached saying "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING of KINGS, and LORD of LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

It stands that in new Heaven and earth shall be granted each Saint His respective hold of Lordship, conversations differing in rank according to the standard revealed in pilgrimage unto the determination of personal greatness appertaining rank of Lordship and too appertaining size of constitution subject to Lordship, where each Saint shall hold Lordship in the Throne of GOD and HaMashiach unto the judgement of angels, even as preached saying "Do ye not know that the saints shall judge the world? and of the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to Thus life?" Thus Eternal Lordship shall stand the conversation of "LORDSHIP UNTO THE NARRATIVE

OF EVERY CONVERSATION OF RESPECTIVE DIVINELY GRANTED ESTATE OF LORDSHIP IN THE DIVINE EUPHORIC PARADISIAC EUTOPIA OF GOD ALMIGHTY, WHERE ESTATE OF LORDSHIP STANDS THE INHERITANCE OF AREA OF DOMINION HOLD, AMBASSADORSHIP AND LORDSHIP PURCHASED BY WITNESS IN PILGRINAGE, EVEN THE STANDSRD OF GREATNESS ACCORDING TO THE WORKING STANDARD OF EACH RESPECTIVE SAINT IN THE CONVERSATION OF RESPECTIVE DIVINE PURPOSE AND PERPETUAL PURSUIT AND PERFECT OBEDIENCE THE STANDARD LINE OF JUDGEMENT UNTO GREATNESS IN THE LIFE ETERNAL PARADISE OF GOD ALMIGHTY."

ARTICLE 23: HAMASHIACH YESHUA THE BLESSING UNTO PROSPEROUS VOYAGE IN WAY OF HOLINESS TILL ZION'S COMING:

SECTION 01: DIVINE PRESERVATION BY THE DOCTRINE OF YESHUA HAMASHIACH:

Definitively Doctrine stands the conversation of the literary encapsulation of revelatory principles and educative wisdom perfected unto the communication and establishment of understanding sufficient to establish personal wisdom and maturity by renewal of mind appertaining the order of worship and livelihood and conduct in pilgrimage till the day of life, even the conversation of informative inspiration and enlightenment unto the preservation of personal Salvation and righteousness throughout the contexts and seasons of pilgrimage, even the revelatory wisdom unto the standard of empowerment that births the full exploitation of opportunities granted pilgrimage. Thus the Doctrine of Yeshua HaMashiach D'Nzareth stands the conversation of the Divine wisdom and revelation of the Principles and oracles of GOD Almighty unto the strengthening of maturity and capacity of faith and witness of HaMashiach till the hold of life eternal, even divine wisdom unto the eternal preservation of salvation. It therefore stands that HaMashiach Yeshua D'Nzareth stands the shepherd that leads by the spiritual wisdom and Doctrine of GOD Almighty granted His faith, even by His Voice confirmed by holy scriptures, even as He preached saying "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. the hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of Thus fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again;" and "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

Thus HaMashiach leads and shepherds and disciples by the reality of His voice, even by perpetuation fellowship and communion through Spirit's Divine unctioing, even unto revelation in the engaging of His Word unto the manifestation of personal strength in His Messianic Doctrine, even divine wisdom by HaMashiach according to His Word sufficient unto strength and victory in pilgrimage's every conversation: where the Person Yeshua HaMashiach bears strength unto eternal cover of soul and guidance perfect in Omniscience unto the dispensation of Life eternal, even the grant of strength of endurance till Zion's coming by doctrinal virtue that stands the impartation of conviction unto faith, faith unto power, and power unto life everlasting in Messianic Witness. Thus about the shepherding of HaMashiach it was preached saying "the LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name 's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever."

SECTION 02: THE DIVINE SHEPHERDING ORDER OF HAMASHIACH UNTO ZION'S COMING:

Appertaining Zion's coming, definitively Zion's coming stands the conversation by which the pilgrim stands victorious appertaining venture in the Way of Holiness, even victory through the passage of righteousness and journey of salvation, the conclusion of which venture and the victory through which passage stands the conversation of arriving at the gates of the Heavenly Kingdom, even as was preached saying "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away:" Thus the Divine calling unto the hold and endurance of salvation till the day of HaMashiach, even in that salvation stands Divinely purposed of God Almighty not to be the instant translation into heaven, but it stands the conversation of journey from the moment of the reception of HaMashiach until Divine translation, even the journey from the day of personal salvation unto the Day of HaMashiach. Moreover HaMashiach stands titled 'the Bishop and Shepherd of Souls:' HaMashiach Yeshua D'Nzareth being the Provider of Divine directive by narrative of Spirit's unctioning unto prosperous journeying throughout the Way of Holiness. Thus the Messianic order of the stewardship of HaMashiach stands facilitated by the uniting of all saints together to stand the sheepfold and Body, even the Church purposed of God Almighty to journey together throughout the Way of Holiness, where the Messianic Directive is facilitated to each and to the body whole. Thus it stands that Only Yeshua HaMashiach D'Nzareth bears divine authority and ability and faithful capacity unto the shepherding that remains and endures till life everlasting.

Thus unto the conversation of shepherding, it stands that HaMashiach instituted the order of ministry, even the order of Apostleship, Prophecy, Pastoring and Teaching, that by Apostleship be established the foundation of Doctrine and institutional order of worship, that by Prophecy be manifest spiritual shepherding through the seasons and times set under the power of GOD Almighty, and that by Pastoring be established the conversation of perpetual to one in one and ecclesiastical collective church shepherding unto the dispensation of wisdom and grace that sustains soul till life eternal, pastoral ministry being the direct representation of HaMashiach and cornerstone ministry purposed unto the counselling and leadership till life eternal, even as preached saying "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HaMashiach: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HaMashiach: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HaMashiach: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

SECTION 03: DIVINE ACCESS UNTO THE WAY OF HOLINESS:

As was preached saying “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth:” Thus God Almighty made man in His Divine Image unto the conversation of dominion hold over all the earth, that by his conversation the Kingdom of God Almighty colonize all terrestrial being (in the covenant of worship evidenced by submission, and submission evidenced by perfect obedience appertaining the divine instruction). But by the act of disobedience did man forfeit dominion hold and stood abominable before God Almighty and was Thus expelled out of the presence of God Almighty. Man had been warned that by sin he would die, which death was not first physical but the conversation of existence out of the presence of God is what stood the manifestation of death and led to conversations of decay and physical death and every evil known to man: Thus man’s death stood by sin like a fish out of water man died because he was out of the presence of God.

It too stands that by his sin did man corrupt his personal nature and that of every generation of mankind encapsulated in his copulative seed, as exemplified of a small child instructed to refrain from stealing sugar, but when called to stand before his parents the child will deny having stolen sugar though his face is full of it- Thus the child will have stolen and lied without a teacher unto the manifestations iniquity and sin preached saying “For all have sinned, and come short of the glory of God;” the conversation of sin stands abominable before God Almighty Who shall judge and condemn every sinful soul unto eternal perdition and suffering in the lake of fire as preached saying “For the wages of sin is death; but the gift of God is eternal life through Yeshua HaMashiach our Lord.” But it stood the coming Of Yeshua HaMashiach that was to lead man from sin unto the perfect righteousness preached saying “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” Moreover Yeshua HaMashiach suffered in every sinner’s place, that each soul having received His Lordship and Salvation stand Redeemed from eternal condemnation and receive eternal life in the coming paradise of God Almighty, as was preached saying “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.” So though Yeshua HaMashiach is the manifestation of life eternal through the forgiveness of sins preached saying “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;” and “Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

The conversation unto the reception of the Lordship and righteousness and salvation of Yeshua HaMashiach stands established not by monetary purchase or by special actions or dance or even prophecy, but by the simplicity of the utterance in faith is established eternal life preached saying

“That of thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation;” and “Of we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Thus then is the prayer unto the reception of eternal life, that “Lord Yeshua, I acknowledge that I am a sinner unable to save myself, but you died for me upon the cross and rose again by the power of God on the third day. I humbly ask you to come into my heart and cleanse me by your blood from all sins and make me a child of God. Satan and all your works and demons and covenants I made with you knowingly and unknowingly I renounce This day, I belong to HaMashiach. Lords Yeshua I thank you for saving me, in your holy name I pray, Amen.” Salvation therefore stands the institution of the journey unto the paradise of God Almighty: which conversation is strengthened by daily devotional prayer and by the reading of the Word of God and by going to church and fellowshiping with and worshipping and exalting God with other saints, receiving the preaching of the word of God in subjection to the Stewards Of Yeshua HaMashiach.

ARTICLE 24: HAMASHIACH YESHUA THE BLESSING UNTO DIVINE SONSHIP:

SECTION 01: THE AUTHORITY OF DIVINE SONSHIP:

The reception of the Lordship of HaMashiach stands the conversation of Divine order unto the hold of Divine sonship, even where a new spirit is born of the Spirit of GOD Almighty, which new spirit holds the very nature of God Almighty, moreover the conversation of salvation stands unto the hold of divine sonship, which conversation shall stand fully manifest in the day of HaMashiach, even as was preached saying "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God:" and "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with HaMashiach; of so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of Thus present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God;" and "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and of a son, then an heir of God through HaMashiach;" and "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;" and "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath Thus hope in him purifieth himself, even as he is pure."

Thus even as Yeshua HaMashiach D'Nzareth stands the Son of God Almighty, it therefore stands that every saint bears divine calling unto Divine sonship, even the communion of the flesh and blood of HaMashiach unto the fellowship of the Divine nature, because that the very nature of the Father stands the nature of the Son, even the very glory and power and holiness of God Almighty stands instituted at the moment of the reception of the lordship of Yeshua HaMashiach D'Nzareth, the fulness of which Divine nature shall be manifest in the day of HaMashiach, even the first resurrection where the saints of GOD Almighty shall be resurrected and translated unto the clouds of Heaven, unto bodies fashioned of celestial glory, even the very glory and nature of GOD Almighty. It too stands that the House of HaMashiach is the House of the Sons, Thus the body of HaMashiach and Church of God Almighty stands the collective institution of House of family, even the Family of God Almighty where each Saint stands a child of the Living God: it too stands that the as the nature of the son is born of the FATHER, so too does the authority of the FATHER stands the authority of the son, even the conversation of the and exploitation of Divine Virtue unto God Sized miracles, even miracles and wonders that can be accomplished only by the Hand of God Almighty. Thus Divine sonship stands the calling unto the open Demonstration of Divine supernatural virtue in the Name of Yeshua HaMashiach D'Nzareth, even in evangelical witness unto the salvation of nations and Thus the expansion of the Family and House of God Almighty as by the coming of more sons.

SECTION 02: THE PERPETUAL HOLD OF DIVINE SONSHIP:

It therefore stands that Divine Sonship is an order of eternal communion and fellowship, even the conversation of Divine dialogue with God Almighty, which dialogue of Divine sonship stands the conversation of calling, the utterance of Divine purpose according to the Will of GOD Almighty resolved in Ancient Indaba, by which calling is established separation from every the conversation of the world, by which separation is manifest divine isolation, and by isolation the conversation of Divine processing unto full maturity and capacity of strength in Divine grace, and by processing consecration unto eternal Divine purpose, and by consecration sanctification, and by sanctification Divine ordination, and by ordination divine commissioning unto eternal purpose, even as preached saying that "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath HaMashiach with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty;" and "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Thus shall the full conversation of Divine sonship be manifest in the Day of HaMashiach, even unto the hold of Divine glory that shall be manifest in the day of HaMashiach, even Divine sonship unto the terrestrial dominion and earthly redemption preached saying "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him¹⁴ And there was given him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed:" and "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again until the thousand years were finished. Thus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years."

It too stands that Divine sonship stands the conversation of perpetual eternal communion and habitation in the Presence of GOD Almighty, and in the knowledge of His Face, which reality shall be made fully manifest in New Heaven and Earth preached saying (Divine sonship being an eternal conversation of Divine utterance that shall be perpetuated unto Divine endurance behind eternity's furthest aeon) "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for

the Lord God giveth them light: and they shall reign for ever and ever;" and "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Thus divine Sonship shall stand the hold of the perpetual communion of the Divine Majesty and Imperial glory of the Throne of God Almighty, each Saint as an eternal son of God Being of the Most High granted the hold of Majesty and Priesthood in New Heaven and Earth.